

## Peace in Our Midst

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### Isaiah 11:1-9 NIV

A shoot will come up from the stump of Jesse;  
from his roots a Branch will bear fruit.  
The Spirit of the Lord will rest on him —  
the Spirit of wisdom and of understanding,  
the Spirit of counsel and of power,  
the Spirit of knowledge and of the fear of the Lord—  
and he will delight in the fear of the Lord.  
He will not judge by what he sees with his eyes,  
or decide by what he hears with his ears;  
but with righteousness he will judge the needy,  
with justice he will give decisions for the poor of the earth.  
He will strike the earth with the rod of his mouth;  
with the breath of his lips he will slay the wicked.  
Righteousness will be his belt  
and faithfulness the sash around his waist.  
The wolf will live with the lamb,  
the leopard will lie down with the goat,  
the calf and the lion and the yearling together;  
and a little child will lead them.  
The cow will feed with the bear,  
their young will lie down together,  
and the lion will eat straw like the ox.  
The infant will play near the hole of the cobra,  
and the young child put his hand into the viper's nest.  
They will neither harm nor destroy  
on all my holy mountain,  
for the earth will be full of the knowledge of the Lord  
as the waters cover the sea.



### Matthew 18:10-20 NIV

"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

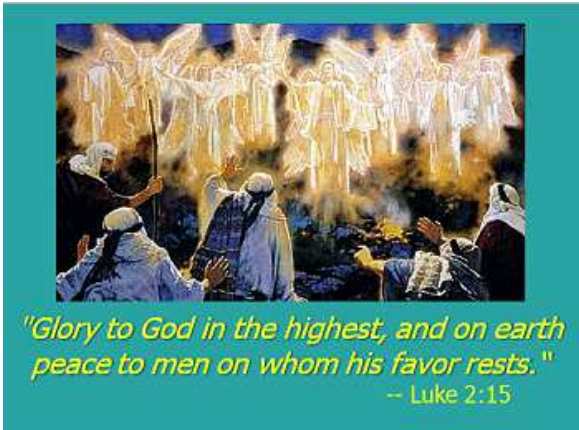
"What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost.

"If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

"I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven. For where two or three come together in my name, there am I with them."

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During this season of Advent we celebrate the coming of Jesus, the Prince of Peace. The Scriptures proclaim the Messiah's peaceful and just rule over the earth, and our favourite carols echo the song of the angels at the birth of Jesus: "Peace on earth, good will toward men." Yet, as we survey the world we live in, we might wonder whether we're just "whistling Dixie," because the reality of our times is anything but peaceful.



*"Glory to God in the highest, and on earth  
peace to men on whom his favor rests."  
-- Luke 2:15*

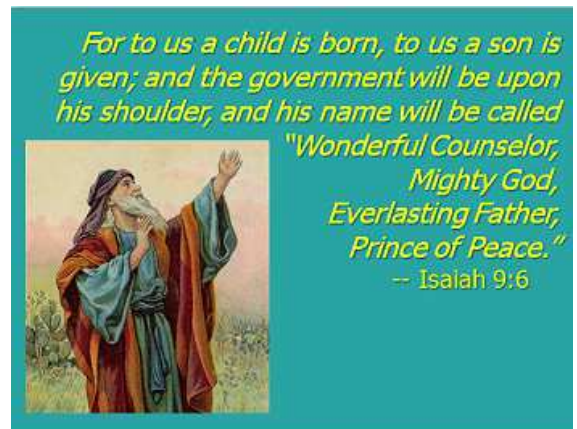
I don't need to remind you that we live in a violent world. Since the end of World War II there has hardly been a year when there wasn't a war going on somewhere on this globe. Today a war is going on between the Islamic State and the nations of the West, as the recent terrorist acts in Paris remind us. The conflict in Syria has driven hundreds of thousands from their homes. Viet Nam, Somalia, Rwanda, Kosovo, Sudan, and more recently Libya, Mali, and Nigeria — these are only a few from a catalog of nations whose names seem almost synonymous with conflict, violence and destruction. The struggle between Israelis and Palestinians continues to take its toll. Tribal groups, nations, religions, political ideologies vie with one another for control and domination, and violence —

horrible violence — is the usual result. In the midst of this violence Christians around the world have suffered greatly. It's been estimated that more Christians died for their faith in the twentieth century than in all previous centuries put together, and Christians are under attack today in their ancestral homes in the Middle East.

Our own nation has seen its share of violence, since the attack of September 2001 and the subsequent wars in Afghanistan and Iraq. And we're no strangers to violence within our own borders; one never knows where it will flare up next. A decade ago in Wisconsin, six people lost their lives in a dispute over deer hunting; it was safer for the deer in those woods than for people. Since then we've witnessed the Fort Hood massacre, shootings in theatres and schools, and other violence including the recent sad event in San Bernardino. Each day's news reports chronicle the latest overnight murders; Baltimore and Chicago have become notorious for the number of killings that take place, especially within the black community. Family violence makes headlines as angry fathers murder their wives and children — or angry children murder their parents. There's no peace today in millions of American homes, as wills and values clash and personalities brush up against one another. There's no peace even for the unborn, no longer secure in their mother's womb but liable to be ripped from that comforting shelter with the sanction of a culture that mandates personal choice at all costs. In this world, peace is at a premium.

It was no different in the ancient world. Alexander the Great used ruthless means to subdue the nations of the ancient Near East. The struggle for power within the Roman Empire led to the murder of Julius Caesar, and other Caesars after him. The Bible, itself, is filled with chronicles of violence between nations and tribes, between rivals for power and influence, between believers in the Lord and the worshipers of false gods. Family violence is there on the Bible's pages as well; one has only to read the story of the family of David to see it. In the time of Jesus' birth, a jealous King Herod had several of his wives and sons murdered, and the gospels tell of his massacre of innocent children in the effort to stamp out what he perceived as a threat to his authority.

In such a world of violence, it's no wonder that the prophets of Israel longed for one who would bring peace to their troubled world. The nation of Judah lived under a constant threat from powerful neighbors. Peace would never come just by default. It would take a great leader to bring it about — a leader who could rule the nation with justice, whose wisdom could strengthen it against its enemies. Whenever a new king came to the throne of David, hopes were high that this king would be the one — the *anointed one* of God, or Messiah — who could make the nation prosperous and secure its peace. It was perhaps at such a time, the coronation of a new young ruler, that Isaiah gave us the vision of the "Prince of peace":



*For to us a child is born, to us a son is  
given; and the government will be upon  
his shoulder, and his name will be called  
"Wonderful Counselor,  
Mighty God,  
Everlasting Father,  
Prince of Peace."  
-- Isaiah 9:6*

The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shined. . . . For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Of the

increase of his government and of peace there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this (Isaiah 9:2, 6-7).

Today we understand that Isaiah was looking ahead to the coming of Messiah. But those who first heard Isaiah's words may have been thinking of a newly ascended ruler of their own day, perhaps King Hezekiah. But Hezekiah, though a good king, wasn't good enough to be God's Messiah. He couldn't bring the peace for which the prophets hoped. No king who ascended to the throne of David was ever able to ensure peace for God's people — because that peace could only come from God himself. No earthly ruler could ever bring it about, even with the best of intentions. As the prophet Jeremiah warned, "The heart is deceitful above all things, and desperately corrupt" (Jeremiah 17:9). Only a change in the human heart, resulting in reverence for God and obedience to his ways, could ever bring true peace to the family of mankind. Only when people learned to set aside their jealousies and anger and ambitions and greed — only when they learned that the Creator God, not themselves, was the source and center of all things — only then would peace come.

This truth was not lost on Isaiah the prophet. We hear him voicing it in the lesson chosen for today, from chapter 11 of his book. Whoever will be God's Messiah, the bringer of peace, he will be one who will communicate God's righteousness and wisdom, and show people what it means to live in the fear of God. He will be the descendent of David, says Isaiah — he calls him a Branch "from the stump of Jesse," David's father — but he won't lead by pulling rank on the people in a domineering fashion. Instead, he will lead by the Spirit of God:

The Spirit of the Lord will rest on him— the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord— and he will delight in the fear of the Lord . . . Righteousness will be his belt and faithfulness the sash around his waist (Isaiah 11:2-3, 5).

Isaiah was so excited about this hope of the coming One that he carried his vision of peace into the animal kingdom:

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest (Isaiah 11:6-8).



Did Isaiah really mean, Grandma, that you could send your little grandchild or great-grandchild out to play with rattlesnakes? Or take your family to the zoo and watch the lion eat hay in the same cage with the oxen? Perhaps in God's new creation it really will be like that. But I wonder if this isn't also symbolic language the prophet is using to describe the wonderful world of peace the Messiah will bring on the *human* scene. Why do I say this? Because, as Paul asks in 1 Corinthians, "Is it for oxen that God is concerned? Does he not speak entirely for our sake?" (1 Corinthians 9:9-10). The peace of the Messiah is the peace of his new creation, which includes all creatures. But the peace he will bring is peace, first of all, for God's human family.

That peace will begin, the prophet says, in one particular place. We find that in another passage, in Isaiah chapter 2:

For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more (Isaiah 2:3-4).

Some people think peace can come about if people would "just agree to get along." But people are people, and not everybody wants to "get along." That's why the United Nations has been so ineffective — there's no "getting along" with the likes of Adolf Hitler, Mao Zedong, Pol Pot, Idi Amin, Saddam Hussein — men whose names have become household words for oppression, torture, and genocide. There's no "getting along" today with the likes of Kim Jung Un, the Ayatollah Khamenei, or ISIS. There's only one way the human spirit will ever know peace, and that's to recognize that there's a greater Authority than the programs and schemes of



political systems and their leaders. And there's a greater Authority than our own personal wants and ambitions.

The Bible tells us that submission to this higher Authority begins in one special place — the place where God's law is honored and obeyed, the place from which his way of peace begins to spread throughout the world. "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Violence starts to melt away when people begin to know the Lord, and they will begin to know him in that one special spot: "They will neither harm nor destroy *on all my holy mountain*, for the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9).

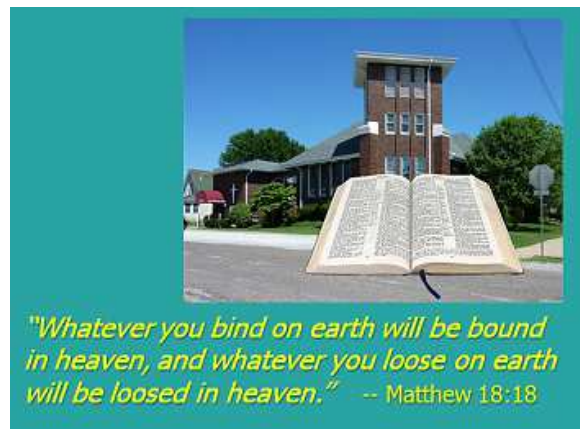
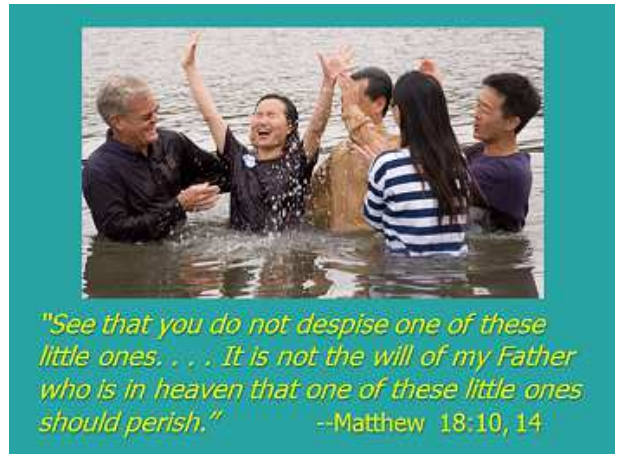
I shouldn't have to remind you that in the New Testament this special place isn't a piece of urban real estate in Palestine. In the New Testament we learn that God's holy mountain isn't a hill with an ornate, expensive Temple sitting on it like the Temple in Jerusalem. The "holy mountain" is the place where we encounter Christ in his glory, as Peter and the other disciples did on the Mount of the Transfiguration (2 Peter 1:18). The Jerusalem to which we belong is the "new Jerusalem" that comes down out of heaven for us; John beholds the vision for it in Revelation 21:2. We live today in that heavenly city, "Zion, city of our God," which is the church of Jesus the Messiah. As the old hymn says, "Glorious things of thee are spoken, Zion, city of our God"; that's based on Psalm 87, but in the hymn the reference is to the church. And God's peace for this darkened world is to begin *here*, as his Word goes forth from Christian preachers and communities to all peoples until what Isaiah and Habakkuk both foresaw comes to pass: "The earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14; cf. Isaiah 11:9).

Is that why Jesus, in the Gospel lesson we read from Matthew, took care to make sure that the church would be a place of peace? It's to be a place where even the weakest, littlest members of our community — not only children, but people of any age who are *beginners* in the faith — would find a welcoming and protective home. "See that you do not despise one of these little ones," he told his disciples. "It is not the will of my Father who is in heaven that one of these little ones should perish." "Let the children come to me," he said on another occasion. "Do not hinder them; for to such belongs the kingdom of God" (Mark 10:14).

Conflict can hinder the "little ones," those whose faith is at or near the beginner level, from witnessing the glory of Jesus in his temple — which is *us*. As the apostle Paul says, "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple" (1 Corinthians 3:16-17). Conflict in the church destroys the temple. It shuts out the glory that ought to shine from God's holy mountain. How many people, seeking the Lord and new to the faith, have been turned away by encountering conflict in the church? How many *believers* have failed to stick with the faith because there was no peace in the place that claimed to worship and serve the Prince of Peace?

So perhaps that's why Jesus, in our Gospel passage from Matthew, lays down specific procedures for resolving conflicts in the church. We aren't to hold grudges against one another, or let resentments build up, or let our anger smolder until there's some kind of flare-up that brings grief to the body. Instead, if we have a problem with what somebody else is doing or saying, we're to discuss it with them. And if we can't

work it out, then there's a process by which we involve the other members of our congregation in helping to resolve the conflict. Then, if the troublemaker still can't be reconciled, he or she ought to leave the congregation and not have any more divisive contact with its members. This is for the sake of the peace of the



church, because, as Paul says, "God has called us to peace" (1 Corinthians 7:15). In all of this, we need to make sure that *we* aren't the troublemakers. The old Christmas song that was popular in the 1950s is still appropriate: "Let there be peace on earth, and let it begin with me."

Peace isn't a "thing" that can materialize all at once, out of nothing, just because people get tired of strife and violence. Peace — whether international peace or simply good and open relationships in the home, or with people we deal with daily — this peace is a process that takes place over time, as we learn to lay aside our selfishness and defensiveness and pride and obey the Word of the Lord. And that Word has to go forth from God's "holy mountain," the "new Jerusalem" that is the body of Christ — a church that worships with sincerity and enthusiasm; a church that listens eagerly to the word of God; a church whose members care for one another; a church that shares with those in need locally and also reaches out to those beyond its immediate community with the gospel of Jesus.

Jesus gave us, his church, the assignment to spread his way of peace. He made us responsible for helping people live in a loving and obedient relationship with God. "Whatever you bind on earth shall be bound in heaven," he said, "and whatever you loose on earth shall be loosed in heaven." That's an awesome responsibility, but one we can't escape if we're true to our faith and calling. How we deal with one another in the body of Christ is a critical part of whether people are bound for the life of God's new creation or turned loose for some dismal destiny. I don't see how else we can take Jesus' words. God's peaceable Word must go forth from "his holy mountain," but before it can go forth it needs to take root in Zion, the church of Jesus.



Peace comes to us when the Prince of Peace comes to us. Of Jesus Christ, the apostle Paul said, "He is our peace." During this Advent season we prepare to receive him afresh into our troubled world, into our church, into our families, into our own hearts. But the Prince of Peace is here now. For he said to us, "Where two or three are gathered in my name, there am I in the midst of them" (Matthew 18:19). *There is peace in our midst*, for Jesus is here — here in the proclamation of his Word; here in our sharing of his gifts, the loaf and the cup; here in the loving touch of those who know him as Savior and Lord. He who is our peace is *in our midst*. Therefore, as we gather around his table, let's think not only of how blest we are to know that Jesus died for me personally. Let's also think about how we're a family, a family at peace with one another because Jesus has reconciled us to God and made us one body through the blood of his cross.

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