

“Peace to You!”

Introduction

The Text

³⁶As they were talking about these things, Jesus himself stood among them, and said to them, “Peace to you!”³⁷ But they were startled and frightened and thought they saw a spirit.³⁸ And he said to them, “Why are you troubled, and why do doubts arise in your hearts?³⁹ See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”⁴⁰ And when he had said this, he showed them his hands and his feet.⁴¹ And while they still disbelieved for joy and were marveling, he said to them, “Have you anything here to eat?”⁴² They gave him a piece of broiled fish,⁴³ and he took it and ate before them. (Luke 24:36–43)

Anxious Days

- A. We are living in some anxious days, aren’t we? I mean, can you turn on the news these days without getting heartburn? Without sensing your heartrate rising? Without coming close to something like a panic attack?
 1. We want peace—so badly we want it. But where is it?
 - a. Where is it in Ukraine—when Putin’s raining down missiles upon a desperate people? Women and children running out. Courageous men running in. We want peace.
 - b. Where is it in Washington—with all the posturing and scapegoating and divisiveness?
 - c. Where is it in San Jose—with its litter-lined streets, with crime seemingly on the rise, with some homeless encampments bigger than some small towns?
 - d. Where is it in my own home and in my own heart?
 - i. We’re anxious. We want peace. So where is it?
- B. Well, in our text this morning, Jesus comes and tells us where it is. It’s in him: “As they were talking about these things, Jesus himself stood among them, and said to them, ‘Peace to you!’” (v. 36).
 1. This was a standard greeting among Jews in Jesus’ day, I understand that.
 2. But he here imbues those common words with fresh meaning and immeasurably rich significance.
 - a. Jesus says it here in a way no man has ever nor could ever say it to this point: “Peace to you!”
- C. So I want to talk about peace and its relationship to Jesus this morning.
 1. I’ve got four observations I want to draw out from our text here.

2. And then we'll come out at the end and I'll make three suggestions as to how we can pursue peace in Christ even in the midst of these anxious days.

Four Observations

- A. I'll give these to you up front. Here's what we see regarding Jesus and this peace we're after: (1) He Brings It; (2) He Attains It; (3) He Grounds It; and (4) He Tends It.

Observation #1: He Brings It

- A. These are particularly anxious days, that is true, but it is also equally true that we're always trying to find peace, right? We're always turning over stones and looking over fences and through windows wondering: is it here, is it there?
 1. Since the fall, there's always been this restless dissatisfaction lodged in the heart of human beings.
- B. And you know, advertisers get this, and they leverage it.
 1. You realize that don't you? They know you're not happy. They know you're feeling anxious, worried, discontent. They know you want peace. And, lucky you, they've got the product that will finally deliver it.
- C. It's like my Facebook feed knows people are anxious these days, because I've been getting these ads lately, all promising some form of peace. At one point I was literally scrolling through and saw all of these almost back-to-back . . .
 1. First there was this company called Mindbloom. And they had an ad for their psychedelic medicine. It's been touted by New York Times, Forbes, Women's Health, and others. And here's their promo: "Achieve your breakthrough with psychedelic medicine. Reduce your anxiety or depression and gain clarity with clinician-prescribed, guided experiences from home."
 2. Keep scrolling. Then there was something called the Apollo wearable. It's this thing you wear on your wrist like a watch, but it supposedly uses these soothing vibrations to talk to your nervous system and calm you down.
 3. Then there was this necklace that has little flute-like thing hanging on it, like a whistle or something, but the idea is when you're anxious or panicking, you breathe into it and slows you back down. And the tagline is: "Slow your breath, relieve anxiety, with style." It's maybe a little funny, but at the bottom it's not, right.
 - a. There may be a time for these various products, I don't know, but the underlying message is clear: we're anxious and desperately trying to find something that can give us relief, something that give us peace.
- D. And here's what's so amazing about our text. Jesus doesn't wait for these disciples to find it. He brings peace to them.

1. He knows they need it. He knows they're looking for it. And so he steps into their anxious space and brings it.
- E. You remember where we are in Luke's gospel, right?
1. He had just been crucified days before.
 2. It's now Sunday, he's risen, appeared to some of the ladies, and to Simon, and to the two on the road to Emmaus.
 3. And they're here behind closed doors. John says, these are locked doors ([John 20:19](#)), because they're still scared, and they're trying to piece together what in the world is going on. And the people who killed Jesus now want to kill them.
 - a. So they're anxious, they don't have peace. And then Jesus just somehow walks in, and he brings the peace to them. He meets them in their fear and he helps.
- F. I mean, listen, those of us who have been desperate in our search for peace, let this sink in: Jesus knows you're tired. He knows you're struggling. He knows right where you are.
1. He knows about the locked doors and the rooms in which you tremble. You may put on a good face, but he knows. And he wants to bring peace to you there. Today.
- G. And let's be clear, when the Bible talks about peace, it's so much more than you or I typically think of. The biblical words behind this are really so much richer than our English can convey.
1. In the Hebrew it's that word you may have heard: shalom. The peace of shalom is multi-faceted, it's full-orbed, it encompasses everything.
 - a. It's not just some inner feeling or something like this.
 - b. Nor is it merely the absence of conflict.
 - c. It's the presence of everything good. It's everything set right in the universe. That's shalom.
 - i. And that's the kind of peace, ultimately, that Jesus brings to us, to you.

Observation #2: He Attains It

See My Hands and My Feet

- A. Look at what happens next in the story. He greets them with this peace, but they're freaked out, [vv. 37-39a](#): “³⁷ But they were startled and frightened and thought they saw a spirit. ³⁸ And he said to them, ‘Why are you troubled, and why do doubts arise in your hearts?’ ^{39a} See my hands and my feet, that it is I myself.”
- B. So they're struggling to receive this peace, right? And what does Jesus do to help them? Well, he directs them to his hands and his feet.

1. Here, we understand, is where Jesus, though now resurrected, still bore the marks, the scars of the crucifixion. Here is where the nails were driven through just a few days prior. His hands and his feet. “Look at them,” he says.
- C. Now I know part of this is to simply convince them that it is actually him.
1. It’s something like when a man checks your ID. He looks down at the card and then he takes a nice long look at you to confirm the picture matches your face.
 - a. But these disciples are, no doubt, thinking: “We watched you die. There’s no way you’re now here, at least not in the flesh.” This just blew open everything for them.
 - b. So he says: “It’s me. Check me ID. Look at my scars.”
- D. But now drawing attention to his scars, while the aim, at least on the surface, is to convince them that he is in fact Jesus of Nazareth as he claims, it also quite profoundly draws their attention to the very means by which he attained their peace. And that’s what I should like for us to consider for a moment.
1. You see, his scars not only tell us of his identity, they tell us also of his mission and his ultimate accomplishment at the cross.
 - a. The peace he is offering to you and I here is not cheap. It was attained at the cost of his own blood, at the expense of his own life.
- E. It's why he's come.
1. So back on Christmas night, in [Luke 2:14](#), do you remember what the angels were proclaiming: “[Glory to God in the highest, and on earth peace among those with whom he is pleased!](#)”
 2. Or do you remember Jesus’ lament over Jerusalem on Palm Sunday, a few days before he’d take on the cross: [Luke 19:41-42](#): “⁴¹And when he drew near and saw the city, he wept over it,⁴² saying, ‘Would that you, even you, had known on this day the things that make for peace!’” What is the cross all about? Why the nails? Why the scars? He is making peace.
 3. So Paul, in that text we looked a few weeks ago now, [Col. 1:18-20](#), writes this of Jesus: “¹⁸ [H]e is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.¹⁹ For in him all the fullness of God was pleased to dwell,²⁰ and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.”
 - a. You get the sense of the full scope of this peace here, don’t you? Reconciling to himself “[all things, whether on earth or in heaven.](#)” This is shalom! This is why he’s died.
- F. These scars are an everlasting reminder that Christ went through hell on that cross to bring heaven—and shalom—to you. It’s how he attained it.

1. Perhaps this is why Paul seems to have made a slight adjustment to that standard greeting among the Jews. He opens most all his letters not merely “Peace to you” but “Grace and peace to you.”
 - a. It’s as if he’s saying, the peace we can enjoy in Jesus only come to us now through the grace of Jesus, the cross.

The Problems with Our Peace

- A. We often like to think that we can attain peace—on our own, apart from Christ, apart from God even.
 1. Maybe you’re here and you’re not a Christian. I know you want peace. I know that every human heart longs for shalom. And because of that, as we’ve said, you’re always looking for it.
 - a. And the thing behind all of that looking is the sense that you should be able to attain it. You think you can attain it, that’s why you’re looking. That’s why you’re buying the products or whatever.
- B. But this peace we try to attain apart from Jesus always ends up plagued in one way or another with the same two fundamental problems: (1) It never goes deep enough; and (2) It never lasts long enough.
- C. On the first, it’s true we can get ourselves into somewhat a sense of peace, but even when you have the house in order, or all the money saved up, or the vacation is happening and your sitting there on the beach, or whatever it is, though it’s nice, there’s always this lingering sense of dissatisfaction, a restless longing for more.
 1. The feeling is that the peace it doesn’t quite go deep enough. It doesn’t get under the skin and settle into the heart the way you so want it to.
- D. On the second, I think this is beyond dispute. We may find a good moment here or there, but just as it comes it goes.
 1. It’s like that green flash above the horizon at that precise moment the sun sinks down beneath the ocean’s line. It’s a startling sight. As breathtaking in its beauty as it is fleeting. You can’t capture it. You can’t keep it. It’s here and then it’s gone.
 - a. And the irony is, the fragility of that experience of peace ends up exacerbating your anxiety in the end. Do you know what I mean?
 - i. Trying to keep hold of that experience feels like trying to keep grip on a rope made of sand. The harder you squeeze and try to bring it back in the more it slips through your fingers and slides away.

(1) So you end up the more anxious, upset, and disturbed. Because you can't keep it. No matter how hard you try.

- E. We recently watched a movie about Judy Garland, the girl from the Wizard of Oz. I don't know much about her life prior, but it was tragic. And in her later years, after making shipwreck of some things, she's trying to prove herself yet again.
1. And she has really good night on the stage. The crowd just loves her. The critics are all speaking favorably. And her manager comes in all ecstatic and says: "That was awesome. You did great!"
 2. But you can see Judy's not happy. She's not relieved. She's burdened. And she responds to her manager's praise, with tears in her eyes: "What if I can't do it again?"
 - a. You see, the peace that you get from a good performance or whatever, it doesn't go deep enough, and it doesn't last long enough.
 - i. Don't you feel that?

The Peace of Christ

- A. But, listen, the peace that Jesus has attained with his blood and offers to you now addresses both of these problems in turn.
1. It gets to the heart of the issue and it lasts to the end of the age.
- B. The heart of the problem, the reason you and I don't have peace is because we do have sin and because we have sin we can't plug back into the "God of peace," as he's called (cf. [Rom. 15:33](#); [Phil. 4:9](#); [Heb. 13:20](#); etc.)—the God of shalom.
1. We don't like to think it's true, but every Christian knows it to be the case. We were created for God and we shall never find peace without God.
 - a. Without God we are like fish trying to find our way on land. We flop about and suffocate wondering why life is so hard. Well, fish were created for the water. Drop them in the sea and immediately they come alive.
- C. And so it is with you and I. We were created for God. And so long as we are trying to go about our way without him, we shall flop about in the dirt.
1. It's as Augustine has famously said: "[Y]ou have made us for Yourself, [O Lord,] and our hearts are restless until they find their rest in you" ([Confessions, 1.1.1.](#)).
- D. This is why Jesus has come. This is what Jesus can offer. As Paul says in [Rom. 5:1](#): "[S]ince we have been justified by faith, we have peace with God through our Lord Jesus Christ." And if we have peace with God, we have peace indeed.
1. So it goes deep enough.

- E. And brothers and sisters it lasts long enough. For this I'll just transition us to the next observation and I think you'll soon see what I mean . . .

Observation #3: He Grounds It

- A. If we keep on in the story, we see that Jesus goes on to say: "Don't just look at my scars. Touch them." "Touch me, and see. For a spirit does not have flesh and bones as you see that I have" (Luke 24:39b).
1. Here's what I find so encouraging about this: Jesus grounds our peace in something objective, namely himself.
- B. So much of the peace we often pursue is merely subjective and therefore it's superficial at best.
1. I think of those false prophets and priests Jeremiah rebukes in Jer. 6:14: "They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace."
 - a. These guys are just saying what the people want them to say, even though it's not grounded in objective reality. And it has subjective effect for a little while. If the prophets are telling you that you have nothing to worry about, that might feel good for a little bit.
 - i. Until Babylon comes barreling in on Jerusalem, ransacks the place, and leads you out in chains. It's a false peace. It's subjective, you feel it momentarily, but it's not rooted in reality.
- C. On a lighter note, I thought of that ridiculous Seinfeld episode, where George's dad has this therapist who's telling him whenever he's feeling stressed, just say "Serenity now!" and let the peace come in. You just tell yourself this and it's supposed to make you feel better inside. So he's getting upset and he just starts yelling it at the top of his lungs: "Serenity now!" And then George tries it and Kramer.
1. And it seems to work momentarily, but by the end you can tell they're going crazy, because they know it's a lie. It's just empty words not rooted in anything. It's not rooted in reality. It's not rooted in something objective. Stuff is falling apart and they're not at peace no matter what they tell themselves.
- D. But, again, here's what's so amazing about the gospel. Our peace is tethered not to some empty words, it's tethered to the resurrected body of Jesus.
1. "Don't just hear me say peace. Don't just look at my hands and feet. Touch them. It's real. It's rock-solid real. I have taken on death and won. This peace I'm offering, because it's attached to me, it's not going anywhere. It lasts!"
 - a. This is why Jesus says to his disciples In John's gospel . . . John 14:27: "Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid."

- b. And, later, John 16:33: “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world.”
 - i. “I’m not giving this peace as the world gives. The world can only give it subjectively, and hence superficially, and hence fleetingly.”
 - ii. “No, the peace I’m giving you is tethered to me. And I have overcome the world. It’s objective reality. Even in the fiercest storm, it will hold!”

E. Your peace, brothers and sisters, is as stable as Christ’s body is incorruptible.

- 1. “We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him” (Rom. 6:9). Therefore, as Christ is immortal, so is your peace!

Observation #4: He Tends It

A. But you say: “Wait a minute. You say, Nick, if I’m a Christian my peace is immortal, incorruptible. You say that it goes deeper and lasts longer than anything this world can give. But if that’s the case, why does it feel like my peace is so fragile? Anyone a Christian in here, struggling with anxiety? Yeah, we all are. So what’s up with that? What do we do with that?”

- 1. Well, I’m glad you asked. Because that’s where the story in our text goes next . . .

B. These disciples see Jesus’ hands and feet, they touch him, it would seem. But still, we read in v. 41 that they “disbelieved for joy . . .” It’s an interesting phrase, and at first, we may not be quite sure what to do with it.

- 1. But I think the idea here could be similar to what we mean when we say that something seems “too good to be true.” We are in that moment simultaneously elevated in our excitement and cautious in our skepticism.
 - a. You know, experience regularly bears out that old adage “if it seems too good to be true . . . that’s because it probably is.” If you get your hopes up, it will be that much further a fall down.

C. So I think that’s the kind of place they are in, even after all of this. They’re still questioning and struggling.

- 1. You remember, it’s not just here even. This continues even to the day of Christ’s ascension, where we’re told in Mathew’s gospel: “¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.¹⁷ And when they saw him they worshiped him, but some doubted” (Matt. 28:16–17).
 - a. I mean they’re watching him being taken up in the clouds, and still some are going, “No! This couldn’t be. This is too good to be true.” They were “disbelieving for joy.”

D. But here's the point: even though the object of our peace is unchanging, incorruptible and immortal, our experience of that peace will likely go in and out, up and down, it fluctuates.

1. It's like if you've ever tried to make your way around in dense fog. The fog doesn't change objective reality—the ground is still there, the mountain is still there, the blue sky is somewhere still up there—but you don't see it, you get turned around, you get lost.

a. So, though Jesus is and will always be our peace, we're still going to struggle and doubt, and we'll need help.

E. And the amazing thing is: Jesus is ready to do just that!

1. He doesn't just bring, attain, and ground our peace. He tends it. He nurtures it. He helps us in our doubt find the way back to solid ground.

F. So with these disciples, Jesus, knowing that they're still struggling to embrace this, says: "Have you anything here to eat?" (v. 41b). And then we're told that "⁴² [t]hey gave him a piece of broiled fish, ⁴³ and he took it and ate before them."

G. Now, what's the point of this strange little exercise?

1. Well, I'll tell you what's not happening here. It's not Jesus is suddenly struck with hunger and in need of a snack. Like he overexerted himself a bit with the whole resurrection and now the dude's just getting hangry. That's not what this is.

2. You want to know what this is? This is Jesus helping them trust, helping them believe. This is Jesus tending to their peace.

a. "I know you're struggling, even after all you've heard, and seen, and touched. But I'm here to help. You got some food? I'll show you, I'm not just a ghost. I'll show you this isn't just in your head. I'll show you I'm real and that I really have conquered the grave and that I really can reconcile you to God and give you eternal life and peace."

H. What this means is:

1. If you're struggling with anxiety, if you feel lost in the fog, for one thing, you're not alone. That can be a normal part of the Christian life. It goes up and down.

2. But for another thing, Jesus doesn't come in to rebuke you, or shame you, other Christians might. What's your problem, snap out of it. But Jesus doesn't. He comes in to help.

A Quick Parenthesis

If I could say just a couple things about the nature of Christianity that are brought out here, this is a bit of a parenthesis, but these are big and I didn't want to pass them up.

Faith Is Not at Odds with Reason

For one thing, Christianity as we see it here is not some blind leap of faith as it's often caricatured as, it's a faith that accords with reason, that follows in line with reason.

Jesus doesn't just say, "Hey guys I know you're struggling to believe here, but just close your eyes, turn off your mind, and trust me." No! He gives rational, tangible, objective evidence for their faith to grab ahold. Faith is not opposed to reason it is in accordance with it. Of course, reason will never get you all the way to faith—we are finite creatures trying to comprehend the infinite, there will always be things beyond us, outside of our mental grasp—but reason will get you to faith's door. And you've got to open it. What I mean is: there is a solid case for Christianity, though it's not airtight as some skeptics demand it to be, it is tighter than any case you could make against it. In fact, I think it is less reasonable, and therefore it takes more faith to reject Christ than it does to accept him.

The Spiritual Is Not at Odds with the Physical

But, secondly, you know, we learn here that Christianity cares for both the spiritual and the physical dimensions of life. That's important to keep in mind. Jesus has not just a soul but a physical body and he will for all of eternity. And listen that matters.

You know, there are those philosophies and world religions that really pin the spiritual against the physical. So in an Eastern religion like Buddhism for example, the material world is, in some sense at least, an illusion and you gain enlightenment by breaking free from that. Or in some Greek philosophical thought and especially in the Gnosticism that arose at the time of the early church, the material world is a drag, and the body is really like a prison house of the soul, and salvation is when you can leave the body behind. The soul is like a caged bird waiting for the day it can break out and spread its wings.

And you know some Christians can, perhaps unwittingly, imbibe this sort of thing as well. We start thinking that the spiritual is all that matters and the physical stuff is somehow less significant, or even inherently sinful. So eating, drinking, sleeping, playing, sex, going to work, playing board games, doing homework, all this stuff is perhaps a part of earthly life, but it's not as significant as prayer and reading my Bible and worship and evangelism. One is physical, the other is spiritual.

But Jesus here shows that both matter and are to be conceived of within the scope of his redemptive work. It is not just the soul that Jesus redeems, but also the body. He is not just a spirit, he is a physical being. He doesn't just talk at these disciples he shares a meal with them. And that has radical implications for the Christian worldview. It means the God who created all things—physical things, and declared them good, is not just going to discard it all, letting it go the way of the dumpster fire. No! He's going to redeem it. He's going to baptize it in glory, as it were. The animals, the food, the drink, the work, the play, the stars, the body, the pleasure, the dancing, the singing, the physical stuff of life. It's not going to be just pushed off the cliff and discarded. It's going to be carried up into a new and greater plane of existence along with the soul and the spiritual reality of things.

Jesus is standing before them here, really, as a living and breathing piece of God's new creation. He is the firstborn from the dead, the firstfruits of this new creation. And he's soul and body. It's as if the physical, material world gets caught up in the dragnet of Christ's resurrection and it's all coming with him to glory. That's the idea!

And that means that everything matters, not just the “spiritual” stuff. Christ’s redemption should change the way you have friends, and eat food, and drink coffee, and go to the movies, and do the dishes, and manage your money, and play in the hills, and all of that.

Three Suggestions

- A. So now, it is true that he tends to our peace, he nurtures it and helps settle it deeper in our hearts, but that doesn’t mean there’s nothing we can do to tend to it as well, and to help put ourself in the way of peace.
 - 1. In many ways we’ve got fight for peace, right? We’ve got to do our part to try to clear the fog and get that clear line of sight to Jesus.
- B. So I’ve got three suggestions for us, all of which are drawn from the story in our text here—and they actually correspond loosely to our three core values here at Mercy Hill: Faith, Community, and Mission.
 - 1. I think you’ll see what I mean in just a moment. I’ll need to be brief, but I hope it’s helpful.

Suggestion #1: Christ’s Peace Comes to Us through His Word . . . So Let’s Read!

- A. Here’s the idea of Faith, or that upward movement towards God.
- B. Notice, in our text it all begins with this word. Jesus comes in and he speaks: “Peace to you!” (v. 36). And I think that’s significant.
 - 1. It reminds us that God uses his Word as a means of delivering his peace.
- C. So are you reading his Word? Are you reading the Scriptures?
 - 1. There are so many narratives being fed to you through the media. So many stories being told. We get tossed around in it all. We lose our peace.
 - 2. As Christians we read the Scriptures to remind ourselves that we are a part of a better story. A true story. A story where God doesn’t let you slip off into the chaos but comes into it after you and pulls you out.
 - a. And you need that every day as your anchor in the tempest, if you’re ever going to make it through. If you’re ever going to have peace.
- D. You’ve got give Jesus space to speak to you. Give him access to your heart. Give him time. Read, pray, listen.

Suggestion #2: Christ's Peace Comes to Us When We're Together . . . So Let's Gather!

- A. Here's the idea of Community, or that inward movement towards one another.
- B. Notice, Christ comes and declares this peace to these disciples in community. As [Luke 24:33](#) says, when the two from the road to Emmaus returned to Jerusalem, ["they found the eleven and those who were with them gathered together."](#) They're together. And it's while they're together that Christ comes and says, ["Peace to you!"](#) And, again, I think that's significant.
 - 1. God meets us in our gathering. God uses the communion of saints to encourage our souls when we're struggling. We need each other in this fight for faith and peace.
- C. That's why the church is called the body of Christ and we're all described as members of that same body.
 - 1. Listen, my father-in-law tells this story about his brother who, while riding a dirt bike or something actually had his finger cut off. And they find the finger, put the thing on ice, rush him to the hospital and try to get that thing connected back to the body as quickly as possible, because if it remains disconnected for too long, it will die.
- D. And the same sort of thing is true for the Christian. You can't be healthy spiritually while keeping the church family at a distance.
 - 1. So I realize, this is a challenging thing these days, but I bring it up because as stuff opens up more and more, as we get a better handle on COVID and things (God willing!), you may find that you've kind of grown used to the new normal and you like church in your pajamas and you don't want to come in with folks and deal with the mess of relationships.
 - a. But I'm telling you, you can't keep your Christianity on ice forever. You've got to plug in or you will languish. And you won't experience the fullness of Christ's peace. It comes to us when we're together.

Suggestion #3: Christ's Peace Comes to Us As We Bring It to Others. . . So Let's Go!

- A. Here's the idea of Mission, or the outwards movement towards others in our city and world.
- B. Notice the larger context for this declaration of peace here in our text. What's Jesus doing? Well, he's meeting with them and preparing them to go out . . . as his witnesses, as his ambassadors, as missionaries to the world around them.
 - 1. Look at [Luke 24:47-48](#), Jesus says: [" ⁴⁷ \[R\]epentance for the forgiveness of sins should be proclaimed in \[my\] name to all nations, beginning from Jerusalem. ⁴⁸ You are witnesses of these things."](#)

- C. John, in his version of these things, makes the connection between our peace and our going abundantly plain, [John 20:21](#): “Jesus said to them again, ‘Peace be with you. As the Father has sent me, even so I am sending you.’”
 - 1. “I give you my peace so you can give it away.”
 - a. If we just want to hoard his peace for ourselves, we will lose it. It will sour in our souls. We were meant to be not mere containers of God’s peace, but conduits of it.
- D. The bottom line is this: if you are living for yourself you are sabotaging your peace. If you really want to experience the peace of Christ, go! Go get on his mission, because that’s where he is.
 - 1. If they stay in that room, they lose it, because Christ the source of peace is on the move.
 - 2. But if they open that door and go out with him, they will find it in deeper and deeper ways as they declare that peace and this Christ to others.