

I. Review

- A. Beatitudes - Eight aspects of His bridegroom heart that He longs to impart, in order that we would enter into the fullness of love and life He has predestined us to experience. (Jhn 10:10; Rom. 8:28-30; 2 Cor. 3:18; Eph. 3:17-19)
1. Blessed are the Poor in Spirit – Desire for intimacy with God compels us to chose to empty ourselves of our strength and vision and only rely upon what He has empowered us to do and say.
 2. Blessed are those who Mourn for the Kingdom – Experiencing the Kingdom causes us to carry a constant dissatisfaction and mourning in our soul until the fullness of the Kingdom comes.
 3. Blessed are the Meek – Meekness is the restraint of power or strength for the higher purposes of righteousness.
 4. Blessed are those who Hunger and Thirst for Righteousness –Endeavoring to walk in righteousness that brings life and nourishment to your inner man and grow you up into the maturity of fullness.
 5. Blessed are the Merciful – Having a sense of compassion over the fallen state of an individual and a desire to free them from that state.
 6. Blessed are the Pure in Heart – The quality of Loving with total sincerity and an undivided heart without reservation or expectation.

II. “Blessed are the peacemakers for they shall be called the Sons of God”

- A. As we have talked about in previous sessions the beatitudes build upon one another and, if understood rightly, leave us totally unable to walk them out without a transformed heart. Peacemaking has everything to do with the righteous posture of your heart and little to do with outward results of resolving relational conflict.
1. Very much like the beatitude of mercy the idea of being a peacemaker has strayed very far from its biblical meaning in our modern-day culture. The term “peacemaker” has been applied to everything from a handgun to an enneagram personality type. The common use of the term “peacemaker” is so pervasive in our culture it is easy to believe that being a peacemaker is achievable to almost anyone.

- a. Being a peacemaker is first and foremost a state of the heart. The scriptures tell us, out of our natural heart flows all kinds things that lead to war and death, not peace. (Mat. 7:21-23, 15:19; Jam. 4:1-3)
 - b. Being a peacemaker is not encompassed in the disposition or personality type of being “laid back” or “easygoing”. It is not choosing to “stay out of it”, being a peacemaker demands an upholding of righteousness and justice.
 - c. Finally, being a peacemaker is not appeasement. There is a growing idea, even in the church, that the ministry of reconciliation or peacemaking is accomplished through appeasing all parties involved in conflict. Once again, this is generally accomplished through avoiding the fullness of righteousness and justice. Avoiding conflict or appeasing conflict never leads to true peace; “letting sleeping dogs lie” is false peace. (Mat. 5:23-24, 18:15-16)
- B. Peacemaker Defined – Biblically a peacemaker has a twofold definition. First, it is one who has absence of conflict in their heart, through the crucifixion of self. Second, a peacemaker is actively concerned with producing peace first between man and God, and then man and man through righteous and just ways.

III. The Peacemaker

“Glory to God in the highest, and on earth peace, goodwill toward men!” (Lk. 2:14)

- A. One of the pinnacle promises concerning the work of the Messiah is He would secure eternal world peace. This is a weighty promise indeed, when you consider that one individual would bring peace between God and all men and bring peace between men and all men - that would never end. The peace He would bring is not just the absence or avoidance of war or conflict, but instead He would so transform the hearts of men that they would no longer have hearts that were inclined to conflict. 6:11-13; Eph. 2:13-18)
1. Peace between God and Man - (Acts. 10:36; Rom. 5:1-2; Col. 1:20)
 2. Peace between Men – (Ps. 72:1-7; Is. 2:2-4, 9:2-7, 54:9-14, 55:12-23)

IV. Impartation of Peace

- A. The exhortations of scripture constantly speak of the great power and possibility that is available to us through the Holy Spirit that dwells within the believer. The transformative power of the Holy Spirit to bring and produce the peace of God in you and through you may very well be the most emphasized of all the fruits and gifts of the Holy Spirit. (Lk 10:5-6; Jhn. 14:27, 16:33; Rom 1:7, 8:6, 14:17-19, 15:33; 1 Cor. 1:3, 7:15; 2 Cor. 1:2, 13:11, 14:33; Eph. 4:3; Col 3:15; 1 Thes. 5:13, 23; 2 Thes. 3:16; Heb. 12:14; 13:20-21; and at least 25 more just in the NT....)
1. With the overwhelming amount of exhortations in scripture to be transformed by the peacemaking heart of Jesus, through the Spirit, you would assume believers would strongly hold the line to see this manifest in the church. Sadly, in our day, conflict within the body of believers has become so commonplace because of its normalcy it is tolerated and expected. This is an absolute deviation of the expectation of peace in the heart and life of the born again believer set before us in the scriptures.

“Pursue peace with all people, and holiness, without which no one will see the Lord” (Heb. 12:14)

- B. The pursuit of peace with all people encompasses much more than doing intentional relational reconciliation. The exhortations of the scriptures give us two main avenues of intentionally partnering with God’s desire to see us walk in peace.
1. Contending for your own heart to have peace with God and men – It is essential that first priority is tending to your own heart. We need to continually be positioning ourselves to have Jesus transform our own hearts and cause them to be free from contention and war. When contentions arise in our own hearts, we must confront it immediately and not allow it to become a foothold for darkness. (Jhn 14:27; Col. 3:15; 1 Tim. 2:22; Heb. 13:20-21; Jam. 3:16-4:1)
 2. Contending for the hearts of others to have peace with God and men – The second priority is tending to the hearts of others. We do this through Spirit led evangelism, intercession, and intentional encouragement to upholding the fullness of peace in the hearts of other people. (Rom 12:18; 14:19; Eph. 4:1-3; 1 Pet. 3:8-12)