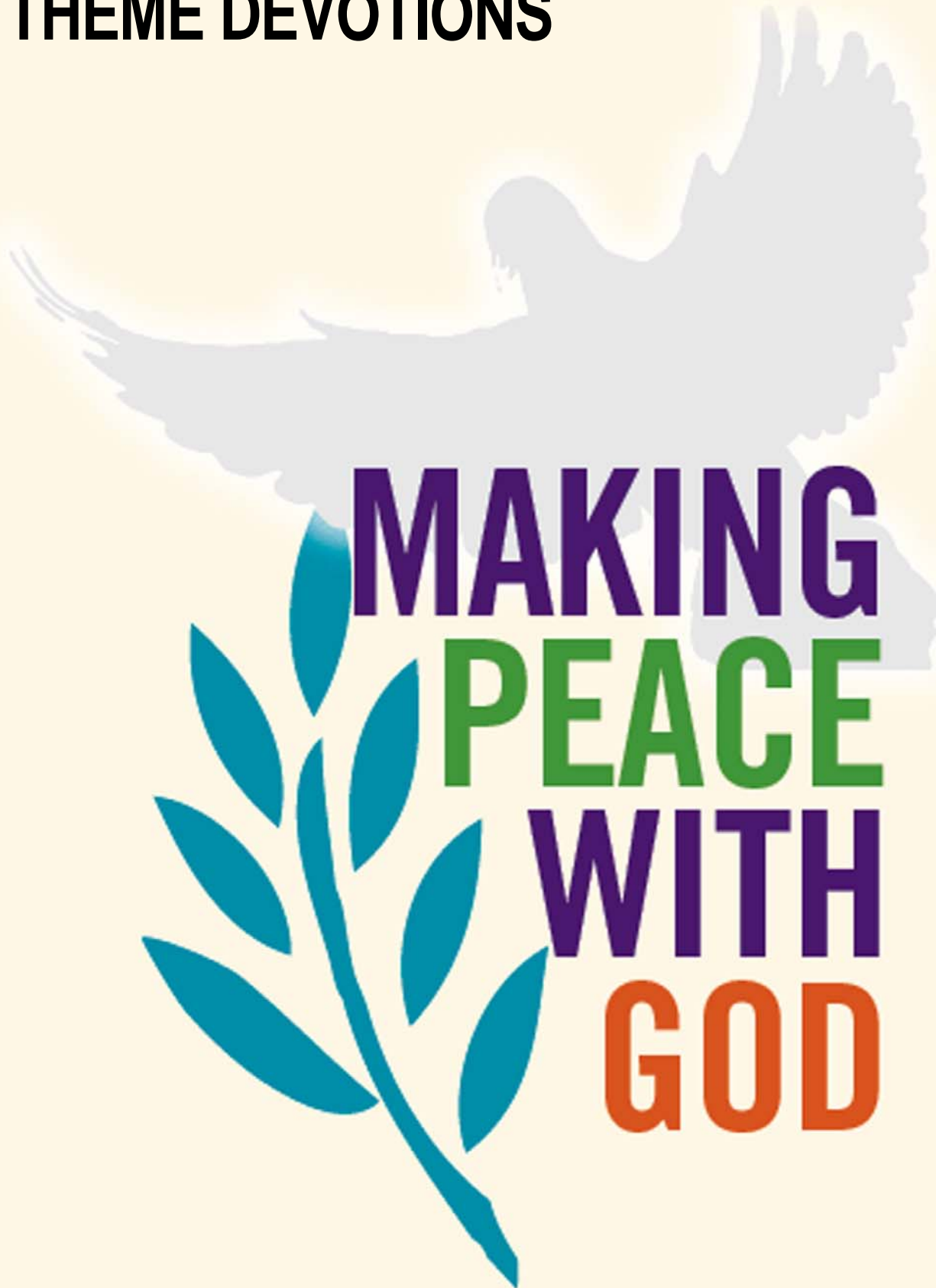


THEME DEVOTIONS



MAKING
PEACE
WITH
GOD

Genesis 28:10-22 – Jacob’s dream of peaceful assurance

Written by Tamara Shantz, campus pastor

¹⁰Jacob left Beer-sheba and went toward Haran. ¹¹He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. ¹²And he dreamed that there was a ladder set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. ¹³And the Lord stood beside him and said, “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; ¹⁴and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring. ¹⁵Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.”

¹⁶Then Jacob woke from his sleep and said, “Surely the Lord is in this place—and I did not know it!” ¹⁷And he was afraid, and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.” ¹⁸So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. ¹⁹He called that place Bethel; but the name of the city was Luz at the first. ²⁰Then Jacob made a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, ²¹so that I come again to my father’s house in peace, then the Lord shall be my God, ²²and this stone, which I have set up for a pillar, shall be God’s house; and of all that you give me I will surely give one tenth to you.”

My first peacemaking task this year is with this text. I tend to read the stories of the patriarchs through my own lens. I hear echoes of privilege and oppression. I think of where these texts have been used to claim a chosen status that has hurt other communities. Do I really have to ‘make peace’ with this text?

With the help of commentaries, I try to shed my cynical scales and hear the story from a different perspective; that of a desperate, fleeing Jacob. Jacob is something of a fiend. He lies, schemes, manipulates and is now running from his brother’s wrath. Even after an awe-inspiring experience of the Divine, his response to God is still conditional: “OK God, IF you fulfill your promises, I’ll keep you on as my chosen God.”

But even with Jacob’s less than inspiring vow, something significant has occurred with this midnight visitation. Jacob’s journey was transformed. His journey began as a desperate escape plan to save his life and now, his journey has become the pilgrimage of one who bears God’s promises of accompaniment, protection, and homecoming. Jacob experiences conversion, a conversion of how he looks at his life. Jacob has received a new context for life, a new purpose. He has awoken and seen that “Truly, God is in this place and I never knew it!”

How might your journey be changed by hearing God’s promises anew? What new purpose to your journey might emerge if you seek to look for God in unexpected places?

Psalm 4:1-8 – Bold plea for deliverance and peace

Written by Becky Horst, associate registrar & convo coordinator

¹Answer me when I call, O God of my right! You gave me room when I was in distress. Be gracious to me, and hear my prayer.

²How long, you people, shall my honor suffer shame? How long will you love vain words, and seek after lies? Selah

³But know that the Lord has set apart the faithful for himself; the Lord hears when I call to him.

⁴When you are disturbed, do not sin; ponder it on your beds, and be silent. Selah

⁵Offer right sacrifices, and put your trust in the Lord.

⁶There are many who say, "O that we might see some good! Let the light of your face shine on us, O Lord!"

⁷You have put gladness in my heart more than when their grain and wine abound.

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

Sleeping can be difficult in college. Noise, caffeine, anxiety and homesickness may cause you to avoid your bed until very late or to simply toss and turn when you do lie down.

Christians who follow the rule of St. Benedict read Psalm 4 as their last prayer each night. This psalm offers three possible ways for you to "make peace with God" at bedtime.

1. Do what the psalmist does in verse 1: **call on God for help** when you are distressed. Remember how God has helped you in the past. Be confident and persistent in your plea. God is righteous, and God wants the world to be righteous, so be bold in pleading your case.
2. Follow the advice that the psalmist gives to others in verse 4: "**When you are disturbed**, do not sin; **ponder it on your beds and be silent.**" In other words, reflect on the events and people in your life without the distractions of cell phone, ipod or laptop. Be still. Listen. Allow God space and time to speak to you.
3. **State your trust in God**, as the psalmist does in verse 8. Verbalizing your trust will strengthen it. Create a version of this verse that you can repeat over and over in your mind if you have trouble falling asleep. Here is my own bedtime mantra version of verse 8:

"I will lie down and sleep in peace, for you alone, O LORD, are my safety."

"I will lie down and sleep in peace, for you alone, O LORD, are my safety."

"I will lie down and sleep in peace, for you alone, O LORD, are my safety."

Psalm 29:1-11 – God’s peaceful voice in a great storm

Written by Crystal Zook, GC junior

¹Ascribe to the Lord, O heavenly beings, ascribe to the Lord glory and strength.

²Ascribe to the Lord the glory of his name; worship the Lord in holy splendor.

³The voice of the Lord is over the waters; the God of glory thunders, the Lord, over mighty waters.

⁴The voice of the Lord is powerful; the voice of the Lord is full of majesty.

⁵The voice of the Lord breaks the cedars; the Lord breaks the cedars of Lebanon.

⁶He makes Lebanon skip like a calf, and Sirion like a young wild ox.

⁷The voice of the Lord flashes forth flames of fire.

⁸The voice of the Lord shakes the wilderness; the Lord shakes the wilderness of Kadesh.

⁹The voice of the Lord causes the oaks to whirl, and strips the forest bare; and in his temple all say, “Glory!”

¹⁰The Lord sits enthroned over the flood; the Lord sits enthroned as king forever.

¹¹May the Lord give strength to his people! May the Lord bless his people with peace!

When we think about God’s presence and voice, we like to think of how we find God in the quiet. We think of Psalm 46:10 which says “Be still and know that I am God,” or of God appearing to Elijah in 1 Kings 19. In that instance, God does not appear in the great forces, but in the silence. This is how we think of God’s voice. But we forget one important fact; God is all powerful and majestic. God can be found in the calm, but God can also be found in the storms of destruction.

This is what the psalmist writes of in Psalm 29. The psalmist writes about God’s powerful yet peaceful voice. God’s voice can be found thundering over the water, or in the breaking of the cedars. God’s voice can be flashes of fire or the forests being stripped bare. We don’t like to think about God’s voice being in destructive forces, but God’s voice is there.

Yet, the psalmist writes that after seeing these great forces at work, all in God’s temple say ‘Glory!’ This was hard for me to understand until I continued reading: The Lord sits enthroned over the flood ... The Lord gives strength to his people; the Lord blesses his people with peace. So yes, God’s voice can be found in the mighty waters, but God’s voice is also over the flood. God gives us the strength to carry on; the peace to know that we can come through the storm to the other side and that all will not be destroyed. And so we need to make peace with God’s voice being everywhere, even in a great storm.

Isaiah 32:16-20 – The peace of God’s reign

Written by Ben Baumgartner, GC sophomore

¹⁶Then justice will dwell in the wilderness, and righteousness abide in the fruitful field. ¹⁷The effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. ¹⁸My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places. ¹⁹The forest will disappear completely, and the city will be utterly laid low. ²⁰Happy will you be who sow beside every stream, who let the ox and the donkey range freely.

The reassuring imagery of these five verses at the end of Isaiah 32, with references to “secure dwellings” and “quiet resting places” for God’s people, are a stark contrast to the verses that precede them, which call on the “women who are at ease” to put on sackcloth and beat their breasts for the barren land and forsaken city, laid to waste at the hands of the Assyrians. However, in the mind of Isaiah, it is not the Assyrians who are to blame for this impending misfortune, but the unjust ruling class of Israel who has oppressed their people. Thus, Isaiah looks expectantly to God’s spirit to intervene so that “justice will dwell in the wilderness, and righteousness abide in the fruitful field.”

The Israelites were not alone in their desire for justice and the peace that comes from it; this is a need that is just as present today. Last May term I took Liberation Theology, where we examined the struggles of various peoples to achieve both peace and justice. One of the most powerful stories we learned about was that of Oscar Romero, an archbishop of San Salvador, El Salvador, who led the Catholic Church in speaking out against the government’s persecution of the people, in place because of fear of a revolution. What I admired most about Romero was his commitment to both justice and peace. Although he was chosen as archbishop because initially he emphasized peace above justice, a stance that obviously benefited those in power, the stories of suffering that he witnessed, including the assassination of one of his friends, eventually caused him to change his mind and speak out. This stance of calling for justice and an end to the killings would eventually lead to his own assassination in 1980.

In this passage from Isaiah 32 we see a yearning for the peace of God that is a result of justice and righteousness. As compassionate peacemakers who seek to “Heal the world peace by peace,” it would be wise of us to look to the examples of Oscar Romero and many others like him who have realized that peace cannot be separated from justice. Others such as Martin Luther King Jr., who famously said that, “Without peace there can be no justice,” and who remind us today that we must continue to speak out on behalf of both.

Matthew 5:1-12 – Blessed are the peacemakers

Written by Anita Stalter, vice-president for academic affairs & academic dean

⁵When Jesus saw the crowds, he went up the mountain; and after he sat down, his disciples came to him. ²Then he began to speak, and taught them, saying:

³“Blessed are the poor in spirit, for theirs is the kingdom of heaven. ⁴“Blessed are those who mourn, for they will be comforted. ⁵“Blessed are the meek, for they will inherit the earth. ⁶“Blessed are those who hunger and thirst for righteousness, for they will be filled. ⁷“Blessed are the merciful, for they will receive mercy. ⁸“Blessed are the pure in heart, for they will see God. ⁹“Blessed are the peacemakers, for they will be called children of God. ¹⁰“Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. ¹¹“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹²Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Eleanor Roosevelt, a former First Lady of the United States remembered as a champion for social reform and a key voice in advocating for the establishment of the United Nations, said, “It isn't enough to talk about peace. One must believe in it. And it isn't enough to believe in it. One must work at it.”

My dad was a peacemaker. He believed in peace, and one significant way that he worked at it was by consistently encouraging understanding among individuals and congregations in conflict. One of his goals as a pastor throughout the five decades of his service in ministry, he once wrote, was to “foster unity.” While serving as conference minister of Illinois, a regional leadership role within the Mennonite denomination, he sought to honor all voices in a church expanding its racial, economic, geographical, and organizational scope.

In a range of different settings, my dad listened carefully to people who were struggling with situations that resulted in hurtful relationships within families, congregations, and regional groups. I heard the language he used to talk about reconciliation and healing. I watched as he spent a lot of time and energy in bringing people together to sort out a complex problem. I saw how he actively tracked down rumors that were dividing families and communities.

I learned so much from him: peacemaking involves action, perseverance, and a heart that deeply cares about how we as humans live together in a conflicted world.

Mark 4:35-41 – “Peace! Be Still!”

Written by Bob Yoder, campus pastor

35On that day, when evening had come, he said to them, “Let us go across to the other side.”
36And leaving the crowd behind, they took him with them in the boat, just as he was. Other boats were with him. 37A great windstorm arose, and the waves beat into the boat, so that the boat was already being swamped. 38But he was in the stern, asleep on the cushion; and they woke him up and said to him, “Teacher, do you not care that we are perishing?” 39He woke up and rebuked the wind, and said to the sea, “Peace! Be still!” Then the wind ceased, and there was a dead calm. 40He said to them, “Why are you afraid? Have you still no faith?” 41And they were filled with great awe and said to one another, “Who then is this, that even the wind and the sea obey him?”

We all face unexpected storms in life. We don’t look for them. We don’t anticipate them, but they suddenly swell to swamp us when we least expect it. In those moments what is our initial response? Shock? Denial? Do we shout: “What did I do to deserve this?” “Why is this happening?” “Jesus, why are you asleep?!? WAKE UP!!!”

In this passage Jesus and his friends are leaving one shoreline of ministry to go to “the other side” where a different kind of ministry awaits them. But in the meantime, Jesus was tired, exhausted, and fast asleep. Then, a sudden and great windstorm arose and the disciples accused Jesus of not caring. They must have had some sense that Jesus could make things okay, even though some of these disciples were the “professional boaters” since they were the fishers, not Jesus.

If I were an experienced boater, I’m not sure that I’d look to a land-based professional carpenter for help in this situation. I’d rather rely on my own understanding and expertise. However, these disciples must have sensed something different about Jesus. They were, after all, with him in the healings, the exorcisms, and the powerful teachings that drew crowds. And so if I experienced an unexpected storm to the degree that I’d felt swamped and in over my head, perhaps I too would call out to Jesus, “Wake up! Do you not care?!”

A Prayer: *Jesus, be our peace in the midst of those unexpected storms in life that we face.*

Luke 19:37-44 – Jesus laments the lack of peaceful things

Written by Jonna Buller, GC senior

³⁷As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, ³⁸saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" ³⁹Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop." ⁴⁰He answered, "I tell you, if these were silent, the stones would shout out."

⁴¹As he came near and saw the city, he wept over it, ⁴²saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. ⁴³Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. ⁴⁴They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God."

At the end of Luke 19, Jesus laments the lack of peace in the world, especially in Jerusalem. While Jesus is coming down from the Mount of Olives, riding a donkey, the disciples and the rest of the crowd were praising God and rejoicing. The Pharisees approached Jesus and told him to quiet the crowd and his disciples. The Pharisees are blinded to Jesus' actions and the truth in what the people were saying. As they descended on Jerusalem Jesus says the city and the crowd has not recognized God's coming and the path of peace is now hidden from their eyes. He foretells of the harm and unrest the people will experience because they didn't make peace.

Later Jesus enters the temple in Jerusalem and finds that peace, even within the temple, has been disrupted. Jesus, who came to bring the peace, threw the vendors out of the temple. The interpretations of Jesus' emotions in this story vary in different translations, but in this context I believe we see the anger comes from the compromising of God's peace, even the House of God.

We in our own lives must seek to find peace. It is always God's will for us to take the path of peace, and yet we are still blinded by our lives and can't see the peaceful way. However, we are called daily and in many scriptures such as this to seek out peace and lead lives that honor and praise God. Now, let me end with this question – What is the House of God? Is it our bodies? Only our church buildings? Where does God's House begin and end? Continued by, how then, are our actions changed when we are challenged to always act peacefully in the House of God?

Luke 24:36-43 – “Peace be with you”

Written by Susie Lambright, resident director of Kratz and Miller

³⁶While they were talking about this, Jesus himself stood among them and said to them, ‘Peace be with you.’ ³⁷They were startled and terrified, and thought that they were seeing a ghost. ³⁸He said to them, ‘Why are you frightened, and why do doubts arise in your hearts? ³⁹Look at my hands and my feet; see that it is I myself. Touch me and see; for a ghost does not have flesh and bones as you see that I have.’ ⁴⁰And when he had said this, he showed them his hands and his feet. ⁴¹While in their joy they were disbelieving and still wondering, he said to them, ‘Have you anything here to eat?’ ⁴²They gave him a piece of broiled fish, ⁴³and he took it and ate in their presence.

Jesus is peace. Jesus is the calm. Jesus is.

In this passage Jesus appears to the disciples and extends peace to them. They are not in a state of calm or contentment, instead they are in shock and don't really believe that it is Jesus. Even after Jesus shows the disciples his hands and feet, their shock is such that they can't fully accept that it is him. He doesn't waste his time telling them stories of their time together to prove his identity, nor does he beg them to acknowledge that it is indeed him. Instead, he asks for a piece of fish to eat while they let the truth of who he is sink in.

I love that about Jesus! I see him doing the same thing in my life. He has presented himself to me through his word and the gentleness of the spirit. While others may have tried to “prove” him to me or scare me into believing in him, that has not been his way. Jesus has let the truth of who he is settle into my heart, let me believe and accept the truth at my own pace. I am grateful to serve a Lord who does not force his way into my heart, but instead comes into my life in a way that respects the time it takes me to process and fully accept who he is. After all, he's in no hurry.

Romans 14:13-19 – Pursue peace and mutual upbuilding

Written by Emily Yoder, GC sophomore

¹³Let us therefore no longer pass judgment on one another, but resolve instead never to put a stumbling block or hindrance in the way of another. ¹⁴I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean. ¹⁵If your brother or sister is being injured by what you eat, you are no longer walking in love. Do not let what you eat cause the ruin of one for whom Christ died. ¹⁶So do not let your good be spoken of as evil. ¹⁷For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit. ¹⁸The one who thus serves Christ is acceptable to God and has human approval. ¹⁹Let us then pursue what makes for peace and for mutual upbuilding.

These verses talk specifically about the food and drink that could tear down others, and while we don't necessarily have those specific conflicts in our culture, we do have other things that we feed ourselves with that are fine to us, but may tear down others. Some people can handle swearing and think it's perfectly fine, but others may not be able to take it and would prefer not to hear it at all. We all have our own music tastes and watch a variety of movies, and each of us has a different tolerance level to go along with that. Our common goal is to lift each other up and support one another, acting in love and goodness. If I'm doing something that I believe is fine for me, but is causing another believer to be distressed, I should double check my actions and find how I can instead act in love.

The Kingdom of God isn't all about what we should and shouldn't "eat and drink," but is about our positive actions. We are called to live a life of goodness, peace, and joy, so we should be constantly searching to find ways to build each other up and encourage one another. It is always so much easier to quickly criticize others before ourselves, which only tears us down. If we are working to focus our own actions in a peaceful way, then not only will we be helping ourselves, but we will also be building up each other (and the church) in harmony.

Ephesians 6:10-18 – Proclaim peace with the armor of God

Written by Jim Histand, vice-president for finance

¹⁰Finally, be strong in the Lord and in the strength of his power. ¹¹Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. ¹²For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places.

¹³Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. ¹⁴Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. ¹⁵As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. ¹⁶With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. ¹⁷Take the helmet of salvation, and the sword of the Spirit, which is the word of God. ¹⁸Pray in the Spirit at all times in every prayer and supplication. To that end keep alert and always persevere in supplication for all the saints.

I struggle with the contradictory images in this passage. So many instruments of war and violence are described as tools to use to promote the Good News of peace!

- Put on armor – to defend against the devil
- Fight against inhuman spiritual forces
- Belt around waist – compared to truth
- Armor – compared to God's justice
- Shoes – compared to desire to tell the Good News about peace
- Shield – compared to faith, and stops flaming arrows of evil
- Helmet – compared to God's saving grace
- Sword – compares to God's message from the Spirit

How do I reconcile my personal desire and effort to bring peace and to make peace with God, with all these images and tools of violence and destruction? Am I naïve about the energy and effort, yes even the 'battle' to make peace? That battle is not one to be joined against my neighbor to 'convince' him or her to believe as I do, or to share the exact same values as I do, or act as I do, etc. Rather it is a battle to understand, to accept, to walk beside and live in harmony with others, while clearly following my own interpretation of God's will for my life. God, forgive me for when I try so hard to convince others of the rightness of my own position on the not easily answered dilemmas of life. Clothe me with the desire to share the Good News by faith, grace and Spirit leading, as much as by the quest for truth and justice. I pray that I may use these tools peacefully and not violently, in my relationships with others. Always pray by the power of the Spirit! (v 18)

Philippians 4:4-9 – The God of peace will be with you

Written by Laura Krabill, GC sophomore

⁴Rejoice in the Lord always; again I will say, Rejoice. ⁵Let your gentleness be known to everyone. The Lord is near. ⁶Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. ⁷And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. ⁸Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. ⁹Keep 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.

Often I find myself easily consumed by my busy life. I allow myself to become carried away with the all too familiar college-student-mindset. (You may feel you are unaware of this thought process, so I'll share with you one of many possible scenarios). For me, this mindset is triggered most often by an upcoming exam. Usually, my first thoughts express minor feelings of uneasiness. I start by pondering the importance of the upcoming test, and this quickly leads to my realizations that if I don't do well, my grade will undoubtedly suffer. Naturally, this could lower my GPA. Of course, if I don't have a high enough GPA, I won't be accepted into dental school, which then leads to my most certain state of unemployment. By this point I have likely lost precious hours of sleep, and I have successfully allowed my mind to become a worried wreck.

As I think about this Scripture, a familiar tune by Bobby McFerrin, begins to play in my head. "Don't worry be happy, In every life we have some trouble, When you worry you make it double...Don't worry, it will soon past, Whatever it is, Don't worry, be happy."

This song quickly reminds me of God's deep desire for us to give Him all of our worries. Through prayer we can release our burdens and find renewal from God's peace. By turning to God during my stressful, busy days, I am refreshed. I am able to refocus my thoughts, because I know God has a plan for my life...so in the end why worry.

James 3:13-18 – Righteousness is sown in peace

Written by Bryce Bow, campus ministries intern & GC senior

¹³Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom. ¹⁴But if you have bitter envy and selfish ambition in your hearts, do not be boastful and false to the truth. ¹⁵Such wisdom does not come down from above, but is earthly, unspiritual, devilish. ¹⁶For where there is envy and selfish ambition, there will also be disorder and wickedness of every kind. ¹⁷But the wisdom from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy. ¹⁸And a harvest of righteousness is sown in peace for those who make peace.

Christ talked a lot about humility, and how we should strive for it. “The upside down kingdom,” as many call it, “where the first will be last, and the last will be first.” Being humble doesn’t mean you think *less* of yourself; it means you think of yourself *less often*. Being humble is hard, though, especially the obedient, surrendering type of humility that God calls us to. Why? The parasite of Pride.

Pride would be the opposite of humility and is certainly more common in our culture. This passage from the Book of James describes what Pride looks like in great detail saying those who go on boasting, having bitter envy, and living with selfish ambition actually create an evil “disorder” around them. C.S. Lewis makes a similar observation in his classic work *Mere Christianity* when he writes, “What Satan put into the heads of our remote ancestors was the idea that they could ‘be like gods,’ could set up on their own as if they had created themselves—be their own masters—invent some sort of happiness for themselves outside of God, apart from God.” He continues, “And out of that hopeless attempt has come nearly all that we call human history—money, poverty, ambition, war, prostitution, social classes, empires, slavery—the long terrible story of man trying to find something other than God which will make him happy.” Out of Pride comes disorder. It is the reason Satan fell from Heaven and continues to be responsible for much of the chaos we see in our world.

So let us instead take hold of this realization, apply it to our lives, and refuse to let the parasite of Pride eat away at our lives. Let us sow in peace and humility as God intended us to, and take great joy in being able to partner with our Lord in gathering the harvest of righteousness that it will produce. When you finally come to the humble realization that “It’s not about me,” your life will never be the same. Stand firm.