

# THE SERMON ON THE MOUNT – MATTHEW 5-7

## The 7th Beatitude: Peacemakers Like Our Father - Matthew 5:9

Faith Church of Linden

By Daniel Patz on May 10, 2026

### SERMON AIM

*Because Jesus Christ has made peace between us and God at infinite cost to Himself, His children are sent into a fractured world as ambassadors of that same peace — in their relationships, their homes, and their witness. This sermon calls us to receive the peace we cannot manufacture and then carry it courageously into every hard place.*

Today is Mother's Day and I begin by giving thanks to God for my wife (a mother of 5 – and grandmother of 2)— and my own mom (7 kids, almost 26 grandkids and 2 greats). Both of them, no matter what stage of life their kids are in - still praying, still caring about the souls of her children and grandchildren.

But here's what I want to say about my mom and wife that connect directly to what we're going to talk about this morning. They have always cared about the gospel. Not just that her kids would be okay or successful or happy in the world's sense — but that they would know Christ. She has always been reaching, praying, pulling us/them toward God. And they have been doing exactly what Jesus describes in Matthew 5:9 — peacemakers. Someone who understood that the most important thing you could do for the people you loved is point them toward the only One who could make peace between them and God.

That's what we're talking about this morning.

### BEFORE WE BEGIN: HOW TO HEAR THESE BEATITUDES

Before we go further into the Beatitudes, I want to say something I probably should say every week we are in this series — because it shapes everything about how we hear Jesus.

These are **not** rungs on a ladder to get saved. Jesus is not standing at the top calling down: get humble enough, get pure enough, get righteous enough, get merciful enough — and then I will receive you. That is not the gospel. That is not what the Sermon on the Mount is doing.

Jesus is the great Prophet and Sage (and King), painting a portrait of the genuinely flourishing human life — the life of a kingdom citizen — and inviting everyone within earshot to consider it honestly. The appeal is not primarily to fear or threat. It's to *desire*. He calls us to follow Him, and when we do, we find that His grace is already at work.

Depending on where you are sitting this morning, the Beatitudes will do different things in you. If you are genuinely broken and struggling but looking to Christ — they are meant to **comfort** you: the kingdom is already yours. If you are self-sufficient and performing religion — they are meant to drive you to Christ and repent. For all of us together, they are a vision of what it looks like to be fully, deeply, lastingly happy in Him.

## THE 7TH BEATITUDE: PEACEMAKERS LIKE OUR FATHER

*“Blessed are the peacemakers, for they shall be called sons of God.” — Matthew 5:9*

We have walked a long road to get here. From poor in spirit to pure in heart... Now Jesus turns us outward. Into the world. Into broken relationships. Into conflict. And He says: ***Blessed are the peacemakers.***

**Three movements this morning:**

- **A Grace Needed:** To be a peacemaker, I must first have peace from God.
- **An Activity Pursued:** To be a peacemaker, I bring God’s peace to others.
- **A Title Bestowed:** To be a peacemaker is to bear the family name of my Father.

### 1. A GRACE NEEDED: TO BE A PEACEMAKER, I MUST HAVE PEACE FROM GOD

Before we talk about what a peacemaker *does*, we have to talk about what a peacemaker *is*. We need something we cannot manufacture in ourselves.

Here is a working definition: **peacemaking is the work of reconciling alienated parties** — taking two enemies and bringing them into a relationship of unity, harmony, and restored fellowship. It is costly, difficult, sometimes thankless work. And Jesus says this is the blessed life.

**The peacemaker is not someone who has decided to be nicer. He is someone who has been changed by peace. And He will seek to make peace with others.**

#### The War We Are In

We are not, by nature, at peace. The Scripture is unflinching about this. We are by nature alienated from God — enemies in our minds through wicked works (Colossians 1:21), children of wrath (Ephesians 2:3), hostile to God (Romans 8:7). **If you are here this morning and you do not know Christ — this is your condition right now, whatever else your life looks like on the outside. You may be a kind person, a good neighbor, a devoted parent. But before God, without Christ, you are at war with the One who made you.**

This alienation from God produces, inevitably, alienation from one another. The conflicts, bitterness, resentments, and broken relationships that fill human life trace back to this broken root. This is why we cannot be peacemakers — not truly, not from the inside out — until we have first been *made* peaceful. The grace must come before the calling.

#### Jesus: The Only Peacemaker Who Could

**Jesus Christ came as the Prince of Peace to do what we could never do.** He came to reconcile enemies to God. To make peace where there was only war.

*“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... 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.” — Ephesians 2:13–16*

*He himself is our peace.* At the cross. By the Son of God who bore our sin, absorbed our judgment, and died the death that belonged to enemies. And then rose, and said to His frightened disciples:

*“Peace be with you.” — John 20:19*

He showed them His hands and His side — the wounds that purchased the peace — and sent them out with that same peace to carry into the world.

*“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.” — Romans 5:1*

If you have been justified by faith — if you have come to Christ empty-handed, trusting His work and not your own — then you *have* peace with God. Not peace you are working toward. Not peace you are hoping to maintain. Peace that has been *given*, secured, purchased at infinite cost by the Son of God. You are no longer God’s enemy. You are His child.

*And to anyone here who is not yet a Christian: this peace is being offered to you today. That is not a footnote — it is the main announcement. There is a war on between you and God, and it does not have to continue. A peace has been made. Christ has done it. The invitation is open: be reconciled to God (2 Corinthians 5:20).*

*Reflection Question:* Do you have this **peace**? Not merely the absence of conflict in your life right now, but the deep, settled peace of being reconciled to God through the blood of His Son? Everything that follows in this sermon flows from this one question.

*To be a peacemaker, I must have peace with God through the Lord Jesus Christ!*

## **2. AN ACTIVITY PURSUED: TO BE A PEACEMAKER, I BRING GOD’S PEACE TO OTHERS**

Jesus does not say, “Blessed are the *peaceful*” — those who simply enjoy tranquility and keep their heads down. He says, “Blessed are the *peacemakers*” — those who actively pursue and work for reconciliation. This is not passive. It is costly, effortful, and sometimes unwelcome.

There are two arenas in which this peacemaking moves.

### **The First Arena: The Gospel of Peace**

The most profound act of peacemaking we can ever do is to bring someone the gospel — because the gospel addresses the root of all alienation. Your coworker, your neighbor, your family member who doesn’t know Christ — that person is at war with

God, for whom a peace has already been offered, who has not yet heard or received it. *That* is the most important thing about him. And you — if you know this peace — have been sent to him.

*“...in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.” — 2 Corinthians 5:19–20*

An *ambassador*. Someone who comes with an offer. Who carries a message on behalf of a King who has done everything necessary for peace and now invites enemies to receive it. This is evangelism seen through the lens of the Beatitudes — it is peacemaking. The most urgent, beautiful, costly kind.

**Let me be honest with you here — because I think some of you feel exactly what I feel.**

I can stand in this pulpit on a Sunday and feel bold about the gospel. But put me one-on-one with someone I care about — a neighbor, a family member, a friend I’ve known for years — and breaking through to that first honest conversation about where they stand with God? That is hard. That is genuinely hard. I don’t want to push them away. I don’t want to make things awkward. And so sometimes I say nothing, and I tell myself I’m being wise. But if I’m honest, it is often more about protecting my own comfort than truly loving them.

Oh, that my courage would be strengthened by love and belief in the GOSPEL. When I forget what Christ paid to cross the distance to me — when I lose sight of what it cost Him to be my peacemaker — it becomes very easy to protect myself from one uncomfortable awkward conversation.

It’s okay to feel the awkwardness. Feel it and go anyway. Pray before you go. Ask God to open the door. Trust that He is already at work in that person. And carry the message — not to nag, not to perform, but because you are an ambassador, and ambassadors carry their King’s offer even when it costs them. Listen to sermons in this room each week and note what is said about Christ and the Gospel. Deliver that to others.

## **The Second Arena: Making Peace in Relationships**

But the call extends into every relationship. Jesus calls His people to be peacemakers in the ordinary, messy fabric of life — in marriages, families, friendships, churches, and neighborhoods. Where there is division we seek out the making of peace!

*“But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of righteousness is sown in peace by those who make peace.” — James 3:17–18*

And the Sermon on the Mount is concrete about what this looks like:

- *“If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go. First be*

*reconciled to your brother.*” (Matthew 5:23–24) — Don’t postpone the conversation. Go today.

- “*Do not resist the one who is evil... if anyone slaps you on the right cheek, turn to him the other also.*” (Matthew 5:39) — Refuse revenge as a strategy.
- “*Love your enemies and pray for those who persecute you.*” (Matthew 5:44) — The hardest command in the sermon. And the most Christlike.

## **The Peacemaker and the Appeaser: A Critical Distinction**

### **True peacemaking is not the same as appeasement.**

Think about a marriage where one spouse has been unfaithful. An appeaser looks the other way. Keeps the surface calm. Avoids the conversation because the conversation is painful. He tells himself he is “keeping the peace.” But he is not. He is preserving the *appearance* of peace while leaving the wound untreated. What he is really keeping is his own comfort. Church member or coworker – when behavior takes place and you see it had driven a wedge in relationships that will not just heal if you ignore it.

A **true peacemaker** is committed to truth *and* to reconciliation — and refuses to sacrifice one for the other. He is willing to enter the difficulty. To name what is wrong gently. To pursue real restoration, not merely the absence of visible conflict. He may be the one who has to walk back into a broken friendship and acknowledge his own fault first. Because genuine peace — the kind Jesus purchased — is always built on truth, never on its burial.

### **Practical Peacemaking**

How do we actually do this? Let me offer a few habits of the peacemaker.

(this first one might sound weird but it is true)

**First: Learn to not speak.** Are you still paying for something you said years ago? Our mouths are our most dangerous weapons, and they tend to fire before we’ve thought about what we’re aiming at. James 1:19 says it simply: “*Let every person be quick to hear, slow to speak, slow to anger.*” A great deal of conflict in families and churches would die quietly if we would just stop feeding it with words. “When words are many, sin is not absent.”

**Second: See every conflict in the light of the gospel.** When conflict arrives, our natural instinct is to ask: *Who is right? How can I win?* The peacemaker asks a different question: *What does the name of Christ require of me here?* His personal vindication is not the most important thing at stake. The reputation of the gospel is. And for that, he is willing to absorb cost — to let go of a grudge he has every right to hold, to take the lower seat, to not insist on the last word.

**Third: Actively go after peace.** The peacemaker doesn’t wait for peace to arrive. He pursues it — which is exactly the word Hebrews uses:

*“Strive for peace with everyone.” — Hebrews 12:14*

There is a person in your life right now — maybe in this room — who needs you to go first. Who is waiting, maybe without knowing it, for someone to cross the distance. **Sometimes the most important words are simply: “Are we okay? Because I don’t think we are, and I care too much to pretend otherwise.”** Peacemaking requires personal presence, not a text message. And this is especially true in the home — between siblings, between parents and children who are drifting. Christ crossed a much larger distance to get to you.

**Fourth: Peacemaking in the home.** What does it look like between siblings? Between parents and teenagers who are somewhere they shouldn’t be spiritually? Don’t wait for the crisis. Create the environment — meals together, honest conversations, a home where sin can be named and forgiven rather than buried. A parent who models repentance and reconciliation is shaping their children in ways no sermon ever could.

**Fifth: Be formed into the likeness of the Prince of Peace.** Ultimately, peacemaking is not a skill set. It is a character. And character is formed by the Spirit through sustained attention to Christ — in the Word, in prayer, in community, in suffering. The more we behold Him — His patience with His disciples, His mercy toward His enemies, His composure under accusation, His love that went all the way to the cross — the more we are changed into His likeness (2 Corinthians 3:18). This is not willpower. It is transformation.

And if you are older — if the pain has been long, and there are relationships you have carried for decades, and you feel like it might be too late — it is *not*. Some of the most powerful peacemaking in a church is done by those who have lived long enough to know that no grudge was ever worth it. Your willingness to go first, to extend mercy, to say *“let’s put this behind us”* — that is an act of profound courage and grace. It will not be forgotten.

*Reflection Question:* Who in your life needs you to pursue peace with them? Is there a conversation you have been avoiding because it would cost you something? What does the gospel — the fact that Christ crossed every distance to make peace with you — require of you there?

### **3. A TITLE BESTOWED: TO BE A PEACEMAKER IS TO BEAR THE FAMILY NAME**

Now we come to the promise, and it is glorious: *“they shall be called sons of God.”* This is not a reward earned by peacemaking. Peacemakers are called sons of God because that is what they are.

#### **Sons Follow Their Father**

In the ancient world, sons followed their father's vocation. A carpenter's son learned to work wood. A fisherman's son learned the nets. A prince learned the ways of the palace court.

**Our Father is a peacemaking God.** The entire story of Scripture is the story of God pursuing reconciliation with a rebellious humanity — at staggering, infinite cost to Himself. The sending of His Son. The cross. The empty tomb. The ongoing ministry of the Spirit drawing people to Himself. This is all peacemaking. This is the family business.

And so it is exactly right that children of this God should look like their Father. Jesus makes the logic explicit:

*“But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust.” — Matthew 5:44–45*

We love enemies and make peace “*so that you may be sons of your Father.*” Not in order to *become* sons — but in order to *show* that we already are. The family resemblance reveals the family. God extends grace to those who deserve judgment. His children, shaped by that same grace, begin to do the same.

### **Adopted and Sent**

We have been adopted into this family — born again, given a new nature and a new name (John 1:12; Romans 8:14–17). The CHARACTER OF OUR BIG BROTHER AND FATHER. We are not servants. We are not hired hands. We are children. And children grow up to carry their Father's work forward.

**We are ambassadors of the Prince of Peace, sent by Him into every corner of our lives.** To carry peace into marriages that are failing, friendships that have ruptured, neighborhoods that don't know what real peace is, and a church that sometimes struggles to embody it.

And there will be a cost. The next Beatitude is already waiting for us: “*Blessed are those who are persecuted for righteousness' sake.*” The peacemaker's own comfort may be disrupted as he pursues peace for others. He may be misunderstood, falsely accused, told he is causing the very problems he is trying to solve — just as Jesus was. But what cannot be taken from him is his standing before the Father. And that is the inheritance he carries.

### **CONCLUSION: AN INVITATION**

*Blessed are the peacemakers.*

This is not a call to niceness. It is not a call to conflict avoidance. It is a call to something costly, Christlike, and glorious: to be agents of reconciliation in a fractured world, because we have first been reconciled to God through the blood of His Son.

But before I close, **I want to speak directly to anyone here who doesn't yet know this peace — who came this morning carrying a sense that something is unresolved**

between you and God. Maybe you've felt it for years. A guilt you can't shake. A distance you can't close.

The war is real. But so is the peace that has been made. Jesus Christ came as the Prince of Peace — to do what you cannot do, to pay what you cannot pay. He died for enemies. He bore the hostility in His body on the cross so that it would not be borne by you forever. And He rose, and He is alive, and His first word to frightened, guilty people is still the same: *"Peace be with you."*

**This morning, you can be reconciled to God.**

And for those of us who already know this peace — let us carry it well. Let us pursue it actively in our relationships. Let us speak it boldly to those who don't have it. Let us fail, and come back to Christ, and try again. Let us live in a way that makes our neighbors wonder: what does that person have that I don't?

The answer, if we are living it rightly, is not a personality type or a conflict resolution strategy. It is a *peace with God* that has changed everything — and that we are desperate for them to have too.

*"Blessed are the peacemakers, for they shall be called sons of God." — Matthew 5:9*

**We are — by grace alone, through Christ alone — in the family business.**