

## Lesson Seven – The Gospel of Peace

*Day One – Shod Your Feet*

*Day Two – Peace of God*

*Day Three – Peace with God*

*Day Four – Stand Firm*

*Day Five – Seek Peace and Share It*

Has it become a bit easier to get through the trials and testing with a definite future focus? Has this changed the manner in which you handle the difficult situations? I hope that you've been able to see a change in your reactions to the various trials that come upon you. Instead of giving up or *giving in*, the goal is to find yourself relying on the Lord and His strength and His Spirit to take you through it.

Your goal is *to* overcome, not to *be* overcome. Remember that Satan's tactics are deliberate and targeted *personally* to each individual. He knows your weaknesses and he knows your strengths. It is most advantageous to be able to spot the battle as quickly as possible, then you can war against it in the proper fashion. The battle is the Lord's. Do not forget that!

Study well this week, and seek God's face continually.

### Day One – Shod Your Feet

Begin your study time today in prayer. Pray for strength and pray for wisdom. You may want to pray that God gives you ample time for study!

Paul writes that we do not battle against flesh and blood, but against the spiritual forces of wickedness in the heavenly places (Eph. 6:12). Also—

#### **II Corinthians 10:3-4**

**<sup>3</sup> For though we walk in the flesh, we do not war according to the flesh, <sup>4</sup> for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses.**

To properly engage in this warfare, we must have on the full armor of God and we must make sure it is on correctly. So far, we've studied:

- The belt of truth – you are determined to make the journey and you know exactly what you’re heading towards. You know what you believe and why, based on God’s Word. You are whole-hearted and steadfast in your race of faith.
- The breastplate of righteousness – you choose to walk in righteousness by the Spirit, not the flesh. You work out your faith by obeying what the Lord says. When you mess up, which you will, you confess it and He forgives it. Your aim is to please the Lord by being transformed *by the renewing of your mind* into the image of Christ.

This week we will look at shodding our feet with “the preparation of the gospel of peace.” Although we are studying each individual piece of the armor in a singular fashion to grasp its full meaning, we should not think that the armor itself is put on in this manner. It is not put on sequentially, i.e., the whole armor is a set of interdependent parts that cannot be separated from one another. As was said prior, either you put on the *whole* armor or you put on *no* armor. It is, in essence, ONE piece of armor. This is much like we see in the picture given to us in the Book of Ruth—

**Ruth 3:3-5**

<sup>3</sup> [Naomi speaking to Ruth] **“Wash yourself therefore, and anoint yourself and put on your best clothes, and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.”** <sup>4</sup> **And it shall be when he lies down, that you shall notice the place where he lies, and you shall go and uncover his feet and lie down; then he will tell you what you shall do.”** <sup>5</sup> And she said to her, “All that you say I will do.”

Ruth received instructions on how to prepare herself for meeting the kinsman-redeemer. She is told to do three things before going down to the threshing floor. What are they?

- 1.
- 2.
- 3.

Ruth must do these things *sequentially*. These instructions are given to her after she commits to make the journey to the land to find “rest,” but before she becomes Boaz’s wife.

Let’s look at these instructions as they apply to Christians. We are to do the same things as Ruth did, in preparation for our meeting THE Kinsman-Redeemer, in order to become His wife. The difference is that we must do these things *continually* and *concurrently*, while we make our spiritual journey to find “rest.” We must:

1. Wash ourselves continually by the Word of God (*cf.* John 13:8; Eph. 5:26).
2. Anoint ourselves continually by being filled by the Holy Spirit (*cf.* Gal. 3:27; Eph. 4:24).
3. Continue to make our best clothes, our wedding garment comprised of righteous acts, to put on in that coming day (*cf.* Matt. 22:12; Rev. 19:8).

Write out a brief summary about the Christians’ proper preparation.

# Understanding Spiritual Warfare— Standing Firm in the Battle

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The armor of God spoken of in Ephesians and the instructions given in the Book of Ruth are each dependently held together as a cohesive unit by a common bond—

### **I Peter 1:3-5**

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, <sup>5</sup> who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

How does the power of God protect us (v. 5)?

What does the power of God protect us for?

It all comes back to faith! Believing what God has said. Where does faith come from?

### **Romans 10:17**

**So faith comes from hearing, and hearing by the word of Christ.**

This would be a great verse to memorize!

The next piece of armor is the “preparation of the gospel of peace,” with which we are to “shod” our feet. Let’s read our foundational passage from the Book of Ephesians again—

### **Ephesians 6:10-17**

<sup>10</sup> Finally, be strong in the Lord, and in the strength of His might. <sup>11</sup> Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of this wickedness in the heavenly places. <sup>13</sup> Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Using the Strong’s lexicon from your Appendix, write down the definitions of each word below:

1. shod (5265) –
2. preparation (2091) –
3. gospel (2098) –

4. peace (1515) –

Using the above definitions, rewrite v. 15 in your words.

Let's put that together—

Our feet carry us on our journey, and it is with our feet that we “stand.” Our feet are to be bound with a readiness in regards to the *good news of peace*.

Notice that we are told to shod our feet with the *preparation* of the gospel of peace, not with the gospel of peace itself. There are different facets of the gospel of peace, which we will explore in the next two days, but of prime importance is the idea of making ourselves *ready* in regards to it.

Peter sums up the thought perfectly—

**I Peter 3:15**

**...but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.**

What are we to be ready to do?

How often are we to be ready?

Is it considered an offense or a defense?

At this point in your understanding of the whole armor of God, is it for offensive tactics, or defensive?

It is also interesting to note that it is our *feet* that are connected to this readiness. The feet were the element of transportation for the messenger in days past, as noted by Paul—

**Romans 10:14-17**

<sup>14</sup> **How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher?** <sup>15</sup> **And how shall they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring glad tidings of good things!”** <sup>16</sup> **However, they did not all heed the glad tidings; for Isaiah says, “Lord, who has believed our report?”** <sup>17</sup> **So faith comes from hearing, and hearing by the word of Christ.**

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And from Isaiah—

### **Isaiah 52:7**

**How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, “Your God reigns!”**

What does the person in Isaiah’s passage announce?

What does this person bring?

What does this person say?

Notice the connection in Isaiah 52:7 between announcing *salvation* and speaking of *God the Son reigning*.

How ready are you to make a defense? Are you equipped to preach to others the gospel of peace, the good news of salvation?

Do you think that the enemy of your soul would target you in this area? Maybe attack you with a barrage of questions regarding the hope that is within you to see if you know what you know? Could you stand firm in such a situation? Or would you be swayed by someone who can quote more Scripture than you can? (It would do you well to know that Satan is well versed in Scripture!)

Think about and pray over the things that we’ve studied today.

See you tomorrow!

## Day Two – Peace with God

Pray first.

Yesterday we studied the term “shodding your feet.” It references the readiness each Christian is to have in terms of being the messenger of the gospel. We need to always be ready to make a defense of *the hope that is within us*.

The word *peace* though, is presented in several different ways in Scripture. The word *peace* simply means the absence of strife. Therefore, the context of the word is extremely important because peace is used in many varied ways throughout Scripture. Sometimes it is used as “holding one’s peace,” meaning to be silent, and sometimes it is used as “peace to this house” or “go in peace.” Some Scriptures, such as Luke 12:51 and Matthew 10:34, are notable—

### **Matthew 10:34**

[Jesus speaking] **“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.”**

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### Luke 12:51

[Jesus speaking] **“Do you suppose that I came to grant peace on earth? I tell you, no, but rather division;”**

And a familiar Scripture about peace—

### Isaiah 9:6

**For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.**

The usage of peace in the above manner doesn't really apply to our Ephesians verse or this lesson (although all Scripture is intertwined). We are looking at the *gospel* of peace, which is a bit more specific. The gospel, which simply means “good news,” as presented in Scripture, has many descriptions—the gospel of the grace of God, the gospel of the kingdom, the gospel of Christ, Paul's gospel, the gospel of God's Son, the gospel of your salvation, and the gospel of God, to name a few. These phrases sum up the very heart of the message of the good news that Jesus and His Apostles brought to the people—the good news that God has given all things into His Son's hands, to reconcile *all things*. It is the whole counsel and will of God.

Specifically, Paul presents the good news of peace in a certain way. There is peace *with* God, and peace *of* God. Let's look at the former—

### Romans 5:1

**Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ,**

What happens before we have *peace with God*?

Is that referencing our initial justification, or is it referencing the on-going points of justification by works? (To clearly know the difference between the two, you'll need to have done Lesson Six.)

In order to grasp the full meaning of this verse, we'll need to read it in context. (If you have time, read Rom. 3:21-6:23 to fully grasp the context of this verse.)

### Romans 5:1-8

<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God. <sup>3</sup> And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; <sup>4</sup> and perseverance, proven character; and proven character, hope; <sup>5</sup> and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us. <sup>6</sup> For while we were still helpless, at the right time Christ died for the ungodly. <sup>7</sup> For one will hardly die for a righteous man; though perhaps for the good man someone would dare even to die. <sup>8</sup> But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

According to v. 2, in what do we now stand?

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Through Whom did we obtain our introduction into this grace?

How did we obtain our introduction into this grace (v. 1)?

What does justification by faith now give us (v. 1)?

Having been justified by faith, in what do we exult (v. 2)?

Not only do we exult in hope of the glory of God, we also exult in something else. What does v. 3 say that this is?

Now *really* pay attention to the first two verses. What we have now, as you've answered in the last few questions, is a result of v. 1. What then, is v. 1 referring to? (Try your best to answer this!)

Moving on in the passage—

### **Romans 5:9-10**

<sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. <sup>10</sup> For while 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.

What have we now been justified by (v. 9)?

Let's break down these two verses—

Note that v. 9 begins with “Much more then...” This verse is saying that *because of* us having been justified by Jesus' blood, and *in a greater degree than* us having been justified by His blood, we *shall be saved* (future tense) from the wrath of God through Jesus.

Verse 10 is actually saying the same thing as in v. 9. While we were enemies (unsaved, dead in our trespasses and sins) we were reconciled to God (given peace *with* God) through the death of Jesus Christ. “Much more” (because of this reconciliation and in a greater degree than this reconciliation) we “shall be saved” (future tense) by Jesus' life, by the power of His resurrection.

There are two separate things being talked about in this passage. One being referred to as having already happened (initial salvation through initial justification); the next thing (*being saved*) is future and based on past justification. Do you see that?

The passage in Romans continues, and it is very clear that it is our *initial* justification being talked about—

**Romans 5:15-16**

<sup>15</sup> But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and gift by the grace of the one Man, Jesus Christ, abound to the many. <sup>16</sup> And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.

**Romans 5:18**

So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

Go back through the first of these two passages and underline each use of the word “gift.” What is the free gift referencing?

This free gift gives us “peace with God.” Does every Christian have this peace?

Let’s look at it another way—

**Colossians 1:19-23**

<sup>19</sup> For it was the Father’s good pleasure for all the fullness to dwell in Him [Jesus], <sup>20</sup> and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. <sup>21</sup> And although you were formerly alienated and hostile in mind, engaged in evil deeds, <sup>22</sup> yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—<sup>23</sup> if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

After reading this passage, go back and reread the passage from Rom. 5:9-10. What are the similarities? Use portions from the text to support your answer.

According to Col. 1:20, what did the blood of Jesus’ cross make?

What does being reconciled have to do with, according to vv. 20 and 22?



I hope you noticed the biggest little word in Scripture at the beginning of v. 23—“IF.”

What is the “if” in v. 23 connected to?

Let’s break down this passage to understand it a bit better—

All Christians have been reconciled to God through Christ’s death. This happened for a purpose—in order to be presented back to Him “holy and blameless.” And we *will* be presented to Him IF we remain faithful to the faith (breastplate of righteousness) and remain steadfast and immovable (belt of truth) in relation to the HOPE (ruling and reigning with Christ) of the gospel (the gospel of grace AND glory).

We’ll look at one more companion passage to the other two we’ve studied—

**Ephesians 2:11-19**

<sup>11</sup> Therefore remember, that formerly you, the Gentiles in the flesh, who are called “Uncircumcision” by the so-called “Circumcision,” which is performed in the flesh by human hands—<sup>12</sup> remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope without God in the world. <sup>13</sup> But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ. <sup>14</sup> For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, <sup>15</sup> by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, <sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> And He came and preached peace to you who were far away, and peace to those who were near; <sup>18</sup> for through Him we both have our access in one Spirit to the Father. <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household.

Is this referring to the Gentiles being grafted in through faith in the death of Jesus Christ, or is it referring to a future salvation for those who are faithfully obedient?

Who was separate from Christ (v. 11)?

How are the Gentiles described in v. 12?

What brought them near?

What does v. 14 call Jesus, and why (ref. v. 15 also)?

By abolishing the enmity, what did Christ establish (v. 15)?

What did Jesus preach (v. 17)?

To whom did Jesus preach?

Because of this peace, what do we now have (v. 18)?

And because of this peace, what does v. 19 call us?

The *peace* we now have *with God* through Christ should be a settled matter for each Christian. You need to know what God says about it so that you can be prepared to tell others what God says about it. If you don't have a readiness in regards to this aspect of the gospel of peace, you cannot possess a readiness in regards to the whole message of the gospel of peace. Tomorrow we'll study the other facet of peace—the peace *of* God.

Good job today! I know today's study was long; I hope you have gleaned much from it!

See you tomorrow!

## Day Three – Peace of God

Before you begin today, make sure your heart and mind are settled. Pray that you would focus on God's Word today, and that He would teach you great and mighty things.

Yesterday we studied about the *peace with God* that Jesus' death on the cross made possible. This is the free gift of salvation, a necessity that makes this next aspect of the gospel of peace possible. One cannot know the peace OF God without having peace WITH God. However, one can have peace with God and *not* know the peace of God.

Let's start by reading a passage from Paul—

### Philippians 4:1-9

<sup>1</sup> Therefore, my beloved brethren whom I long to see, my joy and crown, so stand firm in the Lord, my beloved. <sup>2</sup> I urge Euodia and I urge Syntyche to live in harmony in the Lord. <sup>3</sup> Indeed, true comrade, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also, and the rest of my fellow workers, whose names are in the book of life. <sup>4</sup> Rejoice in the Lord always; again I will say, rejoice! <sup>5</sup> Let your forbearing spirit [Lit., moderation or gentleness] be known to all men. The Lord is near. <sup>6</sup> Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things. <sup>9</sup> The things you have learned and received and heard and seen in me, practice these things; and the God of peace shall be with you.

# Understanding Spiritual Warfare— Standing Firm in the Battle

## Lesson Seven The Gospel of Peace

Paul mentions a shared struggle in the “cause of the gospel.” By way of review, what was Paul’s gospel? (Ref. Acts 20:24-27, if necessary.)

According to v. 7, what will the peace *of* God do?

The word “And,” a connecting participle, appears at the beginning of v. 7. Therefore, v. 7 cannot be separated from the preceding verses. Beginning with v. 4, what does Paul tell his beloved *brethren* to do?

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What does Paul say about our minds in v. 8?

Now connect that thought with the following verse from Paul—

### **Romans 8:6**

**For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.**

What is the connection?

Rewrite Phil. 4:9.

Does the *peace of God* have to do with works? Use portions of the text to support your answer.

The statement in v. 5 is a reminder of why Paul is telling them this. What is that reminder?

Let's focus again on Phil. 4:4-6. Keeping in mind that the word "peace" means the *absence of strife*, and Paul is exhorting the church to behave in a certain manner, read the following—

- **Rejoice in the Lord—always! Rejoice!**  
The Greek word for "rejoice" is *chairō* (5463), which means to be glad. The noun form of the word is found in Hebrews 12:2, "[Jesus]... for the joy set before Him endured the cross..." So be glad in the Lord! Be glad!
- **Let your moderation and gentleness be known to all men.** The word for "gentleness" is also found in II Corinthians 10:1, "I, Paul, myself urge you by the meekness and gentleness of Christ..." Be moderate in your behavior, and gentle.
- **Be anxious for nothing.** The word for "anxious" is the Greek word *merimnaō*, which means to take thought of. It is found in Matthew 6:27 and 31, "And which of you by being anxious can add a single cubit to his life's span? Do not be anxious then, saying, 'What shall we eat?' or 'What shall we drink?' or 'With what shall we clothe ourselves?'" Settle yourself with the Lord and cast your cares on Him. Don't worry.
- **In prayer and supplication, with thanksgiving, let your requests be known to God.** The word for "supplication" means a more specific request than the word "prayer" denotes. Bottom line—rely on God.

This would be the very recipe for the lasting, continual *peace of God*. It is an inner peace that is manifested and accomplished through faithful obedience.

Paul sums it up even more succinctly in his letter to the Church at Thessalonica—

**I Thessalonians 4:16-23**

<sup>16</sup> Rejoice always; <sup>17</sup> pray without ceasing; <sup>18</sup> in everything give thanks; for this is God's will for you in Christ Jesus. <sup>19</sup> Do not quench the Spirit; <sup>20</sup> do not despise prophetic utterances. <sup>21</sup> But examine everything carefully; hold fast to that which is good; <sup>22</sup> abstain from every form of evil. <sup>23</sup> Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.

What are the acts of obedience Paul tells the church to do? List them below.

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Why does Paul exhort them to act in this way (v. 23)?

Paul states this in a slightly different way to the Church at Colossae—

**Colossians 3:15-17**

<sup>15</sup> And let the peace of Christ rule in your hearts, to which indeed you were called in one body; and be thankful. <sup>16</sup> Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing thankfulness in your hearts to God. <sup>17</sup> And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

Rewrite this passage in your own words.

Some final thoughts from Jesus Himself—

**John 16:33**

“These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

Ultimately, where will we find peace?

We’ll stop here for today. See you tomorrow.

## Day Four – Stand Firm

Pray first.

Let’s go back to our foundational passage—

**Ephesians 6:10-17**

<sup>10</sup> Finally, be strong in the Lord, and in the strength of His might. <sup>11</sup> Put on the full armor of God, that you may be able to stand firm against the schemes of the devil. <sup>12</sup> For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of this wickedness in the heavenly

places. <sup>13</sup> Therefore, take up the full armor of God, that you may be able to resist [literally, “withstand”] in the evil day, and having done everything, to stand firm. <sup>14</sup> Stand firm therefore, having girded your loins with truth, and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparation of the gospel of peace; <sup>16</sup> in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. <sup>17</sup> And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Go back through these verses and underline each use of the phrase, “stand firm.”

Read this passage again and then answer this question: Do you stand firm first, and then put on the whole armor of God, or are you to put on the whole armor of God and then stand firm?

It may not even need to be said, but in order to stand firm, you must have something SOLID to stand upon. Your foundations must securely be in place.

#### **Psalm 11**

<sup>1</sup> In the Lord I take refuge; How can you say to my soul, “Flee as a bird to your mountain; <sup>2</sup> For, behold, the wicked bend the bow, they make ready their arrow upon the string, to shoot in darkness at the upright in heart. <sup>3</sup> If the foundations are destroyed, what can the righteous do?” <sup>4</sup> The Lord is in His holy temple; the Lord’s throne is in heaven; His eyes behold, His eyelids test the sons of men. <sup>5</sup> The Lord tests the righteous and the wicked, and the one who loves violence His soul hates. <sup>6</sup> Upon the wicked He will rain snares; fire and brimstone and burning wind will be the portion of their cup. <sup>7</sup> For the Lord is righteous; He loves righteousness; the upright will behold His face.

What happens if the foundations are destroyed?

What do you think the foundations are?

#### **Isaiah 28:16**

Therefore thus says the Lord God, “Behold, I am laying in Zion a stone, a tested stone, a costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.

#### **1 Corinthians 3:11**

For no man can lay a foundation other the one which is laid, which is Jesus Christ.

NOTES:

# Understanding Spiritual Warfare— Standing Firm in the Battle

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Now let me ask you a not-so-simple question—Who is Jesus the Christ? Remember what Peter said to Jesus when Jesus asked him who he thought He was—

### **Matthew 16:16**

**And Simon Peter answered and said, “Thou art the Christ, the Son of the living God.”**

What does that statement mean? (We see the word, “Christ” which means “Anointed,” and “Son of God.” Really think about this one!)

Most of Christianity has removed all thought of Christ’s future kingdom and His future reign with His bride out of the description (and worship) of Jesus Christ. Do you think that takes away from the solid foundation laid in God’s Word? If Jesus the Messiah is *just* our Passover Lamb, then what is everyone building on? *Will it withstand the fire at the judgment seat?*

We must take note of what we are standing on now, because in that coming day we will all stand before the Lord and give an account of it (*cf.* Rom. 14:10; II Cor. 5:10).

### **I Corinthians 2:5**

**...that your faith should not stand on the wisdom of men, but on the power of God.**

What is our faith to stand on?

What is it NOT to stand on?

More about standing—

### **Jeremiah 6:16**

**Thus says the Lord, “Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you shall find rest for your souls.**

What are we supposed to *stand by*?

In what are we to walk?

If we do, what will we find?

# Understanding Spiritual Warfare— Standing Firm in the Battle

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And—

### **I Corinthians 16:13**

**Be on the alert, stand firm in the faith, act like men, be strong.**

What does Paul tell the church to stand firm in? (Be sure to keep the definite article “the” with your answer!)

Paul again comments on the church “standing firm”—

### **Philippians 1:27-28**

<sup>27</sup> **Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I [Paul] come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel; <sup>28</sup> in no way alarmed by your opponents—which is a sign of destruction for them, but of salvation for you, and that too, from God.**

What are they (we) to stand firm in and strive for? (Again, do not forget the definite article.)

Rewrite v. 27.

We are warned about standing firm, *standing firm and not being distracted!*

### **Luke 9:59-62**

<sup>59</sup> And He said to another, “Follow Me.” But he said, “Permit me first to go and bury my father.” <sup>60</sup> But He said to him, “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.” <sup>61</sup> And another also said, “I will follow You, Lord; but first permit me to say goodbye to those at home.” <sup>62</sup> But Jesus said to him, “No one, after putting his hand to the plow and looking back, is fit for the kingdom of God.”

### **Luke 17:32-33**

<sup>32</sup> **“Remember Lot’s wife.”** <sup>33</sup> **Whoever seeks to keep his life shall lose it, and whoever loses his life shall preserve it.”**

NOTES:

Now let’s go back to Romans chapter 5, which we looked at in the first section. You should be familiar with it, so let’s draw out another piece to fit in with the peace *of* God—



**Romans 5:1-2**

<sup>1</sup> Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, <sup>2</sup> through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.

As we studied, this verse states that we Christians have been justified by our initial faith in Jesus Christ and that gave us *peace with God* (reconciliation). Through our initial faith in Jesus, we received *an introduction into the grace of God in which we now stand*. Now, because of this we can exult in hope of the glory of God.

We've studied a bit about glory, and we've mentioned *hope* quite a few times throughout this study. Hope and peace go hand in hand. We hope and we strive for future glory with Christ and this blessed hope brings us peace.

Our “shodding our feet” with the preparation of the gospel of peace is intimately connected to our hope—

**Colossians 1:22-23**

<sup>22</sup> ...yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—<sup>23</sup> if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.

**Colossians 1:5**

...because of the hope laid up for you in [the] heaven[s], of which you previously heard in the word of truth, the gospel.

How did the church at Colossae, to whom Paul was writing, hear about the hope laid up for them in the heavens?

Read through some verses that mention “hope.”

**Psalms 119:81**

My soul languishes for Thy salvation; I hope in Thy word.

**Jeremiah 17:7**

Blessed is the man that trusts in the Lord, and whose hope is in the Lord.

**Acts 26:6-7**

<sup>6</sup> And now I [Paul] am standing trial for the hope of the promise made by God to our fathers; <sup>7</sup> the promise to which our twelve tribes hope to attain, as they earnestly serve God night and day. And for this hope, O King, I am being accused by Jews.

**Ephesians 4:4**

There is one body and one Spirit, just as also you were called in one hope of your calling...

**Galatians 5:5**

For we through the Spirit, by faith, are waiting for the hope of righteousness.

**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.

**I Peter 1:3-5**

<sup>3</sup> Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, <sup>4</sup> to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, <sup>5</sup> who are protected by the power of God through faith for a salvation ready to be revealed in the last time. <sup>6</sup> In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials

**Titus 2:11-13**

<sup>11</sup> For the grace of God has appeared, bringing salvation to all men, <sup>12</sup> instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, <sup>13</sup> looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;

**Titus 3:5-7**

<sup>5</sup> He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, <sup>6</sup> whom He poured out upon us richly through Jesus Christ our Savior, <sup>7</sup> that being justified by His grace we might be made heirs according to the hope of eternal [age-lasting] life.

**Hebrews 6:19**

This hope we have as an anchor of the soul, a hope both sure and steadfast and one which enters within the veil.

Go back through each verse and underline the word “hope.” Then list what each passage says about hope, being specific and concise.

I’ll start it for you—

1. We have hope in God’s Word
2. A man who has hope in the Lord is blessed.
3. We have hope in the promise.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

Simply put, our hope gives us the *peace of God*, for a future salvation, which is made possible by our having *peace with God* through our past salvation.

Enjoy your day today, and we'll study more tomorrow.

## Day Five – Seek Peace and Share It

We ended yesterday's study time with a simple thought that sums up what we've learned so far about peace. Our peace *with* God was made possible by the death and shed blood of God Himself, in the person of Jesus the Christ, on the cross. We have peace with God through our belief in this Perfect Sacrifice.

Possessing the peace *of* God, however, is not a guarantee for all who possess *peace with God*. Experiencing the peace of God is made possible by the power of the resurrection, and it is a continual choice to live by the power of the Spirit (I Pet. 1:3-5). Keeping our minds and our actions focused on the blessed hope of future glory gives us the peace of God necessary to stand firm in this present day.

Think and pray on this before you begin, asking God to show you the truths in His Word as we continue to study.

There's another aspect to peace that is connected to our pursuit of righteousness and our race of faith. It's not directly related to the gospel of peace in a primary sense; it is more of a secondary application, if you will. Let's explore the *bond* of peace.

### **Ephesians 4:1-6**

<sup>1</sup> I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, <sup>2</sup> with all humility and gentleness, with patience, showing forbearance to one another in love, <sup>3</sup> being diligent to preserve the unity of the Spirit in the bond of peace. <sup>4</sup> There is one body and one Spirit, just as also you were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism, <sup>6</sup> one God and Father of all who is over all and through all and in all.

How does Paul describe the manner in which we are to walk, to be worthy of our calling (vv. 2 and 3)?

What would this look like in your own life?

Here are some similar thoughts from James—

### **James 3:16-18**

<sup>16</sup> For where jealousy and selfish ambition exist, there is disorder and every evil thing. <sup>17</sup> But the wisdom from above is first peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy. <sup>18</sup> And the seed whose fruit is righteousness is sown in peace by those who make peace.

# Understanding Spiritual Warfare— Standing Firm in the Battle

## Lesson Seven The Gospel of Peace

Describe the “wisdom from above” (v. 17).

How is the seed, whose fruit is righteousness, sown?

And this seed is sown by whom?

Here’s a familiar verse—

**Galatians 5:22-23**

<sup>22</sup> **But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,** <sup>23</sup> **gentleness, self-control; against such things there is no law.**

Look back at the previous three Scripture passages. Underline the word (or form of the word) “gentle” in each. That word keeps popping up in connection with peace. What is the connection?

More verses on *peace*—

**I Peter 3:11**

**Let him turn away from evil and do good; let him seek peace and pursue it.**

**Romans 14:19**

**So then let us pursue the things which make for peace and the building up of one another.**

**Mark 9:50**

**Salt is good; but if the salt becomes unsalty, with what will you make it salty again? Have salt in yourselves, and be at peace with one another.**

**Hebrews 12:14**

**Pursue peace with all men, and the sanctification without which no one will see the Lord.**

Do you think that Scripture is at all unclear about seeking peace with another?

Peace is simply the absence of strife, nothing more. Peace is accomplished through inner discipline and the indwelling of the Holy Spirit, through the practice of self-control and gentleness and love. It is a fruit of the Spirit, not a deed of the flesh.

Being peaceable does not mean always being a doormat or giving in just to keep the peace (although sometimes it does mean getting off your position and not having to be right). There is never a time to compromise God’s Word, but there is many a time to bite your tongue and stay silent.

We are to be prepared to share the gospel of peace with others. God has given us everything we need to accomplish this. We have His Word, we have His Spirit, and we have His grace. You are probably familiar with what man calls *The Great Commission*—

**Matthew 28:18-20**

<sup>18</sup> And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, <sup>20</sup> teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”

Drawing from what you’ve learned so far, what is a disciple and how is a disciple made?

Again, drawing heavily from what you have already learned, what is baptism for and what does it represent?

In order for you to teach someone to observe the Lord’s commandments, you must know what it is you are going to teach.

Therefore, *be prepared* to go and share! Share the gospel of God’s Ggrace with the unsaved and the gospel of the glories of Christ with the saved. But remember, in order to honor God’s Word and His incredible message, know *why* you know what you know, and *how* you know what you know.

**I Corinthians 15:3-4**

<sup>3</sup> For I [Paul] delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, <sup>4</sup> and that He was buried, and that He was raised on the third day according to the Scriptures...

What should you use to teach?

**II Timothy 2:14-15**

<sup>14</sup> Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless, and leads to the ruin of the hearers. <sup>15</sup> Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

Rewrite this passage in your own words.

Any thoughts?

Let's end this week with these words from Christ. They are such an encouragement for us as we struggle day to day with the various trials. We are not in this alone! God knows what we need. Rejoice and rest in that thought.

**Matthew 6:24-34**

<sup>24</sup> “No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and riches. <sup>25</sup> For this reason I say to you, do not be anxious for your life, as to what you shall eat, or what you shall drink; nor for your body, as to what you shall put on. Is not life more than food, and the body than clothing? <sup>26</sup> Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? <sup>27</sup> And which of you by being anxious can add a single cubit to his life's span? <sup>28</sup> And why are you anxious about clothing? Observe how the lilies of the field grow; they do not toil nor do they spin, <sup>29</sup> yet I say to you that even Solomon in all his glory did not clothe himself like one of these. <sup>30</sup> But if God arrays the grass of the field, which is alive today and tomorrow is thrown into the furnace, will He not much more do so for you, O men of little faith? <sup>31</sup> Do not be anxious then, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘With what shall we clothe ourselves?’ <sup>32</sup> For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things. <sup>33</sup> But seek first His kingdom and His righteousness; and all these things shall be added to you. <sup>34</sup> Therefore do not be anxious for tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.”

NOTES:

See you next week.