

## W182\_Peace.mp3

[00:00:02] This is the recording made in the chapel of the opened book. Under the covering title Christian Fundamentals, the subtitle Redemption and number five of The Consequences of Redemption. This evening. Our reading is found in the Epistle to the Ephesians and those of you who would like to join in with this reading, If you switch off for a little while, we're going to read together Ephesians chapter two and then the first 16 verses of Chapter four, omitting Chapter three. Ephesians chapter two and Ephesians four verses 1 to 16. We are looking in this series, first of all, at Redemption and atonement. And then we have been considering some of the consequences. And last time we were rejoicing together in the fact that we could, out of a full heart, say, I believe the forgiveness of sins. We learned, of course, that blessed truth, which we know so well, that forgiven sin is forgotten sin. It's wonderful to think that even God can say that he'll forget. Forgotten sin. Whenever coming to another aspect, another consequence of redemption, and that is peace. And the first thing we must do, as we have done in other occasions, is to be sure that we understand the word we are using. Very few words in any language improve in their meaning. They nearly always degenerate. I don't know whether you can realize what a witness that is to human nature. Given the language, words have a tendency to get lower in standard instead of higher.

[00:02:11] And that is true with regard to the word peace. We use the word peace and we say we are now at peace. The nations of the world are at peace. That simply means there's not an actual war on. But whether the fact that there's not an actual war on means of this peace is another question. If you're thinking of the peace of God, you know that when two nations are at war, it doesn't follow That victory means that the one that wins the victory is the righteous nation, and the one that is beaten is evil. And it doesn't follow that when there is a declaration of peace, that it means anything more than that one has is so exhausted with regard to manpower and money that they had to give in. Well, that's a dreadful way to use the word which God has used when he speaks about peace to the believer. So the first thing we will do is to examine the two words that are found in the Scriptures. Because if we are not aware of their meaning, then we shall not be able to appreciate their usage. In the Old Testament, there is one word in the New Testament that is one word. The Old Testament is the word shalom.

And of course it enters into the greeting that an eastern in the Bible lands gave when he met a fellow on the road.

[00:03:37] Shalom. And the Greek in the ordinary way. In the same period when he met a fellow on the road, he would greet him with the word Cheerio, which is translated in our New Testament. Grace be to you and peace. So when the apostle sends a salutation to the church, he used the ordinary salutation of the Greek and the ordinary salutation of the Hebrew. And he links them together and invest them with a deeper meaning. Grace be to you and peace from God, our Father and the Lord Jesus Christ. I also remember, and we've had this before us at other times, that it's so easy for you or for me to say to somebody else, Peace be unto you. We may wish them peace, but we cannot provide the basis. But remember when our savior stood in the midst of his disciples and said, Peace be unto you it. The record in John's Gospel goes a bit further, and it says, And when he had said so, when he had said these words unto them, he showed them his hands and his side. Well, now that contains all that we're going to see this evening practically. That when God speaks of peace, he points to his son and he points to the sacrifice that his son offered for there is a peace offering in the Old Testament as well as a sin offering. And the peace offering is one of the many aspects and phases of the redeeming love of Christ manifested when he died.

[00:05:13] The just for the unjust to bring us to God. Now the verbal form of the word peace. Shalom. It's only a matter of the change of the vowels occurs quite a number of times in the Old Testament. And I want you with me to turn to these passages. Verify for yourselves the basic meaning of the word peace. The first passage is the first of Kings, the ninth chapter and the 25th verse. We'll have to find these passages fairly quickly if you would rather listen without looking to them do. But I'd like to make sure that you feel this is all based upon what is actually written. One Kings 925 and three times in the year did Solomon offer burnt offerings and peace offerings? Upon the altar, which he built unto the Lord and he burnt incense upon the altar that was before the Lord. So He finished the house. Now, the reason why I've turned to that is not because it contains the word peace offering, but because it contains the word finished. Because the word finished is the word that gives us the word peace. You see from one point of view. Peace. To be without peace is to be in a state of being unsettled, isn't it? And the scripture says yes. And when the whole bother is settled, then you will know what peace is.

[00:06:41] So here's the beginning of our understanding of the word peace in the Scriptures. It's something that's settled. Something that's finished. Something that's completed. Let's get something else. Genesis 25:15. This will be a strange context, but it gives you the word. Genesis 25:50. Uh, no. Where am I? And I think I know what I'm after. Genesis 15. Will you look back, please? Yes. 15. A verse 60. At a slip there. But in the fourth generation they shall come hither again. For the iniquity of the Amorites is not yet full. Now dealing with iniquity. You wouldn't think the word that is basic to peace would be used, but it's simply the word to be full. So we've got two words finished and full. And in Deuteronomy 25:15, you see where I made my slip. And that would be a good illustration of some of the little various readings in the scriptures. Your eye looks at one passage and puts down twice over instead of the correct one. Deuteronomy 25:15 are making a virtue of necessity out of that friend you see getting a little bit back. 25:15 But thou shalt have perfect and just weight a perfect and just measure shalt thou have. Perfect. Perfect. Wait. A perfect measure is the word that means peace. It's complete. It's full. It's perfect. And then we have in Leviticus chapter six. Leviticus Chapter six, verse five. I mean, this has to do with.

[00:09:02] Failure in trespass, verse five. Or all that about which he had sworn falsely. He shall even restore it in the principal and shall add the fifth part thereto and give it unto him to whom it appertaineth to the day of the trespass offering. Now that word is shall restore. It is the word that gives us the word peace. You see. If you've been entrusted with something and you have been deceitfully using it, there will be no peace between you and the other person until something is done to make a restoration. Well, there's the basis while we of Leviticus will you look at chapter five, verse 16. Chapter 5:16. I think we'll go back to verse 15. And if a soul commits a trespass and sin through ignorance in the holy things of the Lord, then he shall bring for His trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver after the shekel of the sanctuary. For a trespass offering. And he shall make amends for the harm that he hath done in the Holy thing. He shall make amends is the word that gives us the word peace. And the last reference is Exodus 22:5. The last reference in the sense that this is enough, I think, to establish this basic meaning in this word 22:5. If a man shall cause a field or vineyard to be eaten and shall put in his beast and shall feed in another man's field of the best of his own field and of the best of his own vineyard shall he make restitution? And so we could go on.

[00:10:58] To finish. To feel. To be perfect. To restore. To make restitution. And so for give a basis that peace itself will be a righteous thing. Now, you see, you must keep that in mind whenever you think of the peace of God or having peace with God. It's not merely that God has patted you on the head and said, Well, don't do it anymore. There's something much deeper has taken place. Suddenly more wonderful has happened. In fact, I hope it's coming into your heart and mind. The chastisement of our peace was upon him. And with his stripes, we are healed. Well, now come to the New Testament. The word for peace in the New Testament is the word eirene. Today, if we use it as the name of a lady, we generally spell it with a letter I. But in the Greek it is spelled e i e. I. R e n e. I read it. Now, as far as we can gather the etymology of the word, it's built up like this. I rain ice in, I say thank you very much. Well, that means connecting into one. So now we've got an emphasis in the New Testament that peace means that something has happened to bring two together into one.

[00:12:33] Should we look at Ephesians chapter two and see that this is evidently in the mind, at least of the spirit? And I'm pretty certain in the mind of the apostle Paul who wrote it, see how it stresses the enmity being removed and the oneness following. It says in verse 12 that at that time ye. And of course when he says ye writing to the Ephesians, he's writing to those who were Gentiles. You were without Christ being aliens from the Commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. Well, there's a condition of alienation. And where there's alienation, there cannot be peace. It's just the opposite. But now here's the words that change dispensations. But now in Christ Jesus ye, who sometimes were far off. Are made nigh by the blood of Christ, for he is our peace. He is our peace. And then further down it says at the end of verse 15 for to make or create in himself of the twain of the two one new man. So making peace. And then it continues that he might reconcile the both unto God in one body by the cross having slain the enmity thereby. So the enmity is gone and the peace takes its place. And so it says he came and preached peace to you, which were afar off and to them that were nigh.

[00:14:13] He is our peace. He made peace by the blood of his cross. He preached peace because it was now a message that God could send out in its fullness. And then will we come to chapter four? We read, as we've had this evening already, that the first great demand upon a Christian with regard to his walk. Is not really active. Service is

not only preaching the gospel to the unsaved. His first demand, according to the teaching of the Apostle, is you have been entrusted with something. Keep it. As you would keep your life for if any one can invade this unity of the spirit, they practically cut through all the possibilities of your service. This is a sacred trust and should come uppermost and first in our minds. Therefore, the idea, therefore, that prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness and meekness, with long suffering for bearing one another in love. Here it comes. Endeavoring to keep the unity of the spirit in the bond of peace. In the bond of peace. And of course, the moment you say like that, even in English, the question comes to your mind What peace? Not merely the bond of peace generally, but the bond of that peace, which I've already spoken about in Chapter two. You see the terms. Of this unity are given.

[00:15:52] There's one body and one spirit and one God and father will look back at chapter two. Here. It says he has made peace. For they have made both. One verse 14. The moment he says that he is our peace, it says that he's made both one and has broken down the middle wall of partition between us. Now, most of you know that that refers to an actual inscription which was repeated around the temple precincts in Jerusalem. Forbidding anyone who was a Gentile to pass that Barry stayed under the penalty of death, which would immediately follow. And as I've said before, if you would at any time wish to see one of those original slabs which the Apostle Paul referred to, which our saviour must have looked on and read, you can see it in the office of the Palestine Exploration Fund. Just the back. I forget what street it is behind the Selfridges. There it is, the middle wall of partition, preventing a Gentile going any further. He said It's gone. It's finished. And he says this enmity in verse 15 was associated with the law of commandments contained in ordinances. Something that was imposed upon them is gone. All the ceremonial of the Old Testament has vanished. And you got to watch out that you don't start chasing people about and putting them back under it. But if you do, it'll ruin the peace of God, which is here brought about at enmity has gone.

[00:17:42] He's nailed it to his cross and instead peace has come and reconciliation. So we have the bond of peace. Well, now. I've already brought before you enough information about the word peace to know that it was also translated perfect, haven't I? Well, the apostle Paul, who knew his language in Colossians, changes his expression. He doesn't say the bond of peace when he speaks of it again, but he says the bond of

perfectness. If you look at chapter three, verse 14, and above all, these things put on charity, which is the bond of perfectness and let the peace of God rule in your hearts. So the bond of peace and the bond of perfectness. Instead of referring to two distinct things, only refer to the one thing from two points of view. It's a peace that's based upon restoration, completeness, All the unsettlement that a lack of peace indicates is gone because the quarrel has been settled. Now here's a quarrel between two members of the one body. If any man have a quarrel against another verse 13. But in a sense there's been a quarrel between men and God, and that has been settled and reconciliation has taken place and peace has come and rules instead. So he says in verse 15, Let the peace of God rule. As rather a fine word. This word rule. It doesn't mean to dictate to you. But it's someone to whom you can always go and get a solution of your trouble.

[00:19:25] In fact, the literal rendering is Let the Peace of God act the umpire. What a blessed thought to be able to say, Oh, I'm up to my neck in it again. I don't know which way to turn. And yet. There's nothing between me and God now. Not really. I've been made so near. I'm as near as his son in Christ. And then look so that that piece should, as it were, cast its light upon your path. Decide which way you go. Decide whether you bite that person's head off or whether you treat him differently or whatnot. Act the umpire be the deciding factor. Well, now, will you turn back with me to a very basic passage? Isaiah 32, verse 17. Isaiah 32, verse 17. And the work of righteousness shall be peace. Well, that's only saying what we've been already emphasizing, that it must be something settled. The work of righteousness shall be peace and the effect of righteousness. Quietness and assurance forever. That's only another byproduct of peace. Piece itself need not be quiet. When peace is proclaimed after a war. People really go crazy with all the shouting and carry on because they're letting. The steam off, as it were, and bottled up feelings. But the effect of righteousness. Is quietness. And assurance. Forever. And my people shall dwell in peaceable habitation and ensure dwellings and in quiet resting places.

[00:21:28] Now is it? They shall dwell in peaceable habitations. Sure. Dwellings, quiet, resting places. You say. Well, why say it all over again? Or what? Its funding friends to know that Christ is your peace. And it's another thing for you to move in and dwell in that blessed assurance. Or as many who would nod their head and say, Oh, yes, I believe it's true. But you say, brother, is it true of you? Have you got a right to move into

those premises and you're still standing on the doorstep shuffling your feet? Let me read the two verses together again then, shall we? And the work of righteousness shall be peace. That's a settled team. And the effect of righteousness, quietness and assurance forever. That's where it's starting on you and my people shall dwell in peaceable habitation and insured dwellings and in quiet resting places. Well, whether you do or not, friends, that's for you to answer. And there might be some reason why that's preventing you. But don't you see that should be the sequel? If you are at peace with God, then you should know this blessed assurance, this wondrous reconciliation, this effect. Well, now, will you turn with me to the New Testament once more? This time the epistle to the Romans. Romans Chapter five. Now, he has referred to piece earlier. He has said in chapter three. The way of peace they have not known.

[00:23:09] That's verse 17. But now he comes to a conclusion in chapter five, verse one. Therefore, whenever you come to the word, therefore you've had an argument. I don't mean to say our modern use of the word argument. You've had a logical treatment of something and now we say as a consequence, this is the result. Infallibly. If those things are true, this must follow. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Let us look back and see. He places it squarely upon justification. And that is the word, which of course it is derived from the word righteousness. It's rather a pity we can't say righteous thigh. Well, it's too big a mouthful, isn't it? So it's better English to say justify. But don't forget that righteousness and justification are just the same two words in two different grammatical forms. We borrow one from Anglo-Saxon and the other from Latin. Let's look back into this epistle to the Romans and see the stress upon righteousness as a basis. Chapter one, verse 17. For without looking back to verse 16 and verse 16 starts with four and that looks back to verse 15. So we've got to go right back to the beginning if we're not careful. But he says this gospel is the power of God unto salvation to everyone that believe it. For why? Why is it the power of God? Therein is the righteousness of God revealed from faith to faith.

[00:24:49] As it is written, the just shall live by faith. There's the stress, righteousness, the basis. And in chapter three, he sums it up again verses 20 onwards. Therefore, by the deeds of the law, there shall no flesh be justified in his sight. For by the law is the knowledge of sin. But now he is one of those changes. The righteousness of God without the law is manifest being witnessed by the law and the prophets, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them to

believe, for there is no difference, for all, have sinned and come short of the glory of God. Being justified is the word righteousness again justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness. You see, we're so concerned about having our righteousness declared that we may forget that unless God can declare His righteousness when He does it, we are still lost. To declare His righteousness for the remission of sins that are passed through the forbearance of God. To declare, I say at this time his righteousness. That he might be just who hang on to that friends, if God is not just. We are still unsaved. But if he's a just God and a savior.

[00:26:15] If Christ died the just for the unjust and it's accepted, then we have peace with God. That's where we get in Chapter five. Sid runs through again, of course, this righteousness in chapter four with Abraham, but here we are. Romans five. All this emphasis upon the fact of righteousness being provided, righteousness addressed to faith, righteousness impossible to be obtained by our works, therefore being justified by faith. We have peace with God and it's a moot point which no grammarian can quite settle for us. As to whether the word by faith refers to justification or whether it refers to the next thing. Because strictly speaking, by the time you reach Romans the fifth chapter, there's no possibility that justification can be by any other mode except by faith. He's proved it to the hilt. So it's possible, he said this, therefore being justified in the only way you can be by faith, let us have peace with God. Just in the same way you enter into all these blessings of it by the same faith that believes unto salvation. Now, if you don't like that, you see, you can go back and read it just as it's printed and may you know the peace of God as a consequence, whichever way you translate it. So there we have this emphasis. Now let's take from the Scriptures three different aspects. We've been looking at one already. In Chapter five. Therefore, being justified by faith.

[00:27:51] We have peace with God. Peace with God. That is to say, between us and God. Now, there's nothing in between that acts as a barrier. When I quote this verse, I am reminded of something I read about a missionary, a town missioner. He went up some rickety stairs in rather a poor dwelling to visit a sick man who was there in bed, apparently very near to his end. And as a missioner might do, he went into the presence of that man. He was far more concerned about that man's spiritual condition than he was with regard to the fact that he was exceedingly ill. And he said, My good man, have you made your peace with God? And the good man leaned on his elbow, lifted himself

up and said, no. Blessed be God, no. It's been made for me. I can get that, friends. It's no good saying to any poor sinner. Have you made your peace with God? If he lived as old as Methuselah, he wouldn't make it. But go to him and tell him that what he cannot do has been done. No, he said, Blessed be God. I cannot make my peace with God. It's been made for me. That was a little lesson for the missionary, wasn't it? And for us too, possibly. So there's peace with God. There are. Time is so fast flying that we'll leave that to speak for itself and turn to the next phase of peace.

[00:29:23] What is the next phase of peace? Peace with God. Peace of God. And we find that in Philippians. Now you will find that the peace of God. Is rather something which is now entering into your heart and life and manifesting itself in your attitude. Daily conversation and so on. This is the effect. Of righteousness and peace. And here we have. In chapter four of Philippians, he says in verse five, Let your moderation. And that is your yielding ness, which is a strange sort of word at first to speak to some people. That's what we're never going to yield an inch. True enough. If it's a matter of the truth of God, be like the apostle at Galatia in Galatians Chapter two, he said, We yielded subjection. Not for an hour. But supposing it's not that. Supposing it's some little pet idea of yours and you're going to stick to it and so upset that other person's conscience or whatnot. Or he said there's another aspect. Let your yielding this. Be known unto all men. The Lord is at hand. He is near. Be careful, which is, of course, strictly speaking, changed its meaning. Full of care. Of course it means full of care. That's the word. Better translated, anxious as it is in other parts. Be anxious for nothing. That's one end of the story. But in everything, that's the other one, isn't it? You see, the whole of life's experiences are between these two words.

[00:31:19] As I've mentioned, I think in other circumstances before, I do remember once being told and given a long lecture by a friend in Scotland that he never prayed for anything except spiritual things. He never prayed to be directed if he was out of work to a job. There's nothing to do with God, only spiritual things. And then, as I think I've told you, he bowed his head and he gave such a tremendous long grace that the soup got cold. So I asked him when it was all up. I said, And there's this soup. Spiritual things. That was absurd. You see, it was silly. One of those things that are put on and doesn't go very deep. Now, between nothing and everything, it includes every part of our being and all the ways that affect us in daily life. So we have now that you see, you won't have the peace of God if you got one corner of your life where anxiety can be nibbling away

because you say, Oh, God, doesn't bother about that. Doesn't care about that. You see casting all your care upon him, for he cares for you. Be careful for nothing but in everything by prayer and supplication With Thanksgiving, let your requests be made known unto God. He is the answer. Because a person might try to trip you and say, Do you believe God answers prayer? Yes.

[00:32:45] But you see, it's a question of what sort of answer, isn't it? Now, in other circumstances, if you were an apostle, you might pray and a Jew will be blinded. I don't say you're going to do that or it would happen if you did. But there is one answer that God guarantees to every believer today, whether the answer is yes, whether the answer is no. The answer will always be and the peace of God which passes all understanding. Always a character. Shall keep your hearts. Now, this word keep occurs in reference to an experience of the Apostle Paul. He went to Damascus with an idea of bringing the believers back there as prisoners. And instead of that, he was met by the Lord and he had to be let down. Over the wall in a basket. And the scripture says the reason why it be let down like that because Admetus the king kept with a garrison, the city of Damascus kept with a garrison. That's the word here. The peace of God keeps you like a garrison of soldiers. It's a strange mixture, isn't it? Peace and a garrison of soldiers. But they are there together. And the peace of God shall act like a garrison of soldiers to your hearts and minds through Christ Jesus. Now, verse eight, finally, my brethren, whatsoever things are true whatsoever. Things are honest whatsoever. Things are just whatsoever. Things are pure whatsoever.

[00:34:26] Things are lovely whatsoever. Things are of good. Report if there be any virtue and if there be any praise, think on these things. Well, that's a very good instruction as it stands. But if you look at the word translated, think you'll discover that it goes deeper and has a wider application. He says if there be any virtue and if there be any praise, reckon these things. Reckon them To whom? What are the person you're looking at? Don't you agree with me that it's so easy to find fault in somebody else? Why even I've got faults. Friends that I'm partially conscious of myself. How easy it is to see the fault sticking out from somebody else, isn't it? And the more you emphasize that as you think to the glory of God, the less peace there will be between you and the other friend. But supposing you take this attitude that if there be any virtue, you may have to use a glass to see it. You may have to have a great heart of love to see it. But if there be any virtue, if there be any praise, reckon these things. Take a cue from the apostle.

He writes to a church. He says, I thank God for this. I praise God for that. And then he says, I can't thank God for that. But he gave them a credit where he could at first. So easy to take the line and rub everybody up the wrong way.

[00:35:56] First of all. And then you spend the rest of your time rubbing them down again and you've got nowhere. It says in the Scripture of God himself, If he was if he were quick to mark iniquity, who should stand? You which are spiritual restore such an one not in a spirit of of harshness, but in a spirit of meekness, considering your own self, lest you also be tempted. That's the man who's going to get a hearing, you see. So he says, if there be any virtue, even you have to look for it carefully. Reckon these things. And this is those things which ye have both learned and received and heard and seen in me do. And the God of peace shall be with you. So we've had the peace we've got. We've had the peace of God. And now we have the God of peace with you. And it's one of the strange things that the title of the God of Peace is associated with. But first, a warlike element. Will you look at chapter the Epistle to the Romans, Chapter 16. Verse 20 and the God of peace shall bruise Satan under your feet shortly. The God of peace does the bruising. Why? Because peace always has enmity somewhere in view. In chapter two of Ephesians, the enmity is abolished that existed between one faction and another, imposing these ceremonies on one another and demanding they should toe the line.

[00:37:46] Gone. The middle wall of partition broken down. Here is an enmity that goes back to Genesis three. God said to the woman, I will put enmity between thy seed and her seed. The serpent and the woman. And that's going on right through all dispensations and right through to that day when this enemy shall be entirely put out. So it's the God of peace who is doing that. And then you remember our own calling in the epistle to the Ephesians in the armor that God has provided. We have a sword and we have a shield and we have a breastplate, but we have our shoes shod with the preparation of the Gospel of peace. That seems rather contradictory at first, but the whole battle that's on is in order to bring about this true peace, without which this world will never know. Peace. The Prince of peace must be here. And he has dealt a blow to this evil one already suffered himself in consequence. Now the believer is taken to share with him. Now, just the last few words before our time is up. Would you look at two Thessalonians chapter 316. Two Thessalonians Chapter 316. Now the Lord of Peace himself give you peace Always. By all means. The Lord be with you all. That's a

wonderful text, isn't it? And always remember that text because, as I have to say, I was married in 1914 and I've only known two days peace in my life because the war broke out two days afterwards.

[00:39:40] But we had this text given to us before war broke out. And it was true. And it's true to this day. The Lord of Peace give you peace by all means. Let's look at another one. In one Thessalonians five, not two Thessalonians this time, one Thessalonians 5:23. And the very God of peace sanctify you wholly, completely, perfectly. He is the word coming out again, you see. And I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Peace includes perfectness, completeness and wholeness. And then if you look at Hebrews chapter 13, this is about the last passage we'll be able to deal with this evening. The Apostle brings his argument very near to a close when he gets here. Hebrews Chapter 13, verse 20. Now the God of peace that brought again from the dead, our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting Covenant. Do what? Make you perfect. The God of peace. Through Christ make you perfect. Well, all the way through. You see, there is this insistence that peace envisage, perfectness that peace suggests a proper settlement. And not one of us could make that amends ourselves. You see, the Lord demanded of a man in the Old Testament that not only should he restore what he'd taken away, but he should add a fifth part there, too.

[00:41:36] Well, the whole thing beats us. Then there's one of the Old Testament characters utters prophetically in the name of our Lord. He says. Then I restored what I took, not away. Somebody has done it. And we know that somebody is the Lord himself. So aren't we glad to know that one of his titles is The Prince of Peace? He is our peace. He is the prince of peace. And this poor, wretched world, this poor world, with all its needs, will never know what peace is until they know Him. And in God's good time, that's going to take place. But surely we ought to be grateful and thankful that before that comes, while there is much that is unsettling all around us to disturb us, we know what it is to be justified by faith and have peace with God. That's settled. We can now, by dealing others in the same gracious way that God has dealt with us, we can have the peace of God and then we can go one further and we can have fellowship with a God of peace. Oh, I trust that these few thoughts that we've collected together once more in our study, they have at least illuminated this basic meaning, the basic meaning of this word,

and send us away with that assurance and that quietness, that blessedness that comes from knowing that this is all settled between us and our God.