

The Peace of Christ
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John 14:27
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We're focusing on a single verse this morning. Then I believe we'll finish the chapter next week, this 14th chapter. But I want to look at Verse 27, and consider it under the title 'The Peace of Christ'. Peace is something that everyone knows we need, but no one instinctively, apart from grace, can acquire. It's something that every culture knows that we need, every group of human beings, you find so often the greeting, "Peace." "God be with you." "Good-bye." All these things in different cultures. Peace, the wishing of peace. When someone dies, we hope they rest in...? Peace.

There have been famous proclamations of peace. I think about one that happened in 1938, September, late September, 1938, the *Munich Peace Accord*, where leaders of the world met together, allies met with Adolf Hitler in Munich, Germany. He signed an agreement that he would just take a portion of what was then Czechoslovakia, return it to Germany, and would leave the rest of it alone, and that would be it, and Germany was fine, there would be no war. Neville Chamberlain got that document signed, came back, and the famous speech that he made back on British soil, he held up the document signed by Hitler, and he said, "Peace for our time. Peace with honor." In a matter of months, Hitler violated that document and then World War II began.

It was an empty promise of peace. It was a pipe dream. Not that different were the words of rebuke spoken by the prophet, Jeremiah, to the false prophets in Israel back in the 6th Century, B.C. The Lord rebuked them saying, "You say, 'Peace, peace,' when there is no peace." The Lord was angry with them. There is this great need for peace, and so the title of the message, 'The Peace of Christ'. Let's look, let's read Verses 25-31. We're going to focus in on Verse 27.

John 14:25-31 ~ "These things I have spoken to you while abiding with you. 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you. 27 Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful. 28 You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced because I go to the Father, for the Father is greater than I. 29 Now I have told you before it happens, so that when it happens, you may believe. 30 I will not speak much more

with you, for the ruler of the world is coming, and he has nothing in Me; 31 but so that the world may know that I love the Father, I do exactly as the Father commanded Me. Get up, let us go from here.

Let's pray together.

Our Father, we ask that You might grant us Your grace to understand Your peace. To behold more clearly the one who is called the Prince of Peace, and to enjoy the wonder, and the blessedness of what He has bought for us. We pray this in Jesus' name, Amen.

'The Peace of Christ'. I want to consider this subject, and this text under three points. The first, we're going to look at 'The Need for Peace'. Secondly, 'The Gift of Peace'. And thirdly, 'The Experience of Peace'. The need, the gift, and the experience of peace.

1) The Need for Peace:

First of all, the need for peace. Jesus understands that we need peace, and He says, ***Peace I leave with you; My peace I give to you;***... We've noted that this is '*The Farewell Discourse*', that Jesus, in Chapters 13-16, is giving final instructions to His disciples the night before He is to be crucified. Just hours before the crucifixion, He is giving them His heart, and here we have what in that context almost sounds like something of the reading of the will. It is almost as if He bequeaths peace. He's saying, "I'm dying, I'm going to die, and I'm going to leave My peace to you." He is acknowledging that the disciples, what they need desperately is peace.

We've considered how, in this chapter, He is concerned about them. I mean, He stands before the cross, He is about to experience the greatest storm the world has ever seen. He is about to experience the unspeakable physical agony of the cross. He is about to experience far greater than that, the unimaginable, spiritual agony of the cross, for the holy one of God to become sin. For the one who, in the beginning was with God, and was God, has always been face-to-face with God, for Him to see the Father's countenance turned away from Him as He bears our sin. All of that is just hours away, and yet the Savior, the Shepherd's concern is for His sheep. The Shepherd is about to be struck, and the sheep will be scattered, and so He is reaching out to them, and supporting them, and encouraging them with these marvelous words. He says, "What you are going to need for the storm that you're about to go through, and the storm that it is to live in this fallen world, is what I am

bequeathing to you. I am leaving you My peace. This is what you desperately need.” The disciples needed peace. Can you think of anything that we need more than peace? In this fallen world it is the universal need. In fact, under this first point, ‘The Need for Peace’, a couple of other sub-points, ‘The Universal Need for Peace’, and ‘The Individual Need for Peace’.

A) The Universal Need for Peace:

I mentioned the aspirations of the British prime minister, Neville Chamberlain, “Peace for our time. Peace with honor.” He was received back with such joy by the British people because they were all longing for peace. It was only 20 years after World War I had ended. They couldn’t imagine another world war and so they longed for peace. Isn’t it amazing that everybody longs for peace? After World War I, they started the League of Nations. Do you remember the famous statement by our president, Woodrow Wilson, when he encouraged the American people to join in the war? “It is a war to end all wars,” and to make sure it ended all wars, Wilson really pushed hard for the League of Nations to be formed.

So it was formed, it was a counsel of the nations that would work together to stop any conflicts before they happened. Twenty years later, well, 21 years later, World War II broke out, which was even more ferocious, even more heinous, even more evil, and what did they do at the end of World War II? The United Nations, the UN, look how effective they are. It’s a noble attempt. I mean, there is nothing wrong with wanting peace. It is what we ought to want, but we need to understand our limitations, that it is impossible to say, “Peace, peace,” because there is no peace. At every time throughout history, somebody is at war, groups of people fighting.

So it is a universal reality—men are at war with each other. Nation against nation, individual against individual. But it is not only that you see universally in that sense, you see this universal need for peace is even in the creation itself. Something I’ve been thinking about related to this topic, we need peace, and we’re going to see that the focus of Jesus in the passage is about our internal peace. We need peace with God, there are three types of peace really, peace with God that man needs desperately, most desperately. Then there is peace within one’s soul that can only be had when you have peace with God, but still must be labored at. And then thirdly, there is peace with one another. Nations are a part of that third, the horizontal dimension of peace.

B) The Individual Need for Peace:

Well we are going to see the focus of this passage, I think the text is clear, is on the internal peace, the peace within one's own soul. ***Do not let your hearts be troubled, nor let it be fearful.*** That tells you what He's talking about when He says, "Peace, My peace I leave with you." Now we're going to see, it's rooted in peace with God, which the first two are the focus of the message. But there is still this sense in which that, the internal, if you think about the soul of the individual, we're going to move on to Point B, the individual now. Basically, mankind, because he is born at war with God, in a state of war, that's what the Bible teaches, that when you were born, and I was born, we were conceived in iniquity, brought forth in sin. That from our earliest moments we went our own way. We didn't have to be taught to disobey. No classes for that in the preschool. You don't have to teach the child to disobey his parents. You don't have to teach a child to be rebellious. Now some children are rebellious in different ways. Some are more compliant outwardly, but inwardly they are still rebellious, aren't they? But most of them, when they are young, haven't learned even the compliance trick, and so they just show their, as John Street has said that what we have are '*vipers in diapers*'.

The most selfish person in the world is the newborn baby. He doesn't care about anybody else except himself, and as he gets older he realizes he must channel that if he is going to get what he wants, but it's still all about self being the focus. So because self is the focus, and because we've been born separated from God, there is no harmony. There is no harmony between us and God, there is no internal harmony in the soul. The mind is darkened. We don't think like we ought to think because we are disconnected from God. The will is bound, and the will must go against God, the natural man does not submit to the law of God, nor indeed can he, Romans 8:7.

And God is at war with us, His indignation burns every day, the Bible says, with the wicked. Ephesians 2:1-3, the apostle Paul in telling them about their salvation says, "You were formerly dead in your trespasses and sins. You were enslaved to the ruler of the air, enslaved to your lust, and you were by nature children of wrath." What he is saying is that by nature, we are children of wrath. That is that when God looks at us, He has righteous anger against us, and is opposed to us. God's wrath is His settled opposition to evil. It is a righteous attribute of God. He is determined to punish, to oppose and eradicate evil, and since we are born evil, He is opposed to us, and in His wrath, must eradicate us, or redeem us.

Well, because there is this lack of peace with God, there is this total disordering within our own souls, our mind is darkened, as I said, our will is bound, our affections are alienated. We love the wrong things, we hate what we should love, we love what we should hate. We love things too much and we love things too little. Our emotions are disordered as well. All of this, and what you have in the human soul is disorder and chaos, and the only hope for the human soul is to be put back right with God, and to learn how to let the one who can speak into chaos, to speak into your life by His word, and give you order, and peace because that is what peace really is—it is the calmness, it is the absence of confusion, the absence of unrest. God is the one who must change us.

I was thinking about this and how it is true even in the created order, that the human soul is almost a microcosmic picture of the universe. I'm not getting wacky on you, just think with me for a second. What I'm talking about is this—that our soul, our mind, our affections, our will, our emotions are totally in disarray until we are saved. And then once we are saved, it is still a process of coming into order, and walking in truth. But there is this basic chaos going on because we are in rebellion against God, we're running away from God, and so everything is thrown out of whack, it is all out of sync, and that's really what the universe is like.

The second law of thermodynamics says that this is the way that reality is—that systems move from order to disorder. That if you have a system in order, just give it some time and it will be in disorder. The idea is that it's not just disorder, but decline, and decay. This is actually one of the excellent arguments against the process of evolution. The idea is things don't naturally get better, they naturally get worse, and we see this everywhere. It is not just true of you and me, as we age we don't get better, do we? "You're not getting older, you're getting better," that's a lie. That's told by somebody who wants to sell you something. And the universe is not getting better, it's getting older, but it's not getting better, and the reason that it is in decay, I would submit to you, is because when man fell, the universe fell.

When man sinned, Romans 8:19-21 points this out, the apostle Paul says that the creation was subjected to futility in hope by the one who subjected. He is saying God subjected the creation to futility, to decay, to decline because man had sinned. There was a sense in which, he goes on to say, the creation itself longs for the revealing of the sons of God. The creation itself is in decay, in disorder, in chaos, and it longs for the revelation of the Sons of God, when Jesus Christ will again bring everything under His headship and authority, and the universe will work right. All of that is a picture of what is going on in the human heart. The human soul, disconnected from God, is in disarray, disintegration, and decay, and it is a

progressive thing. People, apart from God, do not get better, they get worse. They may learn how to cover things up better, but in reality the soul declines, and decays, and gets worse, and worse, and worse. Bitterness and sin grow, disorder and chaos grow. That's what happens.

So this is why they can't get along. There is no way for people who have internal chaos to really be at peace with one another. This is why there is such a desperate need for peace, and this is why one of the most important words in the Old Testament, used 250 times, is the word '*shalom*', the Hebrew word for peace. Because as the word of God is given to us from Genesis to Malachi, what we see is the Lord is determined to make peace. He's going, as He is working out the plan of salvation, the plan of the coming Messiah, we see that the Messiah will be one who is known as the Prince of Peace. He will come as King, and He will establish His reign over the hearts of people, and that is the essential reason that the universe is in chaos is because it out from under the reign of God. It is not submitted to Him. I mean, He's still sovereignly reigning, in one sense, yes, absolutely, but this is why Jesus says that Satan is the god of this age, the god of this world. It has been subjected and separated from His loving obedience because it does not lovingly obey and submit to Him. And so is true of people.

Basically Jesus, back to John 14, is telling us the world doesn't have it. The world can't give it because the world doesn't possess it. *...not as the world gives do I give to you.* It's interesting He said this. "I'm going to leave peace with you, not as the world gives do I give to you." Jesus spoke these words probably between 30 and 33 A.D. Probably 30 A.D., or 33 A.D. actually, the best we can tell. 14 A.D., just less than 20 years before Jesus spoke these words, Caesar Augustus died, the great Roman emperor. Augustus is the one who was credited with bringing the '*pax romana*', 'The Peace of Rome'. In fact, there is still a monument in Rome to the peace that he brought, and the idea was that as Rome expanded its reign, what they brought was peace, and in a worldly sense, they sort of did. I mean, because if they took over an area, you know the Jews weren't fighting with their neighbors as much as they were before. These other people or groups weren't fighting as much because the Romans had an occupying force there. Now that is a false peace.

One of the philosophers from 1st Century said, "Rome makes a desert and they call it peace." That's not peace, that's not the peace that we need. So the world doesn't have it, the world cannot have it, and so all the people that claimed to hawk it, through false religions, or through philosophies, do not have it. The good news is, we come to the second point, 'The Gift of Peace'.

2) The Gift of Peace:

Jesus is claiming here to be able to give peace. In fact, under this second point, 'The Gift of Peace', really two sub-points, let's look at the giver, and then the gift itself.

A) The Giver:

First of all, the giver, the one who gives it. Jesus says:

John 14:27 ~ Peace I leave with you;...

And then He says:

John 14:27 ~ ...My peace I give to you;...

We see that Jesus is the one who possesses peace. It's not something foreign to Him. It's something that He owns. I said earlier that He bequeaths it. He has it to give. He said the words, "I leave," and twice He speaks of giving it. ***Peace I leave with you;*** Then He says:

John 14:27 ~ ...My peace I give to you; not as the world gives do I give to you.

You see He repeats, "I give," twice. The word gives is used three times, but twice of Jesus giving it, giving this inheritance. The idea is it's something that He possesses that belongs to Him, that He alone can give.

But the gift itself, what is the peace of God, really? I've talked about it a little bit, but let's work that out a little more clearly. I mentioned that the word peace (שלום, shalom) occurs 250 times in the Old Testament, and the meaning of the word shalom, it does mean absence of strife. It means absence of conflict or absence of war, but it means something far more than that. It means the absence of strife, and the resulting blessing. The fact that there is no strife, leads to blessedness. In fact, the verb from which shalom comes, the Hebrew verb "shalame", means to make complete, to make whole, to establish harmony.

So the idea then is that peace is the absence of conflict, the absence of turmoil, but it's a completeness, and a wholeness, and a harmonious state, and it is synonymous

with salvation, that God will bring peace, that the blessedness and the blessings will come when God makes peace.

It's also characterized by unimpaired relationships, and so what Jesus is saying is, "Listen, what I have," and this is something really to ponder, that He says, "I have in My own soul, in My human soul..." He's fully God, fully Man, but He's saying, "As the God-Man, I possess in My soul complete harmony, complete absence of confusion, complete relationships. I have completely unimpaired relationships with the Father, and I have in My soul absolute and perfect calm and peace.

Now, Jesus had to fight for that in His humanity. There were moments. We've seen Him even in John's Gospel, where He would struggle for a moment. He says in John 12:27...

John 12:27 ~ "Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'?..."

He experienced a real human life where troubles were pressing in upon Him, but He in His divinity and in His glorious humanity overcame that and continually walked in peace. I mean, do you think Jesus spent time worrying about what He was going to eat the next day? Do you think Jesus fretted over something that happened yesterday? Did He wake up in the night with anxious thoughts and just seized with anxiety for minutes upon minutes, into hours? No, of course not. He possessed perfect peace. He had moments where He was tempted, but He always was victorious, and so He walked in perfect peace. As Isaiah 26:3 says, "You will keep him in perfect peace whose mind is stayed on You." He had perfect peace, and He says, "Listen, the peace that I have, I'm going to give to you. I'm going to give it to you."

Did He have peace with God? He had absolute perfect peace with God. Was there any disharmony in the relationship with the Father and the Son? Did the Son ever get angry with the Father? Was the Father ever disappointed in the Son? No, He had perfect peace in His relationship with the Father. From all eternity He had perfect peace, but as the God-Man, as the Man Christ Jesus, He lived a life of perfect obedience. His meat and His drink was to do the will of the Father. The Father looked at Him and the Father said, "This is My Son whom I love." Two different times out of Heaven, God speaks and says that. Perfect peace in His relationship with the Father, perfect peace in His soul and He says, "This is what I give to you. This is My gift to you, the gift of peace."

3) The Experience of Peace:

Now we come to the third point: The Experience of Peace. We looked at The Need for Peace, The Gift of Peace, and now The Experience of Peace. He had perfect peace. He gives it to us. Why don't we have perfect peace? Well, He tells us how we're to have perfect peace here in the end of the verse.

John 14:27 ~ Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.

He's saying, "Listen, I give it not as the world gives. I truly am giving you peace. It's not like a piece of paper that is an empty, hollow promise. When I say I'm giving you peace, I am giving you peace." But now on the indicatives of the peace that He's giving, "My peace I give," and, "My peace I leave," those are indicative statements, statement of fact. "I am giving this to you. I am leaving this with you." They are propositional statements of fact that we are to believe. Then He gives two commands, imperatives, and the imperatives rest on the indicatives. "Because I've given you peace, don't let your heart be troubled," is the first imperative, and the second is, "Nor let it be fearful."

"Now, because I've given you peace, I have given you and placed inside of you peace, and you have to now fight for it." There's an irony about that, but this is what it is to live in a fallen world, because what's going to happen is because this world is in disorder, and decay, and confusion, everything that we're living around all the time is like that, and we're constantly bombarded with temptations to let our heart be troubled. So we have to fight against that to fight for peace. Don't let your heart be troubled. We noted that this is actually an inclusion. It's the same exact command He said in John 14:1.

John 14:1 ~ "Do not let your heart be troubled;..."

So this kind of brackets the passage. It's all about how we are to bear up under affliction and suffering, and Jesus is saying here, "The way that you have peace is you know what I gave you, and you fight for it." The command, "Do not let your heart be troubled," is a present tense Greek imperative, and the idea with the present tense is continuous ongoing action. If He used a different verb, it would mean, "Don't let it happen," but that's not what the Greek present means. It sounds like that in English. It's hard for us to translate this. "Don't let your heart be troubled." It sound like, "Hey, you're doing fine right now, but just don't let it

happen,” but in the Greek, what it really means is, “Stop letting your heart be troubled,” because it’s already ongoing. “You’re already being troubled. Now because I’m giving you My peace, stop it. Stop letting your heart be troubled. Stop being fearful, because of the peace that I’ve given you. It’s already happening to you guys. I see it,” Jesus says, and He knows what it’s like for us. But what He’s telling them is, “The way you experience peace is you fight for it.” I think He’s wrapping up what He’s been saying, and to really understand how to do this is to go back and think about what that chapter said to this point. It’s an inclusion, Verse 27 to Verse 1, and it ties together the entire passage. He says something at the beginning, and He says it at the end to tie it together as one unit. “Don’t let your heart be troubled. Stop letting your heart be troubled. You live in a world where chaos reigns, where uncertainty comes upon you constantly, where fearful things happen, and how do you overcome that? Well, you fight for My peace. My peace is in you, but you fight to walk in it.”

We see in the passage that what He’s told them is basically two things. “The way that you fight for peace is you fight for peace by believing, and you fight for peace by loving.” We saw that the first twelve verses focused on believing, and the last half of the chapter focuses on loving. You trust and believe. How do you maintain peace in a world like this? How do you have internal peace in a world like we live in? How do you have internal peace when the people around you don’t have internal peace? We all buy into the lie that we can’t have peace if somebody around us is not cooperating. We say things like this and we betray our foolishness all the time. “You’re making me angry. I’d be okay if you would just straighten up. My problem is you.” What we’re saying is, “I can have peace if you will stop ruffling the waters around me,” but Jesus is saying, “I’m giving you a peace that you will have in your heart regardless of the waters around you, because that’s the kind of peace I possess.”

Jesus was never saying, “Disciples, you guys are driving Me crazy.” If anybody should have had the right to say that, He could have said that, but they weren’t driving Him crazy. He was concerned. He thought they were being really stupid at times. I mean, I need to be careful here. He knew they were being foolish. He said, “Oh you foolish and slow of heart to believe.” I’m trying to be biblical. I don’t want to get out of line with what I’m saying Jesus thought. Obviously He was concerned. He was disappointed by their behavior. He was affected and He felt them coming against Him, but He never altered His peace, because His peace was in His heart through His relationship with God. And the reality is that you and I are called to have that kind of peace. We are to be people who no matter what’s happening around us, can be at peace in our hearts, and in the way that we respond.

We should be placid calm, placid pools emotionally, in the middle of turbulent seas around us. That is what you have as a Christian. If you truly have repented and placed your faith in Christ, if you truly are at peace with God, because you believe that Jesus Christ came into the world, lived a perfect life, bore in His own body your sins on the cross. If you believe He paid for your sins when He died, He rose again from the dead, and you are clinging to Him in faith, then you have this peace. It is yours. You may be like the woman I read about in New York City who lived in a dilapidated building that was about to be condemned, and who people saw from time-to-time in rags. She was eking out an existence, and she died as an old woman, and they found out after she died that she was a millionaire, and no one knows why she lived like that. She had these resources that she never drew on. Did she know she had it? Was she mentally unstable? I believe those questions would be more aptly asked of you and me.

Are we mentally unstable? How can we have the riches of Christ's peace and not walk in it? How can we have the riches of His peace and live such turbulent lives in our souls? Our circumstances we can't control. I'm talking about our souls, our minds, our affections, our emotions. Jesus says, "I am leaving this to you. I am giving this to you," and the way we obtain it is the way we obtain everything. It's faith. Everything's by faith alone. Salvation is by faith alone, and continuing to be saved and to live out the Gospel is by faith alone. That's why He began this chapter saying, "Believe in God, believe also in Me." The way that you have peace is believing. It sounds so simple. What does it really mean? It means that the way that you have peace when your life circumstances are pressing in upon you, worries are coming, thoughts are coming in your mind, anxious thoughts, and you feel troubled, what do you do? You look outside of yourself. That's what faith is. It looks outside of yourself to someone else's resources. You look outside of yourself at Christ.

He said, "Believe in God, believe also in Me." You look at Jesus and you say, "Jesus, I am beginning to go under like Peter did." Remember when Peter was walking on the water, and then Peter started sinking because he took his eyes off Christ? He started looking at the waves around him. I can't believe he had the faith to walk on water. We ought to give him credit for that. That's amazing. We always focus on the bad part, don't we? I do, but I mean, it's amazing he stepped out there and went. He was the only one. The other eleven guys are in the boat. He started walking on the water, but then he started looking around at his circumstances. He was looking around, "Look at the waves. Look at the wind. I can't be doing this." And he started sinking, and Jesus said, "Ye of little faith," and grabbed his hand and pulled him up.

The key is to keep looking at Jesus. The key is to keep looking at Him, and what we do is—and this is a wonderful thing—when you feel yourself being controlled by your circumstances, the fact that people around you are seeming to create chaos around you, what do you do? Inwardly you must look at Christ. You feel it coming into you. “I’m getting angry. I’m getting frustrated. I’m getting anxious. Oh no, the warning lights. I’ve got to look at Jesus.” And what you do when you look at Jesus is you say first of all, “Lord, here I am. I’m impoverished. Here I am getting angry. Here I am getting anxious. I am a sinner, Lord, but I come to You because You’re my Savior and You know all about me, and I come to You because You have paid for these sins that I just committed. You’ve paid for the snappy word that I just said, or for the anxious thoughts that I just engaged in over the last ten minutes. You paid for that, and so I come to You rejoicing that You have washed me from that, and I come to You rejoicing that You, in circumstances far worse than this, far more turbulent than this, kept Your mind stayed on God, and You are my righteousness. Right now You see me as if I had lived Your life. You’re not looking at me looking down on me because of what I just did. No, You’ve washed me in that, and the Father is looking down upon me smiling upon me as if I had just lived His perfect life, and so what I know then is I can believe in Jesus. I can believe in God. I know that God loves me, that Jesus loves me, and that He’s for me, and this means that all these circumstances that are happening are His blessing to me.” The God who loves me, He said in this chapter:

John 14:23 ~ “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.

The Father and Jesus are right here with me loving me. They’re the ones that allowed all this stuff to happen. Don’t you sometimes feel like it’s hard to soar like an eagle when you’re surrounded by turkeys? That sounds like a Joel Osteen statement there. Forgive me for that. I don’t ever want to sound like that. But there’s something. You know, you’re walking with the Lord, and maybe you’ve had a better day, you’re focused, and things have been good, and you’re about doing your duty, and then things around you start breaking apart. Somebody’s got a problem. Somebody calls up and they’re angry about something or whatever, and you feel that happening. Wait a minute. Repent of your sin. I was letting this get to me, Lord. I was letting my troubles trouble me. You told me to let not my heart be troubled. I’ve sinned against You. I come to You. Thank You for washing me, for forgiving me. Thank you for dying for this sin. Thank you for giving me righteousness in this moment. And now thank You that You are really on the throne right here, that even this whole thing has just called me back to the cross. You’ve used this circumstance that I thought was so terrible, that I really wanted

everybody else to fix everything so I can be okay, but wait a minute, no. The fact that it wasn't, whatever the sin was that was going on around me, sometimes it's more perceived in our own minds than is really happening, but whatever the circumstance, You ordained it to call me back to the foot of the cross. You're calling me back to Yourself.

Suddenly a circumstance that you were being controlled by, now you are grateful for it, and your heart has gone from anxiety to gratitude, from anger to thankfulness. You're looking at Christ, you're praising Christ, and now you're a ready vessel. Lord, how would You have me respond? How can I serve this person and that person? Lord, what have I done wrong? Have I sinned against them? Let me humble myself and let me take the form of a servant and wash their feet. And what's happened then is all this turbulence suddenly one Christian has let the peace of Christ rule in his heart, and the turbulent waters—the amazing thing about God is that the calming of one soul has more power than the turbulence out there, because the calming is the word of Christ when He said, “Peace be still.”

So when you are being calm, when He's said, “Peace be still,” to you, the calmness in your soul is more powerful than the turbulence out there, because Satan is out there, sins out there, but Jesus is in you. A lot of times the Christian is over here too, and they're just struggling in sin, but the calmness in you is more powerful if you just rest in Him and keep your mind stayed on Him. And what will happen is it's hard for a Christian, especially, but it's hard for anybody to fight with somebody who's not fighting with them, but especially a Christian. You're angry, you're sinning, and you feel like you're justified because of what they did. I'm angry and I want to say this, but you're not responding in kind. A gentle answer turns away wrath, and you seem to be caring about me. I can't fight with you. I need to repent.

This is the power of the peace of Christ, and He wants this to be a part of our everyday lives. He has given us the infinite riches that the world in its blindness still longs for. They want the blessings of God, but they just don't want God. But they want the blessing, and the blessing of peace they long for, you and I possess it. Let's live in light of that. Let's live with those resources permeating our lives. May God help us do that.

Let's go to Him in prayer...

Father, we thank You for the glory of what You've done for us in Jesus Christ. We thank You that when we were not seeking You, You sought us. When we were not wanting to make peace with You, You made peace with us through the gift of Your Son. We pray for those that are here today who are in at the present moment a state of conflict with You because they have not repented and believed the Gospel. We pray that You might call them to Yourself right now. They've heard the Gospel. May they come to You now. Run to Jesus. Bow in your hearts before Him. Give yourself up to Him, and find in Him all that you long for. Father, we pray that You would be glorified in all of our hearts. We pray this in Jesus' Name, Amen.

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