

DOCTRINE OF PEACE

April 25, 1985

Hebrew, שלום , Shalom. Greek, Εἰρήνη, Eirene

- I. God is a God of peace and actively promotes peace among men (Lk.2:14), as seen in the way He is referred to in Scripture (Judg.6:24; Isa.9:6; Micah.5:5; Rom.15:33; 1Cor.14:33; Phil.4:9; 2Thess.3:16; Heb.13:20).
 - A. The peace of God never exists at the expense of righteousness or truth (Ps.85:10; Jer.33:6; Zech.8:19).
 - B. God, who is perfect and does not sin, dictates the terms of peace; man is told to make peace with God (Isa.27:5).
 - C. When men refuse to accept God's terms of peace, they suffer the consequences of their rebellion (Isa.55:7; 57:20,21).
 - D. We, like God, are to pursue peace with all (Rom.14:19; 1Pet.3:11 Ps.34:14).
- II. There is a Phase 1 peace, also known as reconciliation.
 - A. It was foreshadowed by an animal sacrifice known as a peace offering (Lev.3; approximately 86X).
 - B. In this category of peace, mankind's sins constituted the enmity between God and man (Eph.2:15; Col.2:14).
 - C. The blood of Christ removed the enmity (Eph.2:13-16; Col.1:20).
 - D. The peace now offered is through Christ (Rom.5:1).
 - E. The gospel is the message of this peace (Eph.6:15).
 - F. This peace is for all men (Eph 2:17; Act.10:36).
 - G. Believers are to be ambassadors of this peace to unbelievers (2Cor.5:18ff; cp. Isa.52:7).
- III. There is an inner peace or serenity that constitutes a part of the spiritual dynamics of the adjusted believer (Phase 2 peace).
 - A. Jesus promised this peace to His disciples (Jn.14:27; 16:33).
 - B. This peace results where there is the filling of the Holy Spirit and resident doctrine (Gal.5:22; 2Pet.1:2).
 - C. Prayer plays an active role in inner peace (Phil.4:4-7, described as "surpassing all comprehension").
 - D. Inner peace is a royal imperative (Col.3:15).
 - E. It is for every circumstance of life (2Thess.3:16; Ps.4:8).
 - F. But it is only for those who fix their minds on the indwelling Holy Spirit (Rom.8:6).
 - G. It is stimulated by believing Bible Doctrine (BD; Rom.15:13), and the more BD you have, the greater your potential for inner peace (Ps.119:165).
 - H. It is taught in the Old Testament (Isa.26:3).
 - I. It is the product of adjusting to divine discipline (Heb.12:11).
 - J. It is associated with dying grace (Gen.15:15; Ex.18:23; 1Kgs.2:6; 2Kgs.22:20; Isa.57:1,2).
 - K. It is often associated with happiness (Rom.14:17).
- IV. There is an outer or outward peace the believer is to pursue with respect to others (Heb.12:14).
 - A. Bible Doctrine ("*the wisdom from above*") is described as "*peaceable*" (Jam.3:17), and all its ways promote goodwill among men (Prov.3:17).
 - B. We are to pursue it both among ourselves and toward those on the outside (Rom.14:19; 1Thess.5:13; Heb.12:14; 2Cor.13:11; 2Tim.2:22).
 - C. There are special blessings for those who promote it, such as:
 1. SG3 (surpassing grace blessings in Phase 3) for peacemakers (Mt.5:9).
 2. A posterity (Ps.37:37).
 3. God causes even your enemies to "pull in their horns" (Prov.16:7).

4. Even the wild animals will ignore you (Job.5:23; the context is divine discipline; see 17ff).

5. Peacemakers have happiness (Prov.12:20).

D. Reversionism does not seek it (Ps.35:20), and does not know its blessings (Isa.48:22; Rom.3:1).

V. There is a false peace that always leads to a compromise of truth.

A. At the personal level, this violates the doctrine of separation. Jesus taught this in Mt.10:34-39, where to pursue peace at any price is to not be worthy of Him.

B. At the national level, pseudo-peace pundits keep the people deceived as to the danger and the means to avert disaster (Jeremiah, the prophet of national destruction, was opposed by a "peace movement" that denied the truth concerning the impending fifth cycle, Jer.6:1; 8:11,15; 14:13-18; 23:16-22).

C. During these last days, there is a worldwide peace movement that Satan manipulates to blind men concerning the coming wrath. It is designed to promote a pseudo-Millennium (1Thess.5:1-11).

D. As believers, we must be wise to the propaganda and tactics of the pseudo-peacemakers who:

1. Preach peace, but evil is in their hearts (Ps.28:3).

2. Promise lies for surrender (Isa.36:13-20).

3. Will cry when war comes (Isa.33:7).

E. The cosmos offers a pseudo inner peace which is built on pleasant circumstances and the details of life, but evaporates when these things are threatened.

VI. There is a period of international peace that will last for 1,000 years in which Christ, the Prince of peace, will rule from Zion over the nations with His saints (Isa.9:4-7; Rev.20:1-6).

A. His Millennial kingdom will be established after the defeat of His enemies (Rom.1:20; Rev.1:1; Ezek.38,39; Dan.7).

B. It is a time of no armed conflicts among nations (Isa.2:4; Hos.2:1; Micah.4:2,3; Zech.9:10).

C. Peace will exist in lower creation (Isa.11:6-9; 65:25).

D. Israel will dwell in peace in the land (Isa.32:17,18; 55:12; 60:18; 66:12; Ezek.28:26).

E. Until that time, war will be a regular feature of human existence (Eccl.3:8; Mt.24:6).

F. Because of the STA (sinful trend of Adam) and the predatory nature of certain nations, all nations should, as a matter of survival, heed Joel.3:10.

VII. Salutations and farewells found in Scripture emphasize various nuances of the word "peace".

A. The Lord used such a greeting to His disciples when He appeared to them after His resurrection to settle their troubled hearts (Jn.20:19,21; cp. Judg.6:23).

B. Jethro, Moses' father-in-law, bid him farewell, demonstrating all was well between them (Ex.4:18).

C. It was used in a general sense as in 1Sam.25:6.

D. It is used to inquire if there is hostile intent (2Kgs.9:17).

E. Jesus used the word in an encouraging and Phase 1 context to the woman who anointed Him (Lk.7:50).

F. When the 70 stayed as guests with others, they were to say "*Peace be to this house*" (emphasizing divine blessing for hospitality, Lk.10:5,6), but if the host turned out to be antagonistic to peace, their blessing would come back to them.

G. It is used by those who intend to deceive you (Ps.55:20,21).

H. It is used as a benediction upon Israel and Jerusalem (Ps.122:6-8; 125:5; 128:6).

I. Peace is a regular feature of New Testament salutations and benedictions, expressing a legitimate desire on the part of the writers to the listeners.

1. It comes from God (Rom.1:7; 1Cor.1:3; 1Tim.1:2, et al.).

2. But it is only for those who line up with sound doctrine (Gal.6:16).

3. God is with those who are adjusted (Phil.4:9; 2Cor.13:11 "*Finally, brethren, rejoice, be made complete, be comforted, be like-minded, live in peace; and the God of love and peace shall be with you*"; 2Thess.3:16 "*Now may the Lord of peace Himself continually*

grant you peace in every circumstance. The Lord be with you all!").

Reviewed: May 5, 1994
Reviewed: April 24, 1996

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