

Matthew 5:9
 Sermon on the Mount
 MT1009

May 2, 2010 am
 The Beatitudes

“PEACEMAKERS AMONG MEN”

INTRODUCTION: The Kingdom of God is not what most people think it is...

1. Perhaps because of the word **Kingdom**, Christ's redemptive reign is often misunderstood.
 - a. Matthew's phrase is “*the Kingdom of heaven.*”
 - b. *basileia tōn ouranōn*
 - c. *basileus* means “king.” And every *basileus* has a *basileia*.
 - d. In our thinking, “*kingdom*” necessitates a place, a body politic and rule by power.

2. Not so with “*the Kingdom of God/heaven.*”

3. **Gerhard Kittel:** *Theological Dictionary of the New Testament*; 1:584-585.

Jesus of Nazareth was not the first to speak of the Kingdom of God. Nor was John the Baptist. Both proclaim that it is near. This presupposes that it was already known to the first hearers, their Jewish contemporaries. This concrete link is decisive. It gives us a positive relationship of Jesus and the Baptist with apocalyptic and the Rabbinic writings which for their part derive from Old Testament prophecy. In the preaching of Jesus of Nazareth, which is linked with that of John and which He passes on to His disciples, the nature of this state of divine kingship is described both negatively and positively. Negatively, it is opposed to everything present and earthly, to everything here and now. It is thus absolutely miraculous. Hence we cannot understand it as a summum bonum to which man strives and gradually approximates. From the direction in the summarized account at the beginning of the proclamation of the Gospel; μετανοεῖτε “Repent for the Kingdom of heaven is at hand,” (Matthew 4:17) there arises the only question which can be and is relevant. The question is whether we belong to it or not. To try to bring in the Kingdom of God is human presumption, self-righteous Pharisaism and refined Zealotism.

4. There is **always** a yearning in the hearts of men and women in every age to see the Kingdom of God ushered into their place and their time.
 - a. Something they can do to build the Kingdom of God in their own country.
 - b. Someone who'll take the rule and lead us to some *Utopia*.
 - c. Some political agenda and system that will bring society to its ultimate good.
5. This religious-political vision of “*The City on a Hill*” (City of God) has been ingrained in our American DNA since the days of our **Pilgrim Fathers**.
 - a. Rooted in the *postmillennial hope*: The Christianizing of the natures (Kingdom of God)
 - b. Our American Presidents never stray very far from this vision
 - i. The Biblical references in their inaugural addresses
 - ii. Their merging the concepts of the Kingdom of God and America

- iii. The political Gospel of “saving the world through the advance of freedom”
 - iv. References to the “City on a Hill”
 - v. American doctrine of “manifest destiny”
6. There are **two versions** of this Utopian dream:
- a. The liberal democratic version: tolerance, pluralism, big government, science and *progressive* advancements will gradually improve us into Utopia. This is the Gospel of progress.
 - b. The Conservative Republican version: The status quo, family values, personal faith, civil religion; small government and robust capitalism will create the Shining City on the Hill. This is the Gospel of conservatism.
 - c. Personally, I prefer version #2. One problem: *It is absolutely false. It cannot be done.*
 - d. As for version #1; it is *absolutely ridiculous and should not be done.*
 - e. **Both visions are foolhardy. Men cannot usher in the Kingdom of God.**
 - f. **Ronald Reagan’s *Shining City on a Hill*** (my flavor), **Barak Obama’s *Audacity of Hope*** (perhaps your flavor), both are bound to fail.
7. Because *The Kingdom of God is not of this world, nor can it be ushered in by this world. The Kingdom of God is from heaven, and only Jesus can bring the Kingdom of God to men, to earth, to the here and now.*
8. Jesus makes this abundantly clear, as do His Apostles...
- “Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as it is in heaven. (Matthew 6:9-10)*
- But seek first the kingdom of God and his righteousness, and all these things will be added to you. (Matthew 6:33)*
- And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come. (Matthew 24:14)*
- Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” (John 18:36-37)*
- For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. (Romans 14:17)*
9. This is why *God and politics* are always an issue with men in the world:
- a. Jews and Israel: The Messianic State
 - b. Christians and Christendom: Christianized Culture

- c. Reformers and the Puritan Hope: A Christian Nation
- d. Liberal Protestants and Utopia: The Enlightened Society
- e. Evangelicals and the Moral State (Revival)
- f. Barak Obama's Transformed America: "Yes, we can!"
- g. Muslims, Jihad and an Islamic world under Sharia Law
- h. Communism and the Godless State: Darwin's World
- i. Socialism and the National Religion: Caesar is Lord!
- j. *All have at the root of their shared nature the idea that mankind can produce the Kingdom of God.*

10. As Jesus spoke to the massive crowds, He saw among the people those who held such a vision: *The peacemakers.*

- a. *Blessed are the peacemakers, for they shall be called sons of God. (Matthew 5:9)*
- b. The social activists who believed that they could help usher in the Utopian society
- c. Always in the middle trying to bring things together...
- d. Coalitions...convocations...NGO's...grassroots initiatives...social engineering...laws...codes...programs...politics... global partnership...*ad nauseum*

11. If you doubt my assessment of this Utopian DNA in mankind, then I ask you this question: *How do certain men gather such massive crowds and garner such massive support if we are not looking for a human leader who'll promise us Utopia?*

- a. Adolf Hitler...1,000,000 people at Nuremburg...the Third Reich that would live for a thousand years!
- b. Mohandes Gandhi...non-violent movement...millions who followed him into a New India!
- c. Mao Tsedong...1,000,000 soldiers...People's Republic of China!
- d. Barak Obama...100,000 in St. Louis, Missouri...a New America!
- e. *All these men promised desperate people a "new world" – the City of God – as a solution to their economic, political and spiritual problems.*

12. **D. A. Carson** makes a key point here (*Sermon on the Mount; p. 27*)

Yet there is nothing in the context to argue that in Matthew 5:9, Jesus is restricting himself to Gospel peacemaking. Rather, the disciple of Jesus Christ must be peacemaker in the broadest sense of the term. The Christian's role as peacemaker extends not only to spreading the Gospel, but to lessening tensions, seeking solutions, ensuring that communication is understood.

13. Here are some *noble-minded* people. They begin the third, final grouping of people who are invited into the Kingdom of God –

- a. Group One: Poor in Spirit, sorrowful, lowly
- b. Group Two: Hunger and thirst for righteousness, merciful, pure in heart
- c. Group Three: peacemakers, persecuted, the reviled

14. These are *precious souls*; good hearts; people who are *in the middle* and therefore

- a. Always misunderstood by all
- b. Usually mistrusted by all
- c. **Dallas Willard:** *The Divine Conspiracy*; p. 118

The peacemakers are here too. They make the list because outside the kingdom they are, as is often said, “called everything but a child of God.” That is because they are always in the middle. Ask the policeman called in to smooth out a domestic dispute. There is no situation more dangerous. Neither side trusts you. Because they know that you are looking at both sides, you can’t possibly be on their side.

15. Beatitude #7 – the people who want Utopia...

- a. *Blessed are the peacemakers, for they shall be called sons of God.* (Matthew 5:9)
- b. Who are these peacemakers?
- c. What does the Kingdom of God do for them?

I. THOSE WHO ARE THE PEACEMAKERS

1. *Blessed are the peacemakers...*
2. Matthew calls them the *eirenopoioi*
 - a. A hybrid word
 - i. *eirene*: peace, order, harmony; the absence of conflict
 - ii. *poieo*: to make, cause, do, bring about, provide, create, produce, put forth, prepare
 - b. “the ones who make peace” (*literally*) or “the peace-keeping ones”
 - c. These folks want people to get along, work together, solve problems, respect one another, live in tolerance and harmony, avoid all conflict and make life better for everyone.
3. **Robert Guelich** describes with great insight who these people are, in his book *The Sermon on the Mount*; pp. 106-107.

Whereas Hellenistic and Roman literature use the term to describe the conquering ruler, its conceptual background is basically Jewish. The peace intended is not merely that of political and economic stability as in the Greco-Roman world but peace in the Old Testament inclusive sense of wholeness, all that constitutes well-being. The “peacemakers,” therefore, are not simply those who bring peace between two conflicting parties, but those actively at work making peace, bringing about wholeness and well-being, among the alienated. This Beatitude is far more profound than simply offering a social or political ideal of pacifism or passive restraint to avoid conflict. Pacifism is nowhere in sight. Yet one is not to spiritualize this Beatitude so that making peace is “evangelism” narrowly defined as reconciling another’s “spiritual” alienation from God. To make peace is to engage actively in bringing God’s redemptive purposes to bear in all of our broken society. The process may be diverse, even involving conflict at times.

4. For these people, *peacemaking* is not just an option for some; it is a *moral dictate* and the essence of *God's work* in this world. They are serious about peace.
- a. They see peacemaking as God's #1 concern...
 - b. *For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.
Of the increase of his government and of peace
there will be no end,
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and forevermore.
The zeal of the Lord of hosts will do this. (Isaiah 9:6-7)*
 - c. *Rejoice greatly, O daughter of Zion!
Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.
I will cut off the chariot from Ephraim
and the war horse from Jerusalem;
and the battle bow shall be cut off,
and he shall speak peace to the nations;
his rule shall be from sea to sea,
and from the River to the ends of the earth. (Zech. 9:9-10)*
 - d. *It shall come to pass in the latter days
that the mountain of the house of the LORD
shall be established as the highest of the mountains,
and shall be lifted up above the hills;
and all the nations shall flow to it,
and many peoples shall come, and say:
"Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go the law,
and the word of the LORD from Jerusalem.
He shall judge between the nations,
and shall decide disputes for many peoples;
and they shall beat their swords into plowshares,*

*and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore.*

*O house of Jacob,
come, let us walk
in the light of the LORD. (Isaiah 2:1-5)*

- e. *He shall judge between many peoples,
and shall decide for strong nations far away;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war anymore;
but they shall sit every man under his vine and under his fig tree,
and no one shall make them afraid,
for the mouth of the Lord of hosts has spoken.
For all the peoples walk
each in the name of its god,
but we will walk in the name of the Lord our God
forever and ever. (Micah 4:3-5)*
- f. *Come, behold the works of the Lord,
how he has brought desolations on the earth.
He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.
“Be still, and know that I am God.
I will be exalted among the nations,
I will be exalted in the earth!” (Psalm 46:8-10)*
- g. *Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let
not your hearts be troubled, neither let them be afraid. (John 14:27)*
- I have said these things to you, that in me you may have peace. In the world you will have
tribulation. But take heart; I have overcome the world. (John 16:33)*
- h. *How beautiful upon the mountains
are the feet of him who brings good news,
who publishes peace, who brings good news of happiness,
who publishes salvation,
who says to Zion, “Your God reigns.” (Isaiah 52:7)*
- i. *But now in Christ Jesus you who once were far off have been brought near by the blood of
Christ. For he himself is our peace, who has made us both one and has broken down in his
flesh the dividing wall of hostility by abolishing the law of commandments expressed in
ordinances, that he might create in himself one new man in place of the two, so making
peace, and might reconcile us both to God in one body through the cross, thereby killing the*

hostility. And he came and preached peace to you who were far off and peace to those who were near. (Ephesians 2:13-17)

- j. *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. (Romans 5:1, 10-11)*

5. **Robert Guelich:** *The Sermon on the Mount; p. 91*

We should take the adjective in its more literal, active sense of one who makes peace, who brings reconciliation between opposing parties rather than one who patiently endures in a passive posture of nonresistance for the sake of peace. The actual adjective was current in the Hellenistic world, as a description of Greek and Roman rulers who by force had established peace, security and the socioeconomic welfare of their peoples.

6. We often misjudge these souls. We call them “weak”; we accuse them of “cowardice”; we sneer at them and say “You compromisers!” We do them great, great injustice.
- a. They live contrary to our partisan positions and we resent that.
 - b. They are pro-life and pro-family but they hated “Mr. Bush’s war” and so they voted for the Democrats in 2008.
 - c. They graduated from college; passed up a job in the bank; and joined the *Peace Corps*.
 - d. They are offended by the shrill, angry and cruel words of radio-TV talk show hosts, but they like Mr. Obama because he is a gentleman.
 - e. They like to listen to what the rest of the world has to say. Perhaps America is not always right.
 - f. They do not hate all Muslims. They desire dialog with Palestine, temperance from Israel and discretion in American foreign policy in the Middle-East.
 - g. They always look for “*the third way*”: not them vs. us, but rather *reconciliation*.
 - h. Their mantra is this: “*Can we not just all get along?*”
7. Like that policeman Dallas Willard mentioned earlier, they’re always in the middle, seeking peace, pursuing reconciliation: *So...they’re damned if they do and damned if they don’t.*
8. We black ‘n white thinkers, who prefer easy paradigms and simple (but ineffectual) solutions to complex problems, disdain these folks: cowardly, weak, compromising idealists!
9. **We are wrong!** *These are people of great, great moral courage. They are committed to peace at any cost. They give their lives to such a cause. They are admirable souls.*
10. **Let me tell you about one such peacemaker:**
- a. A young British man, 18 years old when World War II broke out in 1939
 - b. Decided to study for the ministry at Cambridge
 - c. His Father was a physician who enlisted as a Major-General in the RAMC.

- d. His two sisters served as inspectors in a war munitions factory and in the Auxiliary Territorial Service (women's auxiliary of the Army).
- e. This young man reached the conclusion, at age 20, that he was "*an instinctive pacifist.*"
- f. **Timothy Dudley-Smith:** *The Making of a Leader (Biography; I:150)* The young man wrote...

When the war broke out I was a very immature Christian...I had now read the Sermon on the Mount for the first time, with its commands not to resist evil but rather to turn the other cheek and to love our enemies. It seemed to me impossible to reconcile these injunctions with war. Nobody introduced me to the 'just war' theory or helped me to balance the Biblical arguments.

- g. This caused a great rift with his father (p. 162)

...I mention my own pacifism only because of its effect on my relations with my family. My father became a Major-General in the Army Medical Service, and understandably could not come to terms with having a son who was a conscientious objector (although as an ordinand I was given exemption from military service and never needed to go before a tribunal). For about two years he found it virtually impossible to speak to me, and could not make up his mind whether he could continue to support me at Cambridge. Since we were a very united and affectionate family, we all found those years extremely painful.

He really couldn't take having a pacifist son, so he didn't actually speak to me for two years. My mother was torn, because we were an affectionate family. When in the holidays I would turn to embrace my father, he would turn away from me. My mother wanted to be loyal to my father while at the same time wanting to be understanding towards me. She wrote several long letters begging me to join up.

- h. Years later, after the War, in the 1960's the more mature minister moderated his position.
- i. His biographer wrote of him (p. 177)

If sympathy is inescapable, so equally is a sense of irony. It was during this period that (as part of the process of nailing his colours to the mast) John Stott became a member of the Anglican Pacifist Fellowship. But the day would come when his own study of the scriptures would carry him beyond any simplistic viewpoint and he would resign his membership because he no longer believed that the pacifist position was the only possible one for a Christian. The issue was sharpened for him by the thermo-nuclear debate of the 1960s; and in wrestling in with these issues he came to believe that 'we cannot say that war is wrong in itself. War has sometimes been, and may again be, the weapon of God's wrath and righteous judgment.' Twenty years later, because of the indiscriminate nature of nuclear weapons, he wrote and spoke unequivocally as a 'nuclear pacifist', though admitting the moral and political anomalies of such a position.

- j. This sincere peacekeeper went on to have a full life of Gospel ministry, Gospel mission, writing and church statesmanship. He remained in the Anglican Church as a staunch evangelical – trying to reach his generation, his world, his church with the *Gospel of Peace*.
- k. This man's name is **John Robert Walmsley Stott**.

1. Coward? Compromiser? Weakling? No...a peacemaker!
11. **But**...as is true with all the people listed in the Beatitudes, there are weaknesses that cause them to need Christ and His Kingdom...
 - a. For the peacemaker there are **four** glaring weaknesses...
 - b. **First:** *They can tend to humanism and the belief that politics, science and social studies can accomplish what only the Gospel can do.*
 - i. They get immersed in politics and can drift away from God, church and Gospel.
 - ii. Social-engineering replaces Gospel transformation.
 - c. **Second:** *In an effort to get along they often go along with the crowd.*
 - i. Leading to political correctness
 - ii. A bandwagon going nowhere fast
 - d. **Third:** *They can be naïve about people's motives, messages and methods. Idealistic souls...*
 - i. Caught up in the spirit of the age/moment
 - ii. Swept along by the tide of enthusiasm
 - iii. Gullible about rhetoric, visions and policy
 - iv. "bookish" and philosophical, lacking insight
 - e. **Fourth:** *In their disdain for conflict they can often be too passive, too permissive and too pragmatic.*
 - i. They can border on cowardice in their avoidance of conflict.
 - ii. Peace may come at the expense of principle.
 - iii. Unbiblical compromise for the sake of agreement.
12. Here is where Christ breaks in and captures this peacemaker for *the Kingdom of God*...

II. THOSE WHO BECOME SONS OF GOD

1. *...for they shall be called sons of God.*
2. The Greek is very specific here: *huiou theou*
 - a. "sons of God", not "children of God"
 - b. **D. A. Carson**, *Sermon on the Mount*; p. 28

Peacemakers are blessed because they will be called "sons of God" – not "children of God," as in the King James Version. The difference is slight, but significant. In Jewish thought, "son" often bears the meaning "partaker of the character of," or the like. If someone calls you the "son of a dog," this is not an aspersion on your parents, but on you: you partake of the character of a dog. Thus, "son of God" may have a different connotation than "child of

God.” Both expressions can refer to some sort of filial relationship; but the former has more emphasis on character than position.

3. These peacemakers bear a royal title: *The Sons of God* because they are like the Son of God, the Prince of Peace.
4. They are **not** born like this; God **makes** them like this. Here’s how it happens...
 - a. All their lives they’ve looked to men – professors, politicians, peacekeepers and presidents – to give them that *key* to worldwide, lasting, blessed peace.
 - b. They’ve chased for this elusive goal down one path or another: University Republicans, Young Democrats, Anglican Pacifist Fellowship, work in a charitable NGO, the moral philosophy of Gandhi, the political philosophy of moderate socialism, etc., etc., etc.
 - c. Yet, something is lacking: *A peace within them and the conviction that their life is headed in the true direction in pursuit of real peace.*
 - d. When they encounter Jesus Christ: His view of humanity, His vision of a new world, His principles of the Kingdom of God at hand, His great and glorious call to mission romances this sincere soul with a genuine hope.
 - e. Finally! They get it! They see it!
For the kingdom of God is not a matter of eating and drinking but of righteousness and peace and joy in the Holy Spirit. (Romans 14:17)
 - f. Only when *the kingdom of heaven invades the kingdom of this world does peace on earth become a real possibility...*
Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.” (Rev. 11:15)
5. **Listen to me:** For this soul conversion to Christ and entrance into the Kingdom of God takes time...more than any of the other 8 souls mentioned in the Beatitudes. Why?
 - a. **First:** *They must come to the painful conclusion that all they have hoped in is not able to bring the peace the world needs.*
 - b. **Second:** *They will lose close friends when they decide to follow Christ. After all, their secular friends have little use for Jesus and religion.*
 - c. **Third:** *Even after they’ve trusted in Christ they will need to be weaned off politics and social theology to see the Vision of Peace unfold.*
 - d. **Fourth:** *They must undergo a Copernican Revolution of thought: Peace comes not from the world into men, but from inside a person out into the world.*
6. As a pastor for 28 years, I have watched repeatedly these nine different souls come to faith in Christ and enter the Kingdom of God.
7. And, I can tell you for a fact, that the ones who take the longest to “get on board” with the kingdom of heaven are those peacemakers...

8. **But when they do** *their noble, idealistic, kind, peaceful, principled souls add much to the mission of Christ in the world, for once converted and reoriented by the Spirit, they are most like the Son of God, the Prince of Peace. They have but one mission in life: The Peace of God for all people. For this reason, Jesus gives them a new name – His name:*

Blessed are the peacemakers, for they shall be called sons of God. (Matthew 5:9)

CONCLUSION: We are almost finished examining the Beatitudes...

1. ...the nine types of people who, by grace and through Christ, enter the Kingdom of God.
2. Tell me: *Have you discovered where you fit in this line-up of broken and blessed humanity? Which Beatitude is yours?*
3. One of the ways the Lord has helped me study for these Beatitudes is to look at my own life and my own family.
 - a. Seeing each family member's strengths
 - b. Knowing each family member's weaknesses
 - c. Watching each family member come to Christ
 - d. Studying how each family member has been blessed by the "Kingdom of heaven at hand"
4. Here they are:
 - a. *Blessed are those who mourn, for they shall be comforted.* (Matthew 5:4) This is I: a wounded, broken, pain-ridden soul rescued in 1976 and comforted by Christ in His Kingdom.
 - b. *Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.* (Matthew 5:6) This is my oldest daughter, Joanna, whose hunger and thirst for righteousness has made her courageous, committed to racial reconciliation, involved in stopping human slavery, concerned about the environment, and committed to social justice in all its dimensions.
 - c. *Blessed are the merciful, for they shall receive mercy.* (Matthew 5:7) This is my youngest son, Aaron. He stops to give hitchhikers a ride, gives money to street beggars, wants to help the helpless, and is the most forgiving and gracious of us all. He values mercy above all the other gifts of God. He is a kind man.
 - d. *Blessed are the pure in heart, for they shall see God.* (Matthew 5:8) This is my wife, Jane. Never has there been such a pure, innocent and godly soul in a woman as there is in my Jane. Those of you who know her agree. She sees God in ways you and I never imagined possible.
 - e. *Blessed are the peacemakers, for they shall be called sons of God.* (Matthew 5:9) This is my older son, Nathan. He loves politics. Worked in Hal Jordan's campaign. Is now in Spain preparing to go to graduate school in International Relations, works for an NGO in the European Union, get a PhD in this field, and spend his life building bridges of peace, understanding and cooperation between governments, businesses, agencies and people. He is my little idealist. A man of peace. A son of God.
 - f. *Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.* (Matthew 5:10) This is my Abigail. Perhaps the most noble and courageous soul in our family. She is our Bible teacher, budding theologian, prophetic spirit, woman of truth – who could care less what others say or do to her. Her love for us, passion for truth and loyalty to Jesus has given to her a place of honor in the Kingdom of God.
5. We're all there – us in the Ross family – my sons-in-law too (one is a merciful man, the other is a meek soul).
 - a. Looking to Jesus with souls full of need

- b. Hearing the Master say, *“Follow Me into the Kingdom of God”*
 - c. Justified, blessed, being transformed by Christ's new way of kingdom living.
 - d. Jesus has met us all, one at a time, each in a unique way, and saved us from ourselves, our sin and our world.
6. Where are you? What is Christ saying to you? What is Jesus promising you in His heaven-sent kingdom now passing by you?
- “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.”* (Mark 1:15)
7. Will you join us in our journey of grace into the Kingdom of God? *Then respond to the Master’s personal call to you!*