

The unity of the church: 1 Timothy 1:3-5

“As I urged you when I went into Macedonia—remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith...”

Augustine of Hippo

‘If you ask me what is the most essential element in the teaching and morality of Jesus Christ, I would answer you: the first is humility, the second is humility, and the third is humility.’”

The opinion of the church on the state, just war:

Augustine of Hippo - “The City of God”

“But, say they, the wise man will wage just wars. As if he would not all the rather lament the necessity of just wars, if he remembers that he is a man; for if they were not just he would not wage them, and would therefore be delivered from all wars. For it is the wrongdoing of the opposing party which compels the wise man to wage just wars; and this wrong-doing, even though it gave rise to no war, would still be matter of grief to man because it is man's wrong-doing. Let every one, then, who thinks with pain on all these great evils, so horrible, so ruthless, acknowledge that this is misery. And if any one either endures or thinks of them without mental pain, this is a more miserable plight still, for he thinks himself happy because he has lost human feeling.”

Matthew 18:7, offenses must come, woe to the person by whom they come...

The state as history making apparatus of society:

Dietrich Bonhoeffer - “The Church and the Jewish Question”

“The church has neither to praise nor to censure the laws of the state. Instead, it has to affirm the state as God’s order of preservation in this godless world... History is made not by the church but rather by the state. But it is certainly only the church, which bears witness to God’s entering into history, that knows what history is and therefore what the state is. And precisely out of this knowledge the church alone bears witness to God’s breaking into history through Christ and lets the state go on making history.”

Trying to maintain our sanity and purpose in a world gone mad.

Love our neighbor as ourselves, the gospel. Distracted by global stories.

Read Romans 11

The power of myth. Trauma repetition. Reliving our past.

Genesis 22:2

“Then He said, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you.”

Andrew Klavan - “The Kingdom of Cain”

“...God called upon Abraham to show absolute faith to begin the long reorientation of the human soul toward him. This is not done in a moment. By replacing the sacrifice of Isaac with the sacrifice of a ram, God begins to draw his people away from the habit of murder through the mechanism of symbolism... Only when the human heart is schooled in the unseen reality of the self, only when history has taught God’s people that all the kingdoms of mortality will fall, that every moment of life takes its worth from the unseen inner world it symbolizes—only then does God reveal the full meaning of human sacrifice by offering up himself in Jesus, the image of God made flesh, a full and sufficient sacrifice made once and for all. Jesus is the door out of history.”

How ritual and symbolism can end our trauma, instead of reliving it, we can ritualize something different. Lent and Easter.

Christ also gives us hope for the end of history, and patterns of death destruction.

However, the coming of Christ creates a new trauma, the death of God.

The Jews and Romans kill Christ, but Pilate washes his hands...

The Jews then are the first converts, and the first persecutors. Paul

Rome persecutes the church then converts to Christianity, like Paul.

The Jews mostly reject the gospel, the western gentiles mostly receive it. The Remnant

The Jews and mediation

The west and persecution.

The end of history

Dietrich Bonhoeffer - “The Church and the Jewish Question”

“The church of Christ has never lost sight of the thought that the “chosen people,” which hung the Redeemer of the world on the cross, must endure the curse of its action in long drawn-out suffering. “The Jews are the most miserable people on earth. They are plagued everywhere, and scattered about all countries, having no certain resting place” (Luther, *Table Talk*). But the history of suffering of this people that God loved and punished will end in the final homecoming of the people Israel to its God. And this homecoming will take place in Israel’s conversion to Christ... The conversion of Israel is to be the end of its people’s sufferings. From this perspective, the Christian church trembles at the sight of the people Israel’s history, as God’s own free, terrible way with God’s own people. We know that no state in the world can deal with this enigmatic people, because God has not yet finished with it. Every new attempt to “solve” the “Jewish question” comes to grief because of the meaning of this people for salvation history, and yet such attempts have to be made again and again... Instead, it knows itself as the church that is unfaithful to its Lord over and over again, and that it shares in the humiliation that it sees in this outcast people, and full of hope it views those Israelites who have already come home, who have come to faith in the one true God in Christ, and it knows it has a bond with them as brothers and sisters.”

Romans 11:33-36