

# The Price for Peace — Delivery Transcript

Matthew 5:9–12 (CSB) • Wes Terry • Sunday, March 22, 2026 • Kingdom Culture

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Thanks to the team for leading us in worship. If you've got a Bible, we're going to be in Matthew chapter 5 this morning. If you don't have a Bible, you can grab one under the chair in the seat in front of you. And as you're turning there, I want to tell you a story about a young man named Jim. He was in college. It was late 1940s, post-war America, 1949 at Wheaton College. Jim Elliot was enrolled as a Bible study major and he wrote in his journal one day after reflecting on Luke chapter 16, which contains the parable of the unjust steward who uses worldly money to and Jim wrote in his journal, Meditating on that truth from Jesus.

He is no fool who it's a famous quote. He had no idea how true that would become true in his own life. But a few months later a one of his professors who was a former missionary to Ecuador told Jim about a group of people, an unengaged and unreached people group called the harani people, and they were known as a small but very fierce tribe suspicious of outsiders and no one had ever engaged them with the gospel and over a couple of months the Lord began to wrestle with Jim putting a call on his life to engage those unengaged and unreached peoples.

And a few years later he and a friend named Pete Fleming went down to Ecuador, posted up in Quito, which is where we go when we fly into Ecuador, believe it or not. And they spent six months in that capital city learning the language, whether Spanish first, and then the heart language of the people that they were going to reach. And then after about six months of learning the language, they were stationed on the eastern edge of the country, right next to the Ecuadorian Amazon, to engage that unengaged and unriched people group.

They spent months there developing a strategy for how they were going to reach those peoples. And around that same time, Jim went back up into Quito for a for a trip of some kind, and he ran into a young lady who he had actually started courting in the States, but given God's call on his life I never materialized into anything, but she had also become stationed as a missionary in Ecuador on the western edge of the country, not the eastern

where Jim was. She was stationed a real around Santo Domingo, which is actually where we work when we go down to Ecuador, believe it or not.

But they were in Quito at the same time. And Jim proposed to her. And after proposing, after being engaged for a while, they were married and after a couple of years or a year and a half, they had a young little girl named Valerie. And so Jim was newly wedded had a young daughter and finally had a strategy and a plan to engage and reach this unengaged and underreached people group. They began with a team of five and they would go up in a plane and they would drop down from the plane gifts to give to the harani people and the harani people would actually put gifts back in the basket and there was an exchange in that way which seemed pretty promising.

Given their former suspicion of outsiders, maybe this wasn't going to be so bad. And so they opted for a face-to-face. And when they got down there, they landed on a strip of beach called Palm Beach, they called it. And they posted up camp and they waited all day and all night and none of the harani came. And the next day they waited all day and all night, and none of harani came and then on the third day, finally, a young couple stuck their head out of the trees, accompanied by a thirty one year old chaperon.

The young girl had left her village without asking any permission, or without telling anybody where she was going, and the young boy had a crush and so he followed her where she was going and so a young boy romantically attracted to a young girl and then a self-appointed chaperone at the age of thirty one years old. They all come out of the trees and engage the missionaries and as you might imagine they were thrilled. Here we go. It's finally happening. And they had a great experience, a great visit, great interaction.

They exchanged some gifts, one of which was a small model plane, and then the pilot of the plane, Nate Saint, took the young boy up in the air His name was Nenkiwi, I think, is his name. And while they're up in the air making their rounds, he sees some of his neighboring village friends and he waves enthusiastically to his village friends and they see him. In the airplane and they thought, oh, this is interesting. So they start making their way over to the missionaries as well. And they find out the missionaries do that a big A bigger group of Waorani are coming and they were very, very excited.

The problem was as the young boy and the young girl come home, the chaperone did not go with them. She stayed behind for whatever reason. And as the group who had decided to go and visit the missionaries was on their way, they ran into the young man and the young girl without their chaperone, which was not good in that culture, a very, very bad thing to do. Feeling the pressure and the heat, Nenkiwi began to come up with a lie, and he said that the villagers had attacked us and because they attacked us it split us up from our chaperone and that's why that's why we're doing what we're not supposed to do.

It was obviously a lie. Just so happened that a brother of the young girl was in that group of people and the leader of that group of people A Gita, I believe his name is, was already suspicious of outsiders, and given the shame that he had brought upon his friends daughter sister he said we've we've got to we've got to deal with this and so they came up with a plan to murder those missionaries. They go back to their camp, they come up with their plan around that time. The chaperone comes back into the village and shares with everyone these are not bad people.

These are nice men. They are sharing the gospel. They're sharing the love of Jesus with us. They're not trying to do anything bad or mean. They never attacked us. But it didn't matter because by that time their fates were already sealed. And so the large group of harani make their way to Palm Beach. Missionaries know that the day's coming. They're excited. They're hopeful of what's going to happen. And they've they had crafted their murderous plot by sending the women out into the field first. They were going to meet the missionaries in the water.

So that they would be more defenseless. And as they separated them out and spread them out in the water, they would be attacked from behind. And as they got attacked, they were shocked, didn't know why this was happening to them Jim pulls out his weapon and shoots it in the air. They were all armed and loaded, but they had made a previous commitment. We will not shoot any of these natives because none of them know the Lord. We don't want their blood or eternal destiny on our hand and so we will gladly lose our lives to make sure their lives are spared.

But he tries to scare them off and as he shoots the gun in the air, one of the men throws a spear and stab him and he immediately, well he didn't immediately die, but he's the first to die. And then after they spear Jim they spear two of the other men. And as Pete Fleming is going to the airplane to try to call for help, he too is stabbed, and in his dying words he's pleading with them. I don't understand. I don't understand we're not here to hurt you. All five men were murdered.

They threw their bodies into the river. They stripped the plane of anything useful. To them and then they went back to their own village and they burned it to the ground because they were assuming some kind of retaliation would take place. His story, of course, is a very tragic story. It's a reminder for anyone who wants to be a peacemaker that sometimes the price of keeping peace or making peace. Is higher than you may think. He who would desire to play peacemaker will often pay a price that is heavier than they could imagine.

Those who would make peace often pay a heavy price. And I want to mention that as we open our message this morning because Jesus talks about a very similar dynamic. Except he talks about the dynamic of peacemaking at the conclusion of his Beatitudes. We've been reading the Beatitudes. Can you turn down my mic just a little bit back there? We've been or

I'm in the monitors or something. I'm not sure. When we've been looking at the Beatitudes and showing how the Beatitudes of Jesus are Jesus' vision for a flourishing life, and that Jesus, like every other philosopher, whether it's Greco philosophers or Roman philosophers have been showing how humans truly flourish and enjoy the good life.

And so as he opens up this sermon, the Sermon on the Mount, you might call it his greatest sermon ever. He paints a picture of what that good life looks like, and it would have for his original audience been something that was totally upside down. And totally inside out. Because he takes people who were marked by hardship and suffering and instead of saying God has judged you or instead of saying things have got to change for you to be flourishing He actually says your hardship is an invitation into the good life.

We looked at it over the last two or three weeks. This week we're going to look at the final piece. I want to go ahead and turn there. Matthew chapter 5. I'm going to read you the first 12 verses. Remember, these beatitudes are broken up into a certain structure. Commentators call them the macarisms because they all start with this phrase, blessed are. There are nine of those phrases, and I've kind of broken them into three sets of three. The first triad tells you what the kingdom requires, the second triad tells you what the kingdom Reflects what a kingdom citizen looks like, and this last one is going to show you the results of living as a kingdom citizen.

When it comes to becoming a kingdom citizen, Jesus says. It is the poor in spirit that inherit the kingdom of heaven. Blessed are the poor in spirit, for the kingdom of heaven is theirs. Blessed are those who mourn, for they will be comforted. Blessed are the humble, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Our passage this week starts in verse 9.

Jesus says, blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted because of righteousness, for the kingdom of heaven is theirs. Then he transitions to the second person. Instead of third person, they are blessed. He says, you are blessed. When they insult you and persecute you and falsely say every kind of evil against you because of me be glad and rejoice, because your reward is great in heaven. For that is how they persecuted the prophets who were before you. I said a couple of weeks ago that as you're reading these Beatitudes, it's very tempting if you're not careful to read them inaccurately, to misread this sermon as a list of spiritual criteria conditions that need to be met in order to merit the kingdom of God.

That that is not what Jesus is doing. These are not conditions to be met rather, Jesus is showing a description of those who possess the kingdom of God. If you read them as conditions, you're going to read it like I need to become poor in spirit so that God will bless me. Jesus is not saying that. He's saying those who have the kingdom are characterized by

poverty of spirit. Theirs is the kingdom of heaven. In all of these ways, Jesus is demonstrating that his kingdom isn't like the kingdoms of the world.

His kingdom is inherited by grace through faith. And his kingdom produces a culture that's unlike the culture of the world. You got to imagine for his original audience, this would have been incredibly cr shocking. He's reaching people who you might not think he would be interested in reaching. He posted up his ministry in a place called Capernaum. It was in Galilee of the Gentiles, meaning of religiously dark area. He's not in Jerusalem. He's not engaging with the religious elites. He's not co-opting the politically connected. He's going to the alienated and the marginalized.

He's talking to people who are blue-collar, many of whom were demon-possessed, mentally unwell. They were the outcasts, the dregs of society, and they had lives characterized by hardship. And Jesus says to those people facing those kinds of conditions, You are of all people to be blessed because the kingdom of God belongs to people like this. The kingdom of God belongs to people who are helpless and unable to do anything. The kingdom of God belongs to those who are heartbroken over the condition of their lives in this world. On and on he goes.

Jesus paints a picture of flourishing that is not at odds with hardship, but rather coincides with hardship. For Jesus, hardship and human flourishing. Do not exclude each other. And if you're going to be a Christian, this is one of the things you must come to accept that in the kingdom of God Those who inherit it will often have lives characterized by hardship, but far from that hardship separating you from God, it actually creates a an environment in which you can draw near. Blessed are those who are helpless. Blessed are the persecuted.

And that's nowhere more true than in our three Beatitudes this morning when Jesus talks about peacemaking and persecution. I said there's three sets of three triads. We're looking at the final three this morning. If I had to paint a picture of those three triads, I would think of it like a house. A kingdom house that is built upon a foundation of God's grace, and a kingdom house that is characterized by a certain look and feel. The foundation of God's grace is why there must be poverty of spirit and brokenness over sin and meekness and surrender to God.

The walls and the roof are made up of characters, characteristics like hunger for righteousness, mercy giving, and purity of heart. If that's what the foundation is and that's what the walls and roof look like, then the third triad, I would say, is what the house was built for. Why did God build this house? What is his purpose in doing this? That's what the final three Beatitudes give us, which is really two things. What it causes or what it produces is a group of people committed to peacemaking. But as they go out into the world and establish peace, and God's kingdom, the kingdom of this world responds with hostility and persecution.

And so oftentimes hardship and flourishing go together. Oftentimes those who would make peace do so at a heavy price. So what I want us to see this morning as we wrap up this little series. Is that the hardship the kingdom produces is very much worth the prize that it that it delivers. So we're going to start in the first one. Blessed are the peacemakers. Thank you. Third service gets me every time. Blessed are the peacemakers, for theirs is the kingdom of heaven. I'm going to use the word healers because that's really what peacemakers do.

Notice that for Jesus there's a little incl there's a how do I put this? When Jesus talks about peacemaking, he's not saying what a lot of us assume. For Jesus, peacemaking is not peacekeeping it's not peace-loving or anything like that. There are some who read this verse and think Jesus doesn't like there to be conflict. And so I want to try to remove any conflict from my life so that I have inner tranquility. And I want to be a person who never rocks the boat. Or does anything to disrupt the peace that people may be enjoying.

Unfortunately, that's not at all what Jesus is talking about because he uses a word, it's actually a compound word that says the peace is made. And the word translated peace is not the absence of chaos. The word that he uses that is translated peace is the presence of something Harmonious. It's not the absence of conflict, it's the presence of something whole. It's the presence of something positive, something that God would look at and say, that's it, that's what I want. So what a peacemaker does is he enters into a situation marked by chaos, brokenness, or whatever else, and does whatever is necessary to establish peace.

And sometimes that will require conflict or upsetting the apple cart, which is why peacemaking isn't peace-loving. Or or peace-seeking or anything like that. If you're going to be a peacemaker, a person committed to the kingdom, then peacemakers will commit to relational harmony. Everywhere they go. And if you've ever been married, you know, getting to a place of relational harmony, it's not from A to the path from from A to relational harmony is not always a single step, is it? Sometimes you have to go through some difficult valleys, some challenging conversations sometimes you have to say things that will disrupt the peace, maybe even create even deeper conflict.

But what a peacemaker does is enters into the conflict. Embraces the awkward, does whatever is necessary so that God would be able to look at that situation and say, what I wanted is now what has been done. That's what a peacemaker does. And that's why peacemaker needs courage. And that's also why peacemaker Jesus says is going to get persecuted. You're going to get a little pushback if you commit to playing a peacemaker, because those who would seek peace establish harmony where it isn't found. And if you're going to seek to establish harmony where it isn't found, you're going to experience some opposition from those who have different parties.

The best illustration of this is Elisabeth Elliot, the wife of Jim Elliot. I said how the Waorani people murdered her husband. Everyone that heard the story would have thought to themselves she has every right to move back to the States. She who would blame her for being resentful or angry or you know unforgiving and bitter. But that is not what Elizabeth Elliot did. Instead, she did the opposite. She and the wife of the pilot, I can't remember her name, they not only remain in Ecuador through a personal connection with that tribe, they move into the very village.

Of the people who attacked her husband. Not only did they move in, they learned the language, they shared the gospel, they created a little gospel outpost of light in the midst of that great darkness. And not only did some people give their life to Christ, many people gave their life to Christ, including the man who killed her husband. She had every excuse to bounce, to give up. To say the peace isn't worth it. But she committed to pursuing reconciliation even when it was hard. And if I could tell us anything, if we want to be a church marked by kingdom culture, what that will require is seeking reconciliation when it's hard.

It is so easy when relationships become fractured to allow the discomfort and awkwardness of that fracture to push you away from what is needed most. Instead of entering in and seeking reconciliation, whether that's through an apology or through just doing something differently. You justify your retreat and withdrawal because they're undeserving of whatever you have to give. You actually stop thinking about God's kingdom and you start thinking about your own. And you stop thinking about God's interests and you start thinking about protecting yourself. And Jesus would say, if you're going to enter into my kingdom, the thing I'm forging you to become more than anything else is a peacemaker and it requires seeking reconciliation when it's hard.

Starting with reconciling people to God That's the one thing Jesus said, I want you to do while I'm away. Go make disciples. Evangelize people who are hostile to God. Plead with them to be reconciled with God who made peace with them through the Lord Jesus Christ. He's commissioned us, if you read the rest of the Sermon on the Mount to be at peace in our relationships with other people. In fact, Jesus says if you're at church and you realize that your brother has something against you for whatever reason, Jesus says, before you offer your gift at the altar, first go be reconciled with your brother.

Because for Jesus, the horizontal relationships, especially between Christian brothers and sisters, is intricately linked up with your vertical relationship with God, so much so one affects the other. And so there is no sense in which you can worship God and you and him are perfectly fine when there is a horizontal breach or fracture that requires a peacemaker to enter in. You've got to pursue reconciliation, even though and even when it's hard. And even peacemaking between other people. Sometimes Christians are uniquely positioned to do so.

Paul talks about this in Philippians 4, talking about two women who are at odds with each other.

If you've ever seen how nasty that can get, it can get pretty bad, not just in sixth grade either. When people get into 60th grade, they still have really ugly fights. And sometimes it's the profile of the Christian that makes them uniquely able to establish reconciliation. Why is that? Have you ever thought about why that is? If you think about the Beatitudes, it's obvious. The Beatitudes one through six all prepare the peacemaker to do what he does. A true peacemaker must be someone who is first poor in spirit. They can't be holier than thou, high and mighty.

They've got to be humble and helpless before the Lord. They recognize they're not high and mighty. They don't have every answer. They come to God with a dependent spirit and say, I don't know how this is going to work, God, you got to help me. Only someone who is someone who mourns, meaning they see the world for what it is, which means when they look at the conflict between them and the other person or two between two people. What they see as the source of the problem isn't people or actions.

What they see as the source of the problem is the sin and the idolatry that motivates it. That's why Jesus said those who mourn are blessed because they're not deceived. They look at the world and they see the heart of the problem, and the heart of the problem is always sin in the heart. That's why Jesus said if you're going to be a peacemaker, you've got to be meek, you've got to be humble, which means you're on God's team, not your team, their team, or theirs. You need to be someone who is hungry for righteousness more than you are keeping the peace.

You've got to be someone who wants what God wants more than what your friend wants or what you want in any given case. You've got to be someone who is sincere, pure of heart, meaning your allegiances are not to either side. Your allegiance is to what God wants, and you can be a neutral bystander in the in the hostilities. Everything that Jesus says characterizes a citizen of his kingdom in Beatitudes 1, 2, 3, 4, 5, and 6 is leading up to painting this picture of someone who can be a peacemaker.

It is the mark of being a Christian. It is the epitome of kingdom culture. Blessed are the peacemakers, theirs is the kingdom of God. Are more than anyone else, when you look at them, you say that is a child of God. Jesus actually says, blessed are you because you will be called sons of God. To be a son of God or a daughter of God just means that's your defining characteristic. That that you are more like God than anyone else because of how you seek to make peace in the world.

People don't look at you and think of you as this or that. They look at you and say you're pushing you're defending what God wants. And the world is in desperate need of those kind

of peacemakers, which means for you and me, we've got to seek to reconcile when it's hard. And as you do that, here's what you need to know. You're going to take incoming fire. If you've ever sought to make peace between warring parties, you know exactly what I mean. Which is why Jesus says, after the peacemaker, blessed are the persecuted.

I'm going to use the word harassed. Not just because it starts with an H and I'm O C D, although that is true. The Greek word persecuted is a image of what harassment is. Harassment is constant negative pressure applied to another person. It actually comes from the French root hair, which is what they would say when they would sick their dogs on a rabbit. Have you ever seen dogs chase a rabbit? They would say, herr, and then the dogs would take off. And poor little rabbit. The image of that dog chasing that rabbit is that is what persecution is.

It is it is constant negative pressure applied to the other person, it leaves them vexed, disrupted, always looking over their shoulder. That is, Jesus says, a hallmark of the kingdom citizen. They will be persecuted. And it's because they inherited the kingdom. Look of persecution in our culture obviously looks a little different than maybe it does in other places in the world, whether India or the Middle East. Although as Francis shared this morning, even in a place like Canada, a western country, very secular, very tolerant, you might say, are becoming increasingly less tolerant to absolute truth claims of any religion.

Any truth claim that would offend someone or challenge the status quo of our secular age, you can experience jail time. You'll experience persecution. Jesus says it comes with the territory of owning the kingdom. And he's very specific, isn't he? He doesn't say every time you get persecuted, you're blessed. But rather you're blessed when the reason for your persecution is righteousness. Sometimes people get persecuted because they deserve it, right? They're jerks or they're they're rude or they're sinful. And so don't mistake opposition for doing God's will. I've known some people like that who say, I must be doing God's work because I sure I'm getting a lot of pushback and I'm thinking, no, you're just a jerk.

You know, you just you're just not you're not a very nice person. Don't get it twisted. It's righteousness. What is righteousness? It's doing what God wants. It's advocating for God's design. And if you make number one priority in your heart doing what God wants and advocating for his design in a world that is committed to the opposite, then why would you be surprised that the world would push back or that you would get oncoming hostility? Kingdom people provoke the hostility of this world. They promote reconciliation even when it's hard, but they will provoke hostility in the world.

And yeah, I would say it looks a little different here, but not that different. It's people slandering you, talking bad about you, seeking to destroy your reputation. It's constant, sometimes soft pressure, but negative pressure nonetheless that is meant to wear you down, to make you want to compromise, to kind of say, okay, I cry uncle, I give up, I'll I won't push

this anymore. Kingdom people will have a life characterized by persecution. Paul said, all who desire to live godly lives in Christ Jesus will be persecuted. It's in 2 Timothy chapter 3 verse 12.

So kingdom people will provoke. The world's hostility, just be ready to accept it when it comes. The word translated persecuted, it's actually a perfect passive verb, which essentially means you're allowing it. To some degree. You don't have to like it. You don't have to like look for it. But Jesus is saying you take it. And you take it for the sake of righteousness. Because it's part of how God works in the world. When we suffer for being righteous, God uses our suffering for his kingdom. Just like the suffering of Jesus was used by God to obtain salvation.

Often it is the suffering of the righteous that God uses to advance his kingdom. And so be willing to face resistance just for being holy. Don't be surprised when people push back against you for being a Christian. Don't allow yourself to give up or to quit because people don't like you. Listen, as chief people pleaser of Broadview Baptist church, I'm not saying it's easy. I like people to like me. I want to be popular. I want to be accepted. But you have to settle in your heart. Whose opinion will matter more to you?

Is it the opinion of your Father in heaven, or is it the opinion of people who hate God? Or maybe they wouldn't say they hate God out loud, but they are advancing interests that contradict the interests of the Lord. Expect it. Expect resistance. Just for being holy. Just for doing the right thing. You'll experience opposition. Finally, Jesus says, blessed are the hated He mentions two kinds of hate right here in verse 11. You're blessed when they insult you and persecute you and falsely say every kind of evil against you because of me.

Notice the same word persecution is made there's a sandwich, insults and slander. The word insult is face-to-face it's like gritting your teeth at someone. My oldest is really good at this with his siblings. Never heard someone growl so well. That's the idea is not necessarily growling. It's tearing someone down. It's I probably shouldn't say that, that's crass, but I'll just leave it up in my mind. It's exploiting someone's weakness. It's taking their where they're compromised and expanding it. It's you know if you've ever fought someone how what you have to say to really just shut the conversation down that's this word.

It's insult. It's just tearing them to pieces. But it's accompanied with this other word or a phrase, speak evil falsely against you. This is what I would call slander. This is not face to face, it's behind your back. This is where the story of Jim Elliot, I think there's a good example, Nenkiwi, is pressured why are you with this girl alone? And instead of telling the truth, which was not even that nefarious, he decides to lie to cover his tracks. But in lying to cover his tracks, he has to demonize the missionaries who did nothing other than be kind to them.

And so he tells them that they tried to attack him instead. It was false. It wasn't true, as which will be often the case when you are persecuted. It's one thing for people to hate you when you deserve it. I can you know I can understand that. But when you're hated for something you didn't do, when you're hated for reasons that aren't not true, that is some of the most challenging opposition you'll ever face as a pastor, it's happened on more than one occasion that narratives are formed about me or and I'm sure you're familiar with the same and it's so tempting to want to defend yourself or to want to say that's not true XYZ kingdom people the impulse should not be defense or anger.

Should not be taking vengeance. Jesus said, rejoice. Rejoice and be glad, because great is your reward in heaven. I think what Jesus means by that is it comes with the territory. This is how they treated the prophets who came before you. If you're going to be a truth-teller in a world of lies, you're going to get opposition. And the chief source of that opposition will be lies about your character because when people can't defeat your argument, they decide to demonize the messenger. That's how it always works. That's how it's always worked.

The prophets are persecuted in that way, and if you're going to be a prophetic truth-teller, it will happen to you likewise. When you're persecuted for righteousness, when you're persecuted for allegiance to Jesus Rejoice and be glad. Great is your reward in heaven. Just like we need to expect persecution because it comes with a territory, when you face that kind of slander you need to you need to endure it. I think in your notes I would say endure opposition because it's Your reward is great in heaven. What kingdom people do is they push back against that hostility because they know the kingdom of God is greater than what they face.

There's a story in the Gospels later in the Gospel of Matthew where Jesus is with his disciples at a place that was marked by idolatry. We went there when we went to Israel. It was it was Caesarea Philippi. There it is and it had this cave to all these different false gods, and Jesus is with them, and he says, who do people say that I am? And some say Elijah, some say John the Baptist, but Peter says, you're the Christ, you're the Son of the living God. And Jesus tells Peter, that's right, Peter, this is given to you by God.

And then he makes a statement to Peter that I think we should remember when it comes to persecution. He says, on this rock, Peter, your confession, I will build my church and the gates of hell will not prevail against it. Jesus is trying to help Peter understand that if you're going to be a citizen of my kingdom, You will experience persecution, but that persecution will not overcome your mission. That what I am building in my kingdom is so powerful, so supernatural that when they push against you with their lies and deceptions, you will overcome them with your honesty.

When they push against you with their hate and anger, you will overcome them with your love. When they come against you with the weapons of this world, you will overwhelm them

with the weapons of heaven. And that is what you need to remember when you're slandered and misrepresented or whatever it may be. It's to rejoice. It's to be glad. Doesn't mean you like it. I certainly don't like it. It doesn't mean you have to say it's true. You don't. It just means you don't let it cause you despair. You don't let it drive you to quitting or giving up on the mission God has given you because you believe the words of Jesus, the gates of hell.

Will not overcome the gates. People say the gates are not offensive weapons, they're defensive weapons. That's true. So the image is hell is throwing its thing, but we're pushing through the gates nonetheless. And so kingdom people push through the gates of hell. They seek reconciliation when it's awkward. And they don't allow persecution to slow them down. Expect the resistance and rejoice. Endure reproach. Because all it's doing is revealing whose kingdom you really own. Kingdom people, look a certain way. Kingdom people receive the kingdom on a certain basis. And kingdom people, once it's received, do a certain thing in the world.

And in all of those ways, what kingdom people are doing is they're modeling the king of the kingdom. Because Jesus, more than any other person, lived out the Beatitudes. He was rich, but he could become poor so that through his poverty we might become rich. He did not allow our brokenness to be the end of his story or the end of our story, but broken over our brokenness, he entered into our mess. He took on human flesh and he felt the full force of what sin had done in this world.

Surrendered to God, fully meek, he said, Father, your will be done, not mine. Into your hands I commit my spirit. Instead of giving up on the project, he persevered. And from the cross, Jesus cries out, Father, forgive them, for they know not what they do. Demonstrating mercy giving and sincerity of heart, just like he says his disciples will do as well Jesus was the peacemaker of all peacemakers. And in order to make peace, Jesus had to go to war. He had to go to war with your sin and my sin and the sins of others.

And he allowed that sin and the effects of that sin to nail him to a tree. He didn't avoid the pain. He didn't try to keep the peace. He took on the pain. He entered into the hostility and he absorbed it into himself. And those who would be like him, those who would repent and believe and be citizens of his kingdom. Will follow in the footsteps of their Lord and doing the exact same thing. And if you're not a Christian this morning, why would you ever make peace in that way?

But I would ask you, what will you do with your brokenness in your life when you stand before God and he says, why should I let you into heaven? The chaos that characterizes your life, how does that qualify you for presence in the presence of God? It doesn't. Which is why your heavenly Father loved you so much he sent Jesus to die for your sins, to make peace between you and God that can be freely received by grace. It's not something you have to earn. It's something you receive as a gift.

All that he requires of you this morning is that you become poor in spirit, that you recognize your inability to save yourself. And in your helplessness, you cry out to God for mercy and forgiveness. Not because you deserve it, but because Jesus died for your sins. And you repent of your sin and you put your faith in Jesus, which means you make him king of your life. And as you allow Jesus to become king of your life, he will transform you into a totally different person. He will exchange your desires and your wants and your priorities.

And he will make you someone that looks just like him. And he will send you, just as he's sending us into the world to become peacemakers. And as we do that work of peacemaking, we will be met with resistance and hostility. This morning, let me encourage you as we enter into this time of response. To let the promises of Jesus that he is with us and that all authority in heaven on earth has been given to him to keep you motivated in this fight and to humble you enough to repent.

Where that kingdom culture is absent. So I'm going to invite you to bow your heads and pray with me as we respond to the Lord in that way. And if you've never made a decision to trust in Jesus as Savior, I would encourage you to use this time of response to do that. You can use the connect card on the chair in the seat in front of you, or you can just come down here to the front and say, I want to give my life to Jesus this morning I'm tired of building my own kingdom.

I certainly cannot save myself. I see in Jesus something so beautiful, something that I was meant to possess. And be transformed by. And so if that's true of you this morning, you can respond in faith and repentance. Father, for the rest of us as we meditate on what obedience looks like for kingdom people, we thank you for giving us something that is so simple and yet so profound as we evaluate our church culture and our family culture against the Beatitudes. Would you search us and see if there's any unclean way in us?

And to the degree that we are letting fear of man or comfort to drive us away from peacemaking. We pray that we would repent and be filled with courage and boldness by your Holy Spirit. Lord, for the families marked by brokenness because the peacemaker wasn't willing to do what was necessary. How would you raise up people maybe from within that family who would embrace the role of Jesus Christ? That they would model the mercy of the king of our kingdom. That they would demonstrate humility. And establish peace. And that you would even now in this time of invitation break them of the pride and arrogance that keeps them from doing so.

Father, for the rest of us as members of Broadview Baptist church, would you help us to evaluate the role that we play in contributing to the culture that is, that may be hindering the culture that you want to create. We give you this time. We pray that you would work in it and through it. And we pray it in Jesus' name. Amen. We're going to take a few moments to

respond. You can do so where you're seated. You can also come to the front if you'd like someone to pray with you or for you.

Let's respond as the Lord leads. Would remind you in the chair in the seat in front of you there's a connect card. Some of these things that we're talking about today are relationally messy. And nuanced and you know it's not like a sermon is going to solve all your relationship problems. I wish that was true, but it's not. So you may want to start a process of biblical counseling or working with a neutral third party. It doesn't have to be related to your marriage or even your children. It may just be something in the workplace or even in our own local church.

This morning, one of the most fitting ways that you can respond is as far as it depends on you to live at peace with all men. And if we can help you take steps that direction, we would want to do that. So just put your name on that connect card and say, hey, I want to get some biblical counseling or I want to talk to a pastor or whatever. But you can do that and I want to ask you also not only to remember the Edwards family as they go into Chilowack to establish an outpost of peacemaking.

And that they would be filled with courage and the spirit of Elisabeth Elliot, no matter the resistance. But you would pray for our leadership at Broadview Baptist church, our pastors, our staffs, our deacon. Body, our lay pastors, because culture is created through those that model it at the top. It's through what you bad behaviors you tolerate and the good behaviors you celebrate. And so we want to have church leadership that models kingdom culture. And so would you commit to pray for us even as you pray for yourself? So Father, we do.

We commit our church family into your hands. Jesus, we thank you that your kingdom is so infinitely better and beyond the alternative forgive us for when we act as though that's not the case or when we get caught up in just the system of this world and the assumptions and expectations therein. We want to be people filled with the Holy Spirit who walk by the Spirit and do not gratify the desires of the flesh. And so would you help us as you go before us? On our peacemaking mission to walk as Jesus walked as we go where Jesus leads.

And that when people interact with Kingdom people at Broadview, they would see kingdom culture and that it would draw them to give glory to our Father who is in heaven. And that it would draw them to the throne of our Lord Jesus Christ, wherein they can themselves bow, become poor in spirit. And receive the salvation that He alone can give. Jesus, you alone are worthy. No one comes even close. So you are worthy Lord and Savior. Would you reign supreme? In us and through our church. And we pray these things in Jesus' name.

Like God's people said. Amen.