

PEACE

1. The Definition of Peace.

- a. “The webbing together of God, humans, and all creation in justice, fulfillment, and delight is what the Hebrew prophets call *shalom*. In English we call it peace, but it means far more than just peace of mind or ceasefire between enemies. In the Bible *shalom* means universal flourishing, wholeness, and delight—a rich state of affairs in which natural needs are satisfied and natural gifts fruitfully employed, a state of affairs that inspires joyful wonder as the creator and savior opens doors and speaks welcome to the creatures in whom he delights. *Shalom*, in other words, is the way things are supposed to be.”¹
- b. Harmony.
- c. The dimensions of peace.
 - (1) “*Shalom* naturally includes not only a healthy relation of people to people and of people to nature and of nature to God, but also the proper relation of people to God.”²

2. The Desire for Peace.

- a. Human beings want peace.
 - (1) <https://www.treasury.govt.nz/publications/wellbeing-budget/wellbeing-budget-2019>

NEWBORN INFANTS	A new initiative will be rolled out in 2019, providing support for all 1,000,000 newborns.	Public provision of services for 100,000 children.	Enabling 100,000 more people to work in the economy.	Tracking investments, with a goal of supporting 100,000 more people.
IMPROVING CHILD WELLBEING	Additional services will be rolled out in 2019, addressing family and social services.	Revising the cycle for children in care, including 100,000 children in care.	Enabling 100,000 more people to work in the economy.	Enabling more people to work in the economy.
OPPORTUNITIES FOR ALL	Investment in education, including a focus on early childhood education.	Enabling 100,000 more people to work in the economy.	Enabling 100,000 more people to work in the economy.	Enabling more people to work in the economy.
ENABLING A FLOURISHING FUTURE	Investment in education, including a focus on early childhood education.	Enabling 100,000 more people to work in the economy.	Enabling 100,000 more people to work in the economy.	Enabling more people to work in the economy.
TRANSFORMING THE ECONOMY	Enabling 100,000 more people to work in the economy.	Enabling 100,000 more people to work in the economy.	Enabling 100,000 more people to work in the economy.	Enabling more people to work in the economy.
ENABLING A FLOURISHING FUTURE	Investment in education, including a focus on early childhood education.	Enabling 100,000 more people to work in the economy.	Enabling 100,000 more people to work in the economy.	Enabling more people to work in the economy.

To my Brooklet (À mon Ruisseau)
By Jean François Ducis

THOU brooklet, all unknown to song,
Hid in the covert of the wood!
Ah, yes, like thee I fear the throng,
Like thee I love the solitude.
O brooklet, let my sorrows past
Lie all forgotten in their graves,
Till in my thoughts remain at last
Only thy peace, thy flowers, thy waves.³

- b. God desires peace/shalom for us.
 - (1) **Le 26:3-6** 3 If you walk in my statutes, observe my commandments, and do them, 4 then I will give you your rains in their season, the land shall yield its increase, and the trees of the field shall yield their fruit. 5 Your threshing shall

¹ Cornelius Plantinga, Jr., “Sin: Not the Way It’s Supposed to Be” (2010), https://henrycenter.tiu.edu/wp-content/uploads/2014/01/Cornelius-Plantinga_Sin.pdf.

² Cornelius Plantinga, Jr., “Sin: Not the Way It’s Supposed to Be” (2010), https://henrycenter.tiu.edu/wp-content/uploads/2014/01/Cornelius-Plantinga_Sin.pdf.

³ Trans. Henry Wadsworth Longfellow in *The Complete Works of Henry Wadsworth Longfellow*, Kindle Locations 93703-93723.

last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. 6 I will give peace (שָׁלוֹם) in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.

3. False Sources of Peace.

- a. The world, the flesh, and the devil promise false peace.
 - (1) **Ps 73:2-3** 2 But as for me, my feet had almost stumbled, my steps had nearly slipped. 3 For I was envious of the arrogant when I saw the peace/shalom (שָׁלוֹם) of the wicked.
 - (2) **Je 6:14** 14 [Prophet and priest] have healed the wound of my people lightly, saying, *Shalom, shalom*, when there is no *shalom*.
 - (3) **Eze 13:9-16** 9 My hand will be against the prophets who see false visions and who give lying divinations. They shall not be in the council of my people, nor be enrolled in the register of the house of Israel, nor shall they enter the land of Israel. And you shall know that I am Lord Yahweh. 10 Precisely because they have misled my people saying, *Peace*, when there is no peace, and because, when the people build a wall, these prophets smear it with whitewash, 11 say to those who smear it with whitewash that it shall fall! ... 15 Thus will I spend my wrath upon the wall and upon those who have smeared it with whitewash, and I will say to you, The wall is no more, nor those who smeared it, 16 the prophets of Israel who prophesied concerning Jerusalem and saw visions of peace for her, when there was no peace, declares Lord Yahweh.
 - (4) **1 Th 5:3** 3 While people are saying, There is peace and security, then sudden destruction will come upon them as labour pains come upon a pregnant woman, and they will not escape.
- b. But they cannot bring us peace.
 - (1) The flesh can't give us real peace.
 - (a) "Nothing can bring you peace but yourself."⁴
 - (2) Sex can't give us real peace.
 - (a) **2 Ki 9:22** 22 And when Joram saw Jehu, he said, Is it peace (שָׁלוֹם), Jehu? He answered, What peace (שָׁלוֹם) can there be, so long as the whorings and the sorceries of your mother Jezebel are so many?
 - (3) Money can't give us real peace.
 - (a) Francis A. Schaeffer's "personal peace and affluence."
 - (4) Power can't give us real peace.
 - (5) Political parties can't give us peace.
 - (a) "Vote for me and I'll give you peace."
- c. People often pursue money, sex, and power through unjust means.
 - (1) **Ps 120:6-7** 6 Too long have I had my dwelling among those who hate peace. 7 I am for peace, but when I speak, they are for war!

4. The Removal of Peace.

⁴ Ralph W. Emerson, *Self-Reliance and Other Essays*, 38.

- a. In response to sin, God removes shalom/peace.
 - (1) **2 Ch 15:3-6** 3 For a long time Israel was without the true God, and without a teaching priest and without law, 4 but when in their distress they turned to Yahweh, the God of Israel, and sought him, he was found by them. 5 In those times there was no peace to him who went out or to him who came in, for great disturbances afflicted all the inhabitants of the lands. 6 They were broken in pieces. Nation was crushed by nation and city by city, for God troubled them with every sort of distress.
 - (2) **Je 8:15** 15 We looked for shalom/peace, but no good came, for a time of healing, but behold, terror.
 - (3) **Eze 7:24-25** 24 I will bring the worst of the nations to take possession of [Israel's] houses. I will put an end to the pride of the strong, and their holy places shall be profaned. 25 When anguish comes, they will seek shalom/peace, but there shall be none.
 - (4) Poor mental health is often due to a lifestyle of sin.
- b. There is no shalom for the wicked.
 - (1) **Is 48:22** 22 There is no shalom/peace (שָׁלוֹם), says Yahweh, for the wicked.
 - (2) **Is 57:20-21** 20 But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up mire and dirt. 21 There is no shalom/peace, says my God, for the wicked.
 - (3) **Is 59:8** 8 The way of shalom/peace they do not know, and there is no justice in their paths. They have made their roads crooked. No one who treads on them knows shalom/peace.
 - (a) **Ro 3:15-17** 15 Their feet are swift to shed blood. 16 In their paths are ruin and misery, 17 and the way of peace they have not known.
- c. At his first coming, Jesus brought a sword of division, not peace/shalom.
 - (1) **Mt 10:34** 34 Do not think that I [Jesus] have come to bring peace (εἰρήνη) to the earth. I have not come to bring peace, but a sword.⁵
 - (2) **Lk 12:51-52** 51 Do you think that I [Jesus] have come to give peace/shalom on earth? No, I tell you, but rather division. 52 For from now on in one house there will be five divided, three against two and two against three.
- d. At Jesus' first coming, Israel missed a chance for shalom.
 - (1) **Lk 19:41-42** 41 And when [Jesus] drew near and saw the city [Jerusalem], he wept over it, 42 saying, Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes.
- e. In the future tribulation, peace will be removed from the earth.
 - (1) **Re 6:4** 4 And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that people should slay one another, and he was given a great sword.
- f. God removes peace from the wicked in order that they might turn to him, the only true source of peace. If we are not experience peace in our life, it is because we are not richly related to God.

⁵ For the Jewish people, a sword is the end result of Jesus' first coming. Shalom will be the result of his second coming.

5. The True Source of Peace.

a. God the Father.

- (1) **Le 26:6** 6 I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.
- (2) ***Nu 6:24-26** 24 Yahweh bless you and keep you. 25 Yahweh make his face to shine upon you and be gracious to you. 26 Yahweh lift up his countenance upon you and give you peace (שָׁלוֹם).
- (3) **Is 26:3** 3 You keep him in perfect peace (שָׁלוֹם שְׁלֵמִים) whose mind is stayed on you, because he trusts in you.⁶
- (4) **Is 26:12** 12 Yahweh, you will ordain peace for us, for you have indeed done for us all our works.
- (5) **Is 45:7** 7 I form light and create darkness. I make shalom/peace (שָׁלוֹם) and create calamity. I am Yahweh, who does all these things.
- (6) **Ro 15:33** 33 May the God of peace be with you all. Amen.
- (7) **Ro 16:20** 20 The God of peace will soon crush Satan under your feet.⁷
- (8) ***Php 4:6-7** 6 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all power of thought (νοῦς),⁸ will guard (φρουρέω, fut.) your hearts and your minds in Messiah Jesus. 8 Finally, brothers and sisters, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. 9 What you have learned, received, heard, and seen in me—practice these things, and the God of peace will be with you.
- (9) **1 Th 5:23** 23 Now may the God of peace himself sanctify you completely, and may your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Messiah.
- (10) “Thou hast made us for Thyself, O God, and the heart of man is restless until it finds its rest in Thee.”⁹

b. God the Son.

- (1) ***Micah 5:4-5** 4 And [Messiah] shall stand and shepherd his flock in the strength of Yahweh, in the majesty of the name of Yahweh his God. And they shall dwell secure, for now he shall be great to the ends of the earth. 5 And he shall be their shalom (שָׁלוֹם).
- (2) **Lk 24:36** 36 As [the disciples] were talking about these things, Jesus himself stood among them and said to them, Peace/shalom to you!
- (3) ***Jn 14:27** 27 Peace/shalom (εἰρήνη) I leave with you. My peace/shalom I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

⁶ As with all the fruits of the Spirit, faith is a prerequisite.

⁷ Satan hates peace. He wants war.

⁸ “[U]nderstanding, mind as faculty of thinking...all power of thought” (BDAG, 680).

⁹ Augustine.

- (4) **Jn 16:33** 33 I have said these things to you, that in me you may have peace/shalom. In the world you will have tribulation. But take heart. I have overcome the world.
 - (5) **Ro 1:7** 7 To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Messiah.
 - (6) ***Eph 2:13-17** 13 But now in Messiah Jesus you who once were far off [Gentiles] have been brought near by the blood of Messiah. 14 For he himself is our peace (εἰρήνη), who has made us [Gentiles and Jews] both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace (εἰρήνη), 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace (εἰρήνη) to you who were far off [Gentiles] and peace to those who were near [Jews].
 - (7) **Eph 6:23** 23 Peace be to the brothers and sisters, and love with faith, from God the Father and the Lord Jesus Messiah.
 - (8) ***2 Th 3:16** 16 Now may the Lord of peace (εἰρήνη) himself [Jesus] give you peace/shalom (εἰρήνη) at all times in every way. The Lord [Jesus] be with you all.
- c. God the Holy Spirit.
- (1) ***Ro 8:6** 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.

Phase One (Positional) Peace

6. The Reality of Phase One Peace.

- a. **Is 27:4-5** 4 Would that I had thorns and briers to battle! I would march against them, I would burn them up together. 5 Or let them lay hold of my protection, let them make peace with me, let them make peace with me.
- b. **Is 52:7** 7 How beautiful upon the mountains are the feet of him who brings good news, who publishes peace (שָׁלוֹם), who brings good news of happiness, who publishes salvation, who says to Zion, Your God reigns.
- c. ***Is 53:5** 5 Upon [Jesus] was the chastisement that brought us peace (שָׁלוֹם), and with his wounds we are healed.
- d. ***Ro 5:1** 1 Therefore, because we were justified by faith, we have peace/shalom with God through our Lord Jesus Messiah.
- e. **Ro 5:10-11** 10 For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Messiah, through whom we have now received reconciliation.
- f. **2 Co 5:18-20** 18 All this is from God, who through Messiah reconciled (καταλλάσσω, aor.)¹⁰ us to himself and gave us the ministry of reconciliation. 19 That is, in Messiah God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 Therefore, we are ambassadors for Messiah, God making his appeal through us. We implore you on behalf of Messiah, be reconciled to God.
- g. ***Eph 2:13-17** 13 But now in Messiah Jesus you who once were far off [Gentiles] have been brought near by the blood of Messiah. 14 For he himself is our peace (εἰρήνη), who has made us [Gentiles and Jews] both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace (εἰρήνη), 16 and might reconcile us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace (εἰρήνη) to you who were far off [Gentiles] and peace to those who were near [Jews].
- h. **1 Pe 5:14** 14 Peace/shalom to all of you who are in Messiah.
- i. εἰρήνη, “peace,” likewise describes an objective relationship between God and the believer. It is not so much an emotion or feeling as it is a reality. J. Murray, commenting on Rom 5:1, says that peace “is not the composure and tranquillity of our minds and hearts; it is the status of peace flowing from the reconciliation...and reflects primarily upon God’s alienation from us and our instatement in his favor. Peace of heart and mind proceeds from ‘peace with God’ and is the reflection in our consciousness of the relationship established by justification” (*The Epistle to the Romans*, NICNT [Grand Rapids, MI: Eerdmans, 1968] 159). In classical Greek, εἰρήνη meant the cessation of war and eventually included the idea of peaceful relations. In the OT, שָׁלוֹם *šālôm* describes the external absence of hostility and the ensuing general sense of well-being given by God (H. Beck and C. Brown, NIDNTT 2:777–79; G. Lloyd Carr, *TWOT* 2:930–32; E. M. Good, *IDB* 3:705–6). These

¹⁰ “[T]he exchange of hostility for a friendly relationship, *reconcile*” (*BDAG*, 521).

primarily external definitions are found in the *NT* (H. Beck and C. Brown, NIDNTT 2:780), but here the word is charged with a christological significance. Peace is possessed by Christ and given to his followers (Stauffer, *New Testament Theology*, 143; cf. John 14:27). Because believers are justified (Rom 5:1), to be at peace with God is to be in the objective position of one who has been reconciled (Gal 5:22; Phil 4:7). From this objective stance develops the subjective feeling of peace. εἰρήνη, “peace,” occurs in every epistolary salutation in the *NT* except James and 1 John as well as in many of the closings (Rom 16:20; 2 Cor 13:11; Gal 6:16; Eph 6:23; 1 Thess 5:23; 2 Thess 3:16; cf. Phil 4:9). William D. Mounce, *Pastoral Epistles*, vol. 46, Word Biblical Commentary (Dallas: Word, Incorporated, 2000), 11–12.

7. The Basis of Phase One Peace.

- a. **Jn 20:19-21** 19 On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, *Peace/shalom* be with you. 20 When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. 21 Jesus said to them again, *Peace/shalom* be with you.
- b. **Jn 20:26** 26 Eight days later, [Jesus’] disciples were inside again, and Thomas was with them. Although the doors were locked, Jesus came and stood among them and said, *Peace/shalom* be with you.
- c. ***Ro 5:1** 1 Therefore, because we were justified by faith, we have *peace/shalom* with God through our Lord Jesus Messiah.
- d. **Ro 5:10-11** 10 For if while we were enemies we were *reconciled* to God by the death of his Son, much more, now that we are *reconciled*, shall we be saved by his life. 11 More than that, we also rejoice in God through our Lord Jesus Messiah, through whom we have now received *reconciliation*.
- e. ***Eph 2:13-17** 13 But now in Messiah Jesus you who once were far off [Gentiles] have been brought near by the blood of Messiah. 14 For he himself is our *peace* (εἰρήνη), who has made us [Gentiles and Jews] both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making *peace* (εἰρήνη), 16 and might *reconcile* us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached *peace* (εἰρήνη) to you who were far off [Gentiles] and *peace* to those who were near [Jews].
- f. ***Col 1:19-22** 19 For in [the Son] all the fulness of God was pleased to dwell, 20 and through him to *reconcile* to himself all things, whether on earth or in heaven, making *peace* (εἰρηνοποιέω, aor.) by the blood of his cross. 21 And you, who once were alienated and hostile in mind, doing evil deeds, 22 he has now *reconciled* in his body of flesh by his death....

8. The Condition of Phase One Peace.

- a. **Lk 7:50** 50 [Jesus] said to the woman, Your faith has saved you. Go in *peace/shalom* (εἰρήνη).¹¹

¹¹ Also see Mk 5:34; Lk 8:48.

- b. “Whether or not you have peace with God depends on your attitude toward Jesus Christ. God is well-pleased only with those who believe in Jesus Christ. Only they are the ones who have peace that cannot be purchased.”¹²

9. The Preaching of Phase One Peace.

- a. ***Eph 2:13-17** 13 But now in Messiah Jesus you who once were far off [Gentiles] have been brought near by the blood of Messiah. 14 For he himself is our *peace* (εἰρήνη), who has made us [Gentiles and Jews] both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making *peace* (εἰρήνη), 16 and might *reconcile* us both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached *peace* (εἰρήνη) to you who were far off [Gentiles] and *peace* to those who were near [Jews].

¹² R. B. Thieme, “Night before Christmas,” 8.

Phase Two (Practical) Peace

10. The Conditions of Phase Two Peace.

- a. Humility.
 - (1) **Mal 2:5-6** 5 My covenant with [Levi] was one of life (חַי) and *shalom* (שְׁלוֹם), and I gave them to him. It was a covenant of fear, and he feared me. He stood in awe of my name. 6 True instruction was in his mouth, and no wrong was found on his lips. He walked with me in *shalom* (שְׁלוֹם) and uprightness (מִישׁוֹר), and he turned many from iniquity.
- b. Grace.
 - (1) **Ga 6:16** 16 And as for all who walk by this rule [grace and living by the Spirit], *peace* and mercy be upon them, and upon the Israel of God.
- c. Faith.
 - (1) **Is 26:3** 3 You keep him in *perfect peace* (שְׁלוֹם שְׁלֵמוֹת) whose mind is stayed on you, because he trusts in you.¹³
 - (2) **Lk 19:41-42** 41 And when [Jesus] drew near and saw the city [Jerusalem], he wept over it, 42 saying, Would that you, even you, had known on this day the things that make for *peace*! But now they are hidden from your eyes.
 - (3) ***Ro 15:13** 13 May the God of hope fill you with all joy and *peace* in *believing*, so that by the power of the Holy Spirit you may abound in hope.¹⁴
- d. Walking by the Spirit.
 - (1) ***Ro 8:6** 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and *peace*.
 - (2) Peace exists in the fruit of the Spirit cluster:
 - (a) ***Ga 5:22** 22 But the fruit of the Spirit is love, joy, *peace*. . . .
 - (b) **Ps 85:9-11** 9 Surely his salvation is near to those who fear him, that glory may dwell in our land. 10 Loyal love and faithfulness meet. Righteousness and *peace* (שְׁלוֹם) kiss each other. 11 Faithfulness springs up from the ground, and righteousness looks down from the sky.
 - (3) In the Old Testament, Israel did not experience peace because she walked in the flesh according works, not in the Spirit according to grace.
 - (a) **Le 26:3-6** 3 If you walk in my statutes, observe my commandments, and do them, 4 then I will give you your rains in their season, the land shall yield its increase, and the trees of the field shall yield their fruit. 5 Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely. 6 I will give *peace* (שְׁלוֹם) in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.
 - 1) Without the Spirit, Israel lacked the capacity to walk in God's statutes.
- e. Knowledge, understanding, and wisdom from Scripture.
 - (1) ***Ps 119:165** 165 Great *peace* (שְׁלוֹם רַב) have those who love your Torah. Nothing can make them stumble.

¹³ As with all the fruits of the Spirit, faith is a prerequisite.

¹⁴ Faith and hope are the framework for the fruit of the Spirit. Joy and peace are the fruit of the Spirit (Ga 5:22).

- (2) **Pr 3:17** 17 [Wisdom's] ways are ways of pleasantness, and all her paths are *peace* (שְׁלוֹם).
- (3) **Zec 8:19** 19 Thus says Yahweh of hosts: The fast of the fourth month and the fast of the fifth and the fast of the seventh and the fast of the tenth shall be to the house of Judah seasons of joy and gladness and cheerful feasts. Therefore love truth and *peace*.
- (4) **Php 4:8-9** 8 Finally, brothers and sisters, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. 9 What you have learned, received, heard, and seen in me—practice these things, and the God of *peace* will be with you.
- (5) “No truth, no peace. Know truth, know peace.”
- f. Prayer.
 - (1) ***Php 4:6-7** 6 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the *peace* of God, which surpasses all power of thought (νοῦς),¹⁵ will guard (φρουρέω, fut.) your hearts and your minds in Messiah Jesus.
- g. Zeal.
 - (1) **Nu 25:11-13** 11 Phinehas...has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy. 12 Therefore say, Behold, I give to him my covenant of *peace* (בְּרִיתִי שְׁלוֹם), 13 and it shall be to him and to his seed after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.

11. The Power of Phase Two Peace.

- a. ***Ro 8:6** 6 For to set the mind on the flesh is death, but to set the mind on the Spirit is life and *peace*.
- b. **Ro 14:17** 17 For the kingdom of God is not a matter of eating and drinking but of righteousness, *peace*, and joy in the Holy Spirit.
- c. ***Ro 15:13** 13 May the God of hope fill you with all joy and *peace* in believing, so that by the power of the Holy Spirit you may abound in hope.¹⁶
- d. **Ga 5:22** 22 But the fruit of the Spirit is love, joy, *peace*, patience, kindness, goodness, faithfulness....
- e. ***Col 3:15** 15 And let the *peace* of Messiah rule/control in your hearts, to which indeed you were called in one body. And be thankful.

12. The Pursuit of Phase Two Peace.

- a. Delegate leadership responsibility.
 - (1) **Ex 18:21-23** 21 Moreover, look for able men from all the people, men who fear God, who are trustworthy and hate a bribe, and place such men over the people as chiefs of thousands, of hundreds, of fifties, and of tens. 22 And let them judge the people at all times. Every great matter they shall bring to you, but any small

¹⁵ “[U]nderstanding, mind as faculty of thinking...all power of thought” (BDAG, 680).

¹⁶ Faith and hope are the framework for the fruit of the Spirit. Joy and peace are the fruit of the Spirit (Ga 5:22).

matter they shall decide themselves. So it will be easier for you, and they will bear the burden with you. 23 If you do this, God will direct you, you will be able to endure, and all this people also will go to their place in peace (εἰρήνη).

- b. Seek people of peace.
- (1) **Mt 10:11-13** 11 And whatever town or village you enter, find out who is worthy in it and stay there until you depart. 12 As you enter the house, greet it. 13 And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you.¹⁷
- c. **Dt 20:10** 10 When you draw near to a city to fight against it, offer terms of peace to it.
- d. **Pr 17:14** 14 The beginning of strife is like letting out water, so quit before the quarrel breaks out.
- e. **Mt 5:9** 9 Blessed are the shalommakers (εἰρηνοποιός), for they shall be called sons [and daughters] of God.
- f. **Mk 9:50** 50 Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace (εἰρηνεύω) with one another.
- g. Peacemaking in the church requires leaders to deal with troublemakers.
- h. **Ro 12:18** 18 If possible, so far as it depends on you, live peaceably (εἰρηνεύω)¹⁸ with all.
- i. **Ro 14:19** 19 So then let us pursue what makes for peace and for mutual upbuilding.
- j. **1 Co 7:15** 15 But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace.
- k. **1 Co 14:31-33** 31 For you can all prophesy one by one, so that all may learn and all be encouraged, 32 and the spirits of prophets are subject to prophets. 33 For God is not a God of confusion but of peace.
- l. **2 Co 5:18-20** 18 All this is from God, who through Messiah reconciled (καταλλάσσω, aor.)¹⁹ us to himself and gave us the ministry of reconciliation. 19 That is, in Messiah God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. 20 Therefore, we are ambassadors for Messiah, God making his appeal through us. We implore you on behalf of Messiah, be reconciled to God.
- m. **2 Co 13:11** 11 Finally, brothers and sisters, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace, and the God of love and peace will be with you.
- n. Peace between ethnicities in the church.
- (1) ***Eph 2:13-17** 13 But now in Messiah Jesus you who once were far off [Gentiles] have been brought near by the blood of Messiah. 14 For he himself is our peace (εἰρήνη), who has made us [Gentiles and Jews] both one and has broken down in his flesh the dividing wall of hostility 15 by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace (εἰρήνη), 16 and might reconcile us

¹⁷ Also see Lk 10:5-6.

¹⁸ “[L]ive in peace, be at peace...τινὶ w. someone... Of God’s assembly (church), which is enjoying peace... keep the peace” (BDAG, 287).

¹⁹ “[T]he exchange of hostility for a friendly relationship, reconcile” (BDAG, 521).

both to God in one body through the cross, thereby killing the hostility. 17 And he came and preached peace (εἰρήνη) to you who were far off [Gentiles] and peace to those who were near [Jews].

- o. **Eph 4:1-3** 1 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace.
- p. **2 Ti 2:22** 22 So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord [Jesus] from a pure heart.
(1) Individual peace and corporate peace go together.
- q. **He 12:14** 14 Strive for peace with everyone, and for the holiness without which no one will see the Lord [Jesus].
- r. Before we can make peace, we have to be at peace within ourselves.
- s. **1 Pe 3:10-11** 10 For whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit. 11 Let him turn away from evil and do good. Let him seek peace and pursue it.
- t. **2 Pe 3:14** 14 Therefore, beloved, because you are waiting for [the day of God], be diligent to be found by him without spot or blemish, and at peace.
- u. What are some practical ways you can embody God's peace in your life context (home, church work or community)?
- v. Who do you know who exhibits peace internally and in relationships? How does observing peace in those people spur you on to peace?
- w. "Though authentic, the imperfect and partial reconciliation between diverse individuals and people anticipates God's final eschatological renewal (Rom 8:18-25; Heb 2:8). Thus, God is moving history toward his eschatological goal, which includes the full and final restoration of peace, harmony, and unity—reunion of humanity with God. In the meantime, as humans, we should embrace and encourage, as much as possible, God's vision of that future (Eph 4; Rom 15:1-7)."²⁰
- x. "In fact, the idea of peace as a result of the mutual agreement of nations is not a biblical one. The biblical (and Isaianic) idea is of a peace which results from mutual submission to an overwhelming Sovereign (e.g., 9:3-6 [Eng. 4-7]; 63:1-6; Rev. 19:11-16). Only when God has defeated his enemies and they have submitted to him is the vision of peace in 11:6-9 a possibility."²¹
- y. "There is no brotherhood of man without the fatherhood of God."
- z. **Ac 10:28** 28 And [Peter] said to them, You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of another nation, but God has shown me that I should not call any person common or unclean.
- aa. **Zec 8:16-17** 16 These are the things that you shall do: Speak the truth to one another. Render in your gates judgments that are true and make for peace. 17 Do not devise evil in your hearts against one another, and love no false oath, for all these things I hate, declares Yahweh.

²⁰ Dallas Theological Seminary, "Unity, Diversity, and Community" (2018).

²¹ John N. Oswalt, *The Book of Isaiah, Chapters 1-39*, The New International Commentary on the Old Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1986), 288.

13. The Blessing of Phase Two Peace.

- a. **Ps 4:8** 8 In peace (שלום) I will both lie down and sleep. For you alone, Yahweh, make me dwell in safety.
- b. ***Jn 14:27** 27 Peace/shalom (εἰρήνη) I leave with you. My peace/shalom I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.
- c. **Jn 16:33** 33 I have said these things to you, that in me you may have peace/shalom. In the world you will have tribulation. But take heart. I have overcome the world.
- d. **Ac 9:31** 31 The church throughout all Judea, Galilee, and Samaria had peace/shalom and was being built up.
- e. ***Php 4:6-7** 6 Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which surpasses all power of thought (νοῦς),²² will guard (φρουρέω, fut.) your hearts and your minds in Messiah Jesus. 8 Finally, brothers and sisters, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. 9 What you have learned, received, heard, and seen in me—practice these things, and the God of peace will be with you.
- f. **Jas 3:18** 18 And a harvest of righteousness is sown in peace (εἰρήνη) by those who make peace (εἰρήνη).
- g. **1 Pe 3:10-11** 10 For whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit. 11 Let him turn away from evil and do good. Let him seek peace and pursue it.

²² “[U]nderstanding, mind as faculty of thinking...all power of thought” (BDAG, 680).

Phase Three (Permanent) Peace

14. The Guarantee of Phase Three Peace.

- a. At physical death.
 - (1) **Ge 15:15** 15 As for you [Abram], you shall go to your fathers in peace (שְׁלוֹם). You shall be buried in a good old age.
 - (2) **2 Ki 22:20** 20 Therefore, behold, I [Yahweh] will gather you [Josiah] to your fathers, and you shall be gathered to your grave in peace (שְׁלוֹם), and your eyes shall not see all the disaster that I will bring upon this place [Jerusalem].
 - (3) **Is 57:1-2** 1 The righteous man perishes, and no one lays it to heart. Devout men are taken away, while no one understands. For the righteous man is taken away from calamity. 2 He enters into peace. They rest in their beds who walk in their uprightness.
 - (4) “May he rest in peace.”
- b. David’s seed, house, and throne.
 - (1) **1 Ki 2:33** 33 For David, for his seed, for his house, and for his throne there shall be peace (שְׁלוֹם) from Yahweh forevermore.
 - (2) **1 Ch 12:18** 18 The Spirit clothed Amasai, chief of the thirty, and he said, We are yours, David, and with you, son of Jesse! Peace, peace to you, and peace to your helpers! For your God helps you.
- c. **Ps 37:37** 37 Mark the blameless and behold the upright, for there is a future for the man of peace (שְׁלוֹם).
- d. **Is 55:12** 12 For you shall go out in joy and be led forth in peace (שְׁלוֹם). The mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands.
- e. **Is 57:18-21** 18 I have seen [Israel’s] ways, but I will heal him. I will lead him and restore comfort to him and his mourners, 19 creating the fruit of the lips. Shalom, shalom, to the far and to the near, says Yahweh, and I will heal him. 20 But the wicked are like the tossing sea, for it cannot be quiet, and its waters toss up mire and dirt. 21 There is no shalom, says my God, for the wicked.
- f. **Is 66:12** 12 For thus says Yahweh, Behold, I will extend shalom to [Jerusalem] like a river, and the glory of the nations like an overflowing stream. And you shall nurse. You shall be carried upon her hip and bounced upon her knees.
- g. **Eze 34:25** 25 I will make with [Israel] a covenant of shalom (שְׁלוֹם) and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods.
- h. **Hag 2:9** 9 The latter glory of this house shall be greater than the former, says Yahweh of hosts. And in this place I will give shalom, declares Yahweh of hosts.
- i. **Zec 8:11-12** 11 But now I will not deal with the remnant of this people as in the former days, declares Yahweh of hosts. 12 For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things.
- j. **Lk 1:76-79** 76 And you, child [John], will be called the prophet of the Most High, for you will go before the Lord [Jesus] to prepare his ways, 77 to give knowledge of salvation to his people in the forgiveness of their sins, 78 because of the tender mercy of our God, whereby the sunrise shall visit us from on high 79 to give light to those

who sit in darkness and in the shadow of death, to guide our feet into the way of *peace*.

- k. **Lk 2:14** 14 Glory to God in the highest, and on earth *peace* (εἰρήνη) among those with whom he is pleased!
- l. “In contrast to the tumultuous times in which the prophets preached, they proclaim that the coming Messiah (King, Shepherd, Servant) will bring about a time of peace. They proclaim that it is because of sin and corrupt leadership that Israel/Judah does not enjoy peace now. However, the Coming One will change things and will, indeed, be characterized by peace. Thus Isaiah 9:6 assigns the title ‘Prince of Peace’ to the Messiah. Ezekiel 34 further develops this theme, declaring that the coming shepherd will be a Davidic messianic ruler (Ezek. 34:23-24) who will play a critical role in the covenant of peace that Yahweh will establish (Ezek. 34:25-31). Micah 5:4-5 adds to the theme of peace by declaring that ‘he [the coming shepherd] will be their peace.’”²³
- m. **Zec 8:11-12** 11 But now I will not deal with the remnant of this people as in the former days, declares Yahweh of hosts. 12 For there shall be a sowing of peace. The vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew. And I will cause the remnant of this people to possess all these things.
- n. **Zec 9:9-10** 9 Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Behold, your king is coming to you. Righteous and having salvation is he, humble and mounted on a donkey, on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the war horse from Jerusalem, and the battle bow shall be cut off, and he shall speak *peace* to the nations. His rule shall be from sea to sea, and from the River to the ends of the earth.

15. A Prayer for Peace.

- a. By your Spirit, Father, may our hearts no longer be restless but at peace.

²³ J. Daniel Hays, *Message of the Prophets: A Survey of the Prophetic and Apocalyptic Books of the Old Testament* (Grand Rapids, MI: Zondervan, 2010), 314.