

1230.

The Secrets of Peace.
John xiv. 27

Hymns . - "Lord God of Hosts."

- S.C. 302 "We cannot understand"
- 272 "Peace, perfect peace"
- 351. "Purer, yet, purer."

Scripture Isa ix. 5-7.
Luke ii. 8-14.

- 559. "God of our fathers, known of old"
- 560 "God bless our motherland"
- 590 "O living God, whose voice of old"
- 554 "God bless our native land"

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Date	Town	Place	Date	Town	Place
Sep 20. 1914	London	Westminster Chapel			The service of the... 19.11.14
" 29 "	"	Union Chapel			
April 15. 1919	"	Highbury St. B. J. A.			
Nov. 11. 1934.	"	"Westminster"			

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Read Isa IX.5-7.
Luke II.8-14.

John XIV.27. —
"Peace I leave with you;
My peace I give unto you;
not as the world giveth, give I unto you.
Let not your heart be troubled, neither let
it be fearful".

INTRODUCTION.

We are still living in a mad world!
Every one desires Peace.
We are all contemplating the possibility of
War, and preparing for it.

Our desire for Peace is that of freedom from
the carnage, the suffering, the outrage of
everything high and noble in life, which
come with war.

That is in itself natural and right.

But that desire will never be fulfilled until
we have come to a deeper understanding of
the real meaning and secrets of peace.

In this hour of Christian Worship let it be
our business to seek the light of the Divine
Revelation on the subject of peace.

In doing so, our appeal is to our Lord- the
Prince of Peace.

From the beginning of His public ministry, He was a storm-centre; while in Himself He was ever at peace.

The word peace was seldom upon His lips. Occasionally He used it, when, healing some afflicted soul of physical or spiritual malady, He said, "Go in peace". On at least two occasions He used it, as He distinctly declared that the result of His mission in the world would be the sending of a sword, rather than peace; the creating of division, rather than the healing thereof.

At the close of His ministry; when the forces opposed to Him were wild with fury, and the conflict was merging to its darkest and most desolating hour, He gathered the little company of His apostles about Him in an upper room, and after much patient teaching He ended His discourse in that room by saying; "Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful".

Within a week, the tragedy of the Cross was accomplished, and was transfigured by the triumph of Resurrection, and He stood amongst them again,--possibly in that same upper room, and said;

"Peace unto you."

Through the turmoil and temptations of the three years of His public ministry, He had proclaimed the Kingdom of God; and these were the men who had received the word.

To them He uttered this final and significant saying.

Let us first seek to apprehend the surface value of what He said. By so doing we shall be prepared for a more accurate appreciation of its deeper meanings.

- (1) An inclusive Benediction.
"Peace I leave with you".
- (2) A sequence of Interpretation.
 - (a) Of "Peace"; "MY peace I give unto you".
 - (b) Of "give"; "Not as the world giveth . . ."
- (3) A resultant Charge.
"Let not your heart be troubled, neither let it be fearful."

The ambiguity of the words constitute their final value, as it compels us to seek for their fuller interpretation.

- (1) Peace.
What did He mean?
- (2) My Peace.
What was its peculiar quality?
- (3) Not as the world giveth.
Wherein lay the difference?

An answer to these enquiries will bring us to the profounder values of these words; and so we shall find the Biblical light on this subject of peace.

There are three matters to be considered;

- A. The Conception in itself--Peace.
- B. The Nature of the Peace. My Peace.
- C. The Secrets of Realization.
I give.
Not as the world.

A. THE CONCEPTION--Peace.

I. The Central and Essential Thought.

i. The Greek Word.

To Join.

ii. Our Word. Peace V Pax V Pac.

To agree. (E.G. Pact)

iii. The Idea. Not stagnation. Stillness

Not even Rest.

But Jointure, Agreement.

Harmony.

II. Two Suggestions to the Mind.

i. The First, and Fundamental--

Harmony.

a. General.

1. Units. Unification. Unity.

2. E.G.

Light. Peace. Red, Orange
Yellow, Green, Blue,
Indigo, Violet.

Music. Peace. Soprano,
Contralto, Tenor Basso.

Power. Peace. Static,
Dynamic, Kinetic.

b. Human.

1. Individual. Balance.
Proportion. Cooperation.

2. Social. The Commonwealth
of Gifts and Service.

ii. The Second and Redemptive--

Reconciliation. See over.

ii. The Second, and Redemptive.
Reconciliation.

a. Faces the Fact of Dislocation.

1. Confined to Humanity.

2. Individual Disruption.

e.g. "A law in my members,
warring against the law of
my mind."

3. Social Strife.

e.g. Race. Class.

b. Conceives of this as ended.

1. Individual. A Man in Christ
Jesus.

2. Social. The Kingdom of
God.

B. THE NATURE OF THE PEACE. "MY PEACE".

I. The Fact of His Peace. In the midst of Conflict.

i. In itself.

a. The perfect Balance.

1. Of spirit, soul, and body.
2. Of intelligence, emotion, volition.

b. The Poised Relationships.

Undisturbed. God. Man. Satan.

ii. In its Expression.

a. Fellowship with God.
Familiarity.

b. Sympathy with Man.
Service.

c. Dominion over Satan.
Mastery.

II. The Secrets of His Peace.

i. An inclusive Declaration. (xv.10).

"I have kept My Father's commandments, and abide in His love."

a. The Love of God. The Sphere of Peace.

b. Keeping the Commandments of Love, the Secret of abiding in Love, and so in Peace.

ii. Some Illumination. See over.

ii. Some Illumination.

a. Peace in Unrest.

"My Father worketh hitherto,
and I work."

b. The Peace of Sacrifice.

"Therefore doth My Father love
Me, because I lay down My
Life for the Sheep".

c. The Peace of Power.

"My Sheep...shall never perish,
and no one shall snatch them
out of My hand...And no one
is able to snatch them out
of My Father's hand.
I and the Father are One."

C. THE SECRETS OF REALISATION.

I. Positive.

i. "I leave with you".

No merely formal courtesy.
More than expression of desire.
Definite Bestowment.

ii. "I give unto you".

Admitting to the Father.
Teaching and Commanding.
Calling to heroic Service.

II. Negative. "Not as the world giveth".

i. The Peace in which He lived.

Exhaustion.
Subjugation.

ii. Modern Peace.

Suspicion. And so Treaties.
Fear. And so Arming.

III. Conditional.

i. The Question of Jude. Verse 22.

"Lord, what is come to pass that
Thou wilt manifest Thyself unto
us, and not unto the world?"

ii. The Answer of Jesus. Verses 23.24.

"If a man love Me, he will keep My
word; and My Father will love him,
and We will come unto him, and
make Our abode with him. He that
loveth Me not keepeth not My words
and the word which ye hear is not
Mine, but the Father's Who sent
Me."

CONCLUSION.

This is the Peace for which we must pray,
and for which we must work.

1. The Joining together of Races.

Discovery of the Father. Obedience.

Discovery of our Brother. Cooperation.

2. The Ending of the Things that hinder.

i. The Delusion that one Race has the
right to rule all others by
oppression.

ii. The Philosophy that brute force is the
Sanction of Sovereignty.

iii. The religious Idea that Man is self-
contained.

The First Answer.

The Peace of those who believe.

No Agitation. As to the Issue.

No Timidity. In the Process.