

- D. The promise is that our prayers for the kingdom will be heard!
i. Matthew 6:9-13

ii. This promise compels us to pray and to pray believing.

E. This promise is what we proclaim on the mountains (Isa. 52:7).

LIVE THE STORY

The following questions are designed for use in our Community Groups as an aid to growth in the Gospel and Community.

Love the Gospel

- What strikes you in Isaiah's description of Jerusalem in the messianic age (2:2-4)?
- How would you describe "peace" as pictured in Scripture? What misconceptions might some have (even Christians) re: peace?
- Why is there such an absence of peace in the world?

Live the Gospel

- How is God's setting His "bow" in the clouds, instructive for how we are to walk in His ways? What weapons do you need to "hang up" in your particular relationships?
- What might be surprising about the promise of a child as the means of bringing peace into the world? How might the coming of the promised child inform our own becoming like a child?
- What is the relationship between the kingdom (reign) of Christ and peace according to Isaiah?

Advance the Gospel

- To "proclaim peace" (52:7) in a manner faithful to Isaiah and the Gospels, what might it look like to proclaim peace?

Advent: Waiting, Weeping, and Longing for the Kingdom *The City of Peace*

Jerry Cisar — December 5, 2021

Text: Isaiah 2:2-5

Introduction

A. The City of Peace

ISBE: "It is one of the ironies of history that a city which in all its long history has seen so little peace and for whose possession such rivers of blood have been shed should have such a possible meaning for its name."

B. Isaiah saw and longed for peace.

i. 9:6-7

ii. 32:1, 17

iii. 52:7

iv. 53:5

I. What is Peace?

- A. The root of the word *shalom* is a word meaning completeness, or wholeness.
- i. The Garden of Eden was shalom.
 - a) In Jer. 8:15, peace is set in opposition to terror.
 - b) The ceasing of hostilities, isn't the same as a cease fire.
 - c) Peace with God isn't a feeling, or *only* a state in which God isn't mad at us anymore. That state cannot be had in distinction from peace in our human relationships.

- ii. This peace is both vertical and horizontal.
 - a) Eph. 2:14-18
 - b) When Christ becomes our peace, he not only sets us at peace with God but breaks down the hostility between humans. This is more than an “indicative” (what you are), it is also a calling (what we are to live into)!
- iii. *Shalom* is holistic, or all-encompassing.

B. Answering from the ground up: Peace is...

II. What is the Problem?

- A. Separation from God
 - i. Adam’s sin had cosmic consequences.
 - ii. Romans 8:20 Subjected to Futility
- B. We don’t walk in the light of the Lord.
 - i. The *there and then* of Isaiah: Judah was filled with terror, hostility, deprivation, and injustice all motivated by greed which is idolatry.
 - ii. Here and now:
 - a) Terror, hostility, deprivation, and injustice motivated by greed are alive and well.
 - b) *Complacency or peace.*
 - iii. God’s response to the violence of the world must become our response also! (Gen. 6:11-13; 9:13)

- C. We live in the already/not yet.
 - i. What does it mean to live in the already/not yet in regard to peace?
 - ii. The already/not yet means that though we have been made one with every people, tribe, nation, and tongue, we don’t always act like it!

III. What is the Promise?

- A. The promise of a child born (Isa. 9:6-7)
 - i. Matthew 2
 - ii. It’s not just the outcome that matters. The end is brought about by the means.
- B. This child-king born will reign in righteousness and his rulers with justice (Isa. 32:1, 17).

The peace of Jesus’ reign is both provided by His work on the cross and resulting from the obedience of faith in His reign over heaven and earth.

- a) Let us walk in the light of the Lord (Isa. 2:5)
- b) It is essential to become like children to enter the kingdom because His ways seem like utterly childish ways compared to the cruel and powerful ways of the world.
- c) We must cease thinking that our reason can lead us to discerning good and evil and submit to God’s law in Jesus Christ.
- C. Paul envisions this in Romans 5:1-2.