

November 11, 2014

The National Presbyterian Church

The Beatitudes: Peacemaking

Peace: selected passages from throughout the Bible

Dr. David Renwick

In our sermons this fall we're looking together at Jesus' teaching as we find it in what we call the Sermon on the Mount, three chapters in the gospel according to St. Matthew, Chapters 5, 6 and 7, chapters that begin with a preface . . . an introduction . . . a section of the Sermon on the Mount that we call the "Beatitudes": eight statements about happiness – (the word in Greek that begins each statement is *makarios*: often translated "blessed," its more common meaning is "happy").

So we have eight statements on happiness in which, as it were, Jesus says to the crowd that was listening to him (and to us who read the scripture two thousand years later): "*Listen. I'm about to teach you. I'm giving you teaching not just so you can know what is right and what is wrong, but so that you can know a happiness within your life that nothing can take away.*" This is not a transitory happiness that Jesus wants for our lives. It's something deep. It's something powerful and important. So, not surprisingly, perhaps, just as Jesus speaks about it *at the beginning* of the Sermon on the Mount so he speaks about it *at the end*. In the very last words of this long sermon, Jesus says that "*If you hear my words and follow them* (not just hear them and do nothing about them but if you hear my word and follow them), *your life will be like a house that is built on the rock. You will have a firm foundation in life, and when the storms come and they will* (he doesn't promise us that there will be no storm), *and when the water rises, when the rain falls, when trouble looms – your life, like a well-built house, will remain steadfast. This is what I want for you. Now and for all eternity.*

This is the happiness, the kind of happiness, that Jesus wants for us: a happiness that does not come to us in the way that the world promises, but only in some ways, or through attitudes, which are really rather strange, rather paradoxical, and which at times seem almost to be contradictions in terms. So Jesus in the preface says this:

- *Happy are the poor in spirit.* And we might think, "Well, isn't a person who is 'poor in spirit' almost by definition not happy?" But I think Jesus is saying this: that our happiness comes from being *poor enough* in spirit to know our utter dependence on God. What we need is that kind of weakness which drives us to God, and that lets God in the door of our lives to become the Lord and Master and Savior of our lives. Then . . .

- *Happy are those who mourn.* How strange is that? ‘Mourn’ for what? ‘Mourn,’ I think for our sins. Grieve over our sins. Grieve over the evil that is in this world around about us. Grieve over the sin and evil that God is so passionate to heal.
- *Happy are the meek.* The ‘meek’: those who do not have to force their way on others, to bully their way around. Those who know that their lives are dependent on the power of God. If we know that God the all-powerful is “for us,” then we don’t have to grab at life. We’re free to see it as a gift from God, and to simply receive it. Happy are the meek.
- *Happy are those who hunger and thirst for righteousness.* In a world in which there are many hungerings and thirstings, a world in which there are many appetites in our lives, Jesus says that this “righteousness” needs to be our first one. What are we hungering for? It could be money. It could be food. It could be sex. It could be power. There are all kinds of appetites that we have, and in our world, don’t we know that almost all of them are out of alignment?! So Jesus is saying, “Put them back into alignment by hungering and thirsting first of all for righteousness.” Righteousness: ‘right-relatedness’. That’s what the word means. Right-relatedness to God, and to others. Is this what you are passionate about? What you hunger and thirst for? For right- relatedness to the God who made us . . . and to those around us who are our brothers and sisters, whoever they are?
- *Happy are the merciful.* The ones who give generously and for-give freely.
- *Happy are the pure in heart.* Those who are tired of pretending; who admit the truth about themselves and who let God see through them and enter into them.
- *Happy are those who are persecuted for righteousness sake.* This is what we will consider next week -- perhaps the beatitude which seems to be most paradoxical and contradictory in itself.
- And then today: ***Happy are the peacemakers, for they shall be called the Children of God.***

Happy are the peace-makers -- In the Greek in which the New Testament is written, the word for peace is *eirene*, from which we get the name Irene. If your name is Irene it just means “peace.” Or from the Old Testament, we’re probably more familiar with the Hebrew word for peace --“Shalom”-- from which the name Solomon comes. “Happy,” says Jesus, “Are the peace-makers.” Not just the peace-thinkers but the peace-doers, the bridge-builders. *Happy are the peace-makers, for they shall be called the Children of God*: that is, they will bear a family resemblance to God. They will be in the same business, the same family business, as God. God’s business, the family business, Father, Son and Holy Spirit (Inc.!!) is the business of making peace.

God, of course, is in the peacemaking business (along with other activities) because of us! Because we have made a mess of the world that God has made. The choices we have made, on a local level and on a national level and on an international level – the choices we have made as human beings have brought this world to the place where it is, and God’s passion is “to fix it and to fix us” along the way. And not only “to fix it and to fix us” but, here is the strange thing, God’s passion is *to call us into the family business!* We who are by nature and practice “peace-

breakers,” have been called to become fellow “*peace-makers*” with God, so we’re no longer just another part of the problem, but, wherever possible we’re part of the solution. Peace-making in a broken world, in a war-torn world, in a world filled with tragedy.

You don’t have to look very far to see the brokenness of the world around us, or to see the lack of peace in our world. You just have to turn on your television or turn to the web and look at the news and all of a sudden into our lives and into our homes comes streaming one story after another about some kind of tragedy, some kind of difficulty, some kind of war, some kind of conflict. And, to me, at least, this seems to be the case more in the last three to six months than we’ve seen in a long, long time. So easily these unpleasant images enter our personal world and experience, and my guess is that from time to time, if you’re like me, you just want to shut it out! Shut it out, close it off, turn it off, and retreat to an island of peace somewhere in this world of ours. And in a sense that’s what we’re doing right here in this place of worship, in this hour. This is an island of peace – but you can’t stay long in this island of peace. It’s as if the war torn, strife torn troubled world, broken world will break into our lives wherever we are.

In the 1980’s when I lived in Canada, the Falkland War broke out. And one of the stories in the news at that time was of a Canadian family who had emigrated to the Falkland Islands, just three to six months before the war . . . apparently they just wanted to go to a place in the world where they could guarantee peace and quiet: just sheep and water and wind . . . and all of a sudden war breaks out in their backyard! And we too thought we were safe – and along comes 9-11, and on our own piece of property, on our own turf, striding right into the place where we are! What a nerve!

And even if so many of the wars and so much of the strife are far away, well the ones we’re involved in as a nation keep coming back home to us eventually, in the form of veterans who have been serving. And when they come home they do not always leave the war behind: sadly but truly, the absence of peace is something that they often bring home with them, whether they want to or not.

In 2002 a study from Yale University found that those vets that have been in actual combat were almost four and a half times, 450% as likely to be the cause of spouse abuse than others. Twenty one percent of all spouse abuse in our nation during the period of study was caused directly or indirectly by those who had been in the heart of conflict. A simply huge number for a relatively small group. And we know the other sad and personal consequences that are carried home as well. Increased rates of divorce, increased rates of depression, increased rates of unemployment and increased rates of losing your job – so that even if you find a job, the chances are far greater that you will lose it along the way.

So the war is still going on within. In so many lives, including the lives of so many families related to those who have been in the midst, in the heart of conflict, there is no peace. Which points us to the fact that when the Bible speaks about the need for peace and about the absence of peace, it’s not just speaking about the presence of overt war. The Bible is not just speaking about

the presence of overt strife – those things which look belligerent on the outside. *But the Bible is speaking about both the outside and the inside*, and in particular about the absence of peace in our lives and in the world, *even when the surface looks as if everything is all right – but it's not.* When there's something (and sometimes we know it and sometimes we don't) bubbling up, from deep down below – peace on the outside but trouble within, the Bible would say that the peace that God wants has not yet come.

Think for a moment of the orchestra playing on the Titanic in 1912 and it seems that all is well but we know that just over the horizon there is an iceberg coming and all hell is about to break loose: Would that somebody had broken the peace at that moment, to turn things around and to change the direction of the ship before the iceberg loomed large and did it's deadly work, with all that followed.

Or think for example of the vibrant night life in the 1930s in Berlin and in London which hid and obscured what was going on in the background that very few people saw. Winston Churchill saw what was happening. Other people did not see what was happening. Churchill called it “The gathering storm!” . . . the gathering storm. But when he dared mention the gathering storm he was accused of being a war mongerer, and not a peace-maker; and others, others gained the label of peace-maker and not him. He was driven on one occasion 1938 to broadcast on the radio from London to his friends here in the United States these words. He said this:

“We need the swift gathering of forces to confront not only military but moral aggression, the resolute and sober acceptance of duty by all nations great and small to banish the fear which already darkens the sunlight to hundreds of millions of men beneath the surface and women and children.” [DR, note the phrase “beneath the surface”! And this is what he concludes:] “Is this a call to war? Does anyone pretend the preparation for resistance to aggression is unleashing war? . . . I declare it to be the sole guarantee of peace.”

So there's a thought: *preparation for war as peacemaking?*

Of course in this particular case, history proved Churchill to be right. A little too late! But proved him to be right. Though the remembrance of that leaves with us the difficult and burning questions about – *Figuring out when to speak up and when to be silent? – When preparation for war is indeed essential for making and keeping the peace and when it's yet one more step in the progression toward war itself? – And When the injustice and the evil of this world is so great that the peace we have must be broken if true peace is to invade the world and the lives and the institutions of which we are a part?* When is saying “peace, peace,” (as says God through the prophets: Jeremiah 6:14, 8:11 Ezekiel 13:10) no guarantee of peace at all?

And this complexity, these difficult questions apply in all kinds of areas in life: whether it's on the international stage or on the national stage, or whether it's in our businesses and with our colleagues, or in our houses or homes with families or with friends. We need wisdom if vital decisions, real and difficult, in the cause of peace are going to be made. And this great difficulty is only exacerbated by Jesus himself: the one who says to us *happy are the peacemakers* – is he

not also the one who on one particular famous occasion broke the peace and marched into the temple in the city of Jerusalem into the outer court and overturned the tables of the money changers quoting scripture to those who were there, saying to them, *“My house should be called a house of prayer for all the nations but you have turned it into a den of thieves and robbers?”* (Matthew 21:13; Isaiah 56:7). This is the same Jesus who says *“Happy are the peacemakers.”*

It is the same Jesus who also speaks to his disciples (and you can see some of these verses in the appendix) This is the same Jesus who says to his disciples that if they decide with all seriousness to follow him then there will be occasions when there is no peace at all. Once you decide to be a follower of Jesus and hold him as central in your life, and when you determine what is right and wrong by his standard, especiall in a world that increasingly wants to say that there is no such thing as right and wrong, there will be others who say, “How dare you do that? Intentionally or unintentionally, your act of commitment is a declaration that you are right and we are wrong.”

So Jesus, the one who says “Happy are the peacemakers,” turns to his disciples and speaks these staggering words which are clearly hyperbolic (as is Jesus’ custom) to his followers: *“I did not come to bring peace on Earth but a sword. I came to turn a man against his father and a daughter against her mother.”* (Matthew 10:34) – which surely leaves us scratching our heads!

If we were to turn to Jesus and say ‘do you really mean it?’ I think he would reply by saying,

“Do I have your full attention?! Of course I want there to be peace within our families, but sometimes the path to peace is not easy and the decisions that we have to make will very often lead to strife first of all. And I don’t want my disciples to be naïve in this world, a world that is broken and filled with evil, and is at times at war, both visible and invisible. I want them to know that they need desperately to call on me for wisdom to know when to speak and when to be silent. And to call on me for courage to stand in the breach to hold warring partners together. Sometimes it’s to be in a place where you will be blamed by both sides! And I want my disciples to know that they will need resilience, because sometimes in seeking to make peace there will be periods in which it seems no peace is coming at all, indeed things are worse than they were at the beginning (Remmber the story of Moses in Exodus)! Be not naïve about that.

And I think Jesus would add, critically, something like this:

I want my disciples to know that if indeed they are to become peacemakers in this broken world they will first of all, you will first of all, we will first of all, need to know God’s peace within us. If our actions in the end, no matter how well intentioned, are actually going to lead to peace then they must spring from a sense, an overflowing sense of peace deep within our lives: God’s peace that we, as it were, offer to others.

From a secular point of view John Steinbeck puts the need for this inner peace as the source of outward peace like this. In *“The Log from the Sea of Cortez”* He writes:

‘Most people do not like themselves at all. They distrust themselves, put on masks and pomposities. They quarrel and boast and pretend and are jealous because they do not like themselves. If we can learn to like ourselves even a little maybe our cruelties and angers might melt away. Maybe we would not have to hurt one another just to keep our ego chins above water. If we could learn to like ourselves even a little maybe our cruelties and angers might melt away. Maybe we would not have to hurt one another just to keep our ego chins above water.’

From a Christian point of view back in the 1400s 600 years ago Thomas à Kempis in a little gem of a book called *The Imitation of Christ*, puts it like this.

First keep peace with yourself. Then you will be able to bring peace to others.’ ‘Some people,’ he says are never at peace with themselves nor do they bring it to anyone else. These latter are a burden to everyone but they are more of a burden to themselves. A peaceful person does more good even than a learned one. The person who is at perfect ease, now that’s a wonderful word. A person who is at perfect ease [DR: Isn’t that a great word: “ease”] is never suspicious. But the disturbed and the discontented spirit is upset by many a suspicion. He or she neither rests himself nor permits others to do so.

Don’t we know people like this? Some who spread that sense of the-absence-of-peace wherever they are? And we also know those who no matter what they do, share a sense of peace and bring calm and ease wherever they go. They want to be a peacemaker in other words. You’ll always need to begin with that peace within and if you do not have it then unintentionally more often than not you will share that troubledness within your soul and that will come up over and above and through everything else you do or you do not do.

From a Christian point of view it’s not, I think, as Steinbeck says, that we’re called “to like ourselves.” There’s certainly some truth in what he says; but if I were to put Steinbeck’s sentiment in a Christian context I’d put it like this – that if in fact we are to bring less trouble to others than sometimes we do, if we’re to find that inner peace within us, the thing we do need to know, the thing we absolutely need to discover *is that God, Almighty God, likes us and loves us and adores us*. It’s easy to say that God *loves* us (though sometimes when we are down on ourselves we may need to be reminded of this), but have you ever thought that God, actually, really likes you? Likes you. Adores you. Is passionate to bring peace to your life? And to work through your life to bring peace to others? When we know that God is interested in us to this fullest extent, I’m convinced that that is when we have the possibility of a “foundation of peace within” that will lead, almost as a natural consequence, and perhaps even as an obligation, to our sharing that peace with others.

In peace-making there are so many things we need to do or don’t do; there is wisdom that we need, there is courage that we need, there is resilience that we need, we know all of that. But for today, the questions I really want to leave with you are these:

- Do you know God's passion for peace that will translate into action *through* us, but first of all begins by bringing peace *within* us?
- Do you know that even when we sin and rebel against God, God constantly sends Jesus his Son to us, the same Son whom he sent, *making peace by the blood of his cross* (Colossians 1:20)? Do you know that he did that for you?
- Do you know that even when we sin and rebel against God, God, the God of hope, longs to fill our minds with "*all joy and peace in believing*" (Romans 15:13)? Do you know that?
- And do you know that even when we sin and rebel against God, and peace is far from us, that this same Jesus wants to leave his piece within our lives to overflow to others? Jesus says to his disciples and says to you and me (John 14:27), "*Peace I leave with you. My peace I give to you. Not as the world gives, give I unto you. Do not let your hearts be troubled, neither let them be afraid.*"

Peace within. Resilience for the long haul. Courage to step into the middle. Wisdom to know when to speak and when to be silent. All the tools we need that God longs to give to us, when we join the family business of "Father, Son and Holy Spirit" in being passionate about peace in a troubled world.

No easy answer but a calling; a calling from God to join with God in the midst and messiness of this world; not to add to the problem but to add to the solution; and to depend on God's path and help in all of our relationships, so that we become like him, like Jesus: children of God. "*Happy,*" says Jesus, "*are the peacemakers for they shall be called the Children of God.*"



PEACE-MAKING – OUR CALLING (see Responsive Reading)

Matthew 5:9 “Happy are the Peacemakers” . .

James 3:18 A harvest of righteousness is sown in **peace** for those who make **peace**.

PEACE – ITS PRESENCE & ABSENCE IN THE FACE OF JUSTICE/INJUSTICE

Ecclesiastes 3:8 a time to love, a time to hate; a time for war, a time for **peace**.

Lamentations 3:17 my soul is bereft of **peace** . . I’ve forgotten what happiness is

Jeremiah 6:14;8:11 They have treated the wound of my people carelessly . . . saying, “**Peace**, **peace**,” when there is no **peace**.

Jeremiah 16:5 For thus says the LORD: I have taken away my **peace** from this people, says the LORD, my steadfast love and mercy.

Isaiah 48:22; 59:8 “There is no **peace**,” says the LORD, “for the wicked.” . . The way of **peace** they do not know, there is no justice in their paths.

PEACE INSTEAD OF WAR AND BROKEN RELATIONSHIPS

Joshua 9:15 Joshua made **peace** with them, guaranteeing their lives by a treaty

1 Kings 4:24 King Solomon . . . had **peace** on all sides.

A PEACE THAT IS NOT ALWAYS EASY TO MAKE

Psalms 28:3 Do not drag me away with those who . . speak **peace** with their neighbors, while mischief is in their hearts.

Psalms 120:6-7 Too long have I had my dwelling among those who hate **peace**. 7. I am for **peace**; but when I speak, they are for war.

Ezekiel 13:10 They have misled my people, saying, “**Peace**,” when there is no **peace**

Proverbs 10:10 Whoever winks the eye causes trouble, but the one who rebukes boldly makes **peace**.

Matthew 10:34; Lk 12:51 “Do not think that I have come to bring **peace** to the earth; I have not come to bring **peace**, but a sword.

Matthew 10:13 If the house is worthy, let your **peace** come upon it; but if it is not worthy, let your **peace** return to you.

James 2:16 and one of you says to them, “Go in **peace**; keep warm and eat your fill,” and yet you do not supply their bodily needs, what is the good of that?

A PEACE THAT COMES FROM FOLLOWING GOD’S WAY

Proverbs 3:17 (Wisdom’s) ways are pleasantness, and all her paths are **peace**.

Psalms 119:165 Great **peace** have those who love your law;

Isaiah 26:3 Those of steadfast mind you keep in **peace**, because they trust in you.

Psalms 85:10 Steadfast love and faithfulness will meet; righteousness and **peace** will kiss each other.

Isaiah 32:17 The effect of righteousness will be **peace**, and the result of righteousness, quietness and trust forever.

Proverbs 16:7 When the ways of people please the LORD, he causes even their enemies to be at **peace** with them

A PEACE THAT COMES FROM LEADERSHIP

1 Chronicles 22:9 His name shall be Solomon, and I will give **peace** and quiet to Israel in his days.

Isaiah 9:6-7 A child has been born for us. His authority shall grow continually, and there shall be endless peace for . . . his kingdom.

Zechariah 9:10 He (the Messiah) shall command peace to the nations

A PEACE THAT COMES FROM GOD

Numbers 6:26 The LORD lift up his countenance upon you and give you peace.

Psalms 29:11 May the LORD bless his people with peace!

Psalms 83:1 O God, do not keep silence; do not hold your peace

Psalms 147:14 God grants peace within your borders;

Isaiah 54:10 For the mountains may depart and the hills be removed, but . . . my covenant of peace shall not be removed, says the LORD

Isaiah 57:19 Peace, peace, to the far and the near, says the LORD;

1 Corinthians 14:33 for God is a God not of disorder but of peace.

PEACE WITH GOD THROUGH JESUS AND THE HOLY SPIRIT

Romans 5:1 Since we are justified by faith, we have peace with God through our Lord Jesus Christ

Luke 2:14 "Glory to God . . . and on earth peace among those whom he favors!"

Luke 7:50 Jesus said to the woman, "Your faith has saved you; go in peace."

Luke 24:36, John 20:19. While they were talking about this [the resurrection], Jesus himself stood among them and said to them, "Peace be with you."

John 20:21 "Peace be with you. As the Father has sent me, so I send you."

Romans 8:6 To set the mind on the Spirit is life and peace.

Romans 14:17 The kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit.

Romans 15:13 May the God of hope fill you with all joy and peace in believing

Galatians 5:22-23 The fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control

Ephesians 2:14, 17 (Jesus) is our peace . . . who came and proclaimed peace to you who were far off and peace to those who were near;

Colossians 1:20 Through (Jesus) God was pleased to reconcile to himself all things, on earth or in heaven, making peace through the blood of his cross.

AN INNER PEACE

Psalms 4:8 I will both lie down and sleep in peace; for you alone, O LORD, make me lie down in safety.

1 Samuel 10:27 But King Saul . . . held his peace.

(“INNER” PEACE, contd.)

John 14:27 Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid.

John 16:33 I have said this to you, so that in me you may have peace. In the world you face persecution. But take courage; I have conquered the world!"

Colossians 3:15 Let the peace of Christ rule in your hearts, to which indeed you were called in the one body. And be thankful.

AN “OUTER” PEACE: A SENSE OF WELLNESS, COMPLETION, SAFETY FOR THE WHOLE EARTH

Genesis 15:15 As for yourself, you shall go to your ancestors in **peace**;
 Leviticus 26:6 And I will grant **peace** in the land, you shall lie down,
 no one shall make you afraid; I will remove dangerous animals and the sword from the land
 Isaiah 2: 2-4, 11:6-9 “The Peaceable Kingdom”: They shall beat their swords into ploughshares
 . . the lion shall lie down with the lamb . .
 Ezekiel 34:25 I will make with them a covenant of **peace** and banish wild animals from the
 land, so that they may live in the wild . . securely.
 Mark 4:39 Jesus woke up and rebuked the wind, and said to the sea,
 “**Peace!** Be still!” Then the wind ceased, and there was a dead calm.
 Mark 5:34 Jesus said to her, “Daughter, your faith has made you well; go in **peace**, and be
 healed of your disease.”

THE CONSTANT GREETING IN THE NEW TESTAMENT LETTERS

*Grace to you and **peace** from God*

Romans; 1 Corinthians; 2 Corinthians; Galatians; Ephesians; Philippians; Colossians; 1 & 2
 Thessalonians; Philemon 1:3; 1 & 2 Timothy (+*mercy*); Titus 1:4; 1 Peter, 2 John; Jude; Rev.
 1:4

THE CONSTANT FAREWELL IN NEW TESTAMENT LETTERS

Romans 15:33 The God of **peace** be with all of you.
 2 Corinthians 13:11 Agree with one another, live in **peace**; and the God of love and **peace** will
 be with you. (Galatians 6:16; Ephesians 6:23; 1 Thessalonians 5:23; 2 Thessalonians 3:16;
 2 John 1:15)
 Philippians 4:7,9 The **peace** of God, which surpasses all understanding, will guard your hearts
 and your minds in Christ Jesus . . Keep on doing the things that you have learned and
 received and heard and seen in me, and the God of **peace** will be with you.
 Hebrews 13:20-21 Now may the God of **peace**, who brought back from the dead our Lord
 Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you
 complete in everything good, so that you may do his will, working among you that which is
 well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever

SERMON NOTES

“Peacemaking”

Dr. David Renwick
 National Presbyterian Church
 November 16, 2014

1. Some in the world Celebrate and Enjoy Peace

In Relationships: *personal, business, national, international*
 In Nature: *beauty, tranquility, harmony*

2. BUT Many only know a world in which

- a. Peace has been Broken (*war, violence, hunger, homelessness*),
- b. Peace is Uneasy, Incomplete (*injustice, powerlessness, anxiety, fear*)
- c. Peace is Fragile (*tension just below the surface: tribalism/party spirit; lack of rights/resources/food; enemies outside/within, etc.*)
- e.g., “War” against Ebola (see *Economist*, *New Yorker*, October 2014)

3. The Bible is Realistic

About both the Glory and Brokenness of the World

- a. In Relationships (Wars: Matt. 24:6-8; Division/Hatred: Matt.10:16-23)
- b. In Nature (Romans 8:19-22; Genesis 3:18)

About God's Solution/Passion for Peace

- a. In the Past, within History – Christ Died to bring Peace to all Creation
- b. In the Future, at the End of History – God will bring eternal Peace
- c. In the Middle – Our role as God's Children: Peacemaking

4. Peace-Making Steps

- a. Receiving Peace within, first -- John 14:27 (Thomas à Kempis)
- b. De-Constructing False Peace (*Speaking Up, Entering In*) – making peace is not “appeasement.” See Jesus in Temple + Matt. 10:34; Ezek 13:10.
- c. Re-Constructing Relationships (*Bridge-Building* – In the Bible . . Barnabas . . Joseph; In history . . Lincoln, Chacour . .)

BIBLICAL “PEACE”

Occurs approximately x260 in the Bible

Shalom (Hebrew: our English name, “Solomon”);

Eirene (Greek; our English name, “Irene”)

→ *A Sense Of Wellness, Wholeness and Right-Relatedness – that comes from, and is promised by God, who longs for peace in all human and animal life, and in all creation.*

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