

## FIRST PETER 5:8-14 "Resist The Enemy, Steadfast In The Faith"

Our text this morning picks up with the thought we started last week where Peter says in verse 6 "humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time. 7 Cast all your anxiety on him because he cares for you."

And then he adds in verse 8 "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

Peter has been talking about being humbled before God in a way where we depend on Him for all things including His power and grace to carry on in this world to love and serve Him.

He recognized that anxiety is very real for you and me and that anxiety causes us to focus on the problem instead of the problem-solver who is God. Paul would concur.

PHI 4:6-7 "Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. 7 And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus."

Everybody is looking for peace in this world, but the kind of peace which allows us to live in this world without fear is the kind of peace which has, as its hope, the God who assures us that we are at peace with Him, because of Christ's redemptive work on our behalf.

But this peace with Him also carries with it the hope that "we know that in all things God works for the good of those who love him, who have been called according to his purpose." (ROM 8:28 )

With that kind of peace we can glorify Christ in this world knowing that He will never leave us or forsake us and that nothing can separate us from His love. With that understanding, which we accept by faith, we can have a peace that passes all understanding and we don't have to live anxiously wondering if God really cares for us and has our best interest in mind.

That's why Peter said in 1PE 5:7 "Cast all your anxiety on him because he cares for you."

Peter understands that life all by itself can bring anxious times where we have a problem trusting our God, but he also points out that there are other forces in place to heighten that anxiety and to turn our eyes away from our Lord and Savior and so he continues in the next verse.

1PE 5:8 "Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour."

There's a tendency in life to drop our guard and to think that the enemy will just leave us alone if we're serving as Christ's ambassador and soldier. But it has to be understood that the very idea of representing Christ carries with it the reality that we are in a war, constantly.

It was Satan along with a third of the host of heaven who were cast into this world. That was meant as a punishment from God for their rebellion. But that rebellion hasn't ceased. Our enemy, Satan, is still at war with God as he vents his anger on God's people, trying to scheme ways to discourage us, to frustrate us, and to lull us into a complacency which keeps us from engaging in the battle.

Peter says we need to "be self-controlled and alert." The NKJV puts it. "be sober, be vigilant", while the NAS puts it "be sober, be on the alert." The idea is that we are to be conscious that the enemy is at work. But more than being conscious of this fact, which carries the idea of being awake, we are to be alert.

In a military sense it's the equivalent of a soldier being at his post in time of war scanning the horizon looking for any signs of enemy activity. You see, you and I, as soldiers of Christ, are at war, this is not peace time as far as the enemy is concerned.

And unfortunately there are too many Christians thinking that this is a peace time army we're in, where we don't need to be vigilant or alert. Peter says that's not the case. He says, "Your enemy the devil prowls around like a roaring lion looking for someone to devour."

The enemy is engaged in this war whether we fight or not. He has only one objective and that is to destroy any ability of ours to engage him, as we rely on the power of the Holy Spirit, so that we may go forth to further Christ's Kingdom with the gospel of Jesus Christ.

Satan is very aware of what Paul understood when he said in ROM 1:16 "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile."

That's what war is all about; power, and who can wield it most effectively to overcome your enemy. All wars throughout history have been determined by the amount of power, real or imagined, one army had over another.

If you don't think this is true, just remember back to the Gulf war. It was precisely because of the power of the U.S. military machine, together with the allies, that determined the inevitable outcome of that war. It was overwhelming and decisive.

In a similar sense the church of Jesus Christ has the power to overcome the enemy as the Kingdom of God is advanced through the gospel. I believe this is one of the reasons the church at large has become so anemic in its ability to engage the enemy, because what it's using in this spiritual warfare is often worldly and fleshly tactics to fight a spiritual war.

And so, you end up with a social gospel to make everyone feel good about themselves, to advance their self-esteem. You bring in the world's psychology to gird up the loins of Christ's army, thinking that this is the way to strengthen an army which seems to have an identity crisis.

If the Holy Spirit isn't moving in the direction we think He should go, using the above methods, then we assume we must take the lead and invent new and unbiblical ways of reaching the world rather than depending on the word of God to be our guide.

Enter the Emergent and Contemplative philosophy of wooing people with warm fuzzy feelings instead teaching the objective and Holy Spirit inspired word of God making, disciples for Christ.

The rules of engagement in this spiritual war are clear according to God's word. And since the war started as a result of the enemy coming against God, who best to understand and know than God Himself.

We need only trust what He has stated. Paul records for us what God desires in this area of war with the enemy.

EPH 6:10-17 "Finally, be strong in the Lord and in his mighty power. 11 Put on the full armor of God so that you can take your

stand against the devil's schemes. 12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. 13 Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. 14 Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. 17 Take the helmet of salvation and the sword of the Spirit, which is the word of God."

The Spirit of God, together with His word, are the weapons we have been given to go out into this world in the power of the Spirit to accomplish His will, which is to lift up Christ and bear witness to His greatness as He has overcome the enemy and sin and the grave.

Therein lies our victory as individuals and as a church. Don't ever think that the enemy has taken a vacation from the battle. He is constantly on the prowl looking for someone to devour. And more times than not the one he tries to devour are those who are the weakest.

If you ever watch the Discovery Channel you invariably see a program which deals with animals in the wild and often times they'll take you to places like Africa where the big cats are on the prowl. And when they're hungry they'll approach a herd of zebra or wildebeests or any other group of animals they feel like dining on.

And the chase begins. And the animal which is usually caught is often the young or the sick who can't outrun the lion. That's the imagery Peter gives us here; a lion on the hunt. But by inference he wants the church to be built up on our most holy faith in Christ to the degree that we are strong, that we're not spiritually sick so that we don't find ourselves being overcome by the attacks of the enemy.

When the enemy engages us we are to fight. And the fight takes the form Paul spoke of in Ephesians six. But in this fight it isn't our own strength we use to do battle, it is the strength God supplies

as we come to Him in faith and trust and obedience. It's standing on the Rock of our salvation.

This is what Peter has in mind when he continues in 1PE 5:9 "Resist him, standing firm in the faith, because you know that your brothers throughout the world are undergoing the same kind of sufferings."

The idea of resisting the enemy carries with it the idea of standing against, or actively opposing him. The way we resist him, or to actively oppose him, is what Peter tells us here in this verse as it relates to standing firm in the faith.

Actively standing firm in our faith involves all that Paul spoke of in Ephesians six which involves prayer, the word of God, our salvation, praise, the help of fellow believers, living with thankfulness because of our salvation, and seeking the power of the Holy Spirit who enables to walk in the Spirit in these ways.

James speaks of this resisting the devil in his letter when he says in JAM 4:7-8 "Submit yourselves, then, to God. Resist the devil, and he will flee from you. 8 Come near to God and he will come near to you..."

Resisting the devil is always in the context of submitting to and coming near to God in total dependence. To try and resist the schemes of the devil, while not being willing to submit and rely on God by faith, will always give the enemy the opening he wants to frustrate our walk with God.

Now, what Peter, James and Paul are referring to when describing "standing firm" and "resisting" the devil has more to do with everyday warfare and living before Christ in submission. Therefore, the idea of standing firm and resisting has more to do with our obedience and reliance upon God by faith.

The reason I make this distinction is because there is the notion that for us to combat the enemy, to be successful in our walk with Christ, simply means that whenever we have a problem, which is spiritual in nature, the only thing we need to do is rebuke or command the enemy to leave us alone and he will flee.

That's not what James says, that's not what Paul says, and that's not what Peter says. In each of those cases they specifically say to act in a way that does not give in to the scheme or the temptation.

Look again. 1PE 5:9 "Resist him, standing firm in the faith".

JAM 4:7 "Submit yourselves, then, to God. Resist the devil, and he will flee from you."

EPH 6:14-16 "Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, 15 and with your feet fitted with the readiness that comes from the gospel of peace. 16 In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one."

Rebuking the devil in the name of Jesus is not prescribed as the primary way to walk daily with Christ as we combat the enemy; obedience and trust in God is, as we stand on Him as our Rock. That does not mean however, that there is not a place for a verbal rebuke of the enemy under certain circumstances.

Notice what we read in ACT 16:16-18 "Once when we were going to the place of prayer, we were met by a slave girl who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. 17 This girl followed Paul and the rest of us, shouting, "These men are servants of the Most High God, who are telling you the way to be saved." 18 She kept this up for many days. Finally Paul became so troubled that he turned around and said to the spirit, "In the name of Jesus Christ I command you to come out of her!" At that moment the spirit left her.

Luk.10:1-3,9,17 After this the Lord appointed seventy others and sent them two by two ahead of him to every town and place where he was about to go. 2 He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. 3 Go! I am sending you out like lambs among wolves. 9 Heal the sick who are there and tell them, 'The kingdom of God is near you.' 17 The seventy returned with joy and said, "Lord, even the demons submit to us in your name."

This account is almost identical to when Jesus sent out the 12 disciples two by two to do the same work in the gospel of Mark chapter 6 verses 7-13. But not only is physical healing mentioned in Mark but casting out of demons as well. We can infer from that that the 70 or 72, as some manuscripts have it, were also casting out demons in the name of Christ as Paul did in Acts.

That's why the 70 remarked "Lord, even the demons submit to us in your name." The demons submitted by coming out of those who

were possessed as the disciples commanded them in the name and authority of Christ.

This doesn't mean that the formula for coming against the enemy is to use Christ's name as though there's some magic in His name. The seven sons of Sceva learned this when they tried to cast demons out of people in the name of Christ.

Acts 19:13. "The demons replied that they recognized Jesus and they knew Paul, but they didn't know them as believers in Christ with His authority, and they jumped those seven and beat them up tearing all their clothes off."

When Scripture speaks of the name of Christ being used it means the person and the authority associated with Christ which has been given to His people to be used as the Lord desires.

Another portion of God's word which addresses this is in the book of Jude.

JUD 1:8-9 "In the very same way, these dreamers pollute their own bodies, reject authority and slander celestial beings. 9 But even the archangel Michael, when he was disputing with the devil about the body of Moses, did not dare to bring a slanderous accusation against him, but said, "The Lord rebuke you!"

Here the point Jude is making is that some believe that they have an inherent power and authority which can come against angelic powers in a proud sort of way. Jude puts this into perspective by saying that for any man to assume such authority is presumptuous, because only the Lord has the power to overcome those who have greater authority than us, and so we must rely on Him to come to our aid as we represent Him.

And so, in those times when God calls upon us to engage in specific acts of coming against the enemy, as in casting out demons, we are to call on Christ's authority as we confront the enemy, but to suggest that everything in the spiritual realm, which constitutes spiritual warfare, can be overcome simply by rebuking the enemy in the name of Jesus is to misunderstand how our obedience plays a role in the fight as we rely on the power of the Spirit to walk in a way that pleases Christ.

More times than not, simply telling the enemy to flee will not necessarily make him flee. But your stand on Christ, in obedience, will as the enemies' tactics will prove to be ineffective as you choose Christ instead of submitting to the temptation. But that

doesn't mean the enemy won't be back. That's why we need to always be on the alert and vigilant to follow Christ.

And as we stand on the Rock of our salvation the enemy cannot get a foothold and he will flee because he finds no fertile ground where he can plant his seeds of discourse and deception. This is what Peter means in our text when he says to resist the enemy firm in your faith.

If you have a desire to rebuke the enemy in the name of Christ that's certainly your prerogative, but you better be willing to stand firm in your faith in Christ and draw near to God as you humble yourself and submit to the Lord.

If you want to be successful in this fight gain your spiritual strength from the means God provides, as listed by Paul in Ephesians six, and grow in your salvation as you seek the Lord and depend on Him by faith in everything. "And like new born babes, long for the pure milk of the word, that by it you may grow in respect to salvation" as Peter says in 1Pet.2:2.

But so as to remind us that we may still grow weary in this fight Peter encourages us with this next portion.

1PE 5:10-11 "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. 11 To him be the power for ever and ever. Amen."

Peter begins to end this letter the same way in which he started it. Remember, it was to encourage these readers because of their trials and tribulations for standing firm in the fight.

1PE 1:6-8 "In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that your faith - of greater worth than gold, which perishes even though refined by fire - may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed. 8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, 9 for you are receiving the goal of your faith, the salvation of your souls."

And now, he ends in the same way, exhorting them and us to stand firm and to know that it is God who has called us to Himself and He has no intention of abandoning us in the heat of battle. In fact,

he infers that during the battle, when we can't seem to go on, God "will himself restore you and make you strong, firm and steadfast."

*Katartizo* is the Greek word for restore and it literally means to completely and thoroughly repair. When we're broken in spirit God takes the hurt and begins to do a work as we come to Him, and He can thoroughly repair us, if you will, so that we may be even better than before to carry out His work even more effectively.

As Paul says in PHI 2:13 "for it is God who works in you to will and to act according to his good purpose." "And His good purpose is to strengthen you, to confirm you and to establish you:, as the NAS puts it.

When we're weak is when God demonstrates His power in our lives. Paul learned that.

2CO 12:7-10 "To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me. 8 Three times I pleaded with the Lord to take it away from me. *(notice he doesn't rebuke Satan)* 9 But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. 10 That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong."

God will also confirm us, as Peter says, which means that He will set us fast in a way that is firm. But He will also establish us. William Barclay says that the word for establish in the Greek is *sterixien*, "which means to make as solid as granite."

God has every intention of taking us from despair to bringing us to the hope and joy of our salvation, but we need to be willing to go through the fire if that's where He's leading so that when He brings us through He will get the glory and we exit the trial even stronger.

Peter understands that trials are to be a part of life, but in comparison to eternity they are short in duration. And they accomplish an eternal reward for those who persevere by God's grace and strength.

William Barclay makes an interesting observation about this aspect of God's work in our lives through trials. He say's, "There is something precious about a faith which has come victoriously

through pain and sorrow and disappointment. The wind will extinguish a weak flame; but it will fan a strong flame into a still greater blaze. So it is with faith."

But even here it is God who enables us to stand against the winds which want to blow our candle out. He has a personal interest in our victory because He personally purchased us with the blood of Christ to faithfully represent Him in this world.

And that's why Peter can exclaim in verse 11 "To him be the power for ever and ever. Amen."

Satan has no power over us and we no longer belong to Him now that we're in Christ. Because of that we can resist the enemy as we call upon our God to fight for us in His strength and when we submit to Him we too will be able to glory in our God and say, "to Him be the power forever and ever. Amen.

Peter now closes his letter with a personal touch as he recognizes a faithful worker and friend.

1PE 5:12 "With the help of Silas, whom I regard as a faithful brother, I have written to you briefly, encouraging you and testifying that this is the true grace of God. Stand fast in it."

Silas or Silvanus, which is a variant of the name, was one who traveled with Peter as Peter apparently used him to dictate this letter. Even here Peter humbly shares how this man behind the scenes played a very important role for Christ in helping Peter in his ministry.

1Pet.5:13 "She who is in Babylon, chosen together with you, sends you her greetings, and so does my son Mark."

The reference here to Babylon is interesting in that the meaning is not always what it may appear to be on the face of it. If we were to take this reference in a literalistic sense we would conclude that "she who is in Babylon", is some woman who lives in, what would be in present day Iraq, the city of Babylon.

But the context here does not allow for this interpretation since Peter is addressing churches and believers in the Asia Minor area as he is writing from a place he metaphorically calls Babylon.

And as he is writing from "Babylon" he tells the believers to whom he is writing who are in in Pontus, Galatia, Cappadocia, Asia, and Bithynia, (**1 Peter 1:1**), that he is ending this letter with a greeting from those who were chosen together with these believers, who, in

the context, are with him as he writes, along with Mark, who is also with him in “Babylon.”

Again, we would make the mistake if we did not interpret this in a metaphorical way as Peter equates Babylon with some place other than the literal Babylon in the Mid-east near the Euphrates River.

So, what Babylon is he talking about? The reason I even spend any time on this is because this is a classic example of how proper exegesis will produce a proper understanding of what the Lord is actually saying with the words the Holy Spirit has chosen to convey those thoughts.

And so, the answer here may not determine any significant theological implications for how we view this passage, but it does give us an opportunity to see how the Scriptures are inspired by God and the different forms of speech He uses in the process and how we need to be Bereans in how we approach the proper exegesis of a passage.

So, without getting too involved here, when we encounter a passage like this where the words are to be taken figuratively, we must still use other portions of God’s word to arrive at the right meaning of the speech and the right interpretation. It’s a logical approach to proper hermeneutics.

The name Babylon can be taken in at least three different ways. There was a literal city called Babylon to which the Jews were taken captive after the Babylonians defeated and then deported the Israelites to Babylon and surrounding cities.

We see the literal city of Babylon being used as a “time reference” to the people of Israel and particularly as it relates to the coming Messiah in the gospels.

**Matthew 1:11-12** <sup>11</sup> Josiah became the father of Jeconiah and his brothers, at the time of the deportation to Babylon. <sup>12</sup> After the deportation to Babylon: Jeconiah became the father of Shealtiel, and Shealtiel the father of Zerubbabel.

**Matthew 1:17** <sup>17</sup> So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

So, in this case it is clear that Babylon is not a metaphor for some other place, but a real city within a real nation at a real time in

history. But it was a city which characterizes the very place where God's people were taken captive.

Babylon is also mentioned in the book of Revelation. Throughout Revelation Babylon transcends a mere geographical city and becomes anthropomorphized with the pronoun, "she", as SHE is associated with harlotry, with being drunk on the blood of the saints, and ultimately with God's great judgment on her.

**Revelation 14:8** <sup>8</sup> And another angel, a second one, followed, saying, "Fallen, fallen is Babylon the great, she who has made all the nations drink of the wine of the passion of her immorality."

A careful study on the Babylon of Revelation reveals that Babylon the Great is none other than the apostate church, the false bride, she who has rejected the truth of the Messiah.

It is this apostate church that Paul makes reference to as he connects the man of lawlessness to the second coming of Christ, when writing to the Thessalonians.

**2 Thessalonians 2:1-4** <sup>NAU</sup> Now we request you, brethren, with regard to the coming of our Lord Jesus Christ and our gathering together to Him, <sup>2</sup> that you not be quickly shaken from your composure or be disturbed either by a spirit or a message or a letter as if from us, to the effect that the day of the Lord has come. <sup>3</sup> Let no one in any way deceive you, for *it will not come* unless the apostasy comes first, and the man of lawlessness is revealed, the son of destruction, <sup>4</sup> who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God.

The book of Revelation's depiction of Babylon the Great is also associated with the woman who rides the beast, as she is the one who characterizes all those who belong to the seed of the serpent described in Genesis who will make war with the seed of the woman; true believers.

**Revelation 17:3-5** <sup>3</sup> And he carried me away in the Spirit into a wilderness; and I saw a woman sitting on a scarlet beast, full of blasphemous names, having seven heads and ten horns. <sup>4</sup> The woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, having in her hand a gold cup full of abominations and of the unclean things of her immorality, <sup>5</sup> and on her forehead a name *was* written, a mystery, "BABYLON THE

GREAT, THE MOTHER OF HARLOTS AND OF THE  
ABOMINATIONS OF THE EARTH."

Again, this makes all the sense in the world as the church in the latter days apostasizes from the true gospel of Jesus Christ and exalts itself as that which sits in the seat of Christ, which describes a church not in need of Christ, even as Israel had whored after other gods, when God finally judged her as well.

But Peter is not depicting the "she who is in Babylon" as an apostate church, at least not at this time. So, who is the "she" and what is the Babylon in which "she" finds herself?

The "She" is all those who are in Peter's Babylon who are chosen together with those believers whom Peter is addressing in his letter. In other words, the "she" is the church, and more specifically those who are the born again believers in the visible church, as they are designated chosen.

It is only the chosen who are the sheep of Christ whom the Father gave to His Son before the foundations of the world and whom our Lord says He will raise up on the last day.

**John 6:38-39** <sup>38</sup> "For I have come down from heaven, not to do My own will, but the will of Him who sent Me. <sup>39</sup> "This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day.

So, wherever Peter's Babylon is it is the place from which he writes for the edification of the believers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

So, where is this Babylon of Peter's day? It is understood that Peter's ministry took him to Rome and that in all likelihood he wrote this letter from Rome. Why refer to Rome as Babylon? Keep in mind that Peter starts this letter by addressing Christians "scattered throughout" different areas of Asia Minor.

The word scattered in the Greek is *diaspora* which is where we get our English word, dispersion. A dispersion is a sort of forced movement of people from one place to another. In the case of these Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia, they were forced to move to some of these areas due to persecution and/or a type of ostracizing that left some of these believers to feel that they could not carry on regular life in their faith without a move.

This word dispersion is actually a reference to the dispersion of Israel to Babylon when they were taken captive. Babylon at the time was the world power and everyone essentially bowed to them. In the same way, Peter uses this imagery of Babylon to identify Rome which was the world power of his day. And the people of Peter's day would instinctively know that place to which he was referring.

This type of imagery is not that unusual even in our day. I grew up in Ft. Lauderdale, Fl. The city of Ft. Lauderdale, especially in the 1960's and 70's was known as a party town, particularly around the time of Spring Break for colleges around the country who would descend en masse on the city.

As a result, the city assumed and number of different names, none of which were its real name: Sin city, Where the boys are, Ft. Liquordale.

But when those names were used by the clooee students, the locals or even people in the S.E portion of Florida, everyone knew what city you were talking about.

Its' the same in other parts of the country. I don't need to identify the Big Apple because you know it's New York City. I also don't need to identify Motor City because you know it's Detroit. The same held true during Peter's day when he identified Rome as Babylon, the central power of the ancient world at that time.

1PE 5:14 "Greet one another with a kiss of love. Peace to all of you who are in Christ.

Peter ends with an exhortation for the individual churches to greet each other with a kiss of love which would intimate having a godly affection for one another; something which would promote peace and unity."

Of course that peace resides in Christ and that's how Peter ends. ". Peace to all of you who are in Christ."

That's why Christ came, to bring us back into a peaceful relationship with our Father, and that's how He wants us to carry on in this world as we reflect that relationship of peace with one another. For that we must seek the Prince of Peace above and rely on Him for all things.

Peter's readers may have had times of lack of peace because of persecution, but the promise of peace in Christ is always there if

we're willing to submit to Him. I'll end with Christ's words on this subject.

JOH 14:27 "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid."

If you're trusting in a peace which is temporal, like depending on something in this world to ease your mind, the enemy will use that to bring trouble and fear. Because as soon as it's taken away, your peace goes with it. Christ's peace is a peace which will guard our hearts and minds if we're willing to abide in that peace as we abide in Christ by faith.