

The God of peace shall be with you (Quality: Very Good)

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[0 : 00] You will find the word in Philippians chapter 4 and in the ninth verse, the word which I would speak from this evening.

And I trust that we shall together know God's help. 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.

There is a place for doing in the Christian life as well as for thinking. Notice the eighth verse ends with these words, think on these things.

But the ninth verse goes on and says, those things do. And the things that are to be thought on are the things that are true and honest and just and pure and lovely and of good report and of virtue.

These things, if there be any praise, think on these. But having thought upon these, and Paul is able to say which ye have both learned and received and heard and seen in me do.

[1 : 27] We want to be those that think, write thoughts and we do accordingly. There is a lot in Christian places that are wanting to be doing and they don't think.

And there is such an emphasis in the scripture, Old and New Testament on the use of the mind and yet there is a mindless Christianity that is abroad in our land and other lands.

The thing you do when you become a Christian is you surrender your mind and you just simply follow your feelings. Well that's nowhere taught in scripture. We are those that if we are true to the revelation God has made we will use our minds.

And we think and we do the things which we have thought on, which God has brought to our notice. But there is I suppose also the danger that some of us that do a lot of thinking end up by doing very little.

We are not to be those that only think and never do. Now there are those people, there are sound people that think right thoughts but they never do anything very much at all.

[2 : 42] We want to be those that think on these things and then those things upon which we have thought we want to do.

Do you notice how the apostle Paul so lived? He lived as we are told in another place and he exercised himself.

He took great pains to have a conscience void of offence before God and men. Very concerned the way that he lived.

And every minister has this example of the apostle to follow. These things which he had both learned and received and heard and seen in me do.

I read of a minister in a former day who was a wonderful preacher but his life sadly was most ungodly. And it was said of him that when he was out of the pulpit the people pitied that he should ever go into it.

- [3 : 44] And when he was in the pulpit they pitied that he should ever go out of it. And we certainly don't want that. Those that are ministers are to be in the words God spoke through Isaiah. Be ye clean that bear the vessels of the Lord. And those that are ministers of the gospel are so to live that they might be consistent.
- And that it might be possible for others to follow their example. And that they might be able to say to others that which ye have both learned and received and heard and seen in me do.
- But if that is something that applies to gospel ministers. It applies surely to every Christian man and woman. You see this is for the Philippians.
- These things which ye have both learned and received and heard and see in me do. It's not just for the bishops and for the deacons that are in the opening words of salutation.
- [4 : 46] It's for every member. This is to the church that's meeting there at Philippi. That they should follow the apostle. That they should all seek to live as he seeks to live.
- That they should all be exercised unto godliness. And to have a conscience void of offence before God and men. If you notice in 1 Timothy chapter 4.
- In a chapter of advice and counsel to Timothy. The younger man who's left at Ephesus. In order to minister the word and put things to right.
- In the church of the Ephesians. You'll find that Paul says in 1 Timothy 4 verse 12. Let no man despise thy youth.
- But be thou an example to the believers. No it doesn't say that. It says be thou an example of the believers. Do you see that?
- [5 : 44] It does not say be an example to the believers. That this is what you are. But they are quite different. This is how all believers are to be. In word, in conversation, in charity, in spirit, in faith, in purity.
- Living soberly, righteously and godly. Be an example then of the believers. All believers are called to this. And not just some of them. Called to live godly.
- Called to live so that others can learn from. And receive and hear and see and do these things themselves.
- Ought to be such people then. The apostle would exhort others to follow him as he follows Christ. If you go back a chapter. To chapter 3 at the 17th verse.
- He says the same thing. There brethren be followers together of me. And mark them which walk so as ye have us. For an example. For sadly there are many that are very bad examples.
- [6 : 47] Many walk of whom I have told you often. And now tell you even weeping. That they are the enemies of the cross of Christ. Philippians 3.12 he says I follow after.
- He is a follower after Christ. He doesn't count himself to be perfect. You know the passage. But he is pressing on toward the mark. He is following hard.
- Pursuing holiness without which no man shall see the Lord. And he says brethren be followers together of me. Join me in running with patience. The race that is set before us.
- And in our verse. Those things which ye have both learned and received and heard. And seen in me do. Well there is the practice of the verse.
- But I don't want to speak any more on the practice. I want to continue for the remainder of the time. On these last words. The promise. The promise though is connected to the practice.
- [7 : 49] What is the promise? The God of peace shall be with you. But there is an end. Which connects this promise of the God of peace being with us.

To the doing. Of the things that we have thought about. According to the word of God.

So let us leave the practice. Not that we cease to think or to do. But that we leave for the present.

These matters to concentrate our attention. On the promise. And if you say to me. Well I think the practice is very much beyond me. It's a very high standard.

Well of course it's a high standard. Our God is a high and a holy God. He once set a low standard. What sort of God would he be. If he set an indifferent standard.

[8 : 45] Be ye holy. As I am holy. It is a high standard. But here is the promise. The God of peace. Shall be with you.

And because of the promise. Surely we are encouraged to aim at the high standard. However we feel to fall short of it. However we regret the past.

And all the mistakes we've made. Here is the standard before us. Here we are tonight. We are preserved in the body. We've been given grace thus far. Oh then let us think and do.

And let us now meditate. To our soul's prophet. Upon this very sweet promise. That is made to us. And the God of peace.

Shall be with you. Well this. Brings two things before us. First of all the title that is used. The God of peace.

[9 : 46] And then the promise itself. Shall be with you. This title. The God of peace is only found. In the Pauline letters.

It is only found in Paul. It is significant. You know that. The different writers. Have certain words. And expressions.

That are particular to them. You think of the apostle John. Who gave us the gospel. And the book of revelation. And the epistles. That bear his name.

When you think of John. It is only John that. Uses the word. As a title of Christ. It is only John. That says verily.

Verily. In those. Special. Sayings of Christ. To which he wanted to draw. Particular attention. These are. These are peculiar to John.

[10 : 45] This then is something. Peculiar to Paul. It is Paul that speaks. Of the God of peace. Those that would say. Well. Surely. If we believe. In the infallibility.

Of scripture. And divine inspiration. This can't be. But of course. This is of the very essence. Of the inspiration. That. God. By his spirit.

Inspired the. Writers. So that when they. Wrote. They wrote. What God intended them to write. And yet. Their individuality. Was preserved. Their style. Was preserved.

They wrote. As individuals. We are not those. That subscribe. To what's sometimes called. The mechanical. Theory of. Inspiration. As though. The different writers.

Of the old. And new testament. Books. Sat round. With typewriters. And God dictated. And they simply. Tapped it out. They. That isn't the inspiration. The inspiration.

[11 : 40] That it has pleased. God. To use. He has taken. The individuals. That wrote. In the day. In which they wrote. In the circumstances. In which they wrote. And he has.

Enabled them. To write. And yet. What they have written. While it brings forth. Their own character. It is. Holy scripture. All God. Breathe. Profitable. For doctrine.

For reproof. For instruction. For correction. It is. A wonderful. Doctrine. The doctrine. Of inspiration. So.

It is Paul. That uses this expression. What does it mean? It means that. God is the author. Of peace. The God.

Of peace. Is the author. Of peace. And when you think of it. That is. Certainly true. Of the Godhead. You can't conceive.

[12 : 34] Of war. In the Godhead. You can't conceive. Of turbulence. And. And lack of concord. And harmony. And unity. In the Godhead. There is that.

Perfect harmony. That harmony. Of the sacred. Persons. Of the Trinity. Father. Son. And Holy Spirit. There is that. Perfect. Peace.

There is that. Essential. Peace. So that. The peace of. God. Is very descriptive. Of the harmony. Of the Godhead. But also. It. Speaks. The God of peace.

Of the. One from whom. Our. Experience. Of peace. Derives. Our peace. Derives from God. He is the originator. He is the author.

Of. Anything. That is. Is truly peace. In our experience. That peace with. God. God. Comes from the God. Of peace.

[13 : 29] And the. The very peace of God. Which in the. Opening. Verses. Is. Is brought. Before us. Is. The. Peace.

That can. Only proceed. From. God himself. Who. Bestows it. He originates. You won't get this peace. Peace. From men.

You won't get this peace. From. The various things. That you. Put your hand to. In order to get it. You will only. Receive this peace. From God. If only. Some of our states.

Men. And. Our leaders. Would get. This. Message. Into their minds. That. Peace. Can only.

Truly come. From God. himself. Who is the author of it. The God of. Peace. In our experience. Then. We have peace. The peace.

[14 : 23] Of sin. Forgiven. Heral subdued. And. Peace with heaven. We have the. Peace of the gospel. Churches. Behold.

How good. And pleasant. It is. For. Brethren. To dwell together. In unity. We want to. Endeavor. To. Maintain.

The unity. Of the spirit. In the bond. Of peace. And that peace. Comes from God. The God of peace. Even the. National. Peace. As I mentioned.

That we. Would. Long. For our rulers. To grasp this. This secret of peace. That it comes. Properly from God. Or that we might be. Concerned. For it.

Romans 12. 18. If it be possible. As much. As lieth. Within you. Live peaceably. With all men. And again.

[15 : 17] In first. Timothy. In the opening. Verses of chapter 2. I exhort. Therefore. That first of all. Supplications. Prayers. Intercessions. And givings. Of thanks.

Be made. For all men. For kings. And for all. That are in authority. That we may. Lead a quiet. And peaceable. Life. In all. Godliness. And honesty.

I believe. That even. Peace. Amongst. Nations. Peace. Amongst. Men. And states. Is. That which. Must.

Come. As the first cause. Thereof. From. God. Himself. Matthew 5. 9. Blessed are the peacemakers. And those of us.

That have been brought to. No peace. Established. Between God. And us. In Jesus Christ. We are to be the. Peacemakers. Blessed are the peacemakers.

[16 : 11] For they shall be called. The children. Of God. You may have heard of that great. American. Preacher. Of the. New England.

Puritans. Cotton. Mather was his name. For 50 years. He was. Minister of. One of the churches in Boston. Massachusetts.

And in his church. There was. What was called. A society of peace. And concord. It was a big congregation. And it was the business.

Of the society of peace. And concord. That they might look. For troubles. And divisions. Amongst the members. Of the church. And seek. To pray. And seek. To counsel.

And seek. To exhort. And seek. To warn. And admonish. That there might be. Peace. Unusual name. An unusual. Function. But. So it was.

[17 : 04] A society of peace. And concord. Blessed be the peacemakers. May we be such as. Long to be the peacemakers. There are those. That are the very opposite. There are those.

That are the war. Mongers. I think there are those. That go round. And they enter into churches. And they're not. They're very long. But. But they're trouble. And all.

That we might. Not be that. Some of us may have been that. Some of us were very. Unruly. Perhaps. In days. Past. But the Lord has subdued us. We've been tamed.

And may we be those. That covet. Rather. To be the peacemakers. For they shall be called. The children of God. Now this can only come. Through grace. It's only grace.

That can. Work. This. In us. Preparation. Of how these two women. Mentioned in the second verse. Of this. Chapter. Where. They had fallen out. I beseech.

[17 : 59] I odias. And I beseech. Sin take. That they be of the same. Mind in the Lord. Paul so concerned. To be a peacemaker. To reconcile. Even those two.

That had fallen out. There's a lot. That. Even in churches. Fall out. With each other. And. What a thing it is. When another. Is concerned.

To. Reconcile. Perhaps. We could have done. More. In past days. Ourselves. But we're learning. Our trust lessons. And that we. Might.

Do these things. Thinking on these things. To do these things. God. Grant. It might be. Our portion. So then. The God of peace.

This belongs. Very much. To Pauline. Language. And it means. The author of peace. And all. Peace. And the peace. Of our experience. And the peace.

[18 : 53] Of the. Believers. In gospel churches. Certainly. Belonged. To grace. Peace. In most of nations. Belongs. To the general goodness. Of God. But. We're thinking.

Really. Of grace. Confine our thought. To grace. Because the promise. Is to those. Who are in grace. The God of peace. Shall be. With you. So I want to add. Now. To the.

Word of our text. Another word. Found in Hebrews. 13 and 20. Where we have. Paul also. Expressing. Himself. Concerning. The God of peace.

13th. Chapter of Hebrews. And the 20th. Verse. And into the 21st. Now the God of peace. He says. 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.

[19 : 47] Pleasing in his sight. Through Jesus Christ. To whom be glory. Forever and ever. Amen. And this is what we mean. By saying. That we can only have peace.

In our experience. Through grace. We can only be peacemakers. By grace. We can only know. Peace and concord. In the gospel church. By grace.

And this opens up. The way of grace. The God of peace. That brought again. From the dead. The Lord Jesus. That great shepherd. Of the sheep. Through the blood. Of the everlasting covenant.

You see. The way of grace. Sin. Brought separation. Adam's sin. Brought. A separation. Of men. From God. War with heaven.

Rebellion. Against the most high. Men at enmity. Men deserving death. Because of their. Sin. And their wickedness. And their rebellion. Against God.

[20 : 43] But God. God. But God. For the great love. Wherewith he. Loved us. Even when we are dead. In trespasses. And sins. Have quickened us. Together. In Christ.

God. According to Jeremiah. Had. Not thoughts of evil. Towards us. But thoughts of peace. And not of evil. God set his. Love upon his people. He. Had them in his.

Heart. He made that covenant. That covenant. Was established. Between the persons. Of the Godhead. Our salvation. Was negotiated. On covenant terms.

Between the father. And the son. Because of God's thoughts. Of peace towards us. And not thoughts. Of evil. And he has put away. The separation. But how has he done it?

He has done it. Through blood. We are reading. Of the. Lord Jesus. The great shepherd. Of the sheep. And the blood. Of the. Everlasting.

[21 : 39] Covenant. Covenant. And it is by the. Atoning. Blood. That our sin. Has been put away. It is by the. Blood that was shed. It is. Thus that peace is made. Peace made.

By the blood. Of his cross. And without the. Shedding of Christ's blood. There. We would not. Be. Reconciled. It's. Because he came. The great shepherd.

Of the sheep. Came for the sheep. Of his pasture. The sheep. That were given to him. My sheep. As he calls them. My sheep. Hear my voice. And I know them. And they follow me.

And I give unto them. Eternal life. Now there shall any man. Pluck them. Out of my hand. He came for his sheep. Didn't come for the goats. He came for his sheep.

And for the sheep. He gave his. Blood. Those of the. Jewish fold. And those of the Gentile fold. As many as were given to him. In the covenant. He shared that.

[22 : 34] Precious. Blood. So that we are redeemed. Not with corruptible things. As silver and gold. But with the precious. Blood. Of Christ. And he is that chief.

Bishop. As Peter calls him. He is the great. Shepherd. As we are told. Here in this verse. That great. Shepherd of the sheep. Is there any. Shepherd light.

To this shepherd. The good shepherd. That gave his life. For the sheep. That gave. Himself up. To the death. Of the cross. Whose blood was shed. Whose blood. Fell down.

In Gethsemane. In the garden. As great drops. To the ground. He sweated. As blood. Falling to the ground. But it was real blood. That he shed. Upon the cross.

Blood that oozed. From the wounds. Blood that came. From the nail prints. And then. When he was dead. There was the proof. And the evidence. When there came out. Blood and water. He died.

[23 : 29] For our sins. According to the scriptures. That the enmity. Might be put away. What a shepherd. But a great shepherd. None greater. No other shepherd of the sheep.

Only the one. No other means. But the covenant. No other way to God. But by the atoning blood. Without the shedding of blood. There is no remission.

God was in Christ. Reconciling the world unto himself. Not imputing their transgressions. Unto them. What a verse it is.

He hath made him to be sin for us. Who knew no sin. That we might be made the righteousness of God. In him. This is the gospel. I said on Thursday evening.

Considering. Our doing of good to all men. Under the word charity. In 2 Peter. 1 and verse 7. In Acts. 10. 38.

- [24 : 28] God anointed Jesus of Nazareth. With the Holy Ghost. And with power. Who went about doing good. And healing all that were oppressed of the devil. For God was with him.
- But. That. Statement of Peter. That preaching of Peter. Begins. In the 36th verse. With the word. Which God sent unto the children of Israel. Preaching peace.
- By. Jesus Christ. He is. Lord. Of all. Preaching peace. By Jesus Christ. The God of peace.
- How does. The God of peace. Who originates. Gospel peace. How does he bring it to us. By the covenant. By the great shepherd of the sheep. By that blood that was shed.
- To put away. Our enmity. Forever. God saving. But with no violation of his attributes. The law. Magnified.
- [25 : 24] Made honorable. Sin condemned. And yet sinners forgiven. That's how God does it. That's how we come. To peace. With God. Through our Lord Jesus Christ.
- Whence comes this peace. It's the peace. Of God. He. Originates it. It was in his mind. Not thoughts of evil. Thoughts of peace. It was in his performance.
- In the covenant established with his son. Was brought to pass in time. In the blood. Shedding of the cross. Peace. By the blood of the cross. Man cannot make peace.
- Only God can make peace. Peace. This peace. Comes from God. Himself. Are you at peace with God? You know this peace made. Is this peace established in your heart?
- Have you stood. Up. And declared to others. That you believe that. Peace has been established. Between heaven. And your heart. You were as great a rebel.
- [26 : 20] As could be. You were as stubborn. In your defiance. You were perhaps as ignorant. As the most benighted. Of the heathen. But God has shone the light.
- Of the glory. Of his. Presence. Into your heart. In the face of Jesus Christ. And the enmity is over. And there is reconciliation. And there is peace.
- Through the atoning blood. Is that your position? Have we. That peace with God. Through our Lord Jesus Christ. God. Makes. Peace. Have you. Known.
- That peace made. For you. I was reading. Of. A man. Years ago. That was. In an accident. In the street. And he was taken. Into.
- To someone's. Home. When he was obviously. Dying. And the doctor. Said to him. There is nothing. Can. Be done for you. I'm afraid. It's time. You made your peace.
- [27 : 15] With God. And he said. Well. That's. Long since. Done. Already. When Christ. Died upon the cross. He made my peace. With God. And shortly.
- After that. He. He passed. To be with the Lord. But that's the thing. Can you say. That God has. Established peace. You know. The peace of God. Not just as something. You read.
- But. Something that you've. Experienced. He has. Made peace. He's at peace. With me. Because his son. Has taken. Away. My reproach. And ended the rebellion.
- And brought me. To confess it. We want. Those that come. To this little chapel. Which is the. Chapel of peace.
- Salem is the Hebrew. For peace. We want. People. Here. That come to know. The peace of God. You don't get it. Just by. Attending this place. You can attend it. For a lifetime.
- [28 : 09] And not have any peace. With God. In your heart. Except he give it to you. But. Oh. That you might seek him. With all your heart. And ask.
- That he might bestow. Such a. A peace upon your. Upon your heart. Upon your conscience. Peace with God. Through our Lord. Jesus Christ.
- He is the God. Of peace. And all the blessings. Of. Of reconciliation. Flow. Because that peace. Has been established. We have all things. In Christ. He bestows.

So many things. I took down. Professor John Murray's book. Redemption. Accomplished. And applied. What a good. Little book it is. In many respects.

And. Looked at the title. Page of it. Under all of. Those things. He's got. These chapters. On faith. Repentance. Adoption. Sanctification. Perseverance. Union with Christ.

[29 : 04] Glorification. All of these. Blessed things. They come through. Peace established. They come through. The. Great. Shepherd. Of the sheep. And his. Blood.

That was shed. For many. For the remission. Of sins. We have all these things. Who of God. Is made unto us. Wisdom. And righteousness. And sanctification. And.

Redemption. But if we are not. In Christ. If we are not. Those that have come to him. Seeking that we might. Be reconciled to God.

By the. Death of his son. Then we are in a very. Fearful position. Psalm 90. Verse 11. Who. Knoweth the power. Of thine.

Anger. The God of. Love. Is also that. God of wrath. And his wrath. Will be upon all. Those. And is upon all. Those. Who are outside.

[29 : 58] Of Christ. Have you got. The assurance. Then that. The God of peace. Has given you peace. The peace is in his son. He that hath the son. We read it this morning.

Hath life. He that. Hath not the son. The wrath of God. Abideth. Upon him. Have you got. That peace. That is through.

The atoning. Blood. Blood. That Christ. Died. To put away. The stumbling block. To put away. The alienation. To terminate.

The separation. To reconcile you. To God. Because God. Had thoughts of peace. From all eternity. And not of evil. To his people.

And if you are in a back. Slidden state. Somewhat. Tonight. As so often. We find ourselves to be. And we don't want others. To know it. But God knows it. And I think. The backslider.

[30 : 53] Certainly knows it. And we have lost. Something of that peace. That enjoyment. Of our God. Then. Oh that we might go. Again.

Return. God says. Ye backsliding children. I will heal. Your backslidings. And love you freely. Go to him. On the same basis. The basis of the.

Forgiveness of sins. All your sins. God grant you. The peace of his countenance. Lifted up upon you. His favor restored. Well there is the title.

The God of peace. But then. The promise. For the remainder. Of the time. We narrow. Now down to the. Consideration of the. The last words.

Of this ninth verse. In Philippians 4. The God of peace. Shall be. With you. And I bring before you. Just these few. Thoughts. That this is of course. Much more than.

[31 : 49] The sense in which. God is with. All people. Because his presence is. In every place. We believe in. What we call. Omnipresence. The omni.

Presence of God. That God is present. In. In all. Places. We don't say that God. Is part of his creation. As many do.

That he is. Locked into his creation. Somehow. That he is in. The things that he has made. But he is. With. Us. He is. He is that God.

Who is in all. Places. God is spirit. And there is that. Presence of God. In every place. You know the. Hundred and thirty.

Ninth. Psalm. And these. Great words. That speak of God's. Omnipresence. Thou has beset me. Behind and before. Too wonderful for me.

[32 : 45] It is high. I cannot attain unto it. Whither shall I go. From thy spirit. Or whither shall I flee. From thy presence. If I ascend up into heaven.

Thou art there. If I make my bed in hell. Behold thou art there. If I take the wings of the morning. And dwell. In the uttermost parts of the sea. Even there shall thy hand lead me.

And thy right hand shall hold me. If I say surely the darkness shall cover me. Even the night shall be light about me. Yea the darkness hideth not from thee.

But the night shineth as the day. The darkness and the light. Are both alike. To thee. The doctrine of God's omnipresence.

God is in all places. But it's much more than that. That's in our promise. The God of peace shall be with you. It means that there is that saving presence. There is that favor. There is that grace.

[33 : 41] There is a God who loves us. There is a God whose face is towards us. There is the God who is continually merciful unto us. The God who is our guide.

The God who is our shield. The God who is our helper. The God who is our sustainer. The Lord nigh unto all them that call upon him in truth. To all them that call upon him.

And we are those that love the words of Hebrews 13.5. I will never leave thee. Nor forsake thee. That's what this means. It's much more than omnipresence.

The unbeliever doesn't negate the doctrine of omnipresence. Men everywhere live and move and have their being in God. There is no place that they can go to but what they will find God.

As the psalm reminds us. Though they flee. Though they hide themselves from God. God will find them. God sees them all the while. They cannot hide.

[34 : 41] They cannot escape. If they think that the night will give them a cloak of darkness. That will cover their doings. And God won't notice it. They forget that God is such a God.

To whom the darkness and the light are all one. He sees us all together. He sees us just as we are. This is omnipresence. But grace tells us more than that.

Not just that God is in all places. And that we can never be separated from a place where God is. But it tells us that our God shall be with us.

The God of peace shall be with you. This God of peace that gave his son from the dead. Who raised his son from the dead. Our saviour who has exalted him.

A prince to his own right hand. Who dispenses the mercy of peace. Who puts his peace within our hearts. This God. The God of peace shall be with you.

[35 : 40] I will never leave thee nor forsake thee. And it seems to me that these words of the promise are incredibly gracious words. Very gracious words these are.

Job says what is man that thou shouldest magnify him. And that thou shouldest set thine heart upon him. And the psalmist in the 8th Psalm. When I consider the heavens.

The work of thy fingers. The moon and the stars which thou hast ordained. What is man? That thou should be mindful of him. And the son of man that thou visitest him.

When Solomon. came to dedicate the temple that he had been allowed to build. He said. But will God in very deed.

Dwell with men on the earth. Behold heaven and the heaven of heavens. Cannot contain thee. How much less this house. Which I have built. When we consider that we are finite.

[36 : 38] And God is infinite. When we are reminded that we are but creatures. And God is our creator. When we consider the majesty of God. And our misery through sin.

How can it be that this God should be with us. That he should promise to be with you. And to be with me. If we saw the queen. Treating a servant.

As though the servant were an equal. With her. Raising that. That servant girl. To a place of equality. With princes. And great ones in the land.

We would think there was something strange. Inappropriate almost about it. And yet God does. This. That is nothing compared to what God. Condescends to do.

That he should choose us. That he should give his son for you and me. That he should be such a God as promises. The God of peace. That he will be with you. That he will be our God.

[37 : 35] What a condescension. What grace there is in that. And it's not. It's not just that he is great. And we are weak. But we are so sinful. And yet notwithstanding our sinfulness.

Christ shed his blood to help us. And notwithstanding the presence of sin within us. For we haven't got rid of it. For we are only too well aware. He promises.

The God of peace. Promises to be with us. Paul says in his name. As the messenger of heaven.

The God of peace. Shall be with you. What a privilege. It is then. That. This should be so. I think of these.

Words in Exodus. In the 33rd chapter. After the great sin of Israel. The great debacle. The. The way after they had been given the very law.

[38 : 32] And had. Promised that they would be the keepers of the law. Almost immediately. You see the weakness of the flesh. We can't be saved. By law keeping. It took only a few hours.

At the foot of Mount Sinai. To see the. Promise. Could not be kept. Any more than it was kept by Adam in the garden. It's not by the law.

And by the keeping of the law. That our peace comes. But there's mercy shown. Moses. Goes into the mountain again. And. Holds communion with God.

And intercedes. On the behalf of Israel. And you remember. In the 33rd chapter. And at the 14th verse. He gets this. Promise from. God.

God allows him to. To plead with him. Until he. Until he discloses. His intent. It was never different. But he would draw the man. On. He would draw. Moses.

[39 : 25] On. Until this was. This was brought out. For. Moses. Confirmation. And these are the words. My presence. Shall go with thee. And I will give thee rest.

And he said unto him. If thy presence. Go not with me. Carry us not up. Hence. For wherein. Shall it be known here. That I and thy people. Have found grace.

In thy sight. Is it not. In that thou. Goest with us. So shall we. Be separated. I and thy people. From all the people. That are. That are upon the face of the earth.

That's grace. When grace is given to us. There is that. Which makes us different. From all the other people. That are upon the face of the earth. Because the promise is ours. That God will be with us.

The God of peace. Shall be with you. What a privilege. Remember the words. At the beginning of 2. Peter 1. Exceeding. Great. And precious promises.

[40 : 22] There are so many of them. But this is surely. One of them. The God of peace. Shall be. With you. Or what it contains. In thy presence.

As the psalmist. Is fullness. Of joy. To have his presence. Means that there is fullness of joy. The world says there is no joy. In being a Christian. But the Christian.

Knows that there is. No pleasure. In the pleasures of sin. Which are but for a season. The Christian has come to discover. There is joy. Joy only found.

In Christ. My joy. Christ said. Shall be in you. And your joy shall be full. Christ is our pleasure. Christ is our satisfaction. Now none but Christ.

Can satisfy. None other name for me. You say that your joy. Your pleasure. Your portion. Your delight. Is in Christ Jesus the Lord. He is all together.

[41 : 17] Lovely. In thy presence then. His fullness of joy. That's what it means. To have this promise. The God of peace shall be with you. And what it also means.

Is that he engages. To be our protector. Fear not. Abram. For I am thy shield. And thy exceeding great reward. I think all God's people. Need a fear.

Not. Spoken to them. And what. A fear not it is. When we learn. That his presence is with us. He will not be separated from us. He. Is.

Our God. Forever and ever. Fear not. For I am thy shield. We have so much against us. There are so many enemies. There are so many oppositions.

What afflictions. Come in our path. What trials might yet appear for us. Fear not. For I am thy shield. And all the Isaiah.

[42 : 15] Fear not. There are so many of them. Isaiah 43. But now saith the Lord. That created thee. When thou passest through the waters. I will be with thee.

And through the rivers. They shall not overflow thee. When thou walkest through the fire. Thou shall not be burned. Neither shall the flame kindle upon thee. He goes on to say.

Fear not. For I am with thee. Do you need a fear not tonight. My friend. Maybe God has brought you that. There might be that. Word of promise to you.

Fear not. Something is in front of you. Something is before you. Something is challenging you. Something is troubling you. Fear not. For I am with thee. Or that the word might be fastened in your heart.

That God himself might fix it there. And keep it there. Fear not. For I am with thee. The God of peace shall be with thee. Fear not then. And his strength is ours.

[43 : 13] Fear thou not. Says Isaiah in another place. The 41st chapter. To the 10th verse. Fear thou not. For I am with thee. Be not dismayed. For I am God.

I will strengthen thee. Yea, I will help thee. Yea, I will uphold thee. With the right hand. Of my righteousness. Do we need comfort?

In this world. Ye shall have tribulation. Yes, we know it. But there is that comfort. Fear not. For I am with thee.

For I am with thee. So you see it's a very important privilege. Great and precious promise. Exceeding great. Exceeding precious. Is it not? God.

And it is that which God has spoken moreover. And he is the last thing really that I bring before you. This is the promise that God has made. This is a great promise. But it's made by a great God.

[44 : 08] God. The matter of a promise really is dependent upon the one who promises. Can the one who promises make good what he says? Can he bring it to pass?

And men make their promises and they don't bring it to pass. They have no capacity to bring it to pass. I remember as a boy at school I should think very early on about the age of six or seven.

But a boy, another boy in my class promised me a certain thing. That he would give it to me. And I fully believed that he could do it. When I look back on it you see the thing was virtually an impossibility.

The thing he promised was quite beyond anyone to provide. That alone a six and a half year old schoolmate. He could never have done it. But I believed and I came home and told my mother that I would be getting this certain thing.

At a certain time from this boy and could I go and meet with him. And very patiently she explained that it was very unlikely to come to pass. But I remember determined.

[45 : 10] I made my way quite a distance. Probably a mile away to the place where he was meant to come. And at the time appointed to receive this thing he promised to give. He wasn't there. The thing never materialized.

And I learned the lesson then. Some of these lessons are with you all the days of your lives. That it's in man to promise. But it's not in man to perform.

And even those that mean as good. And promise as meaning. Well they may not have the power to bring to pass the thing they promised. But not with God. When God promises he is able.

The promises of God says Paul. Are all yea and amen in Christ Jesus. The blood that has sealed the promises of the new covenant. And gives the guarantee that every covenant promise will be true and made good.

In every case. And for every one of God's people. He cannot fail. And he cannot forget that he's made the promise. And he cannot forget us to whom the promise is made.

[46 : 14] When he has said fear not. He can't forget it. And he can't forget us that need to hear it. And we do well to remember. Zion said the Lord hath forgotten me.

In the low place you may get depressions as a result of the flu. And the cold and all the things that some of you have been going through. Depressions often come. And in these times Zion says the Lord hath forgotten me.

But the word is this. Can a woman forget her sucking child. That she should not have compassion on the son of a woman. Yea they may forget. Yet will I not forget thee.

Behold I have graven thee upon the palms of my hands. Thy walls are continually before me. Oh then that we might take heart.

The God of peace shall be with you. Let us then possess as a peace by sovereign grace. Let us seek to follow in the way of every true and good thing.

[47 : 16] Thinking of these things. Doers of the word and not just hearers of it. And the God of peace shall be with us. Now may this be of some encouragement.

Especially to any that are needing the promise. Needing the fear not. Needing to be reminded that God will not forget. That every word that he's spoken. He will bring it to pass.

He will see us through. He will cause us to walk. And not to be afraid. We need the God of peace. To have the God of peace you see is to have the promise.

You won't have the promise if you don't have the God of peace. But if you've got the God of peace. Then he shall be with you. Martin Luther said if I have thee.

I care not about heaven or earth. And because we have the Lord. Then heaven is assured. And on earth with all its sorrows. And all its trials.

[48 : 13] It will not prevail over us. God is our God. This God is our God forever and ever. He is our guide. Even unto death.

Whom have I in heaven but thee? Says Asaph in the 73rd Psalm. And there is none upon earth. That I desire beside thee. When he said that.

It was in the same Psalm. Which began in the low key. In the beginning it's. He was envious at the foolishness. At the prosperity of the wicked.

I was as a beast before thee. He looked at those that were prospering in their way. And yet he was afflicted and tried. Was it worthwhile? And yet he's brought to see the difference.

He's brought into the sanctuary. And he sees their end. That they are set in slippery places. That they are cast down in a moment to destruction. And then it all comes into place again. The presence of God.

[49 : 09] In time and eternity guaranteed. To whom have I then? He says in heaven. But thee. And there is none upon earth. That I desire beside thee.

Walk then to please him. Seek not to grieve the Holy Spirit. Whereby we are sealed against the day of redemption. So shall you know that promised peace.

And that is a privileged people. Blessed is the people. That know the joyful sound. They shall walk. In the light of thy countenance.

And David pray. Save thy people. And bless thine inheritance. Feed them also. And lift them up forever. May the God of peace.

Confirm that promise of the apostle to us. God of peace shall be with you. Covenant shall and wills. The gifts and the calling of God are without repentance.

[50 : 13] Every promise is yea and amen. In Christ Jesus. But Lord bless thee and keep thee.

Aaron was instructed to bless the people with these words. The Lord bless thee and keep thee. The Lord make his face shine upon thee and be gracious unto thee.

The Lord lift up his countenance upon thee. And give thee peace. The God of peace shall be with you. May his truth be applied.

And may the comfort remain. And may the glory be his. Amen. Amen. Lord. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

[51 : 14] Amen. Amen. Amen. Amen. Amen.