

The Gospel of Peace

1 - Shades of Peace

1 - Shades of Peace

2 - Interconnected Peace

3 - Peace and Unity

4 - Contradictions and the Law

5 - Making Peace and Unity

1 - Shades of Peace

- A Kingdom of Peace
- The Gospel
- Shades of Peace

Core: Peace matters.

Why: Why didn't Jesus come to bring peace?

Why did the Lord heal?

Matthew 13:58

John 5:3-5

A Kingdom of Peace

Matthew 4:23 NIV - “Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people.”

1 - Teaching

2 - Preaching the kingdom

3 - Healing

Matthew 9:35

Luke 9:2, 6

Matthew 9:22 NIV - “Jesus turned and saw her. ‘Take heart, daughter,’ he said, ‘your faith has healed you.’ And the woman was healed at that moment.”

Matthew 15:28 NIV - “Then Jesus said to her, ‘Woman, you have great faith! Your request is granted.’ And her daughter was healed at that moment.”

Mark 10:52 NIV - “‘Go,’ said Jesus, ‘your faith has healed you.’ Immediately he received his sight and followed Jesus along the road.”

Matthew 9:21-22 NIV - “She said to herself, ‘If I only touch his cloak, I will be healed.’ Jesus turned and saw her. ‘Take heart, daughter,’ he said, ‘your faith has healed you.’ And the woman was healed at that moment.

σῴζω = G4982 *save* *made whole*

Mark 6:56 Luke 8:50
Mark 10:52 Luke 17:19
Luke 8:36

Luke 19:10 NIV - “For the Son of Man came to seek and to save the lost.”

John 3:16-17 NIV - “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

Hence the other association:

Mark 2:5 NIV - “When Jesus saw their faith, he said to the paralyzed man, ‘Son, your sins are forgiven.’”

??????

1 - Jesus healed and preached the Kingdom

2 - Only those who believed were healed

3 - Or “saved”

4 - Because their sins were forgiven?

Luke 11:20 NIV - “But if I drive out demons by the finger of God, then the kingdom of God has come upon you.”

If healings were a taste of the kingdom…

Mark 5:34 NIV - “He said to her, ‘Daughter, your faith has healed you. Go in peace and be freed from your suffering.’”

Consider the parallel:

Luke 7:47-48 NIV - "'Therefore, I tell you, her many sins have been forgiven—as her great love has shown. But whoever has been forgiven little loves little.' Then Jesus said to her, 'Your sins are forgiven.'"

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



John 1:1 NIV - “In the beginning was the Word, and the Word was with God, and the Word was God.”

ἐν ἀρχῇ = “in a beginning”

Genesis 1:1 NIV - “In the beginning God created the heavens and the earth.”

בְּרֵאשִׁית = “in a beginning”

John 1:4-5 NIV - “In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.”

Genesis 1:3-4 NIV - “And God said, ‘Let there be light,’ and there was light. God saw that the light was good, and he separated the light from the darkness.”

John 1:12-13 NIV - “Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— children born not of natural descent, nor of human decision or a husband’s will, but born of God.”

Genesis 1:27 NIV - “So God created mankind in his own image, in the image of God he created them; male and female he created them.”

John 20:19-22 NIV - “On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, ‘Peace be with you!’ After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, ‘Peace be with you! As the Father has sent me, I am sending you.’ And with that he breathed on them and said, ‘Receive the Holy Spirit.’”

Genesis 2:7

The Gospel

What is the gospel?

Acts 8:12 NIV - “But when they believed Philip as he proclaimed the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.”

Acts 2:38 NIV - “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.’”

Acts 3:19 NIV - “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord.”

Acts 5:30-31 NIV - “The God of our ancestors raised Jesus from the dead—whom you killed by hanging him on a cross. God exalted him to his own right hand as Prince and Savior that he might bring Israel to repentance and forgive their sins.”

Acts 10:43 NIV - “All the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name.”

Acts 13:38-39 NIV - “Therefore, my friends, I want you to know that through Jesus the forgiveness of sins is proclaimed to you. Through him everyone who believes is set free from every sin, a justification you were not able to obtain under the law of Moses.”

Acts 26:18 NIV - “To open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.’”

Peace with God is central to the gospel.

Gospel of God	Mark 1:14	8x
	Romans 1:1; 15:16	
	2 Corinthians 11:7	
	1 Thessalonians 2:2, 8, 9	
	1 Peter 4:17	

Gospel of Christ	Mark 1:1	11x
	Romans 1:9; 15:19	
	1 Corinthians 9:12	
	2 Corinthians 2:12; 9:13; 10:14	
	Galatians 1:7	
	Philippians 1:27	
	1 Thessalonians 3:2	
	2 Thessalonians 1:8	

my gospel	Romans 2:16; 16:25 2 Timothy 2:8	3x

Gospel of glory	2 Corinthians 4:4 1 Timothy 1:11	2x
Gospel of grace	Acts 20:24	1x
Gospel of your salvation	Ephesians 1:13	1x
Gospel of the Kingdom	Matthew 4:23; 9:35; 24:14	3x

Acts 10:36 NIV - “You know the message God sent to the people of Israel, announcing the good news of peace through Jesus Christ, who is Lord of all.”

Ephesians 6:14-15 NIV - “Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace.”

But this was the mission of Jesus since the beginning.

Luke 1:79 NIV - “To shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace.”

Luke 2:14 NIV - “Glory to God in the highest heaven, and on earth peace to those on whom his favor rests.”

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

John 16:33 NIV - “I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world.”

Matthew 10:34 NIV - “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.”

Luke 12:51 NIV - “Do you think I came to bring peace on earth? No, I tell you, but division.”

Matthew 10:35-36 NIV - “For I have come to turn ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man’s enemies will be the members of his own household.’”

Luke 12:52 NIV - “From now on there will be five in one family divided against each other, three against two and two against three.”

But what even is peace?

εἰρήνη G1515

tranquility

harmony



Healings the Gospel



= Peace with God




PEACE

"We may deduce from this that *the great temple of the future* will not be constructed in the first years of Christ's reign which (like those of David) will be occupied with extensive warfare, but in the ensuing years of peace: 'the Millennium', which was foreshadowed by the peaceful reign of David's son, Solomon."

Philip Ridout, *After Christ's Return, Part 2* (Self-Published, 1985), 25.

"The message of John bore principal reference to the first coming of Jesus. He spoke no word of a conqueror who was to overcome the foreign tyrant, humble the oppressors of the people, and establish the world-wide dominion of peace and glory which were the subject of so much Old Testament prophecy."

Melva Purkis, *A Life of Jesus* (Birmingham, UK: The Christadelphian, 1953), 53.



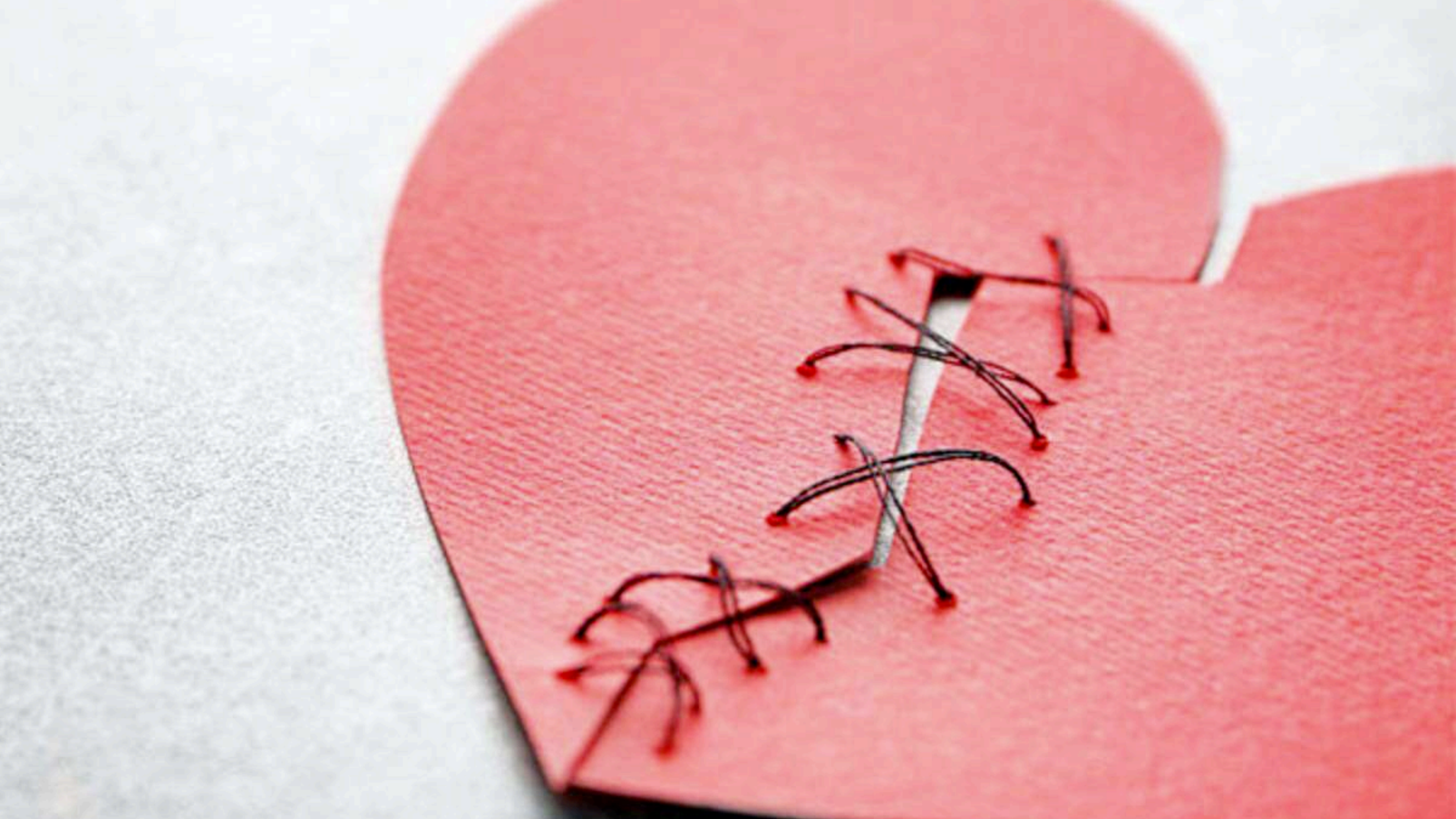
"Men and women came to him pale and emaciated, they went away glowing with health; pitiable maniacs were brought to him struggling and shouting, they left his presence with inward peace. There were some hideously revolting sights, but he quietly ministered and restored, never impatient, never too tired."

Melva Purkis, *A Life of Jesus* (Birmingham, UK: The Christadelphian, 1953), 105.

"Man was made for God in the beginning, and can never realise the object of his being, away from His friendship and service. These secured in Christ, give peace—a peace that makes a man independent of the world—a peace too profound to be described—fitly defined only in the words of Paul: 'the peace of God that passeth all understanding, filling the heart and mind.' It is a peace accessible in Christ only; 'Being justified by faith, we have peace with God through our Lord Jesus Christ' (Rom. v. 1)."

Robert Roberts, *Nazareth Revisited* (Birmingham, UK: The Christadelphian, 1926), electronic.

But, did you notice what kind of peace is missing?



“Peace depends on two parties being agreeable. The Christian must be sure to do his part: ‘If it be possible, as much as in you lieth, be at peace with all men’ (verse 18).”

John Carter, *Paul’s Letter to the Romans* (Birmingham, UK: The Christadelphian, 1992), 147.

“It were indeed unwise to provoke persecution; the aim should be to promote peace; but peace can be purchased at too great a price. ‘Follow after peace with all men, and holiness, without which no man shall see the Lord.’ Follow after peace, for it is not something to be easily grasped; it has to be pursued, as the Psalmist said, ‘Seek peace and pursue it’ (34:14). But this pursuit of peace is governed by the larger trait of holiness which the next verses enforce.”

John Carter, *The Letter to the Hebrews* (Birmingham, UK: The Christadelphian, 1975), 169.

Hebrews 12:14 MGNT - εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον

καὶ = **G2532** ***and***

"Καί does not mark a distinction of semantic continuity or discontinuity; it connects two items of equal status, constraining them to be closely related to one another."

Steven Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis* (Bellingham, WA: Lexham Press, 2010), 24.

Hebrews 12:14 ESV - “Strive for peace with everyone, and for the holiness without which no one will see the Lord.”

Hebrews 12:14 NASB - “Pursue peace with all people, and the holiness without which no one will see the Lord.”

Hebrews 12:14 NET - “Pursue peace with everyone, and holiness, for without it no one will see the Lord.”

"No; nearly half a century's experience has taught us that the corrupters who have done the most 'mischief' have been the kind, broad-minded, liberal-hearted leaders, who invariably have an eye to a seat on the fence—leaders, not because they possess the qualities of leaders, but because their followers are made up of non-thinkers, who, loving to be at peace with all men, choose the easiest route thereto, and therefore, needing a leader, select one after their own heart, and invariably have as their motto: 'Let sleeping dogs lie', which is the reverse of the Apostolic one of 'Contend earnestly for the Faith' (Jude 3)."

Frank Jannaway, *Christadelphian Facts* (Houston: Herald Press, 1921), 51.

Hebrews 12:14 KJV - “Follow peace with all men, and holiness, without which no man shall see the Lord:”

“The keys were promised to Peter, and not to successors of Peter, if it were possible for him to have them in such an office; which none but the most stupidly ignorant of the scriptures would venture to affirm. The custody of the keys by a successor of Peter, is the most farcical assumption that ever poor crazy mortals were guilty of.”

John Thomas, *Elpis Israel* (Findon, SA: Logos, 1848), 201.

“At the time when it was written, frank speech expressed in robust language was indulged in without offence, and in this matter the book reflects its age. The forthrightness of the writer is seen in the vigour of his words and modern readers must make some allowance for this.”

“Publisher’s Preface,” *Elpis Israel* (Birmingham: The Christadelphian, 1949).

"Do not teach them that they can never pray, or do any thing acceptable to God, till *after* they are converted or regenerated. This, with many, is a great point of orthodoxy, and I would not speak of it with severity, because it is a very natural mistake; and yet it is one of the most hurtful delusions, short of real infidelity, that can be put into language. It is not only not true for children, but it is not true for any body, and is, in fact, a kind of barricade before the heavenly gate for every body, still out side."

Horace Bushnell, *Christian Nurture* (New York: Charles Scribner, 1861), 374.

Temporary Faith.

Again, nothing is more common than for the Gospel to produce a temporary impression, more or less deep and lasting. Those thus impressed believe. But, having no root in themselves, sooner or later they fall away. It is also a common experience that men utterly indifferent or even skeptical, in times of danger, or on the near approach of death, are deeply convinced of the certainty of those religious truths previously known, but hitherto disregarded or rejected. This temporary faith is due to common grace; that is, to those influences of the Spirit common in a measure greater or less to all men, which operate on the soul without renewing it, and which reveal the truth to the conscience and cause it to produce conviction.

Charles Hodge, *Systematic Theology* (London: Thomas Nelson, 1873), 68.

The Romish Church, being what it is, can never make itself dependent upon anything outside of itself, upon anything higher and more certain than itself; for its fundamental dogma will always be itself, although its standpoint agrees with the persuasion that whatever the Church wishes and teaches is in itself good, even though it be not cognizable as true and good. Further, it appeals for the verification of its claims, with evident pleasure, to its age and its uniformity, to its martyrs, or to its majority,—reasons which are partly unconvincing and partly questionable, having in the course of centuries so very largely changed in dogma. But even granting that these reasons possessed the weight of probability, the Church cannot, properly speaking, desire to buttress its authority with them, because these reasons always need to be submitted to a free inquiry; and thus, finally, the question always remains in the following state: upon the question as to why the infallibility of the Church is to be believed, the only answer remaining is,—because the Church demands it, and asserts its own infallibility.

Isaak Dorner, *A System of Christian Doctrine,* trans. Alfred Cave & J.S. Banks (Edinburgh: T&T Clark, 1880), 88.

“Like a tool shaped and tempered for a particular purpose, he was out of place away from that purpose, and this negativeness, under such circumstances, has given his enemies occasion for cavil. The part of friends has been rather to hide than expose infirmity. Gratitude threw the fold of protection over what may have been deemed the faults of an otherwise great, and noble, and extraordinary character. Good sense has looked at the entire situation, and acted accordingly.”

Robert Roberts, *Dr. Thomas: His Life and Work* (Birmingham: The Christadelphian, 1954), 239.

“He tells Joshua, look, you'd better take your shoes off, for the place whereon thou standest is holy, and Joshua would know by that comment, brothers and sisters, he'd have to be blind, deaf, dumb and stupid, not to know by that comment, who he was talking to, because that statement is a monumental statement which was made to his leader, Moses, at the burning bush; and the angel is telling him very plainly, who he is. 'Joshua, don't you know who I am? You'd better, I'm the angel of the bush.'”

“And so the host of the Midianites, says verse 1, we could read now, we've got use to the idea, we're in the arena of a divine type, there's no argument about that, you'd be stupid to argue that this is not designed by God, to be a type of the judgment seat, and of the things that will follow it.”

The testimony of Scripture is abundant:

Matthew 5:9 → "Blessed are the peacemakers"

Mark 9:50 → "Be at peace with each other"

Romans 12:18 → "Live at peace with everyone"

Romans 14:19 → "make every effort to do what leads to peace"

2 Corinthians 13:11 → "Live in peace"

1 Thessalonians 5:13 → "Live in peace with each other"

Ephesians 4:3 NIV - “Make every effort to keep the unity of the Spirit through the bond of peace.”

James 3:18 NIV - “Peacemakers who sow in peace reap a harvest of righteousness.”



Conclusion

The Lord gave people peace.

The Gospel revolves around peace.

Peace is multi-faceted.

Peace matters.



The Gospel of Peace

2 - Interconnected Peace

2 - Interconnected Peace

- Jews and Gentiles
- Case Study: Romans
- Case Study: Ephesians

Core: All shade of peace are interconnected.

Why: Why should Christians live at peace with others?



Jews and Gentiles

“Rava said to him: Fool, when that baraita is taught, it is referring to a case…”

Bava Kamma 105b:10.

“Rabba said to him: Fool, we learned in the mishna that this *halakha* applies…”

Bava Metzia 20b:2.

“Rabbi Eliezer said to him about this: Akiva, you have lightheartedly responded to me with a faulty a fortiori inference with regard to slaughter. His death will be with slaughter; meaning, as punishment for this disrespect you will be slaughtered by other people.”

Pesachim 69a:5.

“He said to them: Did you hear that Dosa ben Harkinas issued this ruling, or did you hear that it was stated by ben Harkinas? They said to him: On your life, Rabbi, we heard simply ben Harkinas. He said to them: If so, it is no wonder, as I have a younger brother who is the firstborn of the Satan, i.e., he is extremely sharp and as brazen as a demon. And his name is Yonatan, and he is among the disciples of Shammai. It is he who issued this ruling.”

Yevamot 16:a:8.

Eating:

"'It happens also that it is the anniversary of my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day. Everything that you may have occasion to use', he said, 'shall be prepared (for you) in a befitting manner and for me also with you.' After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet. And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one." *Letter of Aristeas* 180-182

“Eleazar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine’s flesh. But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, as all ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.” 2 Maccabees 6:18-20 NRSV

Acts 11:1-3 NIV - “The apostles and the believers throughout Judea heard that the Gentiles also had received the word of God. So when Peter went up to Jerusalem, the circumcised believers criticized him and said, ‘You went into the house of uncircumcised men and ate with them.’”

Marriage:

“And if there is any man who wisheth in Israel to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he hath wrought shame in Israel; and they shall burn the woman with fire, because she hath dishonoured the name of the house of her father, and she shall be rooted out of Israel.” *Book of Jubilees 30:11-12*

“He once came to Alexandria with his brother, who had along with him a daughter already marriageable, in order to give her in wedlock to some of the Jews of chief dignity there. He then supped with the king, and falling in love with an actress that was of great beauty, and came into the room where they feasted, he told his brother of it, and entreated him, because a Jew is forbidden by their law to come near to a foreigner, to conceal his offense, and to be kind and subservient to him, and to give him an opportunity of fulfilling his desires. Upon which his brother willingly entertained the proposal of serving him, and adorned his own daughter, and brought her to him by night.”

Flavius Josephus, *Antiquities of the Jews,* trans. William Whiston, 12.187-188.

Ant. 20:139 → Aziz must convert to marry Agrippa's daughter

Ant. 20:145-146 → Polemon must convert to marry Agrippa's daughter

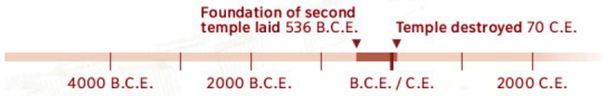
Philo *Spec. Laws* 3:29 → Applies prohibition on Canaanites to Gentiles

Gentile Impurity:

"It was said of R. Ishmael, the son of Qim'hith: It once happened on the Day of Atonement he spoke in a public place with an Arab, whose saliva was sprinkled on the high-priest's clothes. He became unclean (as the Arab might be so). Then his brother Jeshohab entered and took his place, so his mother saw two high-priests of her sons the same day. Another day it happened that he spoke with a Gentile nobleman, and the same happened. Then Joseph his brother took his place." Tractate Yoma 5

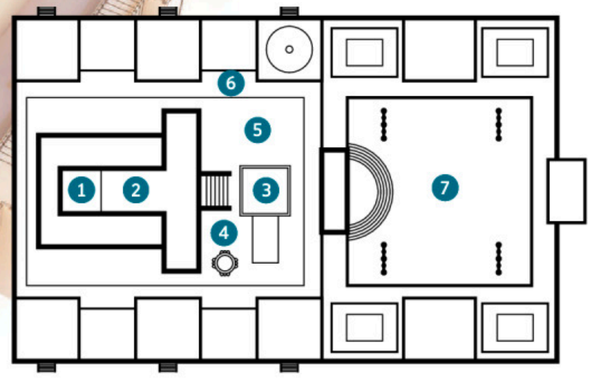
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Temple Mount in the First Century



Temple Features

1. Most Holy
2. Holy
3. Altar of Burnt Offering
4. Sea of Cast Metal
5. Court of Priests
6. Court of Israel
7. Court of Women
8. Court of the Gentiles
9. Barrier (*Soreg*)
10. Royal Colonnade
11. Solomon's Colonnade
12. Fortress of Antonia

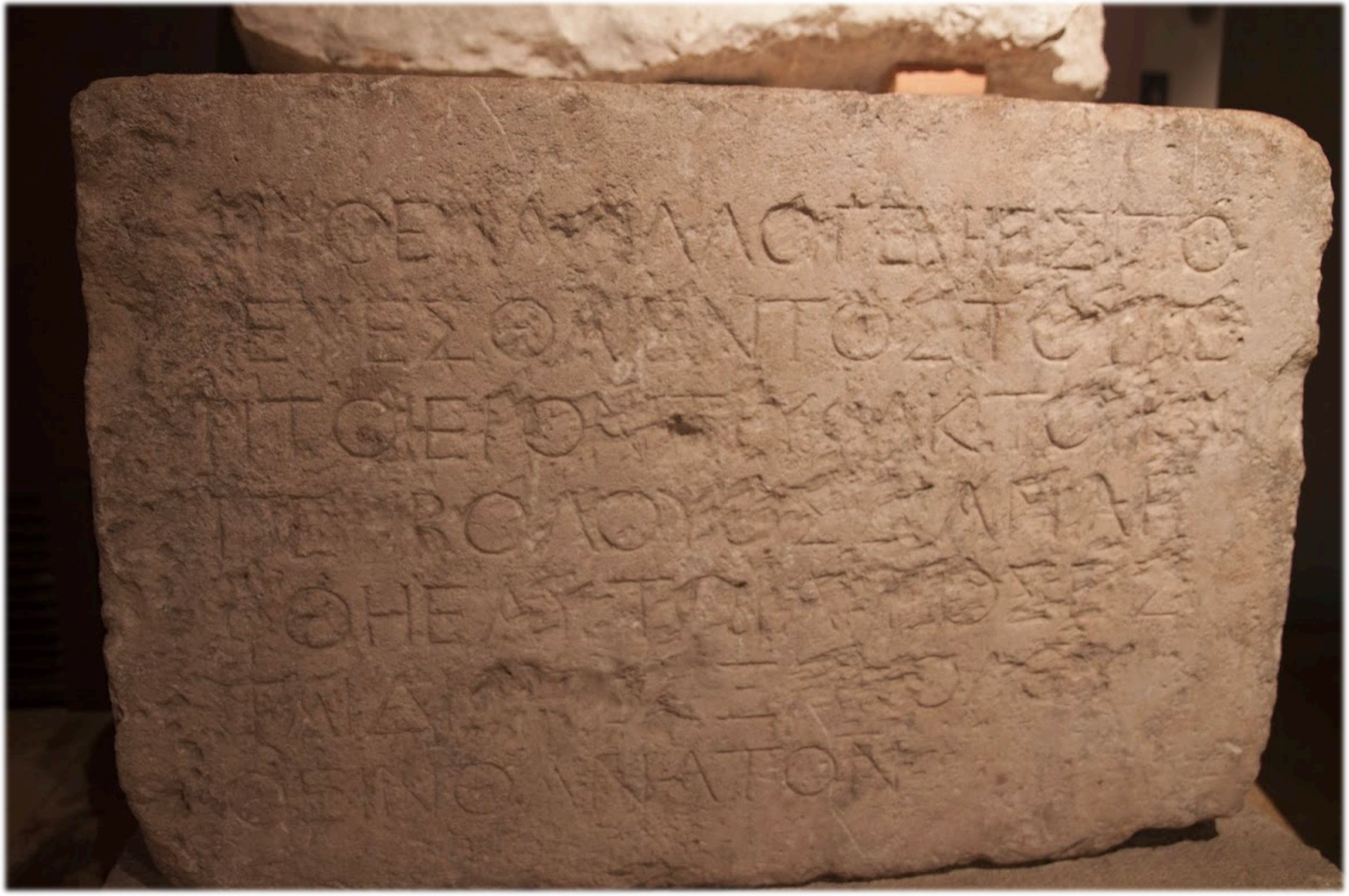


"Whereas Josephus describes in detail not only the Inner Enclosure and the Court of the Women but also the huge surrounding Outer Court (including the various entrances to the Temple Mount), the Mishnah relates mainly to the Inner Enclosure (including a very detailed description of the Temple proper) and the Court of the Women. This is perhaps due to the fact that in the Mishnah only the area measuring 500 x 500 cubits, i.e., bounded by the *soreg,* is regarded as the holy precinct."

Ehud Netzer, *The Architecture of Herod, the Great Builder* (Tübingen: Mohr Siebeck, 2006), 140.

“When you go through these [first] cloisters, unto the second [court of the] temple, there was a partition made of stone all round, whose height was three cubits: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that ‘no foreigner should go within that sanctuary;’ for that second [court of the] temple was called ‘the Sanctuary;’ and was ascended to by fourteen steps from the first court. This court was foursquare, and had a wall about it peculiar to itself.”

Flavius Josephus, *The Wars of the Jews, trans. William Whiston* (Peabody, MA: Hendrickson, 1987), 5.193-194.



“No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will be responsible to himself for his death, which will ensue.”

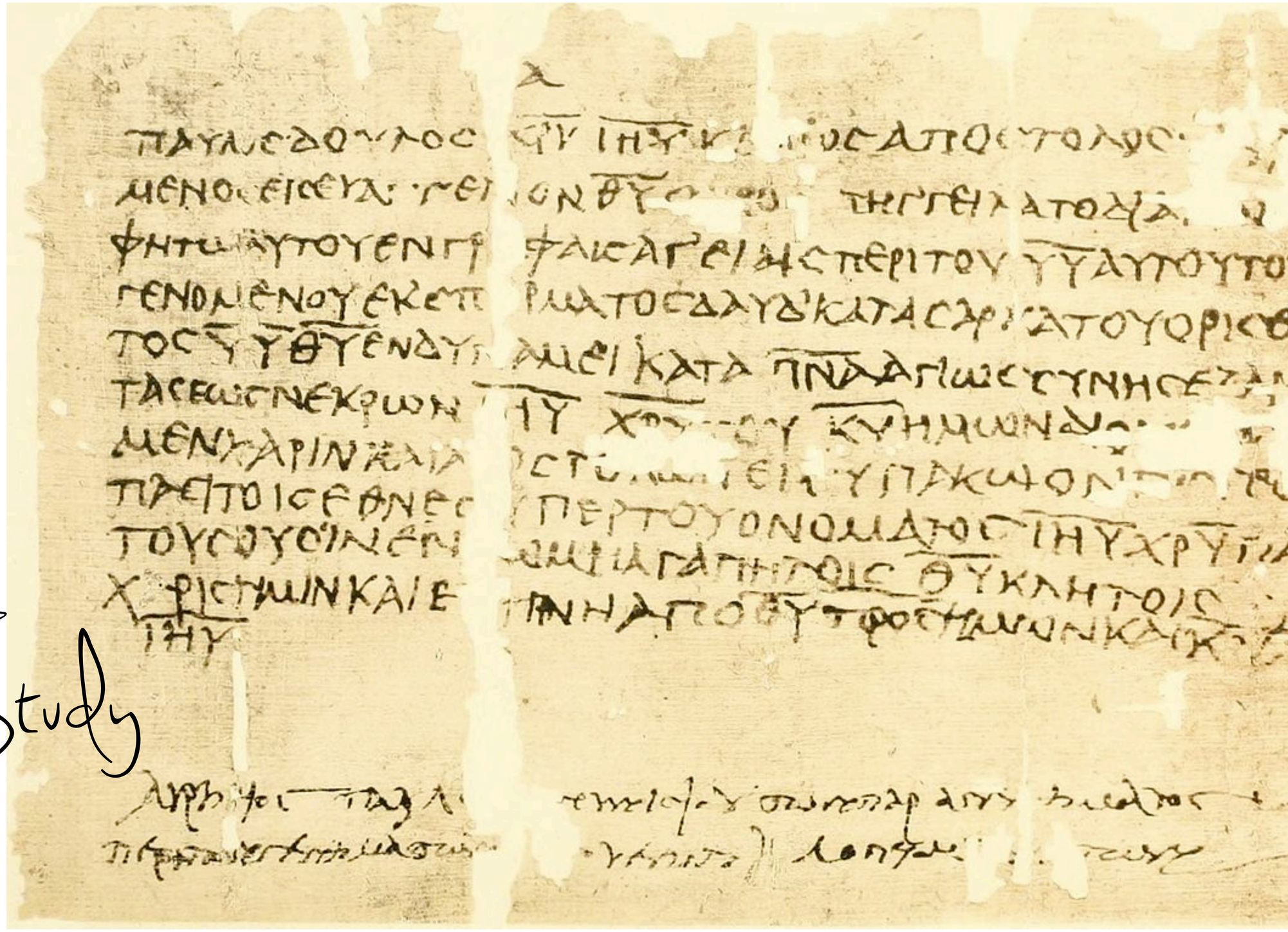
M. Clermont Ganneau, “Ancient Inscriptions at Jerusalem,” *The Survey of Western Palestine* (London: The Committee of the Palestine Exploration Fund, 1884), 423.

Acts 22:21-22 NIV - “Then the Lord said to me, ‘Go; I will send you far away to the Gentiles.’ The crowd listened to Paul until he said this. Then they raised their voices and shouted, ‘Rid the earth of him! He’s not fit to live!’”

“In sum, it is difficult to put together a clear picture of whether or not Gentiles were considered impure in the New Testament period, and if their status changed in the early rabbinic period, perhaps as a result of Jewish resentment of the Gentiles after the failures of the great Jewish revolts.”

Meir Ben Shahar, “Jewish Views of Gentiles,” in *The Jewish Annotated New Testament,* edited by Amy-Jill Levine and Mark Zvi Brettler (Oxford: Oxford University Press, 2017), 643.

Case Study



Outline of Romans

Romans 1:1-17 → Introduction

The Human Condition:

Romans 1:18-1:32 → Condemnation on the Gentiles

Romans 2:1-3:8 → Condemnation on the Jews

Romans 3:9-20 → Summary: All are Condemned

Adapted from Michael Gorman, *Becoming the Gospel* (Grand Rapids, MI: Eerdman's, 2015), 169.

The Divine Solution and Human Response:

Romans 3:21-4:25 → Justification through faith

Romans 5:1-21 → Peace through Christ

Effects on All Believers:

Romans 6:1-23 → The meaning of baptism

Romans 7:1-25 → The meaning of the law

Romans 8:1-39 → Life in the Spirit of God

God's Plan with Israel:

Romans 9:1-29 → God's election

Romans 9:30-11:10 → Israel's unbelief

Romans 11:11-11:36 → Israel's salvation

Peace in a Jewish and Gentile Community:

Romans 12:1-21 → Creating peace amongst believers in general

Romans 13:1-10 → Creating peace amongst non-believers

Romans 13:11-15:22 → Creating peace amongst Jewish/Gentile believers

Romans 15:23-16:27 → Closing

Note the progression of thought:

1 - Everyone is in trouble

2 - God has a plan

3 - This plan completely overhauls our individual lives

4 - And it hasn't excluded Israel

5 - As a result of this plan, the ecclesia needed to iron out its differences

1 - Everyone is in trouble

Romans 3:10-17 NIV - “As it is written: ‘There is no one righteous, not even one; there is no one who understands; there is no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one.’’Their throats are open graves; their tongues practice deceit.’ ‘The poison of vipers is on their lips.’ ‘Their mouths are full of cursing and bitterness.’ ‘Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know.’”

2 - God has a plan

Romans 5:1 NIV - “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ.”

3 - This plan completely overhauls our individual lives

Romans 8:6 NIV - “The mind governed by the flesh is death, but the mind governed by the Spirit is life and peace.”

4 - And it hasn't excluded Israel

Romans 10:15 KJV - "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

5 - As a result of this plan, the ecclesia needed to iron out its differences

Romans 12:1 NIV - “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.”

Romans 12:4-5 NIV - “For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.”

Romans 12:18 NIV - “If it is possible, as far as it depends on you, live at peace with everyone.”

Romans 14:14-17 NIV - “I am convinced, being fully persuaded in the Lord Jesus, that nothing is unclean in itself. But if anyone regards something as unclean, then for that person it is unclean. If your brother or sister is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy someone for whom Christ died. Therefore do not let what you know is good be spoken of as evil. For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit.”

Romans 15:1-3 NIV - “We who are strong ought to bear with the failings of the weak and not to please ourselves. Each of us should please our neighbors for their good, to build them up. For even Christ did not please himself but, as it is written: ‘The insults of those who insult you have fallen on me.’”

Romans 1:7 → “Grace and peace to you”

Romans 2:10 → “glory, honor and peace for everyone who does good”

Romans 15:13 → “May the God of hope fill you with all joy and peace”

Romans 15:33 → “the God of peace be with you all”

Romans 16:20 → “the God of peace will soon crush Satan”



Case Study

Ephesians 2:11-13 NIV - “Therefore, remember that formerly you who are Gentiles by birth and called ‘uncircumcised’ by those who call themselves ‘the circumcision’ (which is done in the body by human hands)— remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near by the blood of Christ.”

“were far away”

Isaiah 57:18-20 NIV - “‘I have seen their ways, but I will heal them; I will guide them and restore comfort to Israel’s mourners, creating praise on their lips. Peace, peace, to those far and near,’ says the LORD. ‘And I will heal them.’ But the wicked are like the tossing sea, which cannot rest, whose waves cast up mire and mud.”

Ephesians 2:14-16 NIV - “For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility, by setting aside in his flesh the law with its commands and regulations. His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility.”

Ephesians 2:17 NIV - “He came and preached peace to you who were far away and peace to those who were near.”

Ephesians 2:18-22 NIV - “For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and strangers, but fellow citizens with God’s people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.”

This peace becomes an emphasis throughout the book:

Ephesians 3:6 NIV - “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.”

Ephesians 3:14-21 NIV - “For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the Lord’s holy people, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge—that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

Ephesians 4:3-4 NIV - “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called.”

Jew and Gentile: Eph. 1:23; 2:16; 3:6

Ephesians 4:11-13 NIV - “So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.”

Ephesians 4:15-16 NIV - “Instead, speaking the truth in love, we will grow to become in every respect the mature body of him who is the head, that is, Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work.”

Ephesians 5:30 NIV - “For we are members of his body.”

Ephesians 6:15 NIV - “And with your feet fitted with the readiness that comes from the gospel of peace.”

Why call it that here?

Ephesians 6:18-20 NIV - “And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the Lord’s people. Pray also for me, that whenever I speak, words may be given me so that I will fearlessly make known the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it fearlessly, as I should.”

Ephesians 1:2 NIV - “Grace and peace to you from God our Father and the Lord Jesus Christ.”

Ephesians 6:23 NIV - “Peace to the brothers and sisters, and love with faith from God the Father and the Lord Jesus Christ.”

But why are these kinds of peace interconnected?

Jesus brought us peace with God.

Therefore, we too seek to create peace.

But how?



Conclusion

Jews and Gentiles didn't have peace.

But Christ brought them peace...

...with God and with each other.

All shade of peace are interconnected.



The Gospel of Peace

3 - Peace and Unity

3 - Peace and Unity

- Israel and Judah
- Unity
- Peace and Unity

Core: Peace is universal.

Why: Why was Jehoshaphat condemned for his peace with Ahab?

Consider the relationship between Israel and Judah.

What kind of relationship were they supposed to have?

Israel and Judah





1 Kings 11:31-36 NIV - “See, I am going to tear the kingdom out of Solomon’s hand and give you ten tribes. But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe. I will do this because they have forsaken me and worshiped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molek the god of the Ammonites, and have not walked in obedience to me, nor done what is right in my eyes, nor kept my decrees and laws as David, Solomon’s father, did. But I will not take the whole kingdom out of Solomon’s hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who obeyed my commands and decrees. I will take the kingdom from his son’s hands and give you ten tribes. I will give one tribe to his son…”

1 Kings 11:37-38 NIV - “However, as for you, I will take you, and you will rule over all that your heart desires; you will be king over Israel. If you do whatever I command you and walk in obedience to me and do what is right in my eyes by obeying my decrees and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you.”

	Jeroboam	Christ
Chosen to save Israel	1 Kings 11:37-38	Matthew 1:21
A sure house (David)	1 Kings 11:38	Luke 1:32-33
Fled to Egypt until king’s death	1 Kings 11:40	Matthew 1:13-15
Mediator for the people	1 Kings 12:3	1 Timothy 2:5
Became king of Israel	1 Kings 12:20	John 18:36-37

Judah's perspective:

1 Kings 12:21-24 → "Do not go up to fight against…the Israelites"

"for this is my doing"

Israel's perspective:

1 Kings 12:26-27 → "If these people go up to offer sacrifices"

This was what *should* have happened!



2 Chronicles 11:4 NIV - “This is what the LORD says: ‘Do not go up to fight against your fellow Israelites. Go home, every one of you, for this is my doing.’ So they obeyed the words of the LORD and turned back from marching against Jeroboam.”

2 Chronicles 28:8 NIV - “The men of Israel took captive from their fellow Israelites who were from Judah two hundred thousand wives, sons and daughters. They also took a great deal of plunder, which they carried back to Samaria.”

“fellow Israelites” = אָח *brothers*

2 Chronicles 28:8-11 NIV - “The men of Israel took captive from their fellow Israelites who were from Judah two hundred thousand wives, sons and daughters. They also took a great deal of plunder, which they carried back to Samaria. But a prophet of the LORD named Oded was there, and he went out to meet the army when it returned to Samaria. He said to them, ‘Because the LORD, the God of your ancestors, was angry with Judah, he gave them into your hand. But you have slaughtered them in a rage that reaches to heaven. And now you intend to make the men and women of Judah and Jerusalem your slaves. But aren’t you also guilty of sins against the LORD your God? Now listen to me! Send back your fellow Israelites you have taken as prisoners, for the LORD’s fierce anger rests on you.’”

Isaiah 66:18-20 NIV - “And I, because of what they have planned and done, am about to come and gather the people of all nations and languages, and they will come and see my glory. I will set a sign among them, and I will send some of those who survive to the nations—to Tarshish, to the Libyans[fn] and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the nations. And they will bring all your people, from all the nations, to my holy mountain in Jerusalem.”

Jeremiah 7:15 NIV - “I will thrust you from my presence, just as I did all your fellow Israelites, the people of Ephraim.”

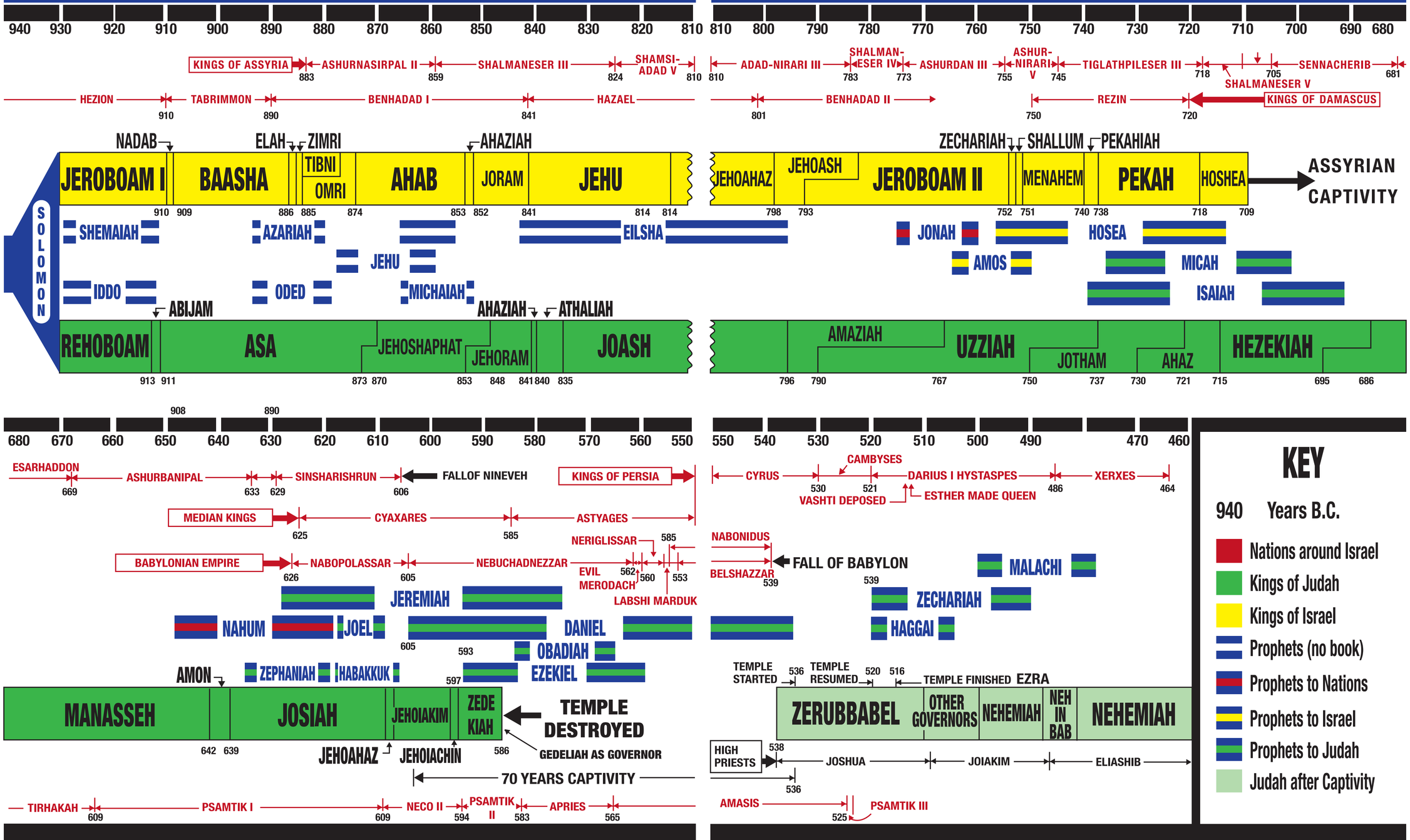
Ezekiel 23:4 NIV - “The older was named Oholah, and her sister was Oholibah. They were mine and gave birth to sons and daughters. Oholah is Samaria, and Oholibah is Jerusalem.”

1 Kings 15:6-8 NIV - “There was war between Abijah and Jeroboam throughout Abijah’s lifetime. As for the other events of Abijah’s reign, and all he did, are they not written in the book of the annals of the kings of Judah? There was war between Abijah and Jeroboam. And Abijah rested with his ancestors and was buried in the City of David. And Asa his son succeeded him as king.”

2 Chronicles 13:3-4 NIV - “Abijah went into battle with an army of four hundred thousand able fighting men, and Jeroboam drew up a battle line against him with eight hundred thousand able troops. Abijah stood on Mount Zemaraim, in the hill country of Ephraim, and said, ‘Jeroboam and all Israel, listen to me!’”

2 Chronicles 13:5-6 NIV - “Don’t you know that the LORD, the God of Israel, has given the kingship of Israel to David and his descendants forever by a covenant of salt? Yet Jeroboam son of Nebat, an official of Solomon son of David, rebelled against his master.”

THE KINGS AND PROPHETS OF ISRAEL AND JUDAH



THE KINGS AND PROPHETS

940 930 920 910 900 890 880 870 860 850 840 830 820 810 810 800 79

KINGS OF ASSYRIA → 883 ASHURNASIRPAL II → 859 SHALMANESER III → 824 SHAMSI-ADAD V → 810 | 810 ADAD-NIRARI III

HEZION → 910 TABRIMMON → 890 BENHADAD I → 841 HAZAEL → 801

NADAB ELAH ZIMRI AHAZIAH

JEROBOAM I (910–909) BAASHA (886–885) TIBNI / OMRI (885–874) AHAB (874–853) JORAM (852–841) JEHU (841–814) | JEHOAHAZ (814–798) JEHO (798–793)

SOLOMON

SHEMAIAH AZARIAH JEHU EILSHA

IDDO ODED MICHAIAH

ABIJAM AHAZIAH ATHALIAH

REHOBOAM (913–911) ASA (911–873) JEHOSHAPHAT (873–853) JEHORAM (853–841) AHAZIAH (841) ATHALIAH (840–835) JOASH (835–796) 79

1 Kings 15:16 NIV - “There was war between Asa and Baasha king of Israel throughout their reigns.”

1 Kings 16:1-3 NIV - “Then the word of the LORD came to Jehu son of Hanani concerning Baasha: ‘I lifted you up from the dust and appointed you ruler over my people Israel, but you followed the ways of Jeroboam and caused my people Israel to sin and to arouse my anger by their sins. So I am about to wipe out Baasha and his house, and I will make your house like that of Jeroboam son of Nebat.”

2 Chronicles 16:1 → Baasha invades Judah

2 Chronicles 16:2-3 → Asa takes gold from the Temple treasury to Syria

2 Chronicles 16:4-6 → Syria and Judah defeat Israel

2 Chronicles 16:7 NIV - “At that time Hanani the seer came to Asa king of Judah and said to him: ‘Because you relied on the king of Aram and not on the LORD your God, the army of the king of Aram has escaped from your hand.’”

THE KINGS AND PROPHETS

940 930 920 910 900 890 880 870 860 850 840 830 820 810 810 800 79

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2 Chronicles 17:10 NIV - “The fear of the LORD fell on all the kingdoms of the lands surrounding Judah, so that they did not go to war against Jehoshaphat.”

At this point, there is peace.



Jehoshaphat's moves *beyond peace:*

#1 - 2 Chronicles 18:1 NIV - "Now Jehoshaphat had great wealth and honor, and he allied himself with Ahab by marriage."

"allied himself" = חָתַן H2859 *hithpael binyanim*

marriage alliance but Genesis 2:24!

Genesis 34:9

1 Kings 3:1

#2 - 2 Chronicles 18:3 NIV - “Ahab king of Israel asked Jehoshaphat king of Judah, ‘Will you go with me against Ramoth Gilead?’ Jehoshaphat replied, ‘I am as you are, and my people as your people; we will join you in the war.’”

“I am as you are” = כָּמוֹנִי כָמוֹךָ “like me, like you”

we’re the same!

“my people as your people” = וּכְעַמְּךָ עַמִּי

“and like your people are my people”

they’re the same!

#3 - 2 Chronicles 18:4 NIV - “But Jehoshaphat also said to the king of Israel, ‘First seek the counsel of the LORD.’”

2 Chronicles 18:6 NIV - “But Jehoshaphat asked, ‘Is there no longer a prophet of the LORD here whom we can inquire of?’”

2 Chronicles 18:7 NIV - “The king of Israel answered Jehoshaphat, ‘There is still one prophet through whom we can inquire of the LORD, but I hate him because he never prophesies anything good about me, but always bad. He is Micaiah son of Imlah.’ ‘The king should not say such a thing,’ Jehoshaphat replied.”

2 Chronicles 18:25-28 NIV - “The king of Israel then ordered, ‘Take Micaiah and send him back to Amon the ruler of the city and to Joash the king’s son, and say, “This is what the king says: Put this fellow in prison and give him nothing but bread and water until I return safely.”’Micaiah declared, ‘If you ever return safely, the LORD has not spoken through me.’ Then he added, ‘Mark my words, all you people!’ So the king of Israel and Jehoshaphat king of Judah went up to Ramoth Gilead.”

This is beyond peace.

peace = *tranquility*

harmony


Unity

WORD SEARCH: unity KJV Go Adv. Options

"unity"
occurs 3 times in 3 verses in the KJV.

Search Results | Other Versions | By Book

TOOLS Psa 133:1 [[A Song of degrees of David.]] Behold, how good and how pleasant *it is* for brethren to dwell together in **unity**!

TOOLS Eph 4:3 Endeavouring to keep the **unity** of the Spirit in the bond of peace.

TOOLS Eph 4:13 Till we all come in the **unity** of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

WORD SEARCH: unity ESV Adv. Options

"unity"
occurs 4 times in 4 verses in the ESV.

TOOLS Psa 133:1 A Song of Ascents. Of David.
Behold, how good and pleasant it is
when brothers dwell in **unity**![fn]

TOOLS Eph 4:3 eager to maintain the **unity** of the Spirit in the bond of peace.

TOOLS Eph 4:13 until we all attain to the **unity** of the faith and of the knowledge of the Son of God, to mature manhood,[fn] to the measure of the stature of the fullness of Christ,

TOOLS 1Pe 3:8 Finally, all of you, have **unity** of mind, sympathy, brotherly love, a tender heart, and a humble mind.

WORD SEARCH: unity NIV Adv. Options

"unity"
occurs 7 times in 7 verses in the NIV.

TOOLS 2Ch 30:12 Also in Judah the hand of God was on the people to give them **unity** of mind to carry out what the king and his officials had ordered, following the word of the LORD.

TOOLS Psa 133:1 A SONG OF ASCENTS. OF DAVID. How good and pleasant it is when God's people live together in **unity**!

TOOLS Jhn 17:23 I in them and you in me—so that they may be brought to complete **unity**. Then the world will know that you sent me and have loved them even as you have loved me.

TOOLS Eph 1:10 to be put into effect when the times reach their fulfillment —to bring **unity** to all things in heaven and on earth under Christ.

TOOLS Eph 4:3 Make every effort to keep the **unity** of the Spirit through the bond of peace.

TOOLS Eph 4:13 until we all reach **unity** in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

TOOLS Col 3:14 And over all these virtues put on love, which binds them all together in perfect **unity**.

ἑνότης G1775 εἷς G1520 “one”

Ephesians 4:3 NIV - “Make every effort to keep the unity of the Spirit through the bond of peace.”

Ephesians 4:13 NIV - “Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ.

Etymology of “Unity”

History and Etymology for *unity*

Middle English *unite*, from Anglo-French *unité*, from Latin *unitat-*, *unitas*, from *unus* one — more at ONE

“unity,” *Merriam-Webster,* accessed September 21, 2022.

אֶחָד H259 = “one”

Genesis 2:24 NIV - “That is why a man leaves his father and mother and is united to his wife, and they become one flesh.”

Genesis 11:1 NIV - “Now the whole world had one language and a common speech.”

Genesis 11:6 NIV - “The LORD said, ‘If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.’”

This was an ideal:

Jeremiah 32:37-39 NIV - “I will surely gather them from all the lands where I banish them in my furious anger and great wrath; I will bring them back to this place and let them live in safety. They will be my people, and I will be their God. I will give them singleness of heart and action, so that they will always fear me and that all will then go well for them and for their children after them.”

Ezekiel 11:17-19 NIV - “Therefore say: ‘This is what the Sovereign LORD says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.’ ‘They will return to it and remove all its vile images and detestable idols. I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh.’”

Philippians 2:1-2 NIV - “Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.”

These ideas are Biblically different:

peace = *harmony tranquility*

unity = *oneness*


Peace and Unity

Romans 14:2 NIV - “One person’s faith allows them to eat anything, but another, whose faith is weak, eats only vegetables.”

Romans 14:5 NIV - “One person considers one day more sacred than another; another considers every day alike.”

How would this be solved through peace?

How would this be solved through unity?

What does Paul choose?

Romans 14:19-20 NIV - “Let us therefore make every effort to do what leads to peace and to mutual edification. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a person to eat anything that causes someone else to stumble.”

That distinction further explains this:

Romans 12:18 NIV - “If it is possible, as far as it depends on you, live at peace with everyone.”

Hebrews 12:14 NIV - “Make every effort to live in peace with everyone and to be holy; without holiness no one will see the Lord.”

#1 - Jehoshaphat “allied himself”

#2 - “I am as you are”

2 Chronicles 19:2 NIV - “Jehu the seer, the son of Hanani, went out to meet him and said to the king, ‘Should you help the wicked and love those who hate the LORD? Because of this, the wrath of the LORD is on you.’”

2 Chronicles 30:1 NIV - “Hezekiah sent word to all Israel and Judah and also wrote letters to Ephraim and Manasseh, inviting them to come to the temple of the LORD in Jerusalem and celebrate the Passover to the LORD, the God of Israel.”

2 Chronicles 30:6-9 NIV - “People of Israel, return to the LORD, the God of Abraham, Isaac and Israel, that he may return to you who are left, who have escaped from the hand of the kings of Assyria. Do not be like your parents and your fellow Israelites, who were unfaithful to the LORD, the God of their ancestors, so that he made them an object of horror, as you see. Do not be stiff-necked, as your ancestors were; submit to the LORD. Come to his sanctuary, which he has consecrated forever. Serve the LORD your God, so that his fierce anger will turn away from you. If you return to the LORD, then your fellow Israelites and your children will be shown compassion by their captors and will return to this land, for the LORD your God is gracious and compassionate. He will not turn his face from you if you return to him.”

2 Chronicles 30:18-20 NIV - “Although most of the many people who came from Ephraim, Manasseh, Issachar and Zebulun had not purified themselves, yet they ate the Passover, contrary to what was written. But Hezekiah prayed for them, saying, ‘May the LORD, who is good, pardon everyone who sets their heart on seeking God—the LORD, the God of their ancestors—even if they are not clean according to the rules of the sanctuary.’ And the LORD heard Hezekiah and healed the people.”

1 Corinthians 1:10-12 NIV - “I appeal to you, brothers and sisters, in the name of our Lord Jesus Christ, that all of you agree with one another in what you say and that there be no divisions among you, but that you be perfectly united in mind and thought. My brothers and sisters, some from Chloe’s household have informed me that there are quarrels among you. What I mean is this: One of you says, ‘I follow Paul’; another, ‘I follow Apollos’; another, ‘I follow Cephas’; still another, ‘I follow Christ.’”

Ephesians 4:3-6 NIV - “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.”

Philippians 2:1-5 NIV - “Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind. Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves, not looking to your own interests but each of you to the interests of the others. In your relationships with one another, have the same mindset as Christ Jesus.”

1 - We strive for peace *with everyone, all of the time.*

2 - We strive for unity *with some people, in some subjects.*

But what if we can't achieve unity?

1 - Have we first achieved *peace?*

2 - Are we attempting unity about something that doesn't need unity?

3 - Or are the differences sharp like Jehoshaphat and Ahab?



Conclusion

Peace and unity are not the same.

We aim for peace with all.

We also seek unity, in certain circumstances.

Peace is universal.



The Gospel of Peace

4 - Eye for an Eye

4 - Eye for an Eye

- Exceptions?
- People as Exceptions?
- Principles, not Exceptions

Core: The law of Moses taught peace.

Why: Why don't we follow the law today?

1 - Priests on the Sabbath

Exodus 31:15 NIV - “For six days work is to be done, but the seventh day is a day of Sabbath rest, holy to the LORD. Whoever does any work on the Sabbath day is to be put to death.”

Exceptions?

Numbers 28:9 - “On the Sabbath day, make an offering of two lambs a year old without defect, together with its drink offering and a grain offering of two-tenths of an ephah of the finest flour mixed with olive oil.”



Rabbi Shlomo ben Itzhak

“Rashi”

1040–1105

“(Exodus 31:14) ‘Everyone that profaneth it (the Sabbath) shall surely be put to death’, which apparently is in contradiction with (Numbers 28:9) ‘And on the Sabbath day [ye shall offer] two lambs’, a command necessitating actions which, if done for any other purposes on the Sabbath, would involve a profanation of that day.”

Rashi on Exodus 20:8:1

Two original commands:

1. Do not work on the Sabbath

2. Offer offerings on the Sabbath

Exceptions make things more complicated:

1. Do not work on the Sabbath

    - Unless you're a priest

    - And a priest who is supposed to offer the weekly offering

2. Offer offerings on the Sabbath

    - But only if you're a priest

    - And the priest who is supposed to offer the weekly offering

But what do we learn from this?

Priests can break the Sabbath.

But only if they are offering the weekly offering.



Chizkuni

by Rabbi Hezekiah ben Manoah

1200s

“All of the offerings are described as being offered with either the word עשיה, something being carried out, or with the word הקרבה, something being presented. Seeing that basically such activities as offering sacrifices are forbidden on the Sabbath, the Torah avoids the use of these terms in connection with the communal offerings that are mandatory on the Sabbath nonetheless. The reader may therefore be misled by the absence of these words in connection with the communal offerings on the Sabbath.”

Chizkuni on Numbers 28:9

Numbers 28:9 JPS - “On the Sabbath day: two yearling lambs without blemish, together with two-tenths of a measure of choice flour with oil mixed in as a meal offering, and with the proper libation—“

2 - Garments of Different Materials

Leviticus 19:19 NIV - “Keep my decrees. Do not mate different kinds of animals. Do not plant your field with two kinds of seed. Do not wear clothing woven of two kinds of material.”

Deuteronomy 22:11 NIV - “Do not wear clothes of wool and linen woven together.”

Exodus 28:6–8 NIV - “Make the ephod of gold, and of blue, purple and scarlet yarn, and of finely twisted linen—the work of skilled hands. It is to have two shoulder pieces attached to two of its corners, so it can be fastened. Its skillfully woven waistband is to be like it—of one piece with the ephod and made with gold, and with blue, purple and scarlet yarn, and with finely twisted linen.”

“Everyone is obligated in the mitzva of ritual fringes, including priests, Levites, and Israelites. The Gemara asks: Isn’t that obvious? As, if priests, Levites, and Israelites were exempt from the mitzva, who then is to be obligated?

“The Gemara answers: It was necessary for the baraita to mention that priests are obligated to fulfill the mitzva, as it may enter your mind to say as follows: Since it is written: ‘You shall not wear diverse kinds, wool and linen together. You shall prepare yourself twisted cords upon the four corners of your covering’ (Deuteronomy 22:11–12), only one who is not permitted to wear diverse kinds is obligated in the mitzva of ritual fringes. With regard to these priests, since diverse kinds are permitted for them when they perform the Temple service, as the belt of the priestly vestments contains diverse kinds, they should not be obligated in the mitzva of ritual fringes.

“Therefore, the *baraita* teaches us that although the prohibition of diverse kinds is permitted for them at the time when they perform the Temple service, when it is not the time of the Temple service it is not permitted, and therefore priests are obligated in the mitzva of ritual fringes.”

Menachot 43a:16-18

Three original commands:

1. Priests wear clothes of multiple materials
2. Don’t mix materials
3. Israelites wear fringes

Became many more commands:

1. Priests wear clothes of multiple materials
    - But only when they are working in the Temple
2. Don’t mix materials
    - Unless you are a priest working in the Temple
    - And the mixture can only happen on your belt
3. Israelites wear fringes
    - Unless you’re a priest
    - And working in the Temple at the same time

And, now what has been learned from the law?

Don’t mix fabrics unless God says to.

Wear fringes.

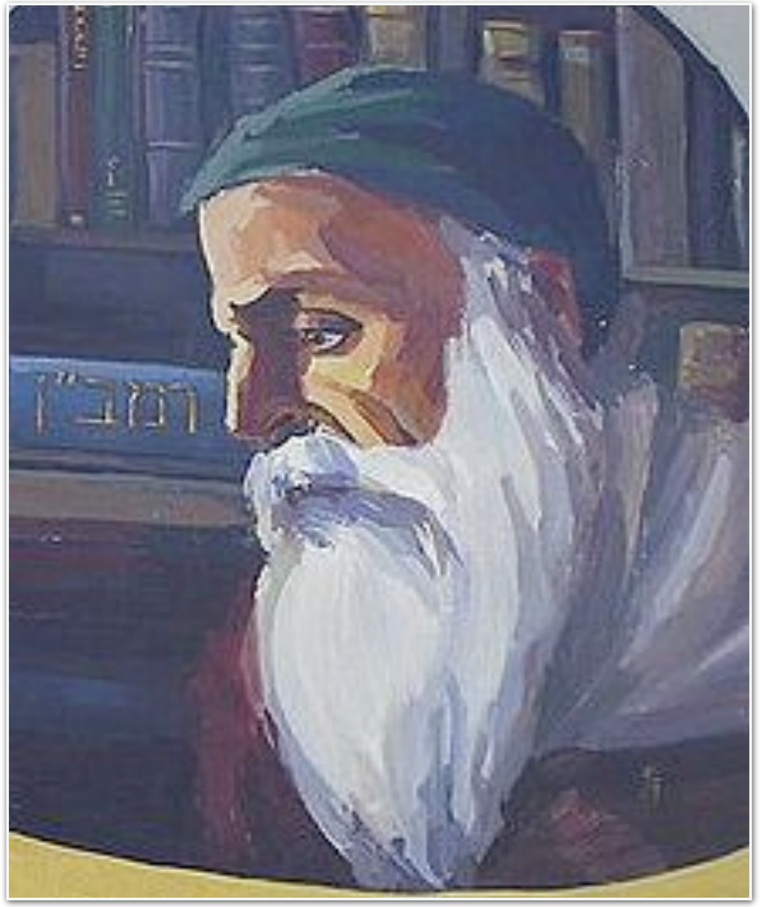
"To the rabbis of the Talmud and later generations, shatnez was the paradigm of a *hok*—a law without any logical explanation."

Rabbi Jill Jacobs, "What is Shatnez?" *My Jewish Learning,* https://www.myjewishlearning.com/article/shatnez/.

3 - Sleeping with Your Brother's Wife

Leviticus 18:16 NIV - "Do not have sexual relations with your brother's wife; that would dishonor your brother."

Deuteronomy 25:5 NIV - “If brothers are living together and one of them dies without a son, his widow must not marry outside the family. Her husband’s brother shall take her and marry her and fulfill the duty of a brother-in-law to her.”



Rabbi Moses ben Nachman

“Ramban” or “Nahmanides”

1194–1270

"There was no need any more to mention it as an exception, just as Scripture has not specified the exception to the rule about the Sabbath, when stating *every one that profaneth it shall be put to death,* 'except for the Service of the offerings', or in the case of *thou shalt not uncover the nakedness of thy brother's wife,* 'except for a brother's childless wife'."

Ramban on Leviticus 7:14:1

“The Torah strictly forbade marrying the wife of a brother, but made an exception if said brother had died without children, and encouraged a surviving brother to marry the widow who had been his brother’s wife in order to provide him with issue.”

Chizkuni on Leviticus 18:16

Two original commands:

1. Don’t sleep with your relatives

2. Marry your brother’s wife if he dies and have children with her

So, you have a law, and then an exception (ie, more laws):

1. Do not sleep with your relatives

    - Except your sister-in-law

    - When your brother has died

    - And they have no children

And, now what has been learned from the law?

Don’t sleep with your sister-in-law.

Unless God says to?

This happened all the time!

- Circumcision on the eighth day on the Sabbath
- Rescuing an animal on the Sabbath
- Saving a life on the Sabbath

Two contradicting laws can be harmonized with exceptions...

...but what about righteous people who break the law?


People as Exceptions?

Deuteronomy 23:1 NIV - “No one who has been emasculated by crushing or cutting may enter the assembly of the LORD.”

Who would this have excluded?

Daniel and his friends → 2 Kings 20:18 Daniel 1:3

Were Daniel and his friends just exceptions?

Deuteronomy 23:2 NIV - “No one born of a forbidden marriage nor any of their descendants may enter the assembly of the LORD, not even in the tenth generation.”

Deuteronomy 23:2 NKJV - “One of illegitimate birth shall not enter the assembly of the LORD; even to the tenth generation none of his descendants shall enter the assembly of the LORD.”

מַמְזֵר = H4464 only used *twice*

“Although Beit Shammai and Beit Hillel disagreed with regard to rival wives, they concede that a *mamzer* is only from a union whose prohibition is a prohibition of forbidden relations punishable by *karet*.”

Talmud Yevamot 14b:4

“Which offspring of forbidden relations have the status of a *mamzer*? It is the offspring of a union with any next of kin that is subject to a Torah prohibition that he should not engage in sexual relations with them; this is the statement of Rabbi Akiva. Shimon HaTimni says: It is the offspring of a union with any forbidden relation for which one is liable to receive *karet* at the hand of Heaven. And the *halakha* is in accordance with his statement.”

Mishnah Yevamot 4:13

Who would this have excluded?

Jephthah → Judges 1:1

Solomon → 2 Samuel 12:24

Psalm 51:5 NIV - “Surely I was sinful at birth, sinful from the time my mother conceived me.”

Psalm 51:5 ESV - “Behold, I was brought forth in iniquity, and in sin did my mother conceive me.”

This also explains 1 Samuel 16.

1 Samuel 20:30 NIV - “Saul’s anger flared up at Jonathan and he said to him, ‘You son of a perverse and rebellious woman! Don’t I know that you have sided with the son of Jesse to your own shame and to the shame of the mother who bore you?’”

1 Samuel 25:10 NIV - “Nabal answered David’s servants, ‘Who is this David? Who is this son of Jesse? Many servants are breaking away from their masters these days.’”

cp. 1 Samuel 24:16

Judges 11:1-2 NIV - “Jephthah the Gileadite was a mighty warrior. His father was Gilead; his mother was a prostitute. Gilead’s wife also bore him sons, and when they were grown up, they drove Jephthah away. ‘You are not going to get any inheritance in our family,’ they said, ‘because you are the son of another woman.’

Were Jephthah, David, and Solomon just exceptions?

Deuteronomy 23:3 NIV - “No Ammonite or Moabite or any of their descendants may enter the assembly of the LORD, not even in the tenth generation.”

Deuteronomy 23:3 MT - לֹא־יָבֹא עַמּוֹנִי וּמוֹאָבִי בִּקְהַל יְהוָה גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לָהֶם בִּקְהַל יְהוָה עַד־עוֹלָם

“they cannot come into the congregation of Yahweh through eternity.”

Who would this have excluded?

Ruth → Ruth 1:4

David → Ruth 4:17

Solomon → as David's son

every king of Judah → as Ruth's descendants

The Lord Jesus → as Ruth's descendant !!!!!!!!

That’s a lot of exceptions.



Not Exceptions

Matthew 12:3-8 NIV - “He answered, ‘Haven’t you read what David did when he and his companions were hungry? He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. Or haven’t you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? I tell you that something greater than the temple is here. If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent. For the Son of Man is Lord of the Sabbath.’”

1 - there was an overarching principle, this wasn’t about exceptions!

2 - the law was made for humanity, not the other way around

Luke 14:1-6 NIV - “One Sabbath, when Jesus went to eat in the house of a prominent Pharisee, he was being carefully watched. There in front of him was a man suffering from abnormal swelling of his body. Jesus asked the Pharisees and experts in the law, ‘Is it lawful to heal on the Sabbath or not?’ But they remained silent. So taking hold of the man, he healed him and sent him on his way. Then he asked them, ‘If one of you has a child or an ox that falls into a well on the Sabbath day, will you not immediately pull it out?’ And they had nothing to say.”

1 - there was an overarching principle, this wasn’t about exceptions!

2 - the law was made for humanity, not the other way around

John 7:22-24 NIV - “Yet, because Moses gave you circumcision (though actually it did not come from Moses, but from the patriarchs), you circumcise a boy on the Sabbath. Now if a boy can be circumcised on the Sabbath so that the law of Moses may not be broken, why are you angry with me for healing a man’s whole body on the Sabbath? Stop judging by mere appearances, but instead judge correctly.”

1 - there was an overarching principle, this wasn’t about exceptions!

2 - the law was made for humanity, not the other way around

Exodus 21:23-25 NIV - “But if there is serious injury, you are to take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise.”

Leviticus 21:17-21 NIV - “Anyone who takes the life of a human being is to be put to death. Anyone who takes the life of someone’s animal must make restitution—life for life. Anyone who injures their neighbor is to be injured in the same manner: fracture for fracture, eye for eye, tooth for tooth. The one who has inflicted the injury must suffer the same injury. Whoever kills an animal must make restitution, but whoever kills a human being is to be put to death.”

When you’re angry, does an eye for an eye make things better or not?

“An eye for an eye makes the whole world blind”?

Principle: vengeance doesn’t work

Leviticus 19:18 NIV - “Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.”

Proverbs 20:22 NIV - “Do not say, ‘I’ll pay you back for this wrong!’ Wait for the LORD, and he will avenge you.”

Matthew 5:38-42 NIV - “You have heard that it was said, ‘Eye for eye, and tooth for tooth.’ But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you.”

Romans 12:17 NIV - “Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone.”

1 Thessalonians 5:15 NIV - “Make sure that nobody pays back wrong for wrong, but always strive to do what is good for each other and for everyone else.”

1 Peter 3:9 NIV - “Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing.”

Principle: vengeance doesn't work

because *peace* is the key

Matthew 7:12 NIV - “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”

Galatians 5:14 NIV - “For the entire law is fulfilled in keeping this one command: ‘Love your neighbor as yourself.’”

Romans 13:10 NIV - “Love does no harm to a neighbor. Therefore love is the fulfillment of the law.”

So, what does this kind of peace look like?

How does it fit with the command to kill the Canaanites?

And, ultimately, all of the violence in the Old Testament?



The Gospel of Peace

5 - Making Peace and Unity

5 - Making Peace and Unity

- Destruction of the Canaanites
- Phinehas and Other Challenges
- Principle and Application

Core: Principles bring unity.

Why: was Phinehas commended for his violence?

Destruction of the Canaanites



Exodus 23:31-33 ESV - “And I will set your border from the Red Sea to the Sea of the Philistines, and from the wilderness to the Euphrates, for I will give the inhabitants of the land into your hand, and you shall drive them out before you. You shall make no covenant with them and their gods. They shall not dwell in your land, lest they make you sin against me; for if you serve their gods, it will surely be a snare to you.”

Deuteronomy 7:1-2 NIV - “When the LORD your God brings you into the land you are entering to possess and drives out before you many nations —the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites, seven nations larger and stronger than you—and when the LORD your God has delivered them over to you and you have defeated them, then you must destroy them totally. Make no treaty with them, and show them no mercy.”

Exodus 20:13 ESV - “You shall not murder.”

Leviticus 19:33-34 ESV - “When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the LORD your God.”

Exodus 7:5 NIV - “And the Egyptians will know that I am the LORD when I stretch out my hand against Egypt and bring the Israelites out of it.”

Exodus 7:17 NIV - “This is what the LORD says: By this you will know that I am the LORD: With the staff that is in my hand I will strike the water of the Nile, and it will be changed into blood.”

Exodus 8:10 NIV - “‘Tomorrow,’ Pharaoh said. Moses replied, ‘It will be as you say, so that you may know there is no one like the LORD our God.’”

“know that I am the LORD”

Exodus 8:22

Exodus 9:29

Exodus 11:7

Exodus 14:4

Exodus 14:18

Exodus 12:37-38 NIV - “The Israelites journeyed from Rameses to Sukkoth. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, and also large droves of livestock, both flocks and herds.”

Deuteronomy 20:10-15 NIV - “When you march up to attack a city, make its people an offer of peace. If they accept and open their gates, all the people in it shall be subject to forced labor and shall work for you. If they refuse to make peace and they engage you in battle, lay siege to that city. When the LORD your God delivers it into your hand, put to the sword all the men in it. As for the women, the children, the livestock and everything else in the city, you may take these as plunder for yourselves. And you may use the plunder the LORD your God gives you from your enemies. This is how you are to treat all the cities that are at a distance from you and do not belong to the nations nearby.”

Deuteronomy 20:16-18 NIV - “However, in the cities of the nations the LORD your God is giving you as an inheritance, do not leave alive anything that breathes. Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you. Otherwise, they will teach you to follow all the detestable things they do in worshiping their gods, and you will sin against the LORD your God.”

Deuteronomy 7:3-5 NIV - “Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, for they will turn your children away from following me to serve other gods, and the LORD’s anger will burn against you and will quickly destroy you. This is what you are to do to them: Break down their altars, smash their sacred stones, cut down their Asherah poles and burn their idols in the fire.”

Genesis 15:13-16 NIV - “Then the LORD said to him, ‘Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. You, however, will go to your ancestors in peace and be buried at a good old age. In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure.”

Leviticus 20:22-23 NIV - “Keep all my decrees and laws and follow them, so that the land where I am bringing you to live may not vomit you out. You must not live according to the customs of the nations I am going to drive out before you. Because they did all these things, I abhorred them.”



Deuteronomy 20:17 NIV - “Completely destroy them—the Hittites, Amorites, Canaanites, Perizzites, Hivites and Jebusites—as the LORD your God has commanded you.”

Hittite	Ahimelek	1 Samuel 26:6	Uriah	2 Samuel 23:39
Amorite				
Canaanite	Rahab			
Perizzite				
Hivite				
Jebusite	Ornan	1 Chronicles 21:18, 23		

Deuteronomy 4:5-7 NIV - “See, I have taught you decrees and laws as the LORD my God commanded me, so that you may follow them in the land you are entering to take possession of it. Observe them carefully, for this will show your wisdom and understanding to the nations, who will hear about all these decrees and say, ‘Surely this great nation is a wise and understanding people.’ What other nation is so great as to have their gods near them the way the LORD our God is near us whenever we pray to him?”

Joshua 5:1 NIV - “As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the LORD had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.”

Ezekiel 18:21-23 NIV - “But if a wicked person turns away from all his sins that he has committed and keeps all my statutes and does what is just and right, he shall surely live; he shall not die. None of the transgressions that he has committed shall be remembered against him; for the righteousness that he has done he shall live. Have I any pleasure in the death of the wicked, declares the Lord GOD, and not rather that he should turn from his way and live?”

Peace was the understood foundation.

The commands built upon that foundation.

Phinehas



But what about Phinehas?

Numbers 25:6-9 NIV - “Then an Israelite man brought into the camp a Midianite woman right before the eyes of Moses and the whole assembly of Israel while they were weeping at the entrance to the tent of meeting. When Phinehas son of Eleazar, the son of Aaron, the priest, saw this, he left the assembly, took a spear in his hand and followed the Israelite into the tent. He drove the spear into both of them, right through the Israelite man and into the woman’s stomach. Then the plague against the Israelites was stopped; but those who died in the plague numbered 24,000.”

Numbers 25:10-13 NIV - “The LORD said to Moses, ‘Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites. Since he was as zealous for my honor among them as I am, I did not put an end to them in my zeal. Therefore tell him I am making my covenant of peace with him. He and his descendants will have a covenant of a lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites.’”

Malachi 2:5 NIV - “My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name.”

Examine the contexts.

Determine the principle.

Develop the application.

1 Chronicles 22:11-13 NIV - “Now, my son, the LORD be with you, and may you have success and build the house of the LORD your God, as he said you would. May the LORD give you discretion and understanding when he puts you in command over Israel, so that you may keep the law of the LORD your God. Then you will have success if you are careful to observe the decrees and laws that the LORD gave Moses for Israel. Be strong and courageous. Do not be afraid or discouraged.”

Acts 5:1-5 NIV - “Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. With his wife’s full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles’ feet. Then Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? Didn’t it belong to you before it was sold? And after it was sold, wasn’t the money at your disposal? What made you think of doing such a thing? You have not lied just to human beings but to God.’ When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened.”

So what is the principle?

God loves zeal for Him.

Phinehas's Context:

Numbers 25:1-5 NIV - "While Israel was staying in Shittim, the men began to indulge in sexual immorality with Moabite women, who invited them to the sacrifices to their gods. The people ate the sacrificial meal and bowed down before these gods. So Israel yoked themselves to the Baal of Peor. And the LORD's anger burned against them. The LORD said to Moses, 'Take all the leaders of these people, kill them and expose them in broad daylight before the LORD, so that the LORD's fierce anger may turn away from Israel.' So Moses said to Israel's judges, 'Each of you must put to death those of your people who have yoked themselves to the Baal of Peor.'"

Joshua 22:16-17 NIV - “The whole assembly of the LORD says: ‘How could you break faith with the God of Israel like this? How could you turn away from the LORD and build yourselves an altar in rebellion against him now? Was not the sin of Peor enough for us? Up to this very day we have not cleansed ourselves from that sin, even though a plague fell on the community of the LORD!”

Joshua 22:33 NIV - “They were glad to hear the report and praised God. And they talked no more about going to war against them to devastate the country where the Reubenites and the Gadites lived.”

Deuteronomy 13:12-15 NIV - “If you hear it said about one of the towns the LORD your God is giving you to live in that troublemakers have arisen among you and have led the people of their town astray, saying, ‘Let us go and worship other gods’ (gods you have not known), then you must inquire, probe and investigate it thoroughly. And if it is true and it has been proved that this detestable thing has been done among you, you must certainly put to the sword all who live in that town. You must destroy it completely, both its people and its livestock.”

Judges 20:12-13 NIV - “The tribes of Israel sent messengers throughout the tribe of Benjamin, saying, ‘What about this awful crime that was committed among you? Now turn those wicked men of Gibeah over to us so that we may put them to death and purge the evil from Israel.’ But the Benjamites would not listen to their fellow Israelites.”

וּנְבַעֲרָה רָעָה מִיִּשְׂרָאֵל

וּבְעַרְתָּ הָרָע מִיִּשְׂרָאֵל

Deuteronomy 22:22 NIV - “If a man is found sleeping with another man’s wife, both the man who slept with her and the woman must die. You must purge the evil from Israel.”

Judges 20:19-23 NIV - “The next morning the Israelites got up and pitched camp near Gibeah. The Israelites went out to fight the Benjamites and took up battle positions against them at Gibeah. The Benjamites came out of Gibeah and cut down twenty-two thousand Israelites on the battlefield that day. But the Israelites encouraged one another and again took up their positions where they had stationed themselves the first day. The Israelites went up and wept before the LORD until evening, and they inquired of the LORD. They said, ‘Shall we go up again to fight against the Benjamites, our fellow Israelites?’ The LORD answered, ‘Go up against them.’”

Judges 20:27-28 NIV - “And the Israelites inquired of the LORD. (In those days the ark of the covenant of God was there, with Phinehas son of Eleazar, the son of Aaron, ministering before it.) They asked, ‘Shall we go up again to fight against the Benjamites, our fellow Israelites, or not?’ The LORD responded, ‘Go, for tomorrow I will give them into your hands.’”

So what is the principle?

God loves zeal for Him.

Zeal comes from knowing who God really is.

“zealous” = קָנָא H7065

Numbers 11:29 NIV - “But Moses replied, ‘Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!’”

2 Samuel 21:2 NIV - “The king summoned the Gibeonites and spoke to them. (Now the Gibeonites were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to spare them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)”

1 Kings 19:20 NIV - “He replied, ‘I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.’”

1 Kings 19:14 NIV - “He replied, ‘I have been very zealous for the LORD God Almighty. The Israelites have rejected your covenant, torn down your altars, and put your prophets to death with the sword. I am the only one left, and now they are trying to kill me too.’”

“zealous” LXX = ζηλόω G2206

1 Corinthians 12:31 NIV - “But earnestly desire the higher gifts. And I will show you a still more excellent way.”

1 Corinthians 14:1 NIV - “Pursue love, and earnestly desire the spiritual gifts, especially that you may prophesy.”

1 Corinthians 14:39 NIV - “So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.”

2 Corinthians 11:2 NIV - “For I feel a divine jealousy for you, since I betrothed you to one husband, to present you as a pure virgin to Christ.”

Revelation 3:19 NIV - “Those whom I love, I reprove and discipline, so be zealous and repent.”

Phinehas isn’t about standing up for truth.

Phinehas is about knowing God and loving His principles.

During Phinehas's time, that zeal manifested in killing the idolators.

Phinehas was following a direct command.

Today, that zeal means loving God's principles.

Of which *peace* is one of the foremost.

Numbers 25:10-13 NIV - “The LORD said to Moses, ‘Phinehas son of Eleazar, the son of Aaron, the priest, has turned my anger away from the Israelites. Since he was as zealous for my honor among them as I am, I did not put an end to them in my zeal. Therefore tell him I am making my covenant of peace with him. He and his descendants will have a covenant of a lasting priesthood, because he was zealous for the honor of his God and made atonement for the Israelites.’”

Malachi 2:5 NIV - “My covenant was with him, a covenant of life and peace, and I gave them to him; this called for reverence and he revered me and stood in awe of my name.”

What about Agag?

And what about earnestly contending?

1 Samuel 15:32-33 NIV - “Then Samuel said, ‘Bring me Agag king of the Amalekites.’ Agag came to him in chains. And he thought, ‘Surely the bitterness of death is past.’ But Samuel said, ‘As your sword has made women childless, so will your mother be childless among women.’ And Samuel put Agag to death before the LORD at Gilgal.”

Jude 3 NIV - “Dear friends, although I was very eager to write to you about the salvation we share, I felt compelled to write and urge you to contend for the faith that was once for all entrusted to God’s holy people.”

Jude 4 NIV - “For certain individuals whose condemnation was written about long ago have secretly slipped in among you. They are ungodly people, who pervert the grace of our God into a license for immorality and deny Jesus Christ our only Sovereign and Lord.”

Jude 15-16 NIV - “‘To judge everyone, and to convict all of them of all the ungodly acts they have committed in their ungodliness, and of all the defiant words ungodly sinners have spoken against him.’ These people are grumblers and faultfinders; they follow their own evil desires; they boast about themselves and flatter others for their own advantage.”


Principle and Application

Examine the contexts.

Determine the principle.

Develop the application.

Mark 2:23-28 NIV - “One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. The Pharisees said to him, ‘Look, why are they doing what is unlawful on the Sabbath?’ He answered, ‘Have you never read what David did when he and his companions were hungry and in need? n the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions.’ Then he said to them, ‘The Sabbath was made for man, not man for the Sabbath. So the Son of Man is Lord even of the Sabbath.’”

Luke 13:14-17 NIV - “Indignant because Jesus had healed on the Sabbath, the synagogue leader said to the people, ‘There are six days for work. So come and be healed on those days, not on the Sabbath.’ The Lord answered him, ‘You hypocrites! Doesn’t each of you on the Sabbath untie your ox or donkey from the stall and lead it out to give it water? Then should not this woman, a daughter of Abraham, whom Satan has kept bound for eighteen long years, be set free on the Sabbath day from what bound her?’ When he said this, all his opponents were humiliated, but the people were delighted with all the wonderful things he was doing.”

John 5:16-17 NIV - “So, because Jesus was doing these things on the Sabbath, the Jewish leaders began to persecute him. In his defense Jesus said to them, ‘My Father is always at his work to this very day, and I too am working.’”

The main issue wasn’t the wrong application.

That was just a symptom of the real problem.

Acts 15:1-2 NIV - “Certain people came down from Judea to Antioch and were teaching the believers: ‘Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.’ This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question.”

Acts 15:13-20 NIV - “When they finished, James spoke up. ‘Brothers,’ he said, ‘listen to me. Simon has described to us how God first intervened to choose a people for his name from the Gentiles. The words of the prophets are in agreement with this, as it is written: “After this I will return and rebuild David’s fallen tent. Its ruins I will rebuild, and I will restore it, that the rest of mankind may seek the Lord, even all the Gentiles who bear my name, says the Lord, who does these things —things known from long ago.” It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.’”

Galatians 2:14 NIV - “When I saw that they were not acting in line with the truth of the gospel, I said to Cephas in front of them all, ‘You are a Jew, yet you live like a Gentile and not like a Jew. How is it, then, that you force Gentiles to follow Jewish customs?’”

Galatians 2:15-16 NIV - “We who are Jews by birth and not sinful Gentiles know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.”

But what does this have to do with unity?

Examine the contexts.

Determine the principle.

Develop the application.

Unity derives from agreement in principles.

Not agreement in applications.

But peace is a choice.