

## W480C\_Saul\_that\_is\_called\_Paul\_18.mp3

[00:00:02] This is a recording made in the chapter of the opened book. Under the covering title of Saul, who also is called Paul. And we are taking our cue from his own statement concerning himself. He said, We have this treasure in earthen vessels. We are dipping into the earthen vessel, Paul, and lifting out some of the treasures that are ours by grace. And the one that we are dealing with this morning is a very precious one. It is the word peace. Now, this word can be very much misunderstood. It doesn't mean just quietness. There may be plenty of shouting and singing and playing. But it's something that's basic. We have it related to God. Is the peace of God. At each called the God of Peace. It's a title of Christ. It's the Gospel of peace. And right back in that prophecy, in the Old Testament, he is said to be the prince of peace. And by the way, when it says unto us, a child is born unto us, a son is given. And it says, he is the everlasting father. That's rather a misleading translation. It doesn't mix up the son with the father, for it's the other way round. He's the father of the ages. They're all in his hand. And that purpose will be fulfilled when the glorious day dawns based upon his finished work. So I felt this morning it would profit us if we examined some of the statements that are made in the scriptures concerning this peace of God, this peace with God, without which, of course, eternity would be intolerable.

[00:01:56] If the first thing to do naturally, so far as we are concerned in this meeting is to discover just what is the basic meaning of a term. And the basic meaning is found in the Old Testament, then carried over into the new. And the the word for peace in the Old Testament is the word shalom. Shalom. When we spell it in English letters. Shalom. Well, what does Shalom imply? What are its relations? What is its basic meaning? Well, that's a thing to be discovered, isn't it? So will you turn with me to 1 or 2 passages where we have this word Shalom? That doesn't give us the word in our version as peace. It's the basis of it. But it would be buried there unless you had some access to the original. One Kings, the first two Kings ninth chapter and the 25th verse. You will see that has to do with Solomon and the. Temple worship building and so on. And the 25th verse reads like this. One Kings 925 and three times in a year did Solomon offer burnt offerings and peace offerings upon the altar, which he built unto the Lord? And he built and he burnt incense upon the altar. That was before the Lord. So he finished the work. And of course, it would be forgivable if everybody said, Well, that's the idea, the peace offerings.

[00:03:39] But I haven't turned to this verse because of the word peace offering. Because I'm asking you to realize this, that when it says he finished this, he finished the house. That's the word which gives us peace. Channel is the word that gives us the finished building. That is to say, peace is the result of a finished work. It's not a patch up. It's a transaction that has cleared the whole account. And we can look the whole world in the face for we owe not any man. Quoting from the village blacksmith in a higher degree. So don't let's think pieces. Just a patch up. We've got the statement of the apostle in the Epistle to the Romans. The fruit of righteousness shall be peace. Righteousness. That is to say, the account settled and there is no peace set settled by God to the wicked. So here we have a word which is basic to the meaning. It's something which is completed, a transaction done. If there's money owing, the money's paid and you've got the bill stamped. Now, not one of us can purchase peace at our own pain that we read. We read in Colossians, We have peace through the blood of his cross. The shedding of the blood, the awful death on the cross cancelled all the obligations, paid the whole price. And the consequence is we have peace with God through our Lord Jesus Christ.

[00:05:19] I trust that it's useful to you to realise this basis. Shalom. The Hebrew word for peace means that which is finished. Isn't it a wonderful thought that it never will enter again to worry you? Not through all eternity. If you're the same as I am, you look back over your past, you think, Oh, dear. I think you think blotted out by the blood of Christ never to come up again, never to be remembered any more. There are statements made concerning our God that he cast all their sins behind his back. Well, now the eyes of the Lord are in every place beholding the evil and the good. So where is back and be? None of us can say. But you see what it means there. God. Order in the depths of the sea. And so we have perfect peace because the whole transaction has been completed. So we'll go a stage further with this and look at 1 or 2 other passages. Two Chronicles. 816. Again, let's remember we are tracking down this word shalom, which is the basis of peace, both in Old Testament and in New. Two Chronicles. 816. Now. All the work of Solomon was prepared unto the day of the foundation of the House of the Lord until it was finished. So the house of the Lord was perfected. Would you say you read that just now? Just. Just one little word slipped in.

[00:07:06] Perfect it. Perfect. It not only finished, but perfected. That's the association of this word peace. A perfect satisfaction has been made. And when you enter in the presence of the Holy God, who cannot look upon iniquity, as the hymn puts it, in the hymn book we sang. You'll be happy to stand there without being accused. Isn't it glorious to know that this is our position freely by grace? Peace with God through our Lord Jesus Christ? I've got a reference here again in Genesis 15. I hope you won't be weary about checking these because I can do it here for you, whereas you may have a little difficulty in sorting these things out. So should we just get 1 or 2 more? Genesis 15. This 16. It says, But in the fourth generation they shall come hither again. For the iniquity of the Amorites is not yet full. There's your word again. Nothing to do with, of course, what we call peace in the Saints. The iniquity of the Amorites is not yet completed. Peace is something which is filled to the brim and completed. So we get even comfort from a verse like that when we realize that is one of the meanings underlying this blessed thing. Now, in Exodus chapter 21, I've got three references here in Exodus. So let's turn to Exodus. 21, verse 34. It says in verse 33, And if a man shall open a pit, or if a man shall dig a pit and not cover it and an ox or an ass fall therein, the owner of the pit shall make it good and give money unto the owner of them, and the dead beast shall be his.

[00:09:40] She'll make it good at shalom. At peace. There be no peace between those two men, You see, unless he made it. Good. But he accepted the responsibility and settled it. That's peace, Vince. Oh, look again at verse 36. Or let it be known that the ox used to push in time past and his owner hath not kept him in, he shall surely pay ox for ox, and the dead shall be his own. Then again, ye shall surely pay ox or ox. That includes this idea of the word shalom, settling a question and at peace. And at 22nd chapter verses four and five. Is the theft be certainly found in his hand alive, whether it be ox or ass or cheek, he shall restore double. Here again, we're on the same track of this, meaning this underlying word, shalom. And in verse five, if a man shall cause a field or vineyard to be eaten and you put it in his beast and shall feed in another man's field. Of the best of his own field and the best of his own vineyard shall make restitution. So I think you've got it now, haven't you, friends? I've piled it up. All these different categories, all these different English words, all realizing that some settlement has been made righteously.

[00:11:17] The fruit of righteousness shall be peace and there is no peace to the person who is not justified in the presence of God. It's not quite this, but it is satisfaction. It's complete acceptance. And may we rejoice to know that these things are so. Shall we look at job 22:21 for another aspect. The Book of Job 22:21. Acquaint now thyself with him and be at peace. Thereby good shall come unto thee. Here we have the idea of. Acquaint now thyself with him and be at peace. Is in. There's a sense of your realizing your responsibility and settling it. That's another one. I'll give you in passing. Now, will you turn to the sounds? Psalm 85, verse ten. 85. Verse ten. Mercy and truth. Are met together. The mercy is kindness. But mercy and truth. Mean, not really kindness, but satisfaction to write. Then again. Righteousness and peace. Have kissed each other. So there must be a settlement against you. Righteousness is never in the background. It's always there. And there is no peace in the Scriptures apart from the blood of his cross and the perfect work of his great salvation. In the prophecy of Isaiah Chapter 32. The prophecy of Isaiah chapter 32, verse 17. And the work of righteousness shall be peace. And the effect of righteousness. Quietness. And assures. Forever. And that's peace reigns when righteousness is established.

[00:14:14] There's quietness and assurance. Whatever. I did make fun of one friend who years ago was very strong in the insurance world and said, I suppose your favorite hymn is blessed assurance. But he is a blessed insurance rings. He is a price paid. He is a settlement. Here is peace. So I hope it is entering into your heart and mind as it entered into mine that peace is the fruit. Peace is the result of satisfying all claims. There is nothing left over that could ever haunt you throughout eternity. If you have the peace of God and don't forget what it says about it, the peace of God that passes all understanding. I'm only dabbling about with a surface of it. Friends. And it'll take eternity for us to plumb the depths of the peace of God. But what a prospect. What a joy. What a thought to know that this is a part of our very calling. All again. In. Isaiah 58. I'm sorry. I mean, 53 is not not possible to avoid. Isaiah 53 In these cases we have. Verse four. Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken, smitten of God and afflicted. But here's the staggering eye opener. But he was wounded. For our transgressions. This is a confession of his people in that day. But it's our confession, too. He was bruised for our iniquities, the chastisement of our peace.

[00:16:18] Was appointed. Peace had to be bought with a price. Settle the account. Leave nothing over. And with his stripes, we are healed. There's a gospel crammed in

that verse and the idea of shalom making good something, which is restoring that which he took not away, but which for which we were responsible. Now in the New Testament. The Greek word equivalent to shalom is Irini. Today. Mostly if it's a lady's name, we spell it with a capital I. But in the original, it's e. I was the same word. Irene. Well, now, what about this word? In what way does this have a bearing upon the peace? Why has that word been adopted? To give us this word? If you take the words of pieces and find the fitted together again, you find that it means connecting into one. I really? It would take me too long and perhaps be without profit to try to dig into that. But you could look that up if you wish. It's bringing together those who were separated, separated by sin and sinner, separated you and me from God. And if we are at peace with him, we are brought back again. And so we get a stress upon reconciliation. In the passage which our brother read in Colossians, to which we will refer again presently connecting into one. Don't you think that the apostle Paul, who knew the Greek language, not only was he inspired by God, but he could rejoice that he understood it? He says, endeavoring to keep.

[00:18:20] The unity of the spirit In the bond of what? Bond of peace. Well, we could say the bond of righteousness or the bond of love. But he says the bond of peace, because the word peace in his estimate was something which bound together into one those who may have been separated because of sin. So here's this wonderful word that we have. And in order to show you that there is this meaning in it, will you turn to Colossians chapter? Three. So there instead of reading the bond of peace, it says the bond of perfectness. The bond of perfectness and is that being an entirely different aspect of things? It's only signing it from another way. That which is perfect is that which is complete and there is no outstanding debt that's worrying you. It's all over and finished. All friends. We speak of the finished work of Christ. Let us realize that that word finish underlies all our hopes of glory and gives us the meaning of this blessed word Peace. And now, will you look at Romans? The fifth chapter? Thus one. Romans, the fifth chapter, verse one. Romans is the great basic epistle to which we turn for what we call the teaching of the apostle Paul. The Pauline Doctrine, particularly associated within justification by faith. And here it says after reading chapters 1 to 4.

[00:20:10] Therefore, as a consequence. Being justified. Being justified by faith. Be justified by faith. We have peace with God. You see, there is no peace without justification. And is no justification so far as you and I are concerned, by any works that

we can do. But Jesus Christ is our righteousness. And the righteousness which he. Represents and worked out is reckoned to our account where we put our trust in him. Faith cometh by hearing and hearing by the Word of God. And the more we study the book, so the more our conviction grows and we can come back to this therefore being justified. By faith. We have peace with God through our Lord Jesus Christ. And peace gives us the next blessed word. By whom? We have access, by faith, into this grace wherein we stand and it goes a step further and rejoice in hope of the glory of God. And then it suddenly comes back with a drop. And not only so, but we glory in tribulation also. Will do we? Well, you see, with the time we've reached this height. We say the sufferings of this world are not worthy to be compared with the glory that shall be revealed in us. And is this about it? Friends? We've met some of God's chosen people, His redeemed, his saints. And in the midst of great pressure, there is something that cannot be altered. The peace of God is there, even though they may be suffering mentally, physically or in many other ways.

[00:22:09] And in Colossians 120 the passage I think we want to just include Colossians 120. It is. And having made peace through the blood of his cross. By him to reconcile all things. Now there's the next step. You see, that's only another aspect of peace, isn't it? Reconciliation. Reconciliation suggests that there has been distance. There has been some barrier. The barrier has gone. The scene is removed. The penalty is apart from the question altogether. So peace issues in reconciliation. And I think in our hymn that we sang before the just now, it linked together peace and reconciliation for the one who wrote it had these wonderful thoughts when at heart and when you look now at John 20, the gospel according to John and the 20th chapter is right towards the end of the story. Our savior has come. He has been born. He has walked the earth. He has spoken the words of grace. He has died. He's been raised from the dead. And now in chapter 2019 and 20, we see. These words. Then the same day at evening being the first day of the week when the doors were shut, where the disciples were assembled for fear of the Jews came Jesus and stood in the midst. What did you say to her? Peace. The you. Now, I have felt in many times I visit a person in their great distress.

[00:24:10] I can say to them, friends, peace. The anti. But I can't say what our savior said. Because he did something more. He said, Peace be unto you. And he showed them his hands. And he sighed a good looking at my hands or my side. But he showed them the basis of the piece. He had passed that dreadful ordeal and put away sin by the

sacrifice of himself. And so we have his words there in resurrection, comforting his redeemed people. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord? Then said Jesus again, Peace be unto you. As my father hath sent me. Even so, send I you. So you see, this word Peace is a very wonderful thought. Let's look now at 1 or 2 passages before we bring this little study to a close and notice. Romans 16:20 at the last chapters. Romans 16:20. And the God of peace. If we stop there. With conjure up of figure. But you don't associate the word peace with the very next words that come until you realize. And the God of peace shall bruise Satan under your feet shortly. Isn't that a strange connection? The Satan represents the whole aspect of enmity, and the God of peace cannot endure this opposition. And so he links them together. And they are. Inseparable or again in Hebrews 12:20. Hebrews 12:20.

[00:26:43] 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, make you perfect in every good work to do his will working in you, that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen. You see the consequences of this peace, the God of peace that brought again from the dead. Our Lord Jesus make you perfect. There is a link between peace and perfectness in more than one passage, you see. It seems a natural transition from one thought to the other. Now just a threefold reference, and I must bring this little study to a conclusion. Romans five one we've looked at that will give it just one more reading. So that might make it sure. Romans five one therefore, being justified by faith. We have peace with God through our Lord Jesus Christ. Now, Philippians Chapter four, Philippians Chapter four. He says in verse six, Be careful for nothing. Now, that doesn't mean that they be careless, but don't be full of care over a lot of things. There's enough evil in the world to bear us down and break our hearts. But he said, you belong to a risen, glorified savior. So. Be careful over anxious. So nothing. Nothing. That's one side. But in everything by prayer and supplication and Thanksgiving, let your requests be made known unto God.

[00:28:41] And God will answer. Every one of them doesn't say so, but he will give you one answer. And the peace of God. That's the answer of God. In all our troubles, trials, problems, babblings and all sorts of things, we go into His presence and he doesn't give you a direct answer and relieve you of this particular thing or that at the moment. But there does enter into the heart. He knows he understands nothing. This truth condemn.

He always gives the very best to those who trusted him. So once again, let your requests be made known unto God and the peace of God which passes all understanding shall keep you. I think the word deep before I speak from memory is the word to keep like a garrison of soldiers. And the apostle uses the very word when he said that he. That the city was kept by a garrison. But he himself escaped by being let down the wall in a basket. But he escaped. And here he says he shall keep like a garrison of soldiers. Your hearts and minds through Christ Jesus. And after saying those wonderful words in verse eight, he says these things which ye have both learned. And received. And heard a one more piece reigns and seen in me. Oh, that's what we need. Friends, isn't it? Not merely that we preach the truth. But they say, well, up to his limits. He does live up to it.

[00:30:31] Perhaps it's a poor show that he's doing as far as he can. The will of God, as well as telling you where you get off. So let me repeat the words. He says these things which ye have both learned and received and heard. And seen in me do. And not the peace of God to be with you. Something even more wonderful and the God of peace. She'll be with you. So these things are open to us reign by the grace of God. This is a treasure from this earthen vessel. The God of peace shall be with you. Peace with God is yours. And all this based upon the finished work of Christ. A settled thing. And then in Philippians four, verse nine, Oh, that's where we just finished The God of Peace shall be with you. Will you accept that as the best I can give you in the circumstances of this wonderful statement that Christ, that God, that the Gospel, that the work of salvation is all grouped unto this one word. Peace. Shalom. Finishing, perfecting, completing and settling and really bringing two together that were divided. Peace. Perfect peace in this poor world of sin. The blood of Jesus whispers Peace within By We know that whisper in all the racket that goes on in the daily life and the common task. The peace of God that keeps the peace of God that passes all understanding. Be ours because it is bought with a price.