

- Systemic Teaching about Christian Life -

# Evangeliu

## Das 1. Capitel.

Von Christi Person und Amt; wie auch von Andrea, Petrus  
und Nathanael, seinen Jüngern.

Im \* Anfang war das † Wort  
war bei Gott, und \*\* Gott war das

\* 1 Mos. 1, 1. † 1 Joh. 1, 1

2. Derselbe \* war im Anfang bei  
3. Alle  
und ohne dasselbe ist nichts gema  
macht ist.

\* Ps. 33, 6.

4. In ihm \* war das Leben, und  
war das † Licht der Menschen \* c. 5,

5. Und das \* Licht scheinete in der Fin  
und die Finsterniß haben es nicht begriffen

\* c. 8, 12. u. 9, 5. u.

6. \* Es ward ein Mensch von Gott gesa  
der hieß Johannes.

\* Matth. 3, 1. u. 11, 10. Marc. 1,

7. Derselbe kam zum Zeugniß, daß er von  
dem Licht zeugete, auf daß sie Alle durch ihn  
glaubten

8. Er war nicht das Licht, sondern daß er ein

# The Gospel of Peace

Series:  
THE GOSPEL  
The Good News of God

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## General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

*Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.*

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

*Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.*

*Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.*

*Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.*

*2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.*

*3 Commit your works to the LORD, And your thoughts will be established.*

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

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*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."  
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

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*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,  
4 who desires all men to be saved and to come to the knowledge of the truth.*

More details about these initial considerations are posted at [www.zoominchristianlife.org](http://www.zoominchristianlife.org).

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## C1. A Heavenly Offer of Peace

The subject covered in this new material refers to one of the themes that make up the series [The Gospel, The Good News of God](#), which already has the following previous subjects:

- ⇒ 1) Much More Than a Message: An Offer of Life!
- ⇒ 2) The Limit of the Unlimited Gospel;
- ⇒ 3) The Gospel of the Creator;
- ⇒ 4) The Gospel of Christ;
- ⇒ 5) The Gospel of the Kingdom of God;
- ⇒ 6) The Gospel of the Righteousness of God.

In the subjects mentioned above, it has been highlighted that the Gospel of God refers to an offer of newness of life presented directly by God to humankind and also that the breadth of the Gospel is so extensive and comprehensive that it is necessary to use various compound names to expose its greatness and the diversity of its characteristics.

We understand that it is important still to remember here that the different compound names do not constitute distinct gospels. There is only one Gospel of God. The various compound names of the Gospel, therefore, announce some of the most prominent facets of this one Gospel.

The Gospel of God presents a wide variety of characteristics, for it is through the Gospel that God offers all the necessary provisions so that human beings can be fully supported to live according to the Lord's will. Each of the extraordinary facets of the Gospel of God is vital or essential, for they complement each other so that God's purpose may be fulfilled in the life of those to whom the Gospel is addressed.

In other words, and considering once again that the Gospel of God is much more than an informative message, it is a real offer of gifts from the Lord to human beings, we can say that in each of the compound names of the Gospel of God is also revealed a particular and fundamental aspect about which the Lord wants us to become aware so that we may know our need for it, and that we may also know that in the Gospel it is widely offered to us.

When God, through His gospel, offers us countless gifts, the Lord in advance offers us what we truly need, even if we do not know for sure what we need or even if we are looking in the wrong direction for what is so necessary for us.

**Therefore, when we observe in the Scriptures that the Gospel of God is also called the Gospel of Peace, we can see how relevant it is to the Lord that we achieve true peace in order to properly enjoy the true newness of life that He freely offers us.**

**The offer of peace that comes from the kingdom of heaven is so significant that the Scriptures many times present to us God's own efforts to spread this aspect of His Gospel and the Lord's commitment throughout history so that this aspect also became announced by angels and people who did testify about the intentions of the Gospel of the Lord in providing peace, as can be seen in the texts exemplified below:**

*Ephesians 2: 17 **And He came and preached (evangelized) peace to you who were afar off and to those who were near.***

*Luke 2: 9 **And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid.***  
*10 **Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.***  
*11 **For there is born to you this day in the city of David a Savior, who is Christ the Lord.***  
*12 **And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.***  
*13 **And suddenly there was with the angel a multitude of the heavenly host praising God and saying:***  
*14 **"Glory to God in the highest, And on earth peace, goodwill toward men!"***

*Acts 10: 36 **The word which God sent to the children of Israel, preaching (or evangelizing) peace through Jesus Christ (He is Lord of all):***  
*37 **that word you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached:***  
*38 **how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.***  
*39 **And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree.***  
*40 **Him God raised up on the third day, and showed Him openly,***  
*41 **not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him after He arose from the dead.***  
*42 **And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead.***  
*43 **To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins.***

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Undoubtedly, peace is one of the central needs of people, it has an essential and fundamental role for the life of all human beings, and it also has a vital role in the whole offer of life that God offers through His Gospel.

The peace that God offers us as a free gift in His Gospel goes far beyond a delightful feeling of emotional well-being or a pleasant sense of security. The peace that God grants is broad, lasting, substantial, real, and whose effects result in enduring conditions of life for eternity.

When God “**preached or evangelized peace**” to us, He did not do it figuratively and symbolically, but He announced peace as an offer that can be accessed and received by all human beings who open the heart to receive this peace in their lives.

From the moment God has “*preached or evangelized peace*” to humankind, we no longer need to look for it around the world. We only need to give ears to what God has announced to us and to open the heart where we are to receive God's gift of peace through the manner the Lord offers it and makes it available to us.

## C2. The Source, the Foundation, and the Support of Peace Itself

As already mentioned in the previous chapter, peace is something that goes far beyond a sense of well-being or an intense sense of security, for a person may have the feeling that one is at peace and not being actually in a real condition of peace.

**A person's condition of real peace involves aspects that go far beyond what one can feel and what an individual can control so that this peace is indeed firmly established in his or her life.**

The aspects involved so that true peace is present and remains in an individual's life encompasses a vast number of points that go far beyond a person's ability to forecast, plan, and have control over all the situations that are around his or her life.

As much as human beings seek to cooperate for peace in the world and the people in it, their efforts will never be able to foresee and manage all the preventive actions that need to be taken so that peace is absolute between them and that peace reaches everyone and every need of peace on the planet called Earth.

As we look back over the centuries of human history, and how much human beings have already sought to establish peace by their proper efforts, it can be seen how fragile and weak these attempts were, how limited or restricted they still are nowadays, and yet, how their attempts to establish peace, in many situations, have resulted in an even higher increase in the lack of peace for thousands and millions of people.

Although peace in the world is often mentioned more in the direction of the matter of the relationship between people, a complete and sovereign natural peace could only be guaranteed to a population if it also could make a full provision for total protection against the most varied climatic and weather variations that may occur in the environment of these people.

When we begin to see how vast the needs of a truly complete peace are, it is not so difficult to see that peace is not an ideological concept that can be achieved and perfected merely by the natural actions of human beings, for however skillful and capable they come to think that they might be, humans never managed to find even a single flash of a solution so that the physical death of the people who live on Earth could be eradicated. When the human being comes before the confrontation with the end of life on Earth, he proves to be entirely incapable of giving a guarantee of peace concerning what will happen after one's life in the present world.

**Therefore, for peace to be indeed substantial, complete, or lasting, it must be based on a foundation that can support and guarantee that all the needs of establishing and maintaining peace over an extended period of time are also guaranteed, and this can only be accomplished by the One who reigns over the entire universe at all times and over each of its details.**

**Only the One who created the universe and the times can provide a peace that extends through all ages, including the time that extends beyond the life of a human being on Earth.**

**The demands of a more substantial, complete, or lasting peace are so vast that they become a set of aspects that can only be fully granted and sustained by God, manifesting that only the Lord is its foundation, its source, and its everlasting support, to the point that the Lord is also named**



**in the Scriptures as the “God of Peace,”** as can be seen in the series of texts exemplified below:

*Romans 15: 33 **Now the God of peace be with you all. Amen.***

*2 Corinthians 13: 11(b) ... **Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.***

*Romans 1: 7 **To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.***

*Ephesians 6: 23 **Peace to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.***

*Revelation 1: 4 **John, to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is to come, and from the seven Spirits who are before His throne,**  
5(a) **and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth.***

*1 Thessalonians 5: 23 **Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.***

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**Only the Lord, the Creator of Heaven and Earth and of what is in them, can grant a peace that also covers the most essential and profound needs of His creation, something that the world, no matter how pretentious it might be, can never provide. That is why the Lord Jesus Christ clearly distinguishes the peace that comes from an unshakable kingdom and is based on a firm foundation from the peace that is associated with a limited, temporal, and unstable foundation.**

*John 14: 27 **Peace I leave with you, My peace I give to you; not as the world gives do I give to you.**  
**Let not your heart be troubled, neither let it be afraid.***

### C3. Peace, God's Righteousness and Peace with God

After mentioning in the previous chapter that substantial and eternal peace is something that belongs to God to the point that God is also called the “God of Peace,” we understand that it is very significant to proceed towards what was presented in the first chapter of this material when it was mentioned that the Lord, through His Gospel, also offers us the peace that can only be found in Him.

When God reveals something through His Gospel, the Lord not only wants people to know who He is, how He is, or what He has, but He wants people to know that He is also offering them what He is and what He has, for the mere fact of knowing that true peace belongs to the Lord and that it can only be found in Him would still not make it available if it were also not offered by God to people.

When God, through the testimony of the Holy Spirit, angels, people, and the Scriptures, announces that He is the “God of peace,” He does it not only to spread mere information, but He does it so that people also long to receive the peace that the Lord has to offer them.

Nevertheless, and despite being offered as a free gift by the grace of God, the peace of God is associated with prerequisites to be delivered and to be received by human beings, because peace is not a powerful gift that surpasses all circumstances in which a person chooses to place oneself and is also not granted to be established in every context that is contrary to the peace of God.

**The peace that the Lord longs to grant to all who want to receive it is an inseparable companion of the righteousness of God. And just as God's righteousness has no fellowship with unrighteousness, so peace has no bond with that which is contrary to God.**

*Psalms 85: 10 **Mercy and truth have met together; Righteousness and peace have kissed.***

**God's righteousness is the foundation or basis that opens the way for God's peace to be received.**

*Isaiah 32: 17 **The work of righteousness will be peace, And the effect of righteousness, quietness and assurance forever.***

**The righteousness of God is the foundation or basis that opens the way for the peace of God to be received because, firstly, it is God's righteousness that makes it possible for there to be peace between those who need true peace and the source of this true peace.**

*Romans 5: 1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**  
2 **through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.***

Without the work of Christ on the cross of Calvary, peace between those in need of peace and the source of peace could never be restored. Without delivering people from subjection to sin and the body of sin, they simply would not be able to receive the Lord's peace, for the Lord would never consent to provide them with eternal peace while still remaining under a yoke that would lead them to the destruction of their lives.

So that peace could be available again to human beings, the Lord Himself, through His righteousness, first provided what was necessary so that people could return to the condition of being able to receive His peace.

So that peace could become available again to human beings, the Lord, through the benevolence of His righteousness, took on Himself the punishment and pain that sin inflicted on people in order to deprive them of eternal peace.

*Isaiah 53: 5 **But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.***

*Isaiah 38: 17 **Indeed it was for my own peace That I had great bitterness; But You have lovingly delivered my soul from the pit of corruption, For You have cast all my sins behind Your back.***

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**Peace between the one who needs peace and the One who grants peace is essential, for God's peace is not just something that God gives to someone; God's peace is God Himself. And if someone is at enmity with God, one is also at enmity with the peace of God.**

**The peace of God cannot be dissociated from God, as well as a person cannot live in real peace when one seeks to live separated from the fellowship with God and His guidance, for the Lord is “*our peace*” and only in Him is it possible to have truly substantial peace.**

*Ephesians 2: 14(a) **For He Himself is our peace, ...***

**When the Lord Jesus Christ announced that He is “*our peace*” and that He gives us His peace through the righteousness that reconciles us with God, and not as the world does, He was revealing how the peace of the kingdom of God can be with the individual in need of it and how each person can also have fellowship with this peace.**

*John 16: 33 **These things I have spoken to you, that “in Me” you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.***

*Matthew 28: 20(b) ... **I am with you always, even to the end of the age. Amen.***

As can be seen in the text below, **the kingdom of God that the Lord wants to manifest to us in the world is composed of God's righteousness, peace, and joy in the Holy Spirit, but what we emphasize here concerning this verse is that these aspects also act according to the order presented.**

**When the righteousness of the heavenly kingdom is received in the heart, peace with God also becomes widely available there. And, in turn, if there is peace with God, the true joy, which is that which is given by the Holy Spirit, can also act with due liberty to strengthen us continually in the Lord.**

*Romans 14: 17 **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.***

**Whoever receives the offer of reconciliation that God offers through His heavenly righteousness or that is through faith in Christ crucified and resurrected becomes also allowed to receive from the fruit of the Spirit of the Lord, which manifests itself as peace, joy, and so many other facets that result from the Lord's eternal grace and goodness.**

*Galatians 5: 22 **But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,**  
23 **gentleness, self-control. Against such there is no law.***

**In addition to being an existing reality in God, the peace of the Lord, through the righteousness of God, becomes a reality in the person who receives the gift of righteousness in his or her own life, because through His righteousness, the “Lord of Peace” Himself begins to dwell in the heart of the one who receives Him.**

**Just as the righteousness of God and the presence of the Lord always work together, so also the peace in the life of an individual cannot be manifested dissociated from the righteousness and the presence of the Lord.**

*Philippians 4: 9 **The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you.***

Finally, considering that the righteousness of God has already been described extensively in the subject on The Gospel of the Righteousness of God, and not wanting to repeat all the aspects previously mentioned in the referred material, we will try to advance specifically to other points about peace, but not without reiterating how crucial it is that God's Righteousness becomes known beforehand or in conjunction with the Lord's peace so that the risk of falling short of the understanding of God's peace may be avoided and so that people do not become deprived of experiencing what indeed the Lord offers them and wants to be reached by every person.

## **C4. Peace Propositions Devoid of Appropriate Material to Build and Sustain Peace**

When the subject of peace is discussed among people, it is also often said that peace between people needs to be built or cultivated, or, still, that a path of peace between people needs to be settled or established.

At first, this type of claims may sound very beautiful and attractive, but it can also be subtle, very dangerous, or harmful if this line of thoughts leads people to conclude that, from themselves, they can build peace or establish the path of peace for all circumstances among human beings.

As we have seen before, peace is not something that human beings can simply develop from themselves, because true peace first needs to be granted to them by the Creator of their lives. To say that the Lord is the “God of Peace” implies saying that the original source of peace is also in the Lord Himself and that people are in a condition of dependence on the Lord so that peace and the ways of peace may be made known or granted to them.

*Psalms 29: 11* ***The LORD will give strength to His people; The LORD will bless His people with peace.***

*Isaiah 26: 3* ***You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.***

The work of building peace in a person's life is also a work that depends on God's work for those who are willing to receive it from the “Lord of Peace,” for those who know and accept that it is the Lord who works in them both to will and to do and that it is in the Lord that they can also grow in the peace that is granted them from the heavenly kingdom.

*Philippians 2: 12* ... ***work out your own salvation with fear and trembling;***  
***13 for it is God who works in you both to will and to do for His good pleasure.***

*Isaiah 26: 12* ***LORD, You will establish peace for us, For You have also done all our works in us.***

When the Scriptures instruct Christians to seek peace diligently, with commitment, and in the first place, since it is also one of the central aspects that constitute the kingdom of heaven, God is instructing them to seek peace first in the Lord Himself and not to try to create and build peace only based on what they understand in the human or natural realm about what peace should be, for it is from the Lord that the true thoughts, teachings, works, and paths concerning peace proceed, as can also be seen in the texts that follow below:

*Psalms 34: 11 Come, you children, listen to me; I will teach you the fear of the LORD.*

*12 Who is the man who desires life, And loves many days, that he may see good?*

*13 Keep your tongue from evil, And your lips from speaking deceit.*

*14 Depart from evil and do good; Seek peace and pursue it.*

*15 The eyes of the LORD are on the righteous, And His ears are open to their cry.*

*16 The face of the LORD is against those who do evil, To cut off the remembrance of them from the earth.*

*17 The righteous cry out, and the LORD hears, And delivers them out of all their troubles.*

*18 The LORD is near to those who have a broken heart, And saves such as have a contrite spirit.*

*19 Many are the afflictions of the righteous, But the LORD delivers him out of them all.*

*20 He guards all his bones; Not one of them is broken.*

*21 Evil shall slay the wicked, And those who hate the righteous shall be condemned.*

*22 The LORD redeems the soul of His servants, And none of those who trust in Him shall be condemned.*

*Jeremiah 29: 11 For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.*

*Isaiah 54: 13 All your children shall be taught by the LORD, And great shall be the peace of your children.*

When people stop listening to the Lord's instruction, they also fail to hear about how they can receive the peace that is offered to them from heaven and how they can live and remain in this same peace, for only the Lord can grant enduring peace to people.

*Psalms 85: 8 I will hear what God the LORD will speak, For He will speak peace To His people and to His saints; But let them not turn back to folly.*

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No matter how many speeches about peace filled with sumptuous phrases and great promises there might be, a consistent offer of peace and teaching about this peace cannot be built on a concrete and lasting way if the ideas and building materials used to do it are corruptible and grounded on bases that do not have true peace as their foundation.

If the words about peace are not accompanied also by a longing in the heart for true peace and if they are not supported by the Unique One who can sustain the announced peace, these words end up being the expression of fragile and fleeting hope.

*Psalms 28: 3* **Do not take me away with the wicked And with the workers of iniquity, Who speak peace to their neighbors, But evil is in their hearts.**

*1 Thessalonians 5: 3* **For when they say, "Peace and safety!" then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.**

Many people in the world try to use the tactic of talking about peace to attract the attention of other people, but mere speeches and even attempts to widely prophesy peace cannot produce the effects of peace if the people who speak and hear these words continue to choose the paths of subjection to iniquity.

*Jeremiah 23: 16* **Thus says the LORD of hosts: "Do not listen to the words of the prophets who prophesy to you. They make you worthless; They speak a vision of their own heart, Not from the mouth of the LORD.**

*17* **They continually say to those who despise Me, "The LORD has said, "You shall have peace"; And to everyone who walks according to the dictates of his own heart, they say, "No evil shall come upon you."**

*Ezekiel 13: 1* **And the word of the LORD came to me, saying,**

*2* **"Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy out of their own heart, "Hear the word of the LORD!"**

*3* **Thus says the Lord GOD: "Woe to the foolish prophets, who follow their own spirit and have seen nothing!**

*4* **O Israel, your prophets are like foxes in the deserts.**

*5* **You have not gone up into the gaps to build a wall for the house of Israel to stand in battle on the day of the LORD.**

*6* **They have envisioned futility and false divination, saying, "Thus says the LORD!" But the LORD has not sent them; yet they hope that the word may be confirmed.**

*7* **Have you not seen a futile vision, and have you not spoken false divination? You say, "The LORD says," but I have not spoken."**

*8* **Therefore thus says the Lord GOD: "Because you have spoken nonsense and envisioned lies, therefore I am indeed against you," says the Lord GOD.**

*9* **My hand will be against the prophets who envision futility and who divine lies; they shall not be in the assembly of My people, nor be written in the record of the house of Israel, nor shall they enter into the land of Israel. Then you shall know that I am the Lord GOD.**

*10(a)* **Because, indeed, because they have seduced My people, saying, "Peace!" when there is no peace,**

*16* **"that is, the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her when there is no peace,"** says the Lord GOD.

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False prophecies, when heard and assimilated, become very dangerous, for they may cause people to behave according to the contents of these prophecies and not to seek true peace because they think they already have it in the false hope that was presented to them.

The false prophets mentioned in the Scriptures are not restricted only to those who had an office of a prophet under the time called the Old Testament. They present themselves in all generations and may even be those who spread announcements and teachings about God and part of the will of the Lord, but who also, at the same time, deny the exclusivity and unique power of God to grant what is found only in the Lord or what only God can give or accomplish.

Throughout human history, the discourse on peace, and other matters related to the sovereignty of God, has been widely used by announcers who are not really concerned that their fellow men, to whom they address their words and teachings, find the true peace. On the contrary, these announcers use the speeches of supposed peace in the interest of exploiting people for the benefit of their greedy intentions, distancing so their followers even more from real peace.

*2 Peter 2: 1 **But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.***

*2 **And many will follow their destructive ways, because of whom the way of truth will be blasphemed.***

*3 **By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.***

Like declaring that a weapon to injure people is not dangerous does not make this weapon a risk-free instrument, so saying that an untrue peace can protect people does not mean that it can protect them indeed.

The circumstances in which a person needs peace are so vast and varied that peace cannot be fully or satisfactorily guaranteed by one creature to another. And if a human being does so, one is undoubtedly making promises that go a long way beyond his or her ability to fulfill them.

Only the Lord who created and sustains everything can also provide the peace that reaches the essential aspects in each of the circumstances that a person may come across, even when the time of the end of a person's life in the present world is taking place.

*2 Thessalonians 3: 16 **Now may the Lord of peace Himself give you peace always in every way. The Lord be with you all.***



## C5. The Peace that is Sovereign even in Contexts of Conflicts

In their approach to defining some specific terms, themes, or topics, people are often not limited to only making use of direct definitions of the related subject, but they also end up using approaches of what is the opposite or antonym of the point being analyzed or commented.

Therefore, when the analysis of the subject opposite to that which is addressed in a given topic is placed on the agenda, it might be seen that this means is also used especially regarding the topic of peace, for the very definitions of peace in the dictionaries emphasize that peace is also the absence of its opposite, as can be seen in the references exemplified below:

A) Notes described in the Online Bible and related to the comments of the Strong's Greek Lexicon:

**Peace:**

- 1) Rest, quietness;
- 2) A state of national tranquility, exemption from the rage and havoc of war;
- 3) Peace between individuals, that is, harmony, concord;
- 4) Security, safety, prosperity, felicity (because peace and harmony make and keep things safe and prosperous).

B) Translated from Mini Dictionary Luft:

**Peace:**

- 1) Absence of conflicts or disturbances;
- 2) Harmony;
- 3) Cessation of hostilities;
- 4) Silence, quietness.

C) Google Dictionary:

**Peace:**

- 1) Freedom from disturbance;
- 2) Quiet and tranquility;
- 3) Freedom from or the cessation of war or violence.

D) Merriam-Webster Dictionary:

**Peace:**

- 1) A state of tranquility or quiet, such as freedom from civil disturbance;
- 2) A pact or agreement to end hostilities between those who have been at war or in a state of enmity;
- 3) Freedom from disquieting or oppressive thoughts or emotions;
- 4) Harmony in personal relations.

On the other hand, stating that peace is the absence of conflict does not always match what the Scriptures say about what peace is. When we look at the narratives in the Scriptures about Adam and Eve, we can see that in Eden they lived in peace with God, between themselves, and with the creation, and even in spite of that, they were not exempt from being exposed to the temptation or conflict of obedience to the proposition of sin presented by the devil through the serpent.

**When the Lord Jesus announces that He is willing to grant us His peace even while we are still living on Earth, He also shows us that His peace is not expressed only in a condition of a complete absence of conflict, because in the present world a person never lives in an entire state of absence of conflicts directed at him or her.**

Even if a person tries to isolate oneself from contact with other people in the world, one will still be subject to conflicts that arise from his or her own flesh.

*Galatians 5: 17* ***For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.***

If the peace of Christ could be known and experienced only in the absence of conflicts and not in victory over them, the peace of God would not be capable enough to manifest itself sovereign over all things or in all circumstances through which a Christian passes on Earth.

The peace of God, therefore, can be known and received by a person who is still living and walking on Earth, that is, the Lord can provide His peace amply to an individual even though he or she is still living in the present world's environment of conflicts.

*Luke 21: 33* ***Heaven and earth will pass away, but My words will by no means pass away.***

*34* ***But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.***

*35* ***For it will come as a snare on all those who dwell on the face of the whole earth.***

*36* ***Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man.***

*John 16: 33* ***These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.***

*John 14: 1* ***Let not your heart be troubled; you believe in God, believe also in Me.***

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**Knowing that the peace of the Heavenly Father and Christ can be granted to a person despite contrary circumstances that may surround this individual, also demonstrates the greatness of the Lord's peace and that this peace is not subject to any circumstances that oppose it.**

Just as the kingdom of God and the righteousness of God are not defined by what human beings define about them, so the peace of God is not limited or cannot be restricted to the definitions that human beings attribute to it. What is given from heaven to people on Earth is also defined, established, and described according to the conditions that the kingdom of heaven have established for each gift, and not according to the improper definitions that some listeners and recipients wish or try to attribute to what the Lord offers them.

Just as light is sovereign over darkness, so also the peace of God is sovereign over the circumstances that oppose it. And just as God is not remodeled by what people do or fail to do, so also the peace of God and in God does not suffer changes even if on Earth people indulge in conflicts and wars among themselves.

**While the world seeks to define peace as the absence of the opposite of peace, the Scriptures teach us that the opposite of peace is “the lack of true peace,” even if it seems that there are no external conflicts and wars around a particular person or a group of people.**

Even when surrounded by terrible conflicts and oppositions against His life while He was in the flesh on Earth, the Lord Jesus Christ did not lose His peace because there was no absence of conflicts, as well as He did not respond to the insults against Him with other affronts, but He responded to the attacks “***preaching or evangelizing peace and granting heavenly peace to all who wanted to receive it as well.***”

The peace that Christ evangelized (preached and offered) is not the peace that the world defines and “evangelizes” (announces and offers), nor it is the peace that the religions of the kingdoms of the world and devoid of God's righteousness offer.

*John 14: 27 **Peace I leave with you, My peace I give to you; not as the world gives do I give to you.**  
**Let not your heart be troubled, neither let it be afraid.***

## C6. The Origin of Wars

Among the human tragedies that are considered by the world as the most accentuated that may happen, there are intensely cited the wars that occur between the peoples and the nations that inhabit the Earth.

When, however, the subject of wars is mentioned, it may happen that people primarily think about the big world wars, the epic battles and the confrontations widely recorded throughout human history, but forgetting that the number of “wars” that are fought daily within many homes, businesses, institutions, hospitals, schools, government agencies, towns, and cities can be even higher than the more formally recorded wars.

After Adam and Eve entered the subjection to sin, the whole context of behavior on the face of the Earth underwent drastic changes, and a picture of continuous hostilities, conflicts, and disputes became part of the daily life of all creation in practically all its natural environments and also in the most diverse relationships among human beings.

Parents conflict with children and children with parents, spouses conflict with their peers, employees often end up fighting with their co-workers and with their bosses, teachers and students frequently advance to attitudes of measuring forces and limits between each other, and so many other variations of situations that encompass characteristics of tension, competition, and combat among people.

On the surface of the Earth it seems that there is always a noise or a movement towards war, whether between a few or many, conveying the sensation of continuous uncertainty and that at any moment or for any reason a new conflict or combat may emerge, something that the Lord Jesus Himself attested that would happen, as we can realize in the following text:

*Matthew 24: 6 **And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.***

The fact that the Lord allows people to choose the peace that He offers or choose to abstain from this peace has implications that inevitably lead to conflicts and wars, because if the option for attempting to live without the peace of God did not imply consequences resulting from this choice, people who chose it would also not be aware of the possibility of running into the effects of their choices or would not be subject to reap the results of the paths they decided to follow.

When we observe the Scriptures under the topic of the Gospel of Peace, we can see that God does not want any person to live in war with his or her fellow men. To demonstrate that His will is for peace, the Lord has sent His gift of righteousness to announce the offer of reconciliation with Him and to announce His opposition to the wars that people are waging against each other because of sin. Through the Gospel, the Lord informs all human beings that the heavenly will is that each one lives in peace with one's Creator and that each one becomes a peacemaker instead of being an agent that generates new wars.

*2 Corinthians 5: 18* **Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,**  
*19* **that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.**

*Romans 12: 9* **Let love be without hypocrisy. Abhor what is evil. Cling to what is good.**  
*10* **Be kindly affectionate to one another with brotherly love, in honor giving preference to one another;**  
*11* **not lagging in diligence, fervent in spirit, serving the Lord;**  
*12* **rejoicing in hope, patient in tribulation, continuing steadfastly in prayer;**  
*13* **distributing to the needs of the saints, given to hospitality.**  
*14* **Bless those who persecute you; bless and do not curse.**  
*15* **Rejoice with those who rejoice, and weep with those who weep.**  
*16* **Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.**  
*17* **Repay no one evil for evil. Have regard for good things in the sight of all men.**  
*18* **If it is possible, as much as depends on you, live peaceably with all men.**  
*19* **Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.**  
*20* **Therefore "If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."**  
*21* **Do not be overcome by evil, but overcome evil with good.**

*Matthew 5: 9* **Blessed are the peacemakers, For they shall be called sons of God.**

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But if God does not want humankind to fight against itself, where then do so many rumors of wars, threats of wars, and wars arise from among human beings?

Among so many conflicts and the diversity of conflicts that occur among people every day, could these wars have similar origins, or could it be the case that each of them has a distinct starting motivation?

Many people who argue about the claims of the emergence of wars differ even on the analysis of the origin of the same wars that they analyze. Some claim that wars arise because of the need for territorial conquests; others claim that the main reason for wars is always the economic part; others argue that it is the desire for power and the involvement of the pride or arrogance of the parties involved; yet others, claim that it is the need for survival; and so on.

Nevertheless, **in the Scriptures, we find a straightforward text about the wars and strife of human beings, a text that is very objective in defining**

that, in general, the most varied wars have indeed a common starting point or origin, as set out below:

- James 4: 1 **Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?***
- 2 **You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.***
- 3 **You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.***
- 4 **Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.***

According to the Scriptures, the wars and disputes that afflict people so much in their daily lives have an origin that is generally common to them, showing that the other reasons actually are more superficial, secondary, or outward motives and not the primary root of these wars and conflicts.

Just as peace has a source for all true manifestations of peace, so wars or strife are born from the same source that generates the motives for conflicts.

If people do not aim to move away from subjection to the source of strife, they will also not be able to find consistent and lasting peace. Even if occasionally a person seeks not to allow attitudes contrary to peace to manifest themselves throughout his or her life, if one does not feed on the singular source of peace, and continues to nurture oneself with a source that generates strife, one will also end up entering the risk of becoming subject to expressing the outcomes of that with which one has been nourished.

And yet considering that the source of wars and strife is the same for all people everywhere and that it has such a potential for destruction and damage to individuals, families, peoples, nations, and the whole humankind, it is to admire how little time people in general designate for this source and its functioning to be more widely understood, exposed, and resisted.

The text of James just quoted above, is not a text to be read as mere news or as some information to be merely kept amidst so many other superfluous pieces of knowledge that a person eventually seeks to know. The content in reference of the book of James indicates nothing more and nothing less than the center point from which wars of the most diverse types originate, but precisely because it points to possible personal positions and participation of each individual in different conflicts, it, perhaps, does not become so attractive to many.

In the subject on The Gospel of the Righteousness of God, it was seen that one of the actions of sin and unrighteousness, when acting through offenses, aims precisely to harden a person's heart so that one does not recognize his or her participation in sin and, instead, blames others for the mistakes one oneself has made.

Therefore, when the subject of peace is addressed, there is a large contingent of people who promptly claim to be willing to receive it, but this contingent is not always of equal size when these people are challenged to

interrupt their partnership with the source that opposes the peace that is offered them by God.

The fact that many Christians, who have the peace of God available in their hearts, do not live and also do not walk in peace is not the exclusive fault of the evil of the world and the devil, but it is also because many Christians are not willing to deal seriously with the subjection to the source of wars and strife associated with their flesh or human nature, and which tries to afflict their souls and attract them to more actions that promote even more conflicts.

If Christians pray to God to receive peace from Him, but want to receive this peace so that they can use it to grant more space for their lusts or covetousness, they are trying to deceive themselves, for in subjecting their lives to the passions of the flesh, they return to the path of death not only because of their inclination to sin, but mainly because of their opposition to God through their attitudes of association with the flesh and the world.

When people want “peace from God” without wanting to maintain “fellowship with the God of Peace,” because they choose to give way to their lusts or greed, they forget that God's peace is inseparable from God. They forget that it is in the precious presence of God in their lives that true peace dwells in them. They forget that apart from heavenly peace, they also end up being subject to life under the “lack of peace.”

Many seek peace just as a circumstantial target and not as a gift to live and walk continuously in newness of life or according to the will of God, an attitude that becomes a cause to repeatedly falling back to a life with lack of peace, as it was also frequently experienced by the people of Israel in ancient times and clearly described by Nehemiah in the following text:

*Nehemiah 9: 27 Therefore You delivered them into the hand of their enemies, Who oppressed them; And in the time of their trouble, When they cried to You, You heard from heaven; And according to Your abundant mercies You gave them deliverers who saved them From the hand of their enemies.*

*28 But after they had rest, They again did evil before You. Therefore You left them in the hand of their enemies, So that they had dominion over them; Yet when they returned and cried out to You, You heard from heaven; And many times You delivered them according to Your mercies.*

Often, and for many people, peace seems to be that facet of life that is essential and is very much desired when there is a lack of it, but which precisely when it is widely available is soon put aside, neglected, or even lost due to the fact that people do not adequately pay attention to the continuous and broad appeal that there is in their lives for a life inclined to the flesh.

Moreover, the text of the book of James that we are adopting as a reference in this chapter needs a particular observation still at another point, because what it evidences, even more than the lusts that fight in the flesh, is the “non-understanding” that some

people insist on adopting regarding the fact that friendship with the world that lies under the sway of the wicked one is enmity against God, making those who choose friendship with the world unfaithful to God (more details on what covers this friendship with the world is found in the subject entitled The Christian in the World in General).

Through the text in reference, we come back to the same point that has already been addressed so widely in previous subjects on The Gospel of God, which shows us, through other words and angles, that **the central aspects by which the human being deviates from what is good for his or her own life, including the peace of the Lord, are always associated in some way with a kind of opposition he or she makes to the Unique God because of the choices of valuing things created above the Creator and His will.**

**Ultimately, “infidelity to God” has always been and remains a central reason for strife and wars.**

“Infidelity to God” is present in both small and large confrontations where men and women elevate themselves, wield arms, mobilize armies, and go out raising flags with a glamorous appearance to conquer and kill for what they call their “special causes.” Although accompanied by a discourse of promoting war to promote peace for them and the world, the way of people is not a way of peace indeed when they are distant from “faithfulness to God, fellowship with the Lord, and hearing the voice of the Spirit of the Lord.”

**The origin of a growing militancy for carnal desires always becomes enhanced by a person's infidelity in attributing in one's heart and the practice of one's acts more value to fellowship with parts of the creation than to fellowship with God.**

**While a person is inclined to be guided by God, one is inclined towards peace. However, when a person is inclined towards the flesh instead of fellowship with God, one also turns oneself towards a growing condition of the dominion of the flesh, sin, and the destructive conflicts over one's life.**

*Romans 8: 6 **For to be carnally minded is death, but to be spiritually minded is life and peace.***

*Galatians 5: parts of the verses 19 till 21*

***Now the works of the flesh are evident, which are: ... contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies (or factions), envy, ... and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.***

An “infidelity positioning” is a way with a very high potential to change the positioning of people in a given scenario, because it makes a person change the position of who one becomes a friend and who one becomes an enemy. And if one becomes a friend of conflicts, it is also an increasing number of conflicts that one may come to reap.



*Proverbs 17: 19* **He who loves transgression loves strife, And he who exalts his gate seeks destruction.**

*Proverbs 17: 14* **The beginning of strife is like releasing water; Therefore stop contention before a quarrel starts.**

*Proverbs 16: 28* **A perverse man sows strife, And a whisperer separates the best of friends.**

*Proverbs 15: 18* **A wrathful man stirs up strife, But he who is slow to anger allays contention.**

“Infidelity to God” is a launching platform for the weapons of the desires that militate in the flesh, which, in turn, are the weapons that hurt others and have the potential to trigger attacks and wars on different scales and proportions. And this is the context that the Bible exposes as the background of wars and strife.

**“Unfaithfulness towards God” is the choice for things created in a higher degree than for the Creator Himself and in disagreement with the Lord's will. And when people prefer the creation more than the Creator and more than His will, they place themselves in a position of vulnerability to actions that generate conflicts in them and with their fellow men.**

**An individual who becomes an enemy of God may even affirm with a loud voice that he or she has peace, but one does not actually have it in oneself, for God does not grant His peace to those who put themselves in resistance to Him and deliberately place themselves in association with sin.**

*James 4: 6* **But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."**

*Isaiah 48: 22* **"There is no peace," says the LORD, "for the wicked."**

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*Isaiah 57:21* **"There is no peace," Says my God, "for the wicked."**

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**In some places in the world, there is a popular saying that “when one does not want, two do not fight.” However, in practice, it can be observed that only one party can actually start conflicts and wars with other parties for not having peace in the heart or for living with “lack of peace,” because an individual agitated in oneself already is a potential risk to extend one’s conflicts beyond oneself.**

*Jude 1: 12 **These are spots in your love feasts, while they feast with you without fear, serving only themselves. They are clouds without water, carried about by the winds; late autumn trees without fruit, twice dead, pulled up by the roots;***  
*13 **raging waves of the sea, foaming up their own shame; wandering stars for whom is reserved the blackness of darkness forever.***

*Micah 2: 1 **Woe to those who devise iniquity, And work out evil on their beds! At morning light they practice it, Because it is in the power of their hand.***  
*2 **They covet fields and take them by violence, Also houses, and seize them. So they oppress a man and his house, A man and his inheritance.***

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People who take the way of withdrawing from God also put themselves on the path that leads them to get away from the Lord's peace.

*Romans 3: 17 **And the way of peace they have not known.***

*2 Timothy 3: 1 **But know this, that in the last days perilous times will come:***  
*2 **For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,***  
*3 **unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,***  
*4 **traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,***  
*5 **having a form of godliness but denying its power. And from such people turn away!***

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Why, then, is the world still so full of conflicts and afflictions?

The answer is because not everyone seeks the Lord and not everyone values the friendship or fellowship that God offers them, preferring, instead, what the world offers them.

**It is only by the reconciliation with the Lord of peace that true peace, which does not aim to stir up even more strife, can be found. It is only in returning to the Lord that the source of conflicts in a person's life can be obstructed.**

**A life that invokes and fears the Lord through the gift of the heavenly righteousness is the way where the source that gives peace and continues to produce peace can be widely accessed.**

*2 Timothy 2: 22 **Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.***

## **C7. The Gospel of Peace is Offered to Humankind to Supply Peace to the Place that Most Needs Peace**

As mentioned in the previous chapters, God's will is that all human beings would come to achieve peace and that this peace could be experienced even in the most diverse contexts of their lives. For this reason, the Lord instructs Christians to pray to Him so that even rulers or individuals in a position of eminence may act in such a way that people can enjoy a condition of peace also in the outer matters of their lives or in the aspects regarding their surroundings, as explained in the following text:

- 1 Timothy 2: 1* **Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men,**  
**2 for kings and all who are in authority (or eminence), that we may lead a quiet and peaceable life in all godliness and reverence.**  
**3 For this is good and acceptable in the sight of God our Savior,**  
**4 who desires all men to be saved and to come to the knowledge of the truth.**  
**5 For there is one God and one Mediator between God and men, the Man Christ Jesus,**  
**6 who gave Himself a ransom for all, to be testified in due time.**

Nevertheless, the text presented above is yet another part of the Scriptures through which the Lord teaches us that the granting of peace through the grace of God is also associated with specific purposes and the respective means so that it can be achieved or received.

When the Lord instructs Christians to also pray for favorable conditions of tranquility in their external, civil, or social aspects of life, He does so that they may reach conditions even more widely favorable to a life in line with devotion, fear, or reverence for God and His will, and so that people, in general, become more widely informed that the Lord longs for everyone to come to know the salvation and knowledge of the truth offered to them through the Eternal Gospel.

As for the means for people to be able to relate properly to God and thus obtain peace from His kingdom, the above text reiterates that there is only one Mediator between God and men and by which peace from the heavenly kingdom can be achieved, namely, the Lord Jesus Christ.

Thus, although the will of God also encompasses the call to Christians to pray for governors and individuals in positions of eminence to be cooperative agents so that there may be a good measure of quietness or tranquility in general or in the civil sphere regarding where they live, the ultimate purpose that heavenly peace aims for people is not only an outer or social peace.

In the news spread over the Earth, much is said daily about the need for peace that exists throughout the world. However, as much as people speak about peace in this global or external sense, and even if numerous external actions are taken to try to achieve it, it is not peace in the outer spheres that can provide a consistent or substantial peace that has a firm foundation inclusive for eternal matters.

**No matter how extensive a condition of tranquility in the world may become, social or exterior tranquility is still not the answer to life's most significant demands for peace and the most profound conflicts of people in the world.**

A quiet and secure life in the world does not imply any guarantee of peace for the time that follows after a person's existence on Earth, as well as a time of stable and quiet life in the world also does not ensure a solution of peace to an individual's deepest or inner afflictions.

**However broad the aspects that the world might offer in terms of peace and however large its propositions and actions to try to establish and offer peace among its inhabitants might be, the world is unable to supply with lasting peace the place that most needs real peace, which is the heart of every individual who lives in the world.**

**As comprehensive as some peace propositions in the world might appear, they are limited and cannot offer lasting peace to the place that needs it most due to the fact that only the Lord knows the most profound matters of each heart and also because only in the Eternal Lord or in the God of Peace can be found peace that is able to supply individually the aspects of peace that each person needs.**

*Jeremiah 17: 7 **Blessed is the man who trusts in the LORD, And whose hope is the LORD.***

***8 For he shall be like a tree planted by the waters, Which spreads out its roots by the river, And will not fear when heat comes; But its leaf will be green, And will not be anxious in the year of drought, Nor will cease from yielding fruit.***

***9 The heart is deceitful above all things, And desperately wicked; Who can know it?***

***10 I, the LORD, search the heart, I test the mind, Even to give every man according to his ways, According to the fruit of his doings.***

A person may be surrounded by conflicts in the world and still have peace in one's heart if he or she has the peace of God dwelling in him or her, but even if a person is surrounded by external or social peace, one will not find true inner peace if God and His peace are not present in his or her heart.

Many individuals in the world live in places that are considered materially safe and yet feel distressed. Many people in the world have beautiful rooms and beds specially prepared for a good rest and still cannot lie down and sleep in peace and with inner quietness. Several people in the world have more than enough material provisions for them and even their descendants for many days. But despite this, they are subject to constant tensions and tiredness with the concerns of what they think might occur to them in the near and distant future.

Although mutual support between people can be cooperative in many ways and may represent comfort and consolation in some situations, the substantial peace that a person needs indeed in one's heart, both for the present and the future, can also not be found in the relationship with people, in the councils and teachings that human beings pass on to each other, in their religions, in their institutions, in their laws, or by their

social or religious encounters, for these peace proposals also fail to reach the most profound needs that can only be supplied by the Creator in the life of each person.

So, we emphasize here again that **the central aim of the Gospel of Peace is to offer the peace of God so that it will become peace also in the heart of the one to whom it is offered and will provide peace in the place that most needs the heavenly peace.**

**Just as one of the central points of the Gospel of God's Righteousness is to offer a provision of righteousness and personal justification to the individuals who receive this Gospel, and even though the world around him or her remains associated and subject to countless injustices, so also the Gospel of Peace or Reconciliation with God aims to grant peace to the place where real peace can accompany the person at all times and circumstances of his or her life.**

When we observe several reports about the works of healing that the Lord Jesus performed in several sick people who came to Him to be healed, it can be seen that the Lord, after healing the sick, often added the expression “*your faith has saved you, go in peace,*” showing us that, even after a physical cure, people still needed something that would heal the lack of peace they had in their lives.

By declaring “*your faith has saved you, go in peace*” to several people who had achieved physical healing, the Lord was showing them and the world that in addition to their physical ills, they had even deeper wounds or afflictions in their soul, feelings or spiritual condition.

Because of their infirmities, poverty, weaknesses, or even because they made some mistakes in their lives, many people were despised to the point of being considered by their peers even as not worthy to be saved by the Lord, generating in them a feeling of eternal guilt and deep pain for lacking a hope of salvation and eternal life that no government or person in the world could provide for them.

Thus, when the Lord declared, “*your faith has saved you, go in peace,*” He was responding to the deeper reason why some people were seeking Him to be healed, because, for them, healing also represented a restoration of the hope that would allow them to aim salvation and peace with the Eternal Lord. Through the search for liberation from the disorders they carried because of weaknesses in the natural body, many were seeking healing in the physical aspects with the expectation of achieving relief from the afflictions caused by the accusations and condemnations thrown upon them or by the heavy burdens of guilt they carried on in their hearts.

The accusation or guilt received in the heart generates fear or dread that produces torment, as the Scriptures teach us in the book of 1John, chapter 4, verse 18. And torment, in turn, is a hard opponent of peace that seeks to act intensively in a person so that one cannot indeed come to find quietness in his or her heart.

Governors of nations, peoples, cities, and districts evidently need or must deal with matters of people's social and civil peace, because, after all, they are placed in their positions also for this. However, even if people are served satisfactorily in the area of civil peace, they continue to suffer from an ample lack of peace in their individuality or their intimacy. Even if surrounded by people and excellent resources in terms of material provision and security, people in the world continue to suffer from a lack of peace in their hearts or moments of solitude.

Thus, does the high influx of people into drinks, drugs, cigarettes, rampant work, and so many other things occur, then, only because of the desire for pleasure that is promised to be found in these aspects? Or would this rush also be associated with a lack of consistent peace in the hearts of those who indulge in these practices?

The battlefields of wars in the world are not only the physical places where the clashes take place, but they are also the hearts of every person who lives on Earth and what happens in them every day.

When strife and conflicts also come to encompass the battlefield called the heart, the diversity or complexity to provide a peace that can meet the whole set of needs that exist in each of the hearts becomes absolutely impossible to be described and met by human beings or by any peace proposition they propose to develop.

**Only the Creator of everything and everyone can see and understand everyone and can answer their deepest needs for peace, for only God is able to accompany or provide support to each person and his or her yearnings for real and lasting peace.**

**Only He who is God over everything and everyone can provide peace to each heart that has so many specific and personal situations to be treated and healed.**

God is not shaken by the number of demands for peace that people or crowds in the world may have and neither is God shaken by the number of agitated movements that may occur in the nations and hearts of human beings, for the Lord is fully powerful to grant peace to all who want to receive it according to the way God offers it to them.

*Psalms 46: 6 **The nations raged, the kingdoms were moved; He uttered His voice, the earth melted.***

*7 **The LORD of hosts is with us; The God of Jacob is our refuge.***

*8 **Come, behold the works of the LORD, Who has made desolations in the earth.***

*9 **He makes wars cease to the end of the earth; He breaks the bow and cuts the spear in two; He burns the chariot in the fire.***

*10 **Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth!***

*11 **The LORD of hosts is with us; The God of Jacob is our refuge.***

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**When a person accepts God's invitation to embrace a life of faith in the Lord and guided by an appropriate relationship with His Creator, that person becomes empowered to discover that in the Lord is the provision of peace for the place that needs it most, which is his or her very heart.**

**When a person seeks the Lord to be sheltered under the protection of God Most High or the Lord of Hosts, one can experience that this is the place where his or her soul can find the rest and the security that he or she needs so much.**

*Psalms 55: 18 **He has redeemed my soul in peace from the battle that was against me, For there were many against me.***

- Psalms 91: 1* **He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty.**
- 2 I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust."**
- 3 Surely He shall deliver you from the snare of the fowler And from the perilous pestilence.**
- 4 He shall cover you with His feathers, And under His wings you shall take refuge; His truth shall be your shield and buckler.**

- Matthew 11: 28* **Come to Me, all you who labor and are heavy laden, and I will give you rest.**
- 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**
- 

When a person seeks peace and joy in the real source of these gifts and through the means by which they can be achieved, one also placed oneself on the path where these aspects of the kingdom of God can truly be experienced. However, when a person seeks peace and joy in sources that cannot indeed provide them, one also places oneself on the path in which they do not actually exist and in which, therefore, they cannot be found however intense their search for them might be.

Each type of source can only share what is contained in it, and an individual can only obtain from the respective source what it provides.

- Jeremiah 4: 18* **Your ways and your doings Have procured these things for you. This is your wickedness, Because it is bitter, Because it reaches to your heart.**

- John 4: 13* **Jesus answered and said to her, "Whoever drinks of this water will thirst again,**
- 14 but whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life."**

- Philippians 4: 4* **Rejoice in the Lord always. Again I will say, rejoice!**
- 5 Let your gentleness be known to all men. The Lord is at hand.**
- 6 Be anxious for nothing, 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 understanding, will guard your hearts and minds through Christ Jesus.**
-

**When a person, through faith in the Lord, seeks peace in Him who is above all circumstances, one enters the way of also receiving the peace that is above all circumstances.**

**When a person, through faith in Christ, seeks peace in Him who knows all things and is able to act in all things, one places oneself in the condition of becoming able to also receive the peace that is above all things and above all understanding that the natural human beings can achieve.**

**Nevertheless, when people seek peace where there are all sorts of confusion, they also place themselves in the way of harvesting confusion.**

One of the central problems of the lack of peace in the world and, mainly, in the heart of a large part of people, is that human beings want to create and build paths of peace that exceed their ability to create, develop, and support them. One of the leading causes of the lack of peace is that people want to create what already exists exclusively in the Lord or what can never be found if they live and walk dissociated from the fellowship with the only source that can provide what they so much seek.

**Therefore, after a person has received the gift of righteousness and obtained reconciliation and peace with God, the next most essential step to advance further in peace is to relate in all aspects of life, through prayer (conversation addressed to God) and supplications, with the Lord who offered him or her reconciliation and who also continues to grant His peace to a person's heart so that one can understand how to live according to this same peace.**

**The God of Peace has offered us a way of peace with Him so that we may have fellowship with Him in order that, through fellowship with the Lord, we may also have peace in our hearts so that the place most needed of peace becomes amply supplied by the heavenly peace and so that we can be instructed in how to live and walk under the direction of this peace.**

Since the peace of God can never be dissociated from the presence of God, for those who seek true peace in the real source, the Lord makes His peace grounding their hearts and minds firmly even more in Himself so that the condition of peace may grow constant in the lives of those who need it so much.

**After God shows us the way to peace with Him and teaches us that He also wants His peace to be in us through His presence, the Lord also shows us that it is through our living and continuous relationship with Him that our hearts and our minds can be kept from any confusion that wants to take us away from this peace again.**

**Considering that our salvation is directly associated with our faith in the justification that God has provided for us and in the offer of reconciliation and peace with Him, the Lord also offers us fellowship with Him so that our hearts and minds can always remain steadfast in the faith in Christ.**

**The Lord is powerful to give peace to the places that need it most, but the Lord is equally powerful to sustain peace in these places because He is powerful to grant all the necessary provision for peace to remain forever in the life of the individuals who receive it.**



The Lord is not a God of confusion that redeems people from the condition of lack of peace to put them back in circumstances where they have to give up the peace that has been given them.

*1 Corinthians 14: 33(a) **For God is not the author of confusion but of peace.***

*Romans 10: 11 **For the Scripture says, "Whoever believes on Him will not be put to shame."***

**By grace, and through faith in God, a person receives peace in the heart. However, through the peace achieved, a person also obtains the provision so that his or her faith in the Lord can be kept firmly established in Him who freely grants His precious peace.**

*Romans 15: 13 **Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit.***

**Each aspect of the Gospel of God complements, in the lives of those who receive it, all that is necessary to save them and to secure them in this salvation if only the person remains firm in continuing to believe in God and remains steadfast in accessing the fellowship with God through the path of peace that the Lord has granted him or her.**

*John 14: 6 **Jesus said to him, "I am the way, the truth, and the life. No one comes to the Father except through Me."***

*John 16: 33 **These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.***

**The work and establishment of true peace occur from the inside out, and it is in the life of Christ, deposited in the hearts of those who receive it, that peace is found first and where it should first be sought.**

**Considering that the Lord said that the kingdom of heaven that comes to us is constituted of righteousness, peace, and joy in the Holy Spirit, as well as that the kingdom of God comes to us to dwell in our hearts, it is also there that the process of restoration of peace in a person's life takes place by faith in Christ and the growing permanence in this faith through the very peace received.**

*Romans 14: 17 **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.***

*Luke 17: 20 Now when He was asked by the Pharisees when the kingdom of God would come, He answered them and said, "The kingdom of God does not come with observation;  
 21 nor will they say, 'See here!' or 'See there!' For indeed, the kingdom of God is within you."*

Therefore, being supported inwardly to be able to remain “firmly or soberly” in the “faith in God,” despite the most varied circumstances that occur around a person or in the world, is one of the most relevant aspects because of which the Lord's peace is granted to the hearts of those who receive the peace offer that the Gospel of the Lord offers them.

*Colossians 1: 18 And He (Christ) is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.  
 19 For it pleased the Father that in Him all the fullness should dwell,  
 20 and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross.  
 21 And you, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled  
 22 in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight,  
 23 if indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister.*

## C8. Peace Multiplied

Peter, an apostle of the Lord Jesus Christ and aware of the vital condition that the peace of God has for the heart, the life of each person on Earth, and the eternal life of each Christian, reiterates several times in his letters the diligence that every Christian should have in the search for the peace offered to us by the Gospel of the heavenly kingdom, as exemplified below:

*1 Peter 3: 10 For "He who would love life And see good days, Let him refrain 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."*

*1 Peter 5: 14 Greet one another with a kiss of love.  
Peace to you all who are in Christ Jesus. Amen.*

*2 Peter 3: 10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.  
11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,  
12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?  
13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.  
14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;  
15 and consider that the longsuffering of our Lord is salvation, as also our beloved brother Paul, according to the wisdom given to him, has written to you.*

Nevertheless, **after observing that the Scriptures show us that through the Gospel it is possible to achieve peace with God and also the peace of the Lord in our hearts, for it accompanies the presence of God in us, they go even further and show us that this same peace can yet be multiplied in us.**

In the initial greetings of the same letter in which Peter reiterates the relevance of diligently seeking for peace, just as Judas does in the salutations of the letter he wrote, we can expressly see that the presence and working of peace and the grace of the Lord are not granted just for one particular or initial moment, but that they may also grow or be multiplied in those and in favor of those who have already welcomed the Gospel into their hearts, as also presented below:

*1 Peter 1: 1 Peter, an apostle of Jesus Christ, To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

***2 elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied.***

***Jude 1: 1 Jude, a bondservant of Jesus Christ, and brother of James, To those who are called, sanctified by God the Father, and preserved in Jesus Christ:***

***2 Mercy, peace, and love be multiplied to you.***

From the words presented in the greetings of the two letters referenced above, it can be seen that the peace of God is multiplied in the lives of those who remain faithful in the fellowship with Him who was given to us from heaven to reveal and grant us the peace of the Lord.

In the second letter of Peter, we can even observe that the Scriptures are very expressive and objective concerning how the peace of God can be multiplied in the life of a Christian, as follows:

***2 Peter 1: 1 Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:***

***2 Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.***

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When a Christian understands that the peace of God is granted into his or her heart for reconciliation with the Lord and the beginning of a personal relationship with Him, and when a Christian, in addition to understanding these first aspects, practices this relationship offered to him or her by the Lord, one also places oneself on the path where God's peace begins to multiply for several other areas of his or her life.

When a Christian remains firm in the purpose of getting to know more and more the Lord who saved him or her, who gave him or her a new heart, and who is powerful to keep and sustain him or her forever, one begins to receive more and more of the wisdom of God for his or her life; one begins to receive a growing presence and working of the wisdom that is full of instructions to guide him or her increasingly in the relationship with the path of peace.

***James 3: 17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.***

***Proverbs 3: 1 My son, do not forget my law (or instruction), But let your heart keep my commands;***

***2 For length of days and long life And peace they will add to you.***

- Proverbs 3: 13 **Happy is the man who finds wisdom, And the man who gains understanding;***
- 14 **For her proceeds are better than the profits of silver, And her gain than fine gold.***
- 15 **She is more precious than rubies, And all the things you may desire cannot compare with her.***
- 16 **Length of days is in her right hand, In her left hand riches and honor.***
- 17 **Her ways are ways of pleasantness, And all her paths are peace.***
- 18 **She is a tree of life to those who take hold of her, And happy are all who retain her.***

After the Lord grants the provision and the way of peace for an individual to draw close to Him, the Lord also expects that this way of drawing closer to Him will also be used indeed. And the reward for those who accept God's invitation to know the Lord closer and more profoundly is the multiplication of peace in their hearts and the different areas of their lives, remembering here also that the Lord can cause even that the enemies of this individual will come to be at peace with him or her.

- Proverbs 16: 6 **In mercy and truth Atonement is provided for iniquity; And by the fear of the LORD one departs from evil.***
- 7 **When a man's ways please the LORD, He makes even his enemies to be at peace with him.***

When a person receives peace with God and the peace of God in one's heart, and uses this peace to remain and advance more in the fellowship with his or her Lord, the Lord instructs and guides him or her through paths of peace even if the world around might be deeply agitated by the "lack of peace."

When a Christian advances towards the invitation he or she received from the Lord to indeed practice fellowship with Him, one starts to put oneself on the path or in the condition where peace is granted increasingly for multiple purposes, among which, a Christian may even become a channel through which God announces His peace also to others.

When a Christian allows oneself to be taught that it is from the Lord that one receives heavenly and eternal peace, but as well that it is the Lord's will that all achieve this same peace through salvation in Christ, he or she also becomes more prepared to pray with a higher degree of understanding for the manifestation and coming of true peace to the world and, still, becomes more prepared to also be a sower of the seeds of the righteousness of God in favor of other people.

- James 3: 13 **Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.***
- 14 **But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.***
- 15 **This wisdom does not descend from above, but is earthly, sensual, demonic.***

- 16 ***For where envy and self-seeking exist, confusion and every evil thing are there.***
- 17 ***But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy.***
- 18 ***Now the fruit of righteousness is sown in peace by those who make peace.***
- 4:1 ***Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?***
- 2 ***You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.***
- 3 ***You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.***
- 4 ***Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.***
- 5 ***Or do you think that the Scripture says in vain, "The Spirit who dwells in us yearns jealously"?***
- 6 ***But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."***
- 7 ***Therefore submit to God. Resist the devil and he will flee from you.***
- 8 ***Draw near to God and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.***
- 9 ***Lament and mourn and weep! Let your laughter be turned to mourning and your joy to gloom.***
- 10 ***Humble yourselves in the sight of the Lord, and He will lift you up.***
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Ultimately, the question of having or not having peace in the heart, to live in peace or be under the lack of peace, also multiplied in the various areas of life, is always somehow related, respectively, to remaining in the presence of God and the relationship with Him or in departing from the presence and the fellowship with the Lord.

- Psalms 4: 6* ***There are many who say, "Who will show us any good?" LORD, lift up the light of Your countenance upon us.***
- 7 ***You have put gladness in my heart, More than in the season that their grain and wine increased.***
- 8 ***I will both lie down in peace, and sleep; For You alone, O LORD, make me dwell in safety.***

Through His righteousness and peace, and fellowship with Him, the God of Peace aims to perfect us in everything that we need to be perfected.

- 1 *Thessalonians 5: 23* ***Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.***
- 24 ***He who calls you is faithful, who also will do it.***

## C9. Having Shod the Feet with the Preparation of the Gospel of Peace

In the Scriptures, there is a particularly challenging text concerning the peace of the Lord and a specific attitude that a Christian should actively practice regarding this peace, which is the text on the armor that God grants to be used by those who believe in Him and which is presented below:

*Ephesians 6: 10* **Finally, my brethren, be strong in the Lord and in the power of His might.**

**11 Put on the whole armor of God, that you may be able to stand against the wiles of the devil.**

**12 For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.**

**13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.**

**14 Stand therefore, having girded your waist with truth, having put on the breastplate of righteousness,**

**15 and having shod your feet with the preparation of the gospel of peace;**

**16 above all, taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one.**

**17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;**

**18 praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints.**

The text exposed above certainly presents many precious aspects that are worthy of being approached individually in a broader way, but aiming to remain with the focus more directed to the Gospel of Peace, we will try to stick here more specifically on the issue of “**having shod our feet with the preparation of the Gospel of Peace,**” and also because other subjects of the Systemic Teaching about Christian Life already address several points of the other parts of this armor for the life of Christians.

So, as mentioned above, this particular part of the text on peace is especially challenging, because neither in it nor throughout the other parts of the Scriptures is described a direct or specific explanation of what could be the precise meaning of the term “*preparation*” in the expression “**having shod your feet with the preparation of the Gospel of Peace.**”

Another point that also seems to be necessary to highlight is the fact that the expression mentioned in the previous paragraph does not instruct us to “shod our feet,” as perhaps some translations try to present, but it urges us to “already have our feet shod with the preparation of the Gospel of Peace.”

**Considering the fighting environment that is described in the text presented above and, furthermore, that it does not alert us to “shod our feet,” but to “already have shod our feet,” we can see how significant it is that the instruction presented also becomes adopted soon by a Christian.**

**As part of becoming prepared to walk on the arid and hostile paths that one may come across in the world, a Christian should always be aware of the importance of preventively having one's feet protected so that they do not become seriously injured in the journeys on Earth during the time of one's natural life.**

Therefore, starting initially from the text in reference, we can observe that how the sentence about “*already having shod your feet with the preparation of the Gospel of Peace*” is presented does not necessarily mean that a person should become prepared in knowing the Gospel of Peace aiming primarily to be an announcer of it, for the term *preparation* is presented in it more as a part of that with which a Christian should have shod his feet and not first as a part of an instruction to be carried out by the Christian towards others.

Moreover, the term *preparation* may also be considered as a condition of “*readiness*” or a condition of “*being ready for something.*” In this way, the term *preparation* in reference may also include the idea that the one who already has shod the feet with this preparation is continually on the watch and ready to act, just as a soldier in his armor is ready to take action. We emphasize here, however, the detail that the term *preparation* of the mentioned text is more associated with the Gospel of Peace and not so much with some action to be carried out by the person who should have the feet shod with “*the preparation of the Gospel of Peace.*”

Based, then, on the previous paragraphs of the present chapter, and without wanting to be excessively affirmative or omit other alternatives of interpretation of the text, it seems to us that one of the main points to be understood regarding the “preparation” mentioned in Ephesians 6 is associated with the “readiness” that exists in the Gospel of Peace itself.

**Thus, having as parameter the “readiness” toward him or her existing in the Gospel of Peace itself, the Christian is called to always be shod with the firm certainty that peace, which was extended to him or her through the Gospel of God, will also be with him or her at all times and wherever the Lord will guide him or her. And yet, that this same peace is continually ready to be granted to anyone who also opens the heart to receive the Gospel of the Lord.**

If a Christian is not grounded in the certainty that God's peace will be with him or her, even when it is necessary to walk through arid terrain or places that appear troubled, how will he or she walk in peace and with faith in God in the most varied circumstances?

**In addition to offering peace with Him, when God grants us peace through His Gospel so that this peace may dwell in our hearts, He does so that we can know that this peace is fully prepared for all the circumstances that the Lord guides us and so that we know that this peace is always ready to manifest itself in all situations that we need it in order that we may walk not by sight, but by faith, certain that we will always be protected by the peace that is ready to manifest itself in us, on our behalf, and through us.**

**When a Christian's heart is firm in God and in the certainty that the Lord will not forsake him or her also because of the peace that has been granted to him or her and that is able to accompany him or her within the heart at all times, and that this peace is greater than any opposition that may arise**



against it, the Christian also becomes able to walk in peace or with the feet shod with the secure readiness of peace towards one's life wherever and how the Lord instructs him or her to walk.

*1 John 4: 4 You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world.*

When the Lord Jesus Christ told His apostles to go to all nations to make disciples of God, He declared together that they would as well be continually under His presence, for the Lord Jesus Christ Himself, the very peace of His disciples, would also be with them always ready to guard, empower, and instruct them to walk in the way of the Lord.

The Lord is powerful to guard and indeed does protect the feet of those who place their trust in Him. And it is in the certainty that the Lord is always ready to do so that a Christian can have his or her *feet shod with confidence in the readiness that there is in the Gospel of Peace* toward him or her, to be within one's heart, and to guide and help him or her in the most diverse moments and circumstances.

The Gospel of the Heavenly Father and the Lord Jesus Christ is also offered to us as the Gospel of peace so that we can walk with confidence and rested in the certainty of God's fully powerful care for us and in us, as is preciously exemplified by some more texts below:

*Hebrews 13: 5 Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, "I will never leave you nor forsake you."*

*6 So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"*

*Psalms 9: 9 The LORD also will be a refuge for the oppressed, A refuge in times of trouble.*

*10 And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You.*

*Psalms 121: 1 I will lift up my eyes to the hills, From whence comes my help?*

*2 My help comes from the LORD, Who made heaven and earth.*

*3 He will not allow your foot to be moved; He who keeps you will not slumber.*

*4 Behold, He who keeps Israel Shall neither slumber nor sleep.*

*5 The LORD is your keeper; The LORD is your shade at your right hand.*

*6 The sun shall not strike you by day, Nor the moon by night.*

*7 The LORD shall preserve you from all evil; He shall preserve your soul.*

*8 The LORD shall preserve your going out and your coming in From this time forth, and even forevermore.*

*Psalms 37: 4 Delight yourself also in the LORD, And He shall give you the desires of your heart.*

*5 Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.*

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Having the “*feet shod with the readiness that there is in the Gospel of Peace*” also includes being clothed with the understanding and certainty of faith that this peace is already available to every Christian who loves the Lord and that it is entirely sufficient to act in the diversity of circumstances of their lives.

Through the knowledge of the Gospel of God, the Lord allows us to know how His Gospel regarding His peace is and offers us the entirely perfect peace that is already fully prepared to attend all who need this peace. The peace of God is in full readiness to assist us in the most diverse circumstances, for in its perfection, there is already provision for any situation that may come to be presented before the life of the Christian who walks in fellowship with the Lord and because God already has previously established this peace on our behalf when He gave us His Only Begotten Son.

*Romans 8: 26 Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered.*

*27 Now He who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God.*

*28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.*

*29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.*

*30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.*

*31 What then shall we say to these things? If God is for us, who can be against us?*

*32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?*

*33 Who shall bring a charge against God's elect? It is God who justifies.*

*34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.*

*35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

*36 As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."*

*37 Yet in all these things we are more than conquerors through Him who loved us.*

*38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

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When a Christian understands that in Christ Jesus one is a new creation and that a part of being a new creation is also having the readiness or care of God Most High wherever the Lord instructs him or her to go, this Christian can also walk in the confidence that the Lord Himself will lead him or her in peace even though the surrounding context may not express the same peace.

Although the ways in which the Lord leads a Christian to walk in the world may seem arid or arduous, a Christian can walk more safely on them when his or her feet are shod with the peace that already in advance is ready to assist him or her.

Having the “*feet shod with the readiness that there is in the Gospel of Peace*” encompasses the state of being in the condition of faith that provides support to the Christian so that one can continually be with a confident heart that God is with him or her even if the aspects or people around him or her are distant from or devoid of the peace of the heavenly kingdom.

*Galatians 6: 15 For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.*

*16 And as many as walk according to this rule, peace and mercy be upon them, and upon the Israel of God.*

*Romans 5: 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

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And finally, in this chapter, we still emphasize that **if a Christian, in addition to having the “*feet shod with the readiness that there is in the Gospel of Peace*,”** also wants that one's own feet become beautiful, one can still add to his or her life the attitude of being an announcer of the heavenly peace so that it may be announced even more widely to one's fellow men aiming that they too may choose to receive this same peace.

When a Christian's heart is clothed with the peace that is in the Gospel of God to be guided and protected by it, one also becomes more prepared and supported to take firm steps in spreading this peace and also to announce the good news that has already been proclaimed and granted to him or her.

***Isaiah 52: 7 How beautiful upon the mountains Are the feet of him who brings good news, Who proclaims peace, Who brings glad tidings of good things, Who proclaims salvation, Who says to Zion, "Your God reigns!"***

***James 3: 18 Now the fruit of righteousness is sown in peace by those who make peace.***

Those who open their hearts to receive understanding and instruction about the Lord's protection for their lives, and put their trust in God, place themselves in the proper condition to receive the Lord's strength and care not only to walk steadily and confident in His eternal peace, but also run with the feet shod with the Gospel of Peace on the paths to which the Lord calls them.

***Isaiah 40: 28 Have you not known? Have you not heard? The everlasting God, the LORD, The Creator of the ends of the earth, Neither faints nor is weary. His understanding is unsearchable.***  
***29 He gives power to the weak, And to those who have no might He increases strength.***  
***30 Even the youths shall faint and be weary, And the young men shall utterly fall,***  
***31 But those who wait on the LORD Shall renew their strength; They shall mount up with wings like eagles, They shall run and not be weary, They shall walk and not faint.***

***Psalms 40: 1 I waited patiently for the LORD; And He inclined to me, And heard my cry.***  
***2 He also brought me up out of a horrible pit, Out of the miry clay, And set my feet upon a rock, And established my steps.***  
***3 He has put a new song in my mouth, praise to our God; Many will see it and fear, And will trust in the LORD.***  
***4 Blessed is that man who makes the LORD his trust, And does not respect the proud, nor such as turn aside to lies.***  
***5 Many, O LORD my God, are Your wonderful works Which You have done; And Your thoughts toward us Cannot be recounted to You in order; If I would declare and speak of them, They are more than can be numbered.***

## C10. The Bond of Peace

One of the themes that are widely addressed among people who claim to be followers of the Christian faith is the theme of unity with other Christians. This unity, however, is not something that can be achieved only by the will of Christians, for it also needs to be established and practice through aspects that effectively provide a foundation or adequate support so that it can be consistent and lasting.

When the Scriptures refer to the importance of keeping unity among those who have the same faith in God, they do not only instruct Christians to practice this unity, but they also teach them on how it should be accomplished and that peace is an essential aspect for it to occur, as exemplified in the following text:

*Ephesians 4: 1* ***I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,***  
***2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,***  
***3 endeavoring to keep the unity of the Spirit in the bond of peace.***  
***4 There is one body and one Spirit, just as you were called in one hope of your calling;***  
***5 one Lord, one faith, one baptism;***  
***6 one God and Father of all, who is above all, and through all, and in you all.***

**Christian unity, firstly, is not a horizontal unity, but it is primarily a unity between each Christian with the Spirit of the Lord so that from the life of each Christian in the Spirit there may also be unity among Christians.**

*1 Corinthians 6: 17* ***But he who is joined to the Lord is one spirit with Him.***

The text of Ephesians just presented above, however, also gives particular emphasis **to Christians being aware that the unity between them in the Spirit is also a unity that has a firm and consistent connection so that it may not be interrupted easily or at any time, which, in turn, is the bond of peace.**

If God has offered us the gift of righteousness to reconcile ourselves with Him to walk in peace with Him and in His presence, obviously the Lord also expects those who believe in Him similarly to walk in peace with each other, for without a bond of peace, without a peaceful association between Christians, unity among them is not according to the will of God and is neither according to life in the Spirit of the Lord.

**The Spirit of the Lord is also the Spirit of Peace. However, to make this evident to Christians, the Lord still adds the emphasis that the unity that is instructed from heaven for Christians is a unity of peace, and not competitions, conflicts, disputes, and strife.**

The attempts of unity around competitions, strife, and disputes do not come from the Spirit of the Lord and are not according to the wisdom of God, as the text below objectively exposes:

*James 3: 13 **Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom.***

*14 **But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth.***

*15 **This wisdom does not descend from above, but is earthly, sensual, demonic.***

*16 **For where envy and self-seeking exist, confusion and every evil thing are there.***

God does not offer people liberation from their afflictions and anguishes, resulting from the disputes that continually surround them in the world, with the intention of offering them peace to return to the practice of relationship under disputes or conflicts with their fellow men.

*1 Corinthians 14: 33(a) **For God is not the author of confusion but of peace.***

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**The unity among Christians that God longs for them to achieve is not a mere unity around some similar goals or rules that they, by themselves, propose to reach, but it is a unity towards right purposes, motivations, and guidance that come from the Spirit of the Lord, that are supported by the Lord, and that are under the very righteousness and peace of the Lord.**

If the bond of peace were basically around a predefined set of supposed rules of unity that a Christian should seek to achieve regarding one's "brothers of the same faith in God," this proposition would not be based on a bond strong enough to support a real peace among them.

A set of external rules established for a supposed unity to be maintained among a group of Christians separates them more than unites. And as the rules are not observed by the parties involved, something more severe that begins to occur is that they still erect an increasing separation wall precisely among those who created the rules with the idea of achieving supposed peace among them.

Something that all Christians should be very vigilant about the proposals that are offered to them under the pretext of being Christian is the repetitive tendency that human beings, including many Christians, present to relapse in the direction of thinking that they themselves can carry out the actions and works that God instructs in the Scriptures to be done. Frequently many individuals or even group of people return to the attitude of trying to do good works by their own efforts and devoid of accomplishing them together with the Lord, forgetting so, repeatedly, what the Lord told them explicitly, for instance, in the following text:

*John 15: 5 **I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.***

Therefore, **the condition for an individual to adopt appropriate attitudes towards unity with other Christians or to practice truly peaceful actions and works is also the result of one's abiding in Christ and Christ in one's**

heart, because apart from the fellowship with Christ, no Christian can produce by oneself real peaceful fruits that are recognized by the Lord.

As much as a Christian declares that his or her works are peaceful, they will only be of peace and for the sake of unity with other Christians if they are done through his or her attitude of living and walking in the Lord.

When a Christian acts subject to the flesh, one does not act in the Spirit and, therefore, does not cooperate for a consistent bond of peace.

Just as we saw in the subject on The Gospel of Christ that several times the disciples of the Lord Jesus Christ thought that they could have the benefits of the Christian life without having fellowship with the very Lord of the benefits, so too many Christians today repeatedly fall in the thought that they may have peace in their hearts and with other Christians even if they are dissociated from fellowship with the Lord of Peace.

When Christ says that it is He who gives peace to His disciples, He gives them peace first by giving Himself to them.

It is through the presence of Christ in the hearts of His disciples and the abiding of His disciples in the Lord that they can have the peace of God so that they can also live and walk in this peace regarding others who live and walk by faith in Christ Jesus, an aspect that we find firmly presented also in the following text:

*Ephesians 2: 11 Therefore remember that you, once Gentiles in the flesh, who are called Uncircumcision by what is called the Circumcision made in the flesh by hands,*  
*12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.*  
*13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*  
*14 For "He Himself is our peace," who has made both one, and has broken down the middle wall of separation,*  
*15 having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace,*  
*16 and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity.*  
*17 And He came and preached peace to you who were afar off and to those who were near.*  
*18 For through Him we both have access by one Spirit to the Father.*  
*19 Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,*  
*20 having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone,*  
*21 in whom the whole building, being joined together, grows into a holy temple in the Lord,*  
*22 in whom you also are being built together for a dwelling place of God in the Spirit.*

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Christ is the way so that the peace of God could be offered to human beings. The Lord Jesus is the most palpable means of announcing this peace, for He Himself “*evangelized or preached peace to us.*” Christ is the way that enables the establishment of real peace in us. And Christ is also, and forever will be, the foundation and support of God's peace in us, for He Himself is real peace, He is “*Our Peace.*”

Just as the Lord Jesus Christ is the essence of the Gospel of God, the Gospel of Himself, the Gospel of the Kingdom, and the Gospel of the Righteousness of God, so Christ is also the essence of the Gospel of true Peace offered by the Lord to the hearts of all people.

Christ is the Lord of Peace, and it is when a person allows the Lord to reign in one's heart that this peace also reigns in one's life. Christ is the Son of the God of Peace given to us as “*Our Peace,*” but Christ is also given to us as the “*Prince of Peace*” to ensure that God's peace can be firmly established in us.

*Isaiah 9: 6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

*7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the LORD of hosts will perform this.*

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In the last text above, the figurative name “*throne of David*” refers to the throne of government that the Heavenly Father has established in Christ Jesus, the throne that reigns over the entire universe, but that also offers a government of peace to every heart that longs to live and walk under the will of God.

*Hebrews 13: 20 Now may the God of peace who brought up our Lord Jesus from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant,*  
*21 make you complete in every good work to do His will, working in you what is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen.*

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While many people claim to offer peace through alleged humility and worship to messengers (considering that the word angel also means a messenger), based on inflated and inconsistent visions arising from their flesh, vanities, and life under the rule of the flesh, in order to dissociate people from Christ as their Head, the Scriptures affirm us, several times, that the bond of unity and peace can only be achieved through Christ Jesus.



*Colossians 2: 18 **Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,***  
*19 **and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.***

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In conclusion, we would like to reiterate here once again that **it is in the acceptance of the Lordship of Christ also as one's peace that an individual qualifies to be instructed according to the peace of the heavenly kingdom in all the decisions that one faces. And yet, when someone acts according to what the peace that is in Christ instructs him or her to do, one can also begin to realize the benefits that may result for him or her and others from being guided by the Prince of Peace.**

*Colossians 3: 15 **And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful.***

Through the Gospel of Peace, the Lord not only announces the greatness of His peace, but He also makes the peace that He has in Himself available to all who open their hearts to receive it.

And when the Lord reigns in the heart of a person, this peace continues to be multiplied in the most diverse moments and circumstances of the life of the one who received it.

Christ is the way to peace with God and to the peace of God. And the peace of Christ is the way of meekness, which, in turn, is the way to an abundance of personal peace as well as to those who walk under the same peace of the Lord.

*Psalms 37: 7 **Rest in the LORD, and wait patiently for Him; Do not fret because of him who prospers in his way, Because of the man who brings wicked schemes to pass.***  
*8 **Cease from anger, and forsake wrath; Do not fret, it only causes harm.***  
*9 **For evildoers shall be cut off; But those who wait on the LORD, They shall inherit the earth.***  
*10 **For yet a little while and the wicked shall be no more; Indeed, you will look carefully for his place, But it shall be no more.***  
*11 **But the meek shall inherit the earth, And shall delight themselves in the abundance of peace.***

*John 14: 27 **Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.***

Philemon 1: 3 **Grace to you and peace from God our Father and the Lord Jesus Christ.**

Romans 15: 33 **Now the God of peace be with you all.**  
**Amen.**

## Bibliography

Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

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