

The God Of Peace

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 July 2020

Preacher: Jared Blankenship

[0 : 00] The following sermon is made available by Lakeside Bible Church in Cornelius, North Carolina.

For more information about our church or to find more recorded sermons, please visit us online at lakesidebible.church. We'd also love to connect with you on social media.

You can find us by searching Lakeside Bible NC on Facebook and Instagram. For specific questions about the Bible or our church, please email us at info@lakesidebible.church.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Those things, which you have both learned and received and heard and seen in me, do, and the God of peace shall be with you. This final portion of this section on peace looks at the peace that we can experience with God himself.

[1 : 25] In fact, peace with God is foundational to this entire discussion of peace in Philippians chapter 4. Now, the internal peace that we studied in verses 4 through 7, and the external peace that we studied in verses 2 and 3, are actually impossible to achieve without first experiencing the peace of God, and peace with God, that Paul now speaks of in verses 8 and 9.

There really could be some of us that are here today, and the greatest issue or the greatest search of our life perhaps right now in this season is that we would be at peace within, that we would have this inner peace, that this turmoil that is unrest in our hearts and in our minds, and we're searching for that, and we're looking for ways that we can just be at peace within.

Others of us may be looking for peace with others. Maybe there's a measure of our life where we're looking to be at peace with our spouse, or we're looking to be at peace with our neighbor or our coworkers, and we're searching for peace in our lives.

But the whole discussion of internal peace and external peace is worthless and vain unless we first are at peace with God.

And it's for this reason that Paul addresses this instruction in verses 8 and 9 to believers and not unbelievers. Look with me at verse number 8.

[2 : 55] Finally, brethren, he designates specifically who it is that he's addressing in this moment. He's addressing Christians as he's done time and time throughout this book, but it's just another reminder that what I'm about to tell you is something that's going to apply specifically to those who are already at peace with God.

And the reason for that is because an unbeliever's attempt at maintaining the life that is described in verses 8 and 9 is merely moralism.

And it in no way can actually bring you true peace with God. Those who would attempt, apart from a relationship with God through Jesus, to live in such a way as to be good enough in order to have peace with God or to be moral enough to have peace with God, will never actually achieve it.

It's just moralism. It's ultimately vanity. The Bible teaches that apart from a relationship with God through Christ, a person wouldn't even desire to pursue this morality or this biblically moral life.

Remember 1 Corinthians 2 and verse 14, Paul wrote that the natural man, the unbeliever, the unsaved man, does not accept the things of the Spirit of God, for they are folly to him.

[4 : 25] It's not only that an unbeliever does not pursue a biblically moral life, but they would believe that morality to the extent that God has instructed us in the Scriptures is actually foolish.

That to go so far as to say that we would live our lives in this way and that this is what pleases the Lord, to them is not only something that they're unwilling to pursue, but they actually think the pursuit of it is foolish.

It's folly to them, he says. The natural person does not accept the things of the Spirit of God for they're folly to him, and he is not able to understand them because they're spiritually discerned.

Because there is this spiritual discernment, in other words, something that comes directly from the Spirit of God, it's impossible for an unbeliever to fully comprehend and understand the need for the morality that the Bible teaches.

So Paul's objective here is not to instruct unbelievers to adopt a moral life. He's instructing believers to live the way that God has told us in his word to live.

[5 : 32] Those who have abandoned their moralism and have trusted Christ alone for the forgiveness of sin are given the capacity through the Holy Spirit of God to actually live in faithful obedience, to actually understand what faithful obedience even is.

Moral goodness does not bring peace with God, though peace with God does bring moral goodness. That is meant to be a demonstration of genuine faith and conversion.

So if my desire today is to be at peace with others and my desire today is to be at peace within, and I've come to understand that I can't achieve either one of those things apart from being at peace with God, how then is peace with God even made possible?

How can we truly be at peace with God? Of course, there are certain prerequisites for understanding this possibility of peace, not the least of which is acknowledging God's existence and then recognizing that it is his desire in love to be at peace with you.

Peace with God is not something that the natural man seeks for. So this whole possibility and design of peace is not the idea of man.

[6 : 58] It's not the search of man looking for God. It's the idea of God making it possible because of his love and his desire to be at peace with us.

Both of these truths are assumed in the creation account of Genesis 1 and 2. The scriptures teach that God created man and woman in complete goodness.

In fact, at the end of creation, he looked on what he had created just after creating Adam and he looked on it and he said, it is very good.

He created it in complete goodness and his relationship with them was characterized by perfect peace and intimate communion.

Adam and Eve disobeyed the Lord by eating the fruit of the one tree that God had said, don't eat of it.

[7 : 58] And we read about that in Genesis chapter 3. Now the issue wasn't the fruit itself. There was no poison in the fruit. It wasn't that God instructed them to avoid it because it in and of itself would be harmful to them.

The fruit of this tree was probably just like the fruit of every other tree in the garden. The issue wasn't the fruit. The issue wasn't that they desired the fruit. The issue was God said, don't eat of it and they disobeyed the word of God.

And that is the very definition of sin. It's doing those things that go against what God has said. It's not an issue of fruit.

It's an issue of obedience. And God had warned them that disobedience would result in death and man's relationship to his creator that at one time was characterized by perfect peace would then be characterized by hostility and alienation.

And that's exactly what happened with the first sin and it's exactly what has been perpetuated ever since then in each and every one of our lives. We are not by nature the friends of God.

[9 : 12] We are by nature the enemies of God. We are by nature in hostility with God. We are by nature against him and alienated from him.

And the tragedy is that there was no way for Adam and Eve to restore that relationship. There was nothing that Adam and Eve could do to all of a sudden restore peace between them and their creator.

No matter how much they wanted it, there was nothing they could do to restore that peace. Their only hope was that God in his grace might intervene with a work of grace that only he could perform.

And that's what's so amazing about the gospel message. It's not that we recognize our wickedness and we seek out a way to get to God.

It's that God recognizes our wickedness and he has made a plan and established it before the foundations of the earth in order that he might restore peace with us out of his love.

[10 : 20] And then everything we read in the Bible is ultimately about God's plan to restore this peace, this peace between himself and mankind, his creation.

And in order for that reconciliation to take place, a sacrifice had to be made that was sufficient enough to fully satisfy God's wrath against sin.

And this atonement could only be made sufficiently by one being, a perfect being that was not tainted by this disobedience.

And it had to be by God himself. And so all of scripture speaks of this peace and all of it culminates as we get to the new covenant in the gospels and we learn about this man, Jesus.

And we begin to understand exactly who he was, that he was the only begotten son of God and that not only was he the only begotten son of God, but he's that second person of the Trinity.

[11 : 21] He is God himself. And he became that sacrifice that we desperately needed. And he proved his divine power over the death that we were destined for by raising from the dead.

Think back to Philippians chapter two. In fact, your Bibles are probably open to it already. Look at verse five. Let this mind be in you, which was also in Jesus Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men.

And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Why? So that God could have peace with man.

And then what has God done? Verse 10 or verse nine, wherefore God has highly exalted him and has given him a name which is above every name.

What name is that? Lord. That at the name of Jesus, every knee should bow of things in heaven and of things in earth and of things under the earth and that every tongue should confess that Jesus Christ is Lord.

[12 : 38] That is who Jesus is. That is Jesus's purpose. He is God's plan to make a sufficient payment for our sin. The only way to peace with God is peace through Jesus Christ.

And his purpose in all of this was the restoration of peace that we could not provide. And he offers this eternal peace to anyone who will trust Christ alone for salvation.

And he turns no true believer away. That's the magnificence of God's love. And the awesomeness of God's grace is that anyone who will come to him believing in Christ for salvation will receive that salvation.

He turns no person away. Jesus himself said in John 6, 37, all that the father gives me will come to me. And whoever comes to me, I will in no wise cast out.

I will never cast away. No person will ever call upon the name of Jesus and be rejected. All who come to him will be accepted in love and in grace.

[13 : 48] And that's the prerequisite to what Paul is instructing in verses 8 and 9. His attention then is given to those who are already at peace in salvation.

He's not teaching that salvation comes by works, that if you achieve all the things in verses 8 and 9, then the God of peace shall be with you. That's not what he's teaching at all.

He's addressing those who are already at peace. And he's instructing them to live lives of holiness. So clearly, the daily benefit then of experiencing the peace that comes from God is affected by the way in which we live.

Our judicial standing before God as believers is secure for all of eternity. But our daily fellowship with God can be hindered by sinful behavior.

The peace of God doesn't exist in a vacuum. It's felt in all its fullness as we willfully walk in faith and obedience to Christ.

[14 : 57] And Paul's purpose here is to instruct and encourage us on how to continue with that peace. You say, I'm a Christian. I know that I've been made at peace with God through salvation, but I still have this peace, this lack of inner peace within.

And I still have this lack of peace with others. And it feels like my life has just contention and conflict all around. Could it be that you have not chosen as a believer to live faithfully to the description of verses 8 and 9?

But rather, even beyond your conversion, I've chosen to live a life of sinfulness and a mindset that is not indicative of one that is pleasing to Christ.

Well, Paul gives us this instruction and encouragement. And he says, first of all, in verse 8, that it is a matter of thought. It's a matter of thought. Look with me at verse 8.

Finally, brethren, and he goes through this list. Look at the last phrase. Think on these things. There's no less than five different Greek words used in the New Testament that are translated in English as think.

[16 : 05] The word that Paul uses right here in verse number 8 is actually a mathematical term. It's logizmi is what it's called. And it's the same word that we get our English word logarithm.

It means to calculate or to reckon objective facts in order that we might draw specific conclusions. In other words, Paul is instructing these believers to meditate on these truths, to meditate on these things in the same way that a mathematician meditates on an equation and contemplates an equation.

It's not a passing thought that kind of rolls around in his head and then he moves on. No, it's intense. It is intentional. And he focuses in on the problem that's at hand and he draws specific conclusions that are based on objective facts, in his case as a mathematician, numbers.

Paul is saying that believers are to look at the description in verse 8, see them as objective facts that come from the truth of God and they are to meditate on those things.

And of course, the truth is that you are what you think. You are what you think. The Bible tells us that. Proverbs chapter 23 and verse 7, for as he thinketh in his heart, so is he, Solomon wrote.

[17 : 26] Jesus said in Mark chapter 7, what comes out of a person is what defiles him. For from within, out of the heart of man come evil thoughts, sexual immorality, theft, murder, adultery, coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness.

All these evil things, Jesus said, come from within and they defile a person. What you are is what you think and what you think is influenced by your meditation.

The things that you give your attention to and your affection to, these are the things that influence your mind and they shape your heart. In other words, what we allow to be the meditation of our minds will shape our hearts and eventually be reflected in our behavior.

And the believer's meditation, according to Paul in verse 8, is to be on the things that are acceptable to God, the good things, the true things, as he goes through the list.

And we're reminded of David in Psalm 19 as he wrote, let the words of my mouth and the meditation of my heart be acceptable in your sight.

[18 : 46] Oh Lord, my rock and my redeemer. Psalm 119.97, the psalmist says there, oh how I love your law. It is my meditation all the day.

So let's look at what Paul wrote was to be the focus of our thoughts. He gives us six individual words and then he gives two summary statements. Look with me at verse number eight.

Finally, brethren, whatsoever things are true is the first thing that is to bring the focus of our thought. Truth is something that many people no longer believe in.

But it's significant that Paul begins his list with it because every other item in this list flows out of truth. Everything else comes out of this first dynamic of truth.

If you don't have the focus of truth, it's not even possible for you to have the focus of the other things. Focus on truth, Paul says. Well, what is truth? Some would say that it's relative, that it depends on who you are and the circumstances in which you find yourself is what determines truth.

[19 : 56] Others would say truth doesn't actually exist at all, at least in any absolute sense. But Christianity understands and believes truth to be that which comes from the perfect character of God, namely, his word.

So Paul's instruction here is an instruction to meditate on the Bible. As again, the psalmist wrote in Psalm 119.11, thy word have I hid in my heart that I might not what?

Sin against thee. The pathway to holiness, the pathway to experiencing the peace that comes from God is the pathway of the word of God.

It is to focus on the truth of God. What is truth? Truth is God. Truth is the Bible. Truth is Jesus. Truth is the gospel.

Think on these things. Meditate on them, Paul says. Jesus said in John 17 in his high priestly prayer, sanctify them in truth.

[21 : 02] Your word is truth, he prayed to the Father. In Psalm 19, we read, the law of the Lord is perfect, restoring the soul.

The testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes.

The fear of the Lord is clean, enduring forever. The judgments of the Lord are true. They are righteous all together. And in Titus chapter one, Paul wrote to Titus, a faithful pastor, in the hope of eternal life, which God, who cannot lie, promised long ago at the proper time manifesting even his word and the proclamation with which I was entrusted according to the commandment of God.

What is truth? God's word is truth. The gospel is truth. Let that be your meditation. And if you will meditate on that which is true, the rest of this list will naturally fall into place exactly where it needs to be.

Focus on the truth. Think on these things, Paul says. Then he says, secondly, whatsoever things are honest. The intention of this word is to communicate that which is venerable or honorable.

[22 : 23] We're to set our minds on things that are dignified and respectable. There's a certain dignity and respectability that is to come along and be indicated in the life of a believer.

Because they have set their focus on the truth, there is a certain dignity with which they live their lives. It's the outflow of our meditation on truth. Paul says, think on these things.

Think on the things that are honorable. Thirdly, he says, whatsoever is just. This is what is righteous. Equity.

It means doing the right thing. And it brings into view a pursuit of godly wisdom. And in his grace, God has given us entire books of the Bible dedicated to making us wise.

Proverbs. Proverbs. Ecclesiastes. Job. The full intention of those books is God's way of saying, this is how to think wisely. This is how to live in godly wisdom.

[23 : 30] Think on these things, Paul says. My dad had a practice when I was growing up and still does it to this day that I've tried to adopt even as my own personal practice of reading a chapter in Proverbs every day.

Every morning, it's the first part of my devotions is to read a chapter in Proverbs. Why? Because it's full of God's wisdom and I want to live in wisdom. James says we're to pray for wisdom and that any that lacks it, if you pray, that God will give it generously to him and will not abrade him but will generously give that wisdom.

Well, God has already provided the truth of wisdom in the Bible. Read the book of Proverbs. Read Ecclesiastes about the vanity of life and how to enjoy and obey the Lord in the midst of the chaos that is life.

Read the book of Job and learn about the goodness of God even in the midst of intense suffering. Learn to be wise because it's an overflow of the truth of God. Then he says, whatsoever things are pure.

This refers to that which is chaste and modest and innocent. it's the antithesis of the sensuality that is pervasive in our culture.

[24 : 43] Then he says, whatsoever things are lovely. These are things that are acceptable and pleasing both morally and aesthetically. I think God's intention is that we set our minds on beauty.

One of the ways that we bear the image of God is in beauty, recognizing the beauty of creation, mimicking that beauty in the way that we carry ourselves, in the way that we approach our work, doing things, setting our minds on things that are lovely, acceptable, pleasing.

And then the sixth one he says, is whatsoever things are of a good report. That which is reputable, spoken well of. It's the opposite of conniving and questionable ethics.

And then we immediately figure out that Paul could have gone on and on and on. He could have written an entire book just listing all the things that we're to think on. So he helps us by giving us two summary statements at the end.

What does he say? If there be any virtue and if there be any praise, if there's any moral excellence, and if there's anything that's worthy of commendation, think on these things.

[25 : 57] What does that have to do with being at peace with God? To meditate on these things is to exemplify those qualities in the way that we live.

And this holy life brings the peace of pure, intimate communion with God. If my meditation has been taken off of the sinful distractions of the world, and it has been primarily placed on the truth of God's word, the natural result and overflow of that is an intimacy with God like you will never experience in anything else.

And what does intimacy with communion with God bring? Peace despite circumstance. Peace despite conflict. Peace in every area of life, both inward peace and external peace.

If sinful thinking and behavior is what separated man from God in the beginning, we can't expect that God would be pleased to supply us with his blessed peace if we follow after sin after we're converted.

At some point along the way, there is this antinomianism that has pervaded Christian churches that says that once I settle things as far as my faith is concerned, then I'm at liberty to live however it is that I want to live.

[27 : 18] And they expect to have God's blessing on their life despite living a life that is completely antithetical to what God has said to live in his word. And you may be here today and you've got this inner conflict.

Maybe you constantly are doubting your salvation and you can't figure out why you have these feelings of doubt in your life and you trace back well what is it that I believe and you believe all the things about the gospel.

Maybe the problem is not your belief. Maybe the problem is that your life has been spent focused and meditating on the things of this world. How could you possibly expect to sense the security and assurance of your salvation when your life is lived as an enemy of God?

How could you possibly expect to have inner peace when your life and the way that you live is not indicative of anything that God has told you to do and what he has told you to be?

Paul emphasized the positive here but it is helpful for us to consider the negative the inverse. Consider reading it like this whatsoever is false dishonorable unrighteous impure unlovely without excellence and unworthy of praise do not think on these things.

[28 : 38] You said Paul's command calls for a life of conscious negation thinking as we ought to demands the discipline of refusal. It's impossible to think purely when your meditation is filled with suggestive material and pornographic images.

It's impossible to think honorably when our playlists are replete with music that exalts drunkenness and sensuality and rebellion. It's impossible to think on truth when our meditation is set on the perspectives and strategies of the ungodly.

The peace of God comes through holiness and holiness is first a matter of the mind and the way that we think. You say what do I do? Whatever you have to do.

Whatever you have to do. Jesus said in Matthew 5 if thy right eye offend thee pluck it out. If your right hand offend thee cut it off.

He's speaking in hyperbole to reference the severity of sinful behavior. What must you do to set your meditation right? Maybe it means getting rid of the TV for a little while. Maybe it means using the smart phones to give us that indication that once we've spent half an hour on social media for the day we're done.

[29 : 57] Do whatever you have to do to set your meditation on what is right and to refuse the things that will lead to sin and complacency. Cut out the things that shape your heart and sin and embrace wholly the Bible prayer relationships and media that shapes your heart in righteousness.

So Paul says it's first a matter of thought. Much more quickly than that he says it's a matter of practice. It's a matter of practice. Look at verse nine. Those things what things?

The things in verse eight that he just said. Those things do do them he says. The descriptions in verse eight are not meant to be abstract ideas to consider but characteristics to be practiced in daily living.

Thinking right is useless if it isn't worked out into practical behavior. Not only are we to refuse wicked things but we're to practice the good things. this word do is that very word.

It's the word for repetition. The word for practice like an athlete who works hard at his craft repetitiously taking the shots repetitiously doing whatever he has to do in order to be the best that he can be at his position.

[31 : 24] We're to repetitiously incorporate holy living into our daily lives in a pursuit of being conformed to the image of Christ. He says all these things in verse number eight practice them repetitiously in your life practice them yeah you're going to fail and you're going to fall and there's going to be some times that you fumble through the keys but just keep practicing and just keep practicing and even when you fall just get right back up and keep doing it again and keep doing it again and what you'll find is that God in his power and through the Holy Spirit begins to shape our hearts in that way as we focus on those things so that we can live lives of true holiness and true righteousness that's pleasing to him and that brings his peace and communion and then he says right in the middle of this those things which you have both learned and received and heard and seen in me do he basically leaves these believers without an excuse they couldn't plead ignorance in this well we just didn't know what we were supposed to do we didn't know we were supposed to live that way we didn't know we were supposed to do those things they couldn't possibly plead ignorance learned and received our references to instruction heard and seen our references to example in other words the Philippians had everything that they needed in the word of God and in the spiritual leaders that God had given them and so do we

Christian you cannot plead ignorance in this we are more blessed than any Christian in the history of the world to be able to have such great access to the word of God and not only the word but good translations that help us and in various languages that help us understand it and we have access to great writers and theologians through history that God has blessed us with their minds and helping us to understand the word of God he's blessed us with spiritual leaders historically spiritual leaders presently that serve as wonderful examples there is no way that you can plead ignorance in this if you are living a life of disobedience it's only because you have chosen to it's not because you don't know what to do so think on these things and the things that you've been instructed in and the examples that have been given to you follow them then he says finally and most encouragingly it's a matter of promise it's a matter of thought it's a matter of practice and it's a matter of promise look at the last phrase in verse 9 and the God of peace shall be with you and the God of peace shall be with you now I want you to look at verse 7 remember the promise that we studied last week that the peace of God shall keep your hearts and minds through Jesus

Christ in that we're promised the peace that comes from God we're promised something that God gives to us in verse 9 we're not promised the peace of God we're promised the God of peace you see the difference on one hand we're promised the blessings that only can come from God's hand on the other hand we are promised God himself intimate communion intimate fellowship intimate relationship with our creator Paul didn't mean this to be a conditional promise that was contingent on our ability to earn God's presence that's not what he's saying he's not saying that if you think on these things if you practice these things the God of peace will be with you that's not what he's saying he's saying that as you think on these things and as you practice these things God will be with you why because you belong to him the awesomeness of this promise is that it stands even when we fail the greatness of God's grace and salvation is that we couldn't restore that peace only Jesus could restore that peace

God views you not on the basis of who you are and what you've done he views you as a believer on the basis of what Christ has done for you therefore even when you fall beyond your conversion he does not take away his presence from you that is yours forever and ever for all of eternity so revel in the promise of God that he is with you and think on these things to live a life that is pleasing to him so that you can possibly experience the blessings that come from his hand the natural consequences of righteousness rather than the natural consequences of sin what a wonderful truth that his presence is on the basis of what Christ has done not what we have done all who receive this reconciliation through Christ will enjoy peace peace with God forever and I want to close this morning by referencing

Spurgeon once again the 1800s when he was preaching on Philippians chapter 4 the third point of his message was focused in on this phrase in verse 9 the God of peace and the heading of this third point was the triune God its author the triune God its author and he took time to expose each role that the person of the Trinity has in salvation and providing true peace with God first he said God the Father is the planner he's the giver of the son in fact flip just a couple of pages before to the left and turn to Ephesians chapter 1 God the Father is the planner this was his idea not our idea he did this look with me at Ephesians 1 look at verse 3 blessed be the God and Father of our

[37 : 47] Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ listen to this according as he hath chosen us in him before the foundation of the world this was his plan that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself it was his plan it was his goal it was his work according to the good pleasure of his will it was all his idea he's the planner he's the giver of the son to the!

What a wonderful truth who is this God of peace he's first the father the planner the giver of the son secondly he's God the son God the son Spurgeon said was the procurer he was the covenant fulfiller and covenant sustainer flip to the right just a few pages to the book of Colossians and look with me at Colossians chapter 1 just probably a couple of pages to the right from where you were in Ephesians Colossians chapter 1 look first with me at verse 14 speaking of Jesus in whom we have redemption through his blood even the forgiveness of sins who is the image of the invisible God the firstborn of every creature for by him were all things created that are in heaven he's speaking of his deity and that are in earth visible and invisible whether they be thrones or dominions or principalities or powers all things were created by

Jesus and for Jesus and he is before all things and by him all things are held together and he is the head of the body the church who is the beginning the firstborn from the dead that in all things he might have the preeminence made peace through the blood of his cross by him to reconcile all things unto himself by him I say whether they be things in earth or things in heaven and you that were sometime alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of his flesh!

He's the procurer! He's the one that achieves the peace! He's the covenant fulfiller you're in Colossians 1 look at Colossians 2 look at these two verses verse 13 and 14 and you who were once dead in your sins and the uncircumcision of your flesh hath he made alive together with him having forgiven you all trespasses listen to verse 14 I love this verse blotting out the handwriting of ordinances that was against us which was contrary to us and took it out of the way nailing it to his cross what a wonderful truth of God the son it's a scene of it's a judicial scene it's a courtroom scene where there's God the father who is the judge and it is us who have come to answer for our sins and on one hand there's a board that has listed the handwriting of ordinances that was against us all the things of God that we disobeyed all the law of

God that we went against and on one hand is the great accuser Satan the devil himself going to the judge and saying look here's here's Bob and here's Brian and here's Julie and here's all the things that they did to break your law cast them into eternal punishment and then for those that have trusted Christ alone is our out the transgressions that were written against them having nailed them to my cross and he presents his own blood as a sufficient payment for the sins that we have committed not because we're good but because he is good and God the son becomes the procurer of our peace with God and then we hear those great words that we long to hear as believers well done my good and faithful servant enter thou into the joy of the Lord not because you're actually good but because Christ is good on your behalf all those who come to him in faith

[42 : 15] I will never cast out so there's God the father who's the planner the giver of the son he set this all in motion then there's God the son the procurer he's the covenant fulfiller the covenant sustainer and then thirdly there's God the spirit he's the executor in our soul flip back to Ephesians chapter one Ephesians chapter one I won't make you turn anymore Ephesians one verse 13 in whom speaking of Christ you trusted for salvation after you heard the word of truth the gospel of your salvation in whom also after you believed were sealed with the holy spirit of promise which is the earnest of our inheritance!

unto the redemption of the purchased possession unto the praise of his glory he's the executor of our soul who is this God of peace that we desire to be in relationship with he's God the father the one that planned the peace because we couldn't he's God the son who procured the peace would be enough he's God the spirit who's the executor in our soul who actually gives us the peace and makes that reconciliation with God and again God says whoever will come to me having abandoned your moralism having abandoned your best possible pursuit of doing what you want to do and living the way that you want to live no matter how bad you are no matter how much you have denied even the very existence of

God no matter how much you have blasphemed him if you will come to him he will never cast you out and if you come to him you'll receive that salvation and then beyond that salvation Christian think on these things!

them repetitiously believing in the promise of God and what will come to pass a communion that experiences true peace not just in its standing judicially with God but in the actual experience of peace in this life even when things around us are awful you want peace within and peace without starts with peace with God and it's sustained by peace with God and the holy life that we live let's pray together thank you for listening to this sermon made available by Lakeside Bible Church feel free to share it wherever you'd like please do not charge for it or alter it in any way without express written consent from Lakeside Bible Church don't forget to visit us online at lakeside Bible church or find us on Facebook and Instagram by searching for Lakeside Bible NC if you live in the Charlotte or Lake

Norman area we'd love for you to attend one of our worship services we meet every Sunday morning at 10 a.m. we'd