

The Transcendent Gospel

03 - Living the Simple Gospel
Church on the Park | Sunday, 06 NOV 2016

Text: “Grace to you and peace from God our Father and the Lord Jesus Christ” (Phil. 1:2)

Theme: The Gospel causes you to transcend your circumstances, giving you a peace that surpasses understanding.

Intro: In this series we are surveying Paul’s letter to the Philippians and his call for us to live out the Good News. Today’s main text sums up the Gospel in two words: **grace and peace**. These two gifts make up the solid foundation for you to live out the simple Gospel. Paul begins his letter with the theme of grace and peace because he **experienced** God’s grace and peace. Now he wants to **minister** that grace and peace to others. In the same way, the Lord wants you to be an **agent** of grace and peace throughout your life. Last week we looked at the word ‘grace’. Today, we will focus on this **transcendent** word: **peace**.

1) God’s peace means he will finish what he starts (Phil 1:6).

- Peace in the Bible is **much more** than what we **first think**.
 - It really **encapsulates** what **grace** comes to do in your life and the world—it comes to bring **peace**.
 - Peace is much **greater** than **tranquility**. As we will see, it means **wholeness**.
 - The **good news** makes you **whole**. Paul **begins** his letter talking about **peace** and he **ends** it with expounding on **peace**.
 - “The general meaning behind the root **š-l-m [shalom]** is of **completion** and **fulfillment**—of entering into a state of **wholeness** and **unity**, a restored **relationship**” (TWOT).
 - I’d like to start with what God did earlier this year in **the last thirty minutes** I spent with my **mom**.
 - As you may know, my mom was **constantly quoting Jeremiah 29:11** as she was battling **cancer**. “For I know the plans that I have for you,” declares the Lord, ‘plans to **prosper [shalom]** you and not to harm you, plans to give you hope and a future” (NIV).
 - There’s a **couple things** I’d like to bring out that are very interesting about this verse.
 - First, the word ‘**prosper**’ is **shalom**.
 - And as you may know, **shalom** is the **Hebrew** word for ‘**peace**’.
 - In other words, God says he would **shalom his people**. Literally, ‘**plans to peace you**’.
 - This doesn’t make sense if we use **our definition** of peace. But, if we use the **Bible’s definition** of peace, it makes a lot of sense.
 - **Peace** means **wholeness** and **completion**.
 - It’s a **main theme** of **Philippians**—that **God** would **complete** the work he has **started** in you.
 - God’s peace means he will bring wholeness and completion to **every area** of your life. Often it happens in **different ways** than we **expect**, but it definitely does happen.
 - I especially have been sensing the Lord saying that he wants to give each one in our **congregation** this kind of **peace**.
 - Also, that we need to be reminded of the peace Jesus gives us and how we are called to be **agents of peace**. This means that wherever we are, things are not destroyed, but made whole and complete.
 - It also seems like God is **emphasising** the word ‘**I**’. In the Hebrew, it’s the **longer form of I (anoki)** instead of (*ani*). In other words, ‘**I in bold!** Or, I-I-I-I. “You may not know the plans I have for you, but **I-I-I-I** do.”
 - Well, back to the **story with my mom**.
 - In **the last thirty minutes the TV** was playing in the **background**, but it was becoming quite grating, so I asked to change the channel.

- As I was channel surfing, I saw a **Jewish man** that I **stayed with** many years ago, teaching on TV. I said, “Let’s check this out.”
- And it turned out to be quite amazing because he was **teaching** on **Jeremiah 29:11**.
 - It was very **difficult** for **my mom** that I was **leaving**. And it was **difficult for me too**. But in watching this man’s message on Jeremiah 29:11, we were reminded that **whatever happens** God is giving us a **hope and future**. God is giving us **shalom**.
 - That was the **last I saw of my mom** in person and **God was speaking loud and clear**.
- The **peace of God** is **not a nice, childish teaching**, but it is **power, strength, life and restoration**. It is with us through **storms and death** and is the **inheritance** of his children. **God’s plan** is not stopped through **death**, it continues to **march on**.

2) The essence of God’s nature is peace. He himself is your peace (Eph. 2:14; John 14:27).

- Notice what **Ephesians 2:14** says, “**He himself** is our **peace**.”
- Your peace is **not** in your **circumstances**. It’s not in your **bank account** or **health**.
 - This **past week** and a half we’ve had a **criminal** in our back yard, a **gang of kids** trying to break into the centre, **Eva** and **Valerie** vomiting all night and absolute exhaustion from one issue after another. Now **Gideon** has Tonsillitis However, the **Lord** is our **peace**.
 - [The solution to the **flickering** of the **video** stream]
 - **Peace** is through the **cross**, through **Jesus’ blood** (**Eph 2:13-19**).
- Notice **John 14:27** tells us that Jesus gives us his own peace.
 - **Think** about he **peace Jesus himself had**, even in middle of **constant struggles**. And that is the peace he gives you.
 - The disciples needed to know this because Jesus was just about to **die**.
- *Do you know the first person who had the revelation of the Lord as peace?* (Judges 6:19-24).
- **Yahweh-Shalom (Jehovah-Shalom or Adonai-Shalom)**
 - “Because of Who You Are” by Martha Munizzi [Jehovah-Shalom, My Prince of Peace]
- It was **Gideon**.
- *How did God reveal to Gideon that he was peace?*
 - Peace meant that even though Gideon should have **died** when he saw God, God extended **grace and peace** to him.
- With all your **sins**, you should be **dead** too.
 - You are totally **guilty** before God. Don’t try to convince me you are a good person before God.
 - But, here’s the **good news**. The Father and Son extend peace to you and work to make you whole, even though you are as guilty as sin.
- *Did anyone need the revelation of God as peace more than Gideon?*
 - Gideon was a ‘**nervous wreck**’, full of **fear** and **anxiety**.
 - And of course this fear and anxiety was quite naturally because God was telling him to initiate an attack against the strongest power in their world, the Midianites.
 - And yet, **Gideon** needed **internal peace** and was called to be an agent of peace to his people, bringing **restoration**, by **fighting** against their **oppressors**.

3) The Lord’s peace is like a security guard and prayer keeps him alert and active (Phil. 4:6-9).

- Morning Thought: **Peace** is like a **security guard**. He patrols your life seeking to drive out fear, worry, anxiety, lies and rebellion. Don’t allow this watchman to fall **asleep**. **Prayer** is like the **caffeine** that keeps him awake and alert to stand at your gates and circle your walls. “Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses [transcends] all comprehension, will guard your hearts and your minds in Christ Jesus” (Philippians 4:6-7 NASB).
- Here we see Paul **ended** his letter with the theme of **peace**.
 - **Grace and peace** enfold his letter like a **book cover**.
- Notice he says, “the peace of God, which **transcends** all understanding” (NIV)
 - This is where the title comes from: **The Transcendent Gospel**.
 - Your mind may not be able to understand it, but God’s peace guards you.

- **huperecho** - lit. two words: *huper* - above and *echo* - have; meaning, 'above what you have' or something you 'have above' everything.
- A **peace** that makes you **rise above** what is **given** to you in life.
- Besides prayer, there are two other things that are critical to you walking in peace: 1) **Thinking Right** and 2) **Living Right (Phil 4:8-9)**.
- Summing it up, **three things** Paul says are **critical**: 1) **Prayer**, 2) **Thinking**, 3) **Living**. "And the God of peace will be with you."

Conclusion: God's essential nature is peace. He himself is our peace. Wherever he is, wholeness and completeness comes. His plan is peace and our future is always filled with hope. He will finish what he has started in you. Pray fervently. Think rightly. Live godly.

END NOTES

29:11–12 The Lord assured the people that what had happened was not a series of unplanned, accidental events. **He said, “I know the plans”** (lit. “I, I know”; **emphatic in Heb.**). His plan was not intended to hurt them but to give them “hope and a future” (perhaps a hendiadys, “a hopeful future”).

Huey, F. B. (1993). *Jeremiah, Lamentations* (Vol. 16, p. 254). Nashville: Broadman & Holman Publishers.

Peace/Shalom Word Study

2401 שָׁלֵם (*šālēm*) **be complete, sound.**

Derivatives

2401a שָׁלוֹם (*šālôm*) **peace.**

2401b שְׁלֵמָה (*šelem*) **peace offering.**

2401c שָׁלַם (*šālam*) **be in a covenant of peace.** Denominative verb.

2401d שָׁלַם (*šālēm*) **perfect, whole, full.**

2401e שִׁלְמָה (*šillēm*) **recompense** (Deut 32:35, only).

2401f שְׁלֵמוֹן (*šalmōn*) **reward, bribe** (Isa 1:23, only).

2401g שִׁלְמוֹת (*šillûm*), שִׁלְמוֹ (*šillûm*) **recompense, reward.**

2401h שְׁלֵמוֹת (*šillūmâ*) **reward** (Ps 91:8, only).

2401i שְׁלֵמוֹה (*šēlōmōh*) **Solomon.**

The general meaning behind the root š-l-m is of completion and fulfillment—of entering into a state of wholeness and unity, a restored relationship.

Of this group, some take their meanings from the comparatively infrequent simple stems while the others *šillēm*, *šillûm*, and possibly *šalmôn* reflect the intensive Piel sense. The apparent diversity of meanings between the two stems can be accounted for in terms of the concept of peace being restored through payment (of tribute to a conqueror, Josh 10:1), restitution (to one wronged, Ex 21:36), or simple payment and completion (of a business transaction, II Kgs 4:7).

The payment of a vow (Ps 50:14) completes an agreement so that both parties are in a state of *šālôm*. Closely linked with this concept is the eschatological motif in some uses of the term. Recompense for sin, either national or personal, must be given. Once that obligation has been met, wholeness is restored (Isa 60:20; Joel 2:25).

Adjectivally, *šālēm* is used of an attitude (a “perfect” heart; e.g. I Kgs 8:61; I Chr 28:9), and of a complete amount (of money, Ruth 2:12; of sin, Gen 15:16; of a whole nation, Amos 1:6, 9). An accurate weight is called “perfect” (Deut 25:15) or “just” (Prov 11:1).

Interesting is that *šālēm* is used of the whole (i.e. uncut) stones for the altar (Deut 27:6; Josh 8:31) and also of the dressed stones used for the temple (I Kgs 6:7).

שָׁלוֹם (*šālôm*). **Peace, prosperity, well, health, completeness, safety.** ASV and RSV similar.

šālôm, and its related words *šālēm*, *šelem* and their derivatives, are among the most important theological words in the OT. *šālôm* occurs over 250 times in 213 separate verses (so Durham, p. 275. BDB lists 237 uses). The KJV translates 172 of these as “peace.” The remainder are translated about 30 different ways, many only a single time each. The LXX uses various members of the *sôzô*, *eirēnē*, and *teleios* word groups to translate *šālôm*. *šālôm* which occurs in other members of the Semitic language family, was influential in broadening the Greek idea of *eirēnē* to include the Semitic ideas of growth and prosperity.

šālôm means “absence of strife” in approximately fifty to sixty usages; e.g. I Kgs 4:25 [H 5:4] reflects the safety of the nation in the peaceful days of Solomon when the land and its neighbors had been subdued.

“Peace,” in this case, means much more than mere absence of war. Rather, the root meaning of the verb *šālēm* better expresses the true concept of *šālôm*. Completeness, wholeness, harmony, fulfillment, are closer to the meaning. Implicit in *šālôm* is the idea of unimpaired relationships with others and fulfillment in one’s undertakings.

About twenty-five times in the OT, *šālôm* is used as a greeting or farewell (Jud 19:20; I Sam 25:6, 35). To wish one *šālôm* implies a blessing (II Sam 15:27); to withhold *šālôm* implies a curse (I Kgs 2:6). In modern Hebrew *šālôm* is used for “hello” and “goodby.” Note the cognate Arabic *salaam*.

šālôm is the result of God’s activity in covenant (*bērît*), and is the result of righteousness (Isa 32:17). In nearly two-thirds of its occurrences, *šālôm* describes the state of fulfillment which is the result of God’s presence. This is specifically indicated in those references to the “covenant of peace” (*bērît šālôm*, Num 25:12; Isa 54:10; Ezk 34:25; Mal 2:5) with his chosen representatives, the Aaronic priests and the Davidic monarchs. The peace that marks the conclusion of an agreement between adversaries (Isaac and Abimelech, Gen 26:29), business partners (Solomon and Hiram, I Kgs 5:12 [H 26]), and man and God (Abraham, Gen 15:15) is couched in terms of covenant agreement.

This sort of peace has its source in God. He is the one who will speak *šālôm* to his people (Ps 85:8 [H 9]). His promise to David in I Chr 22:9–10 puts *šālôm* in context with *měnuḥâ* “calmness,” *nūaḥ* “rest,” and *šeqeṭ* “to be quiet,” as these are gifts from God. The classic statement of this concept is the Aaronic benediction (Num 6:24–26) which identifies the man to whom God has given *šālôm* as the one who is blessed (*bārak*), guarded (*šāmar*), and treated graciously (*ḥānan*), by Yahweh. This is fulfillment through the divine gift.

There is also a strong eschatological element present in the meaning of *šālôm*. Messiah, “David’s greater son,” is specifically identified as the Prince of Peace *šar šālôm*—the one who brings fulfillment and righteousness to the earth.

Paul (Eph 2:14) links these themes in his identification of Christ as our peace. He is the messianic prince who brings wholeness, but he is also God’s last word—the “concluding sacrifice” that brings redemption to mankind.

Bibliography: Delling, Gerhard, “τέλος” in TDNT, VIII, pp. 49–87. Durham, John “שְׁלוֹם and the Presence of God,” *Proclamation and Presence: Old Testament Essays in Honor of G. H. Davies*, John Knox, 1970, pp. 272–93. Fohrer, Georg, “σῶζω and σωτηρία in the Old Testament,” in TDNT, VII, pp. 970–72. JTOT, pp. 126, 179–80, 259. Kohler, Ludwig, *Old Testament Theology*, Westminster, 1958, p. 240 n. 21. Rad, Gerhard von, *Old Testament Theology*, Harper and Row, 1962, 1965, I, p. 130, 372; II, p. 170., “שְׁלוֹם in the Old Testament,” in TDNT, II, pp. 402–6. AI, pp. 254f.

שְׁלֵמָה (*šelem*). **Peace offering, thank offering.** ASV and RSV similar, with RSV using “sacrifice” in Prov 7:14.

šelem occurs nearly ninety times in the OT, all but once (Amos 5:22) in the plural form *šēlāmîm*. Along with many other words in the cultic vocabulary, *šelem* has its roots in the common ancient Northwest Semitic language group. It occurs in Ugaritic (*slmm*, UT 19: no. 2424) and the apparent plural form parallels other loanwords (e.g. *ûrîm*, *tūmmîm*, *tērāpîm*).

The ritual for offering a *šelem* is like that for the *ôlâ* (q.v.), except that only the fat around the intestines, the kidneys, the liver, and the fat of the sheep's tail is burned on the altar (Lev 3). Characteristic of the *šelem* is the fact that the rest of the victim was shared by the priest and the worshiper who offered the sacrifice. The priests received as their part the breast and the right leg ("sample," *tērûmâ*, *tēnûpâ*. See Driver, JSS 2:100 for a discussion of these terms usually translated "wave-offering" or "heave-offering," Lev 7:28–34; 10:14–15). The remainder was to be shared by the worshiper, his family, and guests. Whatever remained after three days was to be burned.

According to the prescriptions in Lev 7:12–17 and 22:18–30, there were *šēlāmîm* of praise (*tôdâ*) which was a free gift (*minḥah*, q.v.) accompanied by leavened and unleavened cakes offered in thanksgiving; *šēlāmîm* of free inclination (*nēdābâ*) offered freely out of devotion; and *šēlāmîm* of special vows (*nādar*) offered in fulfillment of a previous promise. The distinctions among these three categories are not always precise.

Current understanding of the meaning of *šelem* follows three main lines of thought. First, *šelem* symbolizes the gift of *šālôm*, i.e. the blessing of wholeness, prosperity, and the status of being at peace with God. This involves more than forgiveness of sin, in that fullness of life, prosperity, and peace with men is the expected result of *šālôm* status.

A second alternative is identified by de Vaux as "communion sacrifice," i.e. one in which there is a sharing of the sacrificial animal and the resultant fellowship around a meal. The *šēlāmîm*, then, were social occasions "before" the Lord (never "with" the Lord: cf. Deut 12:7, 18; 14:23, 26; 15:20). There is no sense of attaining mystical union with God through these sacrifices. Rather there is a sense of joyful sharing because of God's presence. Note too, that a quarter of the animal is shared with the priest (Lev 7:32).

Thirdly, the fact that the *šelem* usually comes last in the lists of the offerings (though not in the description of Lev 1–5), has prompted some scholars to argue that this is a "concluding sacrifice." This derives *šelem* from the rare Piel meaning "to complete." If this sense is correct, the NT references to Christ our Peace (e.g. Eph 2:14) become more meaningful, as he is the final sacrifice for us (cf. Heb 9:27; 10:12).

Bibliography: Fohrer, Georg, "σωτήριος," in TDNT, VII, pp. 1021–23. Gerleman, Gilles, "Die Wurzel *slm*," ZAW 85:1–14. JTOT, pp. 126, 179–80, 258–59. Kohler, Ludwig, *Old Testament Theology*, Westminster, 1958, pp. 188–89, 250, n. 149.

Carr, G. L. (1999). 2401 אָנֹכִי. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., pp. 930–932). Chicago: Moody Press.

'I' WORD Study from Jeremiah 29:11

130 אָנֹכִי (*ʾānōkî*) I. (KJV, ASV, and RSV render alike.)

This form of the first person singular pronoun occurs more than two hundred times in the OT, but less often than the shorter form. It is found in Assyrian and Ugaritic and other Semitic languages, but is lacking in Aramaic, Arabic, and Ethiopic. It has been suggested that the longer and shorter forms of the pronoun had parallel growths, **the longer adding a demonstrative element** (like Heb *kōh* "here"). In certain instances both pronouns are

used interchangeably. In other cases they manifest a definite choice on two counts, either because of the demands of the rhythm or because of the apparent preference of writers of the exilic period for the shorter form. When the pronoun is added to a verb for emphasis, the short form is almost always used (Deut 12:30; Jer 17:18). In the rhetorical style of Deuteronomy the longer form is employed. Particular phrases are found now with one pronoun, and now with the other. It is always the short form in the phrase, “as I live” (Num 14:21). The longer form is regularly employed with a predicate (II Sam 1:8). In exilic OT books the usage of the short form far outstrips the long: Ezekiel employs the former 138 times and the latter once (36:28).

C.L.F.

Feinberg, C. L. (1999). 130 אָנָּךְ. R. L. Harris, G. L. Archer Jr., & B. K. Waltke (Eds.), *Theological Wordbook of the Old Testament* (electronic ed., p. 58). Chicago: Moody Press.

Surpass/Transcend Word Study

5242. ὑπερέχω *huperéchō*; fut. *huperéchō*, **from hupér (5228), above, over, and échō (2192), to have**. Trans., to hold over or extend over something. Intrans., to be over, be prominent, extend over or beyond (Sept.: Ex. 26:13; 1 Kgs. 8:8). **In the NT figuratively meaning to hold one above, superior or better than another.**

(I) Generally and particularly with the gen. of person, also with the dat. of manner (Phil. 2:3). Followed by the acc. (Phil. 4:7). The part. with the neut. art. *tó huperéchon* as a subst. meaning excellence, “super” eminence, equivalent in meaning to *huperoché* (5247), prominence, excellency (Phil. 3:8).

(II) To be superior in rank, dignity. In the masc. part. *huperéchōn*, fem. *huperéchousa*, neut. *huperéchon*, meaning superior, higher (Rom. 13:1; 1 Pet. 2:13).

Deriv.: *huperoché* (5247), prominence, eminence, peak.

Syn.: *diaphérō* (1308), to differ, excel; *perisseúō* (4052), to be abound; *lusitelō* (3081), to be better; *huperbállō* (5235), to exceed; *prōteúō* (4409), to be first.

Ant.: *husteréō* (5302), to lag behind.

Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

Misc Personal Notes

We always need to keep eternity, and not just this life in mind.

Peace does not always means the absence of war. War may be needed if peace is going to be achieved. “The God of peace will soon crush satan under your feet.”

God is peace. He has given you peace. How can you live in his peace? Let’s look at the end of Philippians 4:6-9.