

through the blood of the cross." (Col. i. 20.) This gives us "peace with God." (Rom. v. 1.)

2nd. As regards all our cares and troubles, the promise is, that, if we cast them on God, "the peace of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus." (See Phil. iv. 6, 7.) God burdens Himself about everything for us, yet He is never disturbed or troubled; and it is said, that His peace shall "keep our hearts and minds." If Jesus walked on the troubled sea, He was just as much at peace as ever; He was far above the waves and billows.

3rd. There is a further step, namely, He who is the "God of peace" being with us, and working in us to will and to do of His own good pleasure. (See vers. 20, 21.) The holy power of God is here described as keeping the soul in those things which are well pleasing to Him, through Jesus Christ.

There was war—war with Satan, and in our own consciences. That met its crisis on the cross of the Lord Jesus. The moment He was raised from the dead, God was made known fully as the "God of peace." He could not leave His Son in the grave; the whole power of the enemy was exercised to its fullest extent; and God brought into the place of peace the Lord Jesus, and us also who believe on Him, and became nothing less than the "God of peace."

He is "the God of peace," both as regards our sins and as regards our circumstances. *But it is only in His presence that there is settled peace.* The