

## **FAQ: Sermon on the Mount – Happy Are the Peacemakers**

### **Lesson 35 – August 17, 2025**

What is the primary definition of peace, according to the sermon?

Peace, as defined in the sermon, is not merely the absence of conflict or strife. Instead, it is understood as the active "presence of righteousness that causes right relationships." This means that true peace involves resolving underlying issues through righteousness and bringing parties together in a loving way, rather than simply stopping a dispute without addressing the root causes.

How does the sermon explain the current lack of peace in the world?

The sermon attributes the current lack of peace in the world to two main factors: the "opposition of Satan" and the "disobedience of men." It highlights that while God desires peace, humanity and Satan are "at war with God." Peace requires a mutual desire, and since man and Satan oppose God's will, true peace remains elusive in the present world.

What is the Christian's role in establishing peace, and what does it entail?

Christians are called to be "peacemakers" and "agents" of God's eternal peace in the world. This role is not passive; it requires being "aggressive" in replacing conflict with God's righteousness. Being a peacemaker means actively working to bring people in conflict to "embrace one another" by addressing their sin and bitterness and guiding them toward reconciliation with God.

Why is purity or righteousness a prerequisite for true peace?

The sermon emphasizes that "peace is never sought out at the expense of righteousness." Drawing from James 3:17, it states that "wisdom from above is first of all pure, and then peaceable." This means that genuine peace can only emerge when individuals confront their "sin and their error" and resolve them through God's righteousness. Peace that ignores purity is considered a "truce," which only allows for future conflict.

How does Jesus' statement about bringing a "sword" rather than peace align with the call to be peacemakers?

Jesus' statement in Matthew 10:34 ("I did not come to bring peace on earth, but a sword") is interpreted as meaning that He did not come to bring "peace at any price." Instead, He brought a "sword" of "purity, righteousness, and holiness." This implies that before true peace can be achieved, there must often be "strife" and "conflict" as individuals confront the truth of their sin and the falsehoods they believe. The gospel, while bringing peace in the end, first convicts and divides.

Why is it important for Christians to "contend earnestly for the faith" in their pursuit of peace?

The sermon encourages Christians to "earnestly contend for the faith" (Jude 3) and not "lolly gag around." This means actively proclaiming the "truth of Jesus Christ" even if it "ruffles feathers" or offends people. The gospel is designed to "convict" and may initially bring "contention" and "strife," but it is through the resolution of this conflict by faith in Jesus Christ that real peace is found. True peacemaking involves speaking truth, not avoiding it for the sake of a superficial "truce."

How does biblical peace differ from a mere "truce"?

Biblical peace is distinguished from a "truce" by its foundational requirement of dealing with "the truth." A truce is described as merely stopping conflict without resolving underlying issues, allowing parties to "reload" for future disputes. Biblical peace, conversely, "conquers problems" by addressing sin and error, building "a bridge" between conflicting parties through righteousness and holiness, leading to genuine reconciliation.

What is the ultimate source of true peace for individuals?

The sermon unequivocally states that individuals "can't know peace unless you know Jesus." It emphasizes that inner peace comes from being "obedient" to God and "stay[ing] close" to Him, fighting the "urge of the flesh" and the temptations from Satan. By choosing Jesus, individuals can overcome internal turmoil and experience the profound peace that only He can provide.