



July 5, 2026
Called to Peace
Matthew 5:9

1. **Sermon Outline:**

- a. God Desires Christians to Be Peacemakers
 - i. Jesus blesses peacemakers, not merely peaceful people
 - ii. Peacemaking is active, deliberate, and intentional
 - iii. Peacemaking reveals family resemblance
- b. God Desires Christians to Engage in the Ministry of Reconciliation
 - i. Reconciliation is God's work before it is ours
 - ii. The Cross is the greatest act of peacemaking in history
 - iii. The gospel is a message to be shared
 - iv. Reconciled people are called to reconcile with others
- c. God Commands Christians to Speak Truth with Grace
 - i. Peacemakers do not ignore truth
 - ii. Peacemakers do not use truth as a weapon
 - iii. Spirit-filled believers respond differently in conflict
 - iv. Unresolved conflict dishonors the God who reconciled us
- d. Every Peacemaker Must Take Three Practical Steps
 - i. Step 1: Admit the unresolved conflict
 - ii. Step 2: Engage the person directly
 - iii. Step 3: Walk in renewed fellowship
- e. God Calls the Church to Be a Community of Peace
 - i. A peaceful church is marked by biblical forgiveness
 - ii. A peaceful church protects unity
 - iii. A peaceful church becomes a testimony to the world

2. **Sunday** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:** Introduction to Peacemakers

- a. Pastor Dan's sermon on Sunday built upon a great many Scriptures, but he used a single verse as the focal passage. Matthew 5:9 is one of The Beatitudes, so begin this week's devotional by reading all eight Beatitudes in Matthew 5:3-10.

- b. How would you describe the structure of each of the eight Beatitudes?
 - i. What does the first word of each Beatitude mean to you (consider Psalm 32:1-2 and James 1:12)? How likely do you think it is that Jesus was referring to the material blessings we so often seek (and pray for)? What does verse 12a tell us about the blessing?
 - ii. How does the second clause of each Beatitude begin? What does the “for” mean to you? [Note: The Greek word translated as “for” in the ESV, NIV, and CSB is *hóti*, a term used to give the cause or reason for something.]
 - iii. What tense is used in each of the Beatitudes? Which blessing has already been given?
 - iv. What does the repetition of the present-tense clause in the first and the eighth Beatitude suggest about them all? Are the Beatitudes a “menu” from which we get to pick and choose the ones we want, or are they a package deal? [Note: Bookending a passage in this fashion is a common Hebrew literary device used to denote unity and emphasis, called an *inclusio*.]
 - c. Considering the focal passage, verse 9, how would you define a “peacemaker” in the fewest words possible?
 - i. What does “peace” mean to you as a Christian (consider Psalm 4:8; Isaiah 26:3; John 14:27; Galatians 5:22)?
 - ii. How is making peace different from simply avoiding conflict (see James 3:17-18)?
4. **Tuesday:** God, the Father, and Peace
- a. Read Matthew 5:9 and Judges 6:24; Romans 15:33; 16:20; 2 Corinthians 13:11; Philippians 4:9; Colossians 3:15; 1 Thessalonians 5:23; 2 Thessalonians 3:16; Hebrews 13:20.
 - b. What name did Gideon give to God in Judges 6:22-24?
 - i. In Hebrew, the name is *Yahweh Shalom*. What does the word shalom mean to you (consider Leviticus 26:6; Numbers 25:11-13; 1 Samuel 25:6; Psalm 29:11; 122:6-8; Isaiah 32:17; 59:8; 66:12 for examples of how the Bible uses shalom to include far more than just the absence of conflict)?
 - ii. Although God’s name, *Yahweh Shalom*, is not used in the New Testament, how do the passages read to begin today’s devotional communicate this attribute?
 - iii. What do the frequent statements that God is a “God of peace” suggest about the importance of this attribute?
 - c. Peace is both an attribute of God and something He grants to us. Why is this important, and how should it affect how we live as Christians (consider Isaiah 26:3-4 and Philippians 4:6-7)?

- i. What relationship do you see between His attribute of peace and His attribute of love?
 - ii. Do you think that one could exist without the other?
5. **Wednesday:** God the Son and Peace
 - a. Read Matthew 5:9 and Isaiah 9:6; Romans 5:1; Ephesians 2:13-18; & Colossians 1:19-22.
 - b. God the Father is *Yahweh Shalom* (God of Peace); what related fact does Isaiah tell us about the Son?
 - c. Why is it appropriate to say that Jesus Christ is the greatest (the ultimate) peacemaker?
 - i. What peacemaking did Jesus Christ accomplish (Romans 5:1 and Colossians 1:20)?
 - ii. How does the concept of reconciliation relate to peace (see 2 Corinthians 5:18-19)?
 - d. How is the gift of peace brought by Jesus different from what the world would expect from a peacemaker (see Matthew 10:34-39; Luke 12:51–53; John 14:27; 16:32-33)?
 - i. How should this influence our peacemaking?
 - ii. Can you see a time when peacemaking as a Christian might appear to have the opposite effect?
6. **Thursday:** God the Spirit and Peace
 - a. Read Matthew 5:9 and Galatians 5:22-23; Romans 14:17-18.
 - b. The Father is God of Peace, and the Son is Prince of Peace. What can be said about the role of the Holy Spirit?
 - i. According to Galatians 5:22, what is our source of peace?
 - ii. Do you think someone could be a peacemaker who didn't have peace themselves?
 - iii. According to Romans 12:18; 14:19; 1 Corinthians 7:15; and Hebrews 12:14, what are we expected/commanded to do as Christians? Could this be done without the fruit of the Spirit?
7. **Friday:** Peacemaking as a Christian
 - a. Read Matthew 5:9 (hopefully by now it is deeply ingrained in your memory) and 2 Corinthians 5:16-21.
 - b. Since the God of Peace by the Prince of Peace has brought us into peace with Himself, what ministry has He given us (2 Corinthians 5:18-20)?
 - i. What does Paul mean when he says we have “the ministry of reconciliation” (see 2 Corinthians 4:1-6)?
 - ii. What is the “message of reconciliation” (consider Romans 5:10-11 and 1 Corinthians 15:3-4)?

- iii. How are the two related through the Great Commission (Matthew 28:18-20)?
 - iv. In what sense are we truly “peacemakers” when we share the Good News with those who don’t know Christ?
 - c. While our peacemaking should have evangelism as a first priority, how does Romans 14:19 remind us that our responsibilities do not stop there?
8. **Saturday:**
- a. Read The Beatitudes, Matthew 5:3-10, once again.
 - b. Do you see progression in the way they are presented? In your opinion, which offers the greatest blessing (recognizing that they are presented as a unit, not a list from which we can pick)?
 - c. How would our society tend to classify someone who possessed these characteristics? Are they something we can achieve on our own (try to be meek (humble) and see how far you get)? What must we depend on if we are to do any of the eight to a level that will please God?
9. **Application:**
- a. Being a peacemaker involves action – it cannot be accomplished by passive compliance. Consider what steps you need to take to be more active in making peace: with others, between others, and, most importantly, between the unsaved and the God of Peace. Pray that the Holy Spirit will empower you to take these steps.
 - b. Like hospitality that was the subject of the previous sermon, peacemaking requires us to stop focusing on ourselves and focus on the needs and well-being of others. Pray that God will help you go against the self-promoting tendencies of our culture and instead place others before yourself.
10. **Pray:** Since this week was focused on peace instead of praying for individual unreached people groups, this week, pray for these three countries where peace is desperately needed to allow the spread of the gospel:
- a. Myanmar: The civil war since the 2021 coup has made it almost impossible to minister to the spiritual or physical needs of the neediest remote tribes. While only 58 of the 238 people groups are considered unreached, they represent over 83% of the country's population.
 - b. Sudan: Civil war in this country, which has 168 unreached people groups of over 48 million souls, has halted almost all mission activity, and the country now faces one of the world’s most severe humanitarian crises. Four million children are acutely malnourished, and ¾ of a million are near death.
 - c. Ukraine: The war between Russia and Ukraine is well publicized, but the 77,000 deaths (how many didn’t know Christ as Savior?) in 2025 certainly warrant prayer. Although a Christian country, only 3.7% are evangelical, and there are still half a million people in 16 unreached people groups.