

“Unpacking God’s Gift of GREAT Peace”

Psalm 119:165b

October 23, 2022

VIDEO: *“Understanding Shalom”* – Justin Orr

CONTEXT: * That was from October 2010...
* Our Psalm 119 “Perspective” series...
* Our recent focus: crying out, victory, peace...
* Today we’re picking back up *“great peace”*

BIG IDEA: Only CHRIST’s peace is TRUE
and truly GREAT peace.

PREVIEW: 10 Keys to Unpacking & Understanding
God’s gift of great peace...

1. Purity
2. Problems
3. Poison
4. Power
5. Paradox
6. People
7. Promise
8. Purpose
9. Person
10. Prayer

TEXT: “...*great peace*...”

“Great” is used 3X in Psalm 119:

v.156 “Great mercy”

v.162 “great spoil/bounty/treasure”

v.165. “great peace”

T/S: Before we jump back into peace let’s take a
 closer look at “*great*”

GREAT:

a. **Quality and Quantity**

 i. Powerful Peace

 ii. Persevering Peace

b. Here it qualifies/describes “F.A.T. peace”

 i. Great = FAITH-based peace

 ii. Great = *ACTIVE* peace

 iii. Great = **THICK** / triumphant peace

 1. *Passion*

 2. *Purpose*

 3. *Protection*

T/S: Here’s today’s message in summary...

Isaiah 26:3

*You keep him in perfect peace whose mind is stayed
on you, because he trusts in you.*

Psalm 119:165

*“Those who love Your law have great peace,
and nothing can cause them to stumble.”*

I. Great Peace's **PURITY**

VIDEO:

“Peace Defined” – The Bible Project

II. Great Peace's **PROBLEM**

VIDEO: *“Peace Problems”* – Justin Orr

III. Great Peace's **POISON**

*“The false prophets said: ‘Peace! Peace!
When there was no peace.’”*

- Almighty God

Biblical Peace vs. Cultural Placebo
a. Living inspiration vs. life insurance?

- | | |
|-----------------------|-----------------------|
| b. Eternal security | vs. temporary safety? |
| c. God's assignment | vs. your retirement? |
| d. Christ-like re-set | vs. a cozy sunset? |
| e. Him & His... | vs. you and yours? |
| f. Calling | vs. complacency? |
| g. Christ | vs. cash \$? |
| h. Shalom | vs. charades? |

IV. Great Peace's **POWER**

- A. **Redeem, Remind, & Restore**
- B. Example: 2010 Desiring God Conference...
 - a. Francis Chan's message...
 - b. Pastor Jeff's sin & shame...
 - c. Great Peace's reminding & restoring... (iPad)

"We know the enemy does not sleep... but when we walk with the Lord (in great peace) the enemy is NOTHING to us!
 - Pastor Fredrick in Kenya

***Great peace can cleanse the lens
 of our perspective.*** - JDP

Great peace has the power to pave the way
 for abounding, holy hope! - JDP

“now may the God of hope fill you with all joy and peace in believing so that you will abound in hope by the power of the Holy Spirit” (2 Thessalonians 3:16).

V. Great Peace’s PARADOX

“I did not come to bring peace but a sword...”

“Sorrowful but ever rejoicing” – 2 Cor. 6:10

Great peace divides the crowds & unifies the Church! - JDP

VI. Great Peace’s PEOPLE

Ephesians 4:3

“eager to maintain the unity of the Spirit in the bond of peace?”

God’s ping-pong people are His peaceful people. - JDP

NOTE: There is a place for reverent peace AND righteous anger (cf. Christ’s whip-making)

- A. Noah had great peace
- B. Abraham had great peace
- C. Elijah & Elisha...
- D. Gideon (wine-press to winnowing down)...
- E. Cripple man in Acts 3
- F. Ordinary unschooled men in Acts 4

Great peace is the supernatural fruit of God's people... as they abide & obey with great passion, growing purity, and The Gospel's persevering power. Amen & Amen!

- JDP

VII. Great Peace's **PROMISE**

Great peace is both refreshing AND refining. - JDP

"It is finished!" exemplifies eternal, GREAT peace!

Philippians 4:7 = *Peace that passes understanding!*

Biblical peace initiates tranquility and grows into total triumph in the Triune God! - JDP

VIII. Great Peace's **PURPOSE**

VIDEO: *"Peace on Mission"* - Justin Orr

"Blessed are the peace-makers..."

Blessed peace-makers are biblical missionaries! - JDP

IX. Great Peace's **PERSON**

- i. Jesus gives us His peace
- ii. Divine peace is the fruit of The Spirit
- iii. Jesus is OUR peace
- iv. Jesus is The Prince of Peace
- v. Jesus is Jehovah Shalom!

Christ alone is our great Peace! - JDP

(cf. [Ephesians 2:14](#)... Christ alone is OUR peace)

[John 14:27](#)

"Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful."

John 16:33

“These things I have spoken to you, so that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world.”

REVIEW: 10 Keys to Unpacking & Understanding
God’s gift of great peace...

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6. People
7. Promise
8. Purpose
9. Person
10. Prayer

CLOSE:

Great peace
comes as a great gift...
by great grace thru great faith,
lived out with great love and great commitment
to the great commandments
and great commission
of our Great God and His great gospel!

Great peace is tested, turned-outward,
and triumphant peace! -JDP

Our Great Peace is...

- A. Witness to a worried world
- B. Spine of Christ-like courage
- C. Character of anointed faith
- D. Defiance of the Devil
- E. Validation of victory in Jesus
- F. Light in these dark and dreary days
- G. Aroma of Christ & the Warrior's weapon
- H. Hope for the hurting
- I. Blessing for obedience
- J. Fruit of a life loving & living in & for Christ!
- K. Proof that Jesus is LORD!

X. Great Peace's **PRAYER**

Christ's John 17 prayer is the ultimate prayer for peace!

-JDP

In the end, great peace is the love-child of
God's miraculous grace, married to the
Christian's biblical faith and
Christ-like obedience...
without their consummated relationship,
there will be no biblical peace.

- JDP

PRAYER

VIDEO: *"Pray for Peace"* - Justin Orr

WORSHIP: *"It Is Well"* medley

Jehovah Shalom

Jehovah Shalom means “The Lord is Peace” or “The Lord Is Our Peace.” It is one of the many names for God in the Bible. We find it in Judges 6:24 in connection with the story of Gideon.



Jehovah Shalom and Gideon

The book of Judges tells of the days when the children of Israel were just settling into the “Promised Land.” The surrounding peoples resisted the Israelites moving in. And the Israelites, themselves, found it difficult to always trust God and remain faithful to Him.

Too often, they let their pagan neighbors lead them into idolatry and turn them away from serving the God of heaven. As Judges 21:25 says, “In those days there was no king in Israel; everyone did what was right in his own eyes.”

From time to time, a leader—called a “judge”— would arise to call the people back to God. But before long, the Israelites would turn again to the false gods of the people around them.

Because of their sins, they forfeited God’s protecting care, and their neighbors often made war against the Israelites and oppressed them. Their lives were filled with anxiety, suffering, and all kinds of problems, both personally and as a community. In short, it was anything but a peaceful time for the Israelites.

Gideon was one of the judges whom God raised up to bring His people back to Him. At this particular time, the Midianites were attacking Israel, taking their flocks and harvests, filling them with fear, distress, and uncertainty about the future.

Many of the Israelites were cowering in caves and the mountains from fear of their enemies (Judges 6:2, 3). Gideon was threshing wheat in a secluded place, trying to keep it from being found and taken by the Midianites when the Lord appeared to him and called him to deliver His people from their tormentors (verses 11-14). When Gideon realized it was God speaking with him, he feared for his life.

“Then the Lord said to him, ‘Peace be with you; do not fear, you shall not die.’ So Gideon built an altar there to the Lord, and called it The-Lord-Is-Peace [Jehovah Shalom]” (verses 23, 24).

At a time when there was no peace in Israel or in people’s hearts, God came offering relief from their troubles. Gideon’s story is a remarkable reminder that no matter how difficult life may become, God can bring peace into our lives when we trust Him and follow His plan for us.

It took Gideon a while to believe that God could really use him to deliver Israel. Their enemies, the Midianites, were much more numerous and powerful. But when Gideon placed himself in God’s hands, the Lord gave the Israelites an amazing victory over their enemies and restored peace. Gideon found God to truly be Jehovah Shalom—the “Lord Who Is Our Peace.”

Jehovah Shalom and you

Today, God still brings peace into troubled hearts. He is still Jehovah Shalom—the “Lord Is Our Peace.” The story of Gideon tells you that when your life is all upset—in your times of greatest distress—that is when God

often brings peace and relief. And He will bring you peace if you trust Him and let Him carry out His plan for your life. That was true for Gideon, and it is true for you today. God is Jehovah Shalom.

What the Bible says about the peace God offers

1. **There is no real peace apart from God.** “The wicked are like the troubled sea, when it cannot rest. . . . ‘There is no peace,’ says my God, ‘for the wicked’ ” (Isaiah 57:20, 21). The wicked have no peace because they will not trust Jehovah Shalom—the “God of Peace.” When troubles come, they have only themselves to rely on—and there is no peace there.
2. **God does not promise us freedom from trouble,** but He does promise us His peace that will give us the ability to deal with the troubles we experience. Jesus said, “These things have I spoken to you, that in Me you may have peace. In the world you will have tribulation, but be of good cheer, I have overcome the world” (John 16:33). Jesus is victorious over sin and the troubles that sin causes. And if we place our hand in His, through His strength we can overcome and experience the peace He offers.
3. **The peace that Jesus gives frees us from fear and worry.** His peace “rules” in our lives. “Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid” (John 14:27). “Let the peace of God rule in your hearts” (Colossians 3:15).
4. **Trusting God will bring a richness of peace into our lives.** “You [God] will keep him in perfect peace whose mind is stayed on You, because he trusts in You” (Isaiah 26:3). “Great peace have those who love Your law. And nothing causes them to stumble” (Psalm 119:165).
5. **Jesus and His salvation are the source of our peace.** “Having been justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1). Knowing that our sins have been forgiven and that we are covered with the righteousness of Jesus—this is the greatest blessing of the peace that Jesus gives.

The peace that is beyond our understanding

There is a richness to the peace that God gives us that we can never fully understand. But we can experience it. The apostle Paul wrote, “Be anxious for nothing. . . the peace of God, which passes all understanding, will guard your hearts and minds through Christ Jesus” (Philippians 4:6, 7). Whatever you are facing in life right now, God says to you as He said to Gideon, “Peace be with you; do not fear” (Judges 6:23). He is Jehovah Shalom—the “Lord Is Our Peace.”

What Does it Mean that God Is Jehovah-Shalom?

Jehovah Shalom, translated “The Lord is Peace,” is one of many Old Testament names for God and is first used by Gideon when the angel of the Lord appeared to him at Ophrah in Judges chapter six.

There are many names for God, but one we don't often hear enough in prayers is "Jehovah Shalom." We may have encountered both words separately, but often not together. Let's dive into this name for God, Jehovah Shalom, and see where it appears in Scripture. Then we'll analyze the significance of this name and how the name has relevance for believers today.

The Meaning of Jehovah Shalom

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Jehovah Shalom in Scripture

In the days of Gideon, the children of Israel were living in a constant state of fear and trepidation. The Midianites, a once defeated enemy, had reemerged from the East and begun plundering Israel with an overwhelming mob-like force. Gideon was not immune from the surge of anxiety and wave of uncertainty that had swept the nation.

In fact, as [Matthew Henry](#) writes, "distressed; he (Gideon) was threshing his wheat, not in the proper place, but by the wine-press, in some private, unsuspected corner, for fear of the Midianites." Fearful of attack and worried about the safety of their families, the Israelites, like Gideon took to hiding in dens, "in the mountains and the caves and the strongholds" ([Judges 6:2](#)).

It was in this season of personal and national unrest that the angel of the Lord appeared to Gideon at Ophrah, commissioning him to lead Israel and deliver them from their tormentors.

As [Matthew Henry](#) writes, "the day of the greatest distress is God's time to appear for people's relief." This was certainly true of Gideon's calling.

At Ophrah, the Lord reminded the newly minted warrior and soon-to-be judge that He, the Lord, had been with the Israelites every stage of their journey and was with them still ([Judges 6:8-10](#)).

He was with Gideon in the present ([Judges 6:12](#)), and He would be with him in the trials and battles to come ([Judges 6:14,16](#)). As the Lord had strengthened Joshua on the eve of entering the Promised Land ([Joshua 1:9](#)), the Lord encouraged Gideon, "peace to you, do not fear, you shall not die" ([Judges 6:23](#)).

Overwhelmed by the confirmation and commendation of the Lord, Gideon built an altar at Ophrah of the Abiezrites and named it "The Lord is Peace" or "Jehovah Shalom," a tribute and reminder of the Lord's provision and promise of peace.

The Significance of Jehovah Shalom

As we often see in Scripture, the names of God reveal significant attributes of His nature. This is especially true of Jehovah Shalom.

On numerous occasions in the Old Testament, the God of Israel distinguished Himself from the false gods of surrounding peoples by making His presence known in the midst of Israel. ([Zephaniah 3:17](#)). Jehovah was very much alive and invested in the well-being of His covenant people. More importantly, He was active in pursuing and maintaining an intimate relationship with His children, something no other people or god could boast in.

However, despite the many manifestations of God's presence, it was common for the children of Israel to grow weary of surrounding powers or present circumstances. In their fear, the Israelites would often forget God's miracles and let go of His promises. In doing so, their fear and forgetfulness were the precursors to sin that eventually separated them from the blessing of God's presence.

Yet even in their spiritual lapses, forgetfulness, and unfaithfulness, God never abandoned His people. He was always near to:

- Provide for their needs ([Psalms 81:10](#), [Psalms 10:3](#)),
- Protect them from those who sought to do them harm ([Isaiah 41:10](#), [Psalms 18:2](#)),
- And remind them of His prevailing love ([Isaiah 54:10](#)).

When the Israelites kept their eyes on the Lord, obeyed His commands, and held on to His promises, they found peace in His presence. As it is written in Isaiah, “the steadfast of mind You will keep in perfect peace, because he trusts in you” ([Isaiah 26:3](#)).

According to [Dr. Tony Evans](#), God is “the one who brings calm where there is chaos, stability where there is struggle.” Those who trusted in Him found comfort and calm in the midst of the worst storms, struggles, or battles.

The Relevance of Jehovah Shalom Today

[Hebrews 13:8](#) says that, “Jesus Christ is the same yesterday, today, and forever.” The power of Jehovah Shalom and the peace He offers are very much present and available to His children and church today.

God is always true to His promises. Scripture reminds us that He is faithful to provide an abundance of peace to all who call upon His name and choose to abide in His presence.

Jesus knew that His followers, both present and future, would face challenges and dangers in their ministry, but He didn’t want them (or us) to live in fear. He said, “peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful” ([John 14:27](#)).

Furthermore, He reminded us that, “these things I have spoken to you, so that in Me you may have peace. In the world you have [tribulation](#) but take courage; I have overcome the world” ([John 16:33](#)). In His presence, we have the power to overcome the stress of the present or anxiety and of the future. As [1 Peter 5:7](#) says, we are to “cast all of our cares and anxiety on Him because He cares for us.”

Peace is the antithesis of fear. It provides perspective, encourages hope, builds confidence, inspires courage, and affirms trust in the power of God.

In a world where people are increasingly overwhelmed by stress, conflict, depression, anxiety, and financial, emotional, and physical uncertainty, the presence of Jehovah Shalom provides a peace that passes all understanding ([Philippians 4:6](#)). This is why those who are consistently immersed in the [presence of God](#) and rely on Him for strength bear the fruit of peace in their own lives, which further ministers to those around them ([Galatians 5:22](#)).

All who are filled with fear, anxiety, doubt, stress, or uncertainty can trust that Jehovah Shalom cares for them and will never leave them. As it is written in 2 Thessalonians, "now may the God of hope fill you with all joy and peace in believing so that you will abound in hope by the power of the Holy Spirit" ([2 Thessalonians 3:16](#)).

We cannot control the uncertainties and circumstances of life, but in the presence of Jehovah Shalom, we can find hope, joy, strength, and peace to face each day.

Sources:

Biblestudytools.com

What does it mean that Jesus is the Prince of Peace (Isaiah 9:6)?

In Isaiah's prophecy about the coming Messiah, he says:

"For a child will be born to us, a son will be given to us;
And the government will rest on His shoulders;
And His name will be called Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace" ([Isaiah 9:6](#)).

In a world filled with war and violence, it's difficult to see how Jesus could be the all-powerful God who acts in human history and be the embodiment of peace. But physical safety and political harmony don't necessarily reflect the kind of peace He's talking about ([John 14:27](#)).

The Hebrew word for "peace," *shalom*, is often used in reference to an appearance of calm and tranquility of individuals, groups, and nations. The Greek word *eirene* means "unity and accord"; Paul uses *eirene* to describe the objective of the New Testament church. But the deeper, more foundational meaning of peace is "the spiritual harmony brought about by an individual's restoration with God."

In our sinful state, we are enemies with God ([Romans 5:10](#)). "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us" ([Romans 5:8](#)). Because of Christ's sacrifice, we are restored to a relationship of peace with God ([Romans 5:1](#)). This is the deep, abiding peace between our hearts and our Creator that cannot be taken away ([John 10:27-28](#)) and the ultimate fulfillment of Christ's work as "Prince of Peace."

But Christ's sacrifice provides more for us than eternal peace; it also allows us to have a relationship with the Holy Spirit, the Helper who promises to guide us ([John 16:7, 13](#)). Further, the Holy Spirit will manifest Himself in us by having us live in ways we couldn't possibly live on our own, including filling our lives with love, joy, and peace ([Galatians 5:22-23](#)). This love, joy, and peace are all results of the Holy Spirit working in the life of a

believer. They are reflections of His presence in us. And, although their deepest, most vital result is to have us live in love, joy, and peace with God, they can't help but to spill over into our relationships with people.

And we desperately need it—especially since God calls us to live with singleness of purpose with other believers, with humility, gentleness, and patience, “being diligent to preserve the unity of the Spirit in the bond of peace” ([Ephesians 4:1–3](#)). This unity in purpose and gentleness would be impossible without the work of the Holy Spirit in us and the peace we have with God thanks to the sacrifice of His Son.

Ironically, the lightest definition of *peace*, that of the appearance of tranquility in a person, can be the most difficult to grasp and maintain. We do nothing to acquire or maintain our spiritual peace with God ([Ephesians 2:8–9](#)). And, while living in unity with other believers can be extremely difficult, living in peace in our own lives can very often feel impossible.

Note that *peaceful* doesn't mean “easy.” Jesus never promised easy; He only promised help. In fact, He told us to expect tribulation ([John 16:33](#)) and trials ([James 1:2](#)). But He also said that, if we called on Him, He would give us the “peace of God, which surpasses all comprehension” ([Philippians 4:6–7](#)). No matter what hardships we are faced with, we can ask for a peace that comes from the powerful love of God that is not dependent on our own strength or the situation around us.

[God the Son Incarnate: The Doctrine of Christ by Stephen Wellum](#)



BIBLETTOOLS

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Greek/Hebrew Definitions

Strong's #7227: rab (pronounced rab)

by contracted from 7231; abundant (in quantity, size, age, number, rank, quality): --(in) abound(-undance, -ant, -antly), captain, elder, enough, exceedingly, full, great(-ly, man, one), increase, long (enough, (time)), (do, have) many(-ifold, things, a time), ((ship-))master, mighty, more, (too, very) much, multiply(-tude), officer, often(-times), plenteous, populous, prince, process (of time), suffice(-lent).

Brown-Driver-Briggs Hebrew Lexicon:

rab

1) much, many, great (adjective)

1a) much

1b) many

1c) abounding in

1d) more numerous than

1e) abundant, enough

1f) great

1g) strong

1h) greater than

1i) much, exceedingly

2) captain, chief (noun masculine)

Part of Speech: see above in Definition

Relation: contracted from H7231

Same Word by TWOT Number: 2099a, 2099b

The Last Word: The Great Commission: Ecclesiology

BY ROBBIE F. CASTLEMAN

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I did a Google web search the other day on ‘The Great Commission’ and got 61,300,000 hits in 0.23 seconds. I had been working on an exegesis of [Matthew 28:16-20](#) and in all the commentaries I had used for part of my work, none addressed the question that had come to me during this time. Who coined the term ‘The Great Commission’? I even emailed one of my favourite New Testament scholars and friend, Craig Keener, and he didn’t know. If Keener doesn’t know, it’s time to risk the Web.

It turns out that this passage may have got its summary label from a Dutch missionary Justinian von Welz (1621–88), but it was Hudson Taylor, nearly 200 years later, who popularized the use of ‘The Great Commission’. So, it seems like Welz or some other Post-Reformation missionary probably coined the term ‘The Great Commission’ and since that time, the passage has been the theme for countless mission talks and

conferences. (It may be of some comfort to Web-sceptics to know that I ended up finding this bit of history in a hard-bound book on the history of world missions belonging to a colleague here at John Brown University.)

What I realized both from my exegetical work, and somewhat confirmed by this historical find, was that for the first 1600 years of the greatest exponential mission-driven expansion of the life of church, this passage was read and understood as the trinitarian foundation of ecclesiology, not as fanfare for missiology. The disciples, as the apostolic authority of the soon-to-be-Spirit-empowered-Church, are called together in order to be drawn into, to be called into, the on-going mission of the triune God.

Jesus commissioned these eleven on that mountain in Galilee to 'make disciples' through initiation into the embodied life of God in the church by baptism in the triune Name and through teaching what they had learned from Jesus about faithful obedience. This is not a passage about sending the disciples out to buck the system, take on the world, and save the universe. The 'Great Commission' doesn't begin here, or at Pentecost, or with Paul, or when a Christian today decides on a mission agency to give to or go with. The 'Great Commission' began long, long ago in the hidden depths of God's own being.

The triune God is eternally a commissional God. The mission of the Father was the sending of the Son. The mission of the Son in the incarnation was to reveal the life of the Father. The Spirit's mission is to bear witness to the Son through the Church. Contrary to the opening mantra of Star Trek, there are no 'strange new universes where no one has gone before'. God has been there. God has been at work from before the beginning. God goes before us into our future, and into the tomorrows of the world. These eleven disciples and all who have believed their witness ([John 17:20](#)), the Church, the Body of Christ, are commissioned to indwell, declare and demonstrate God's love for the world.

This is really a text about the commissioning of the Church to share God's life and, in the power and reality of that union with Christ by the Spirit, to share in joy of God's on-going mission to the world. The early church, the patristic Fathers, and for over 1600 years the Church recognized that this final passage of Matthew focused first on who Jesus is. Because God is good, because Jesus is risen from the grave, because the Spirit is poured out, God's people are called to let the world know the good news of a victorious Saviour and the very presence of God in the world by the Spirit. Jesus is saying, as you 'go along your way' (a good translation of the usual 'Go ye'), with the power of my very Spirit, be heralds of this Good News. Alert people to recognize and submit to my Lordship through inauguration into my Body, and nurture their fitness for my unrivalled reign in their lives!

The crescendo begins in this passage when Jesus declares, 'All authority' belongs to him absolutely. In this, Jesus is unburdening these disciples, whose faith was ambivalent until Pentecost ('they worshipped him; but some doubted'. It's understandable that the redefinition of Jewish monotheism would take a bit of time!). Jesus inaugurates this commissioning with the assurance that the burden, the mission, is his, not theirs. The Risen One has already accomplished the mission, borne the burden and triumphed victoriously for the salvation of the world. In union with Jesus and in union with each other, these disciples and all those who have believed to this day are to announce this Good News of this Kingdom to all the people groups of the world.

Theology is the bedrock of mission. The New Testament writers and the early church recognized something that Kevin Vanhoozer summarizes well when he writes:

if the God who reveals himself in history were to correspond to who God is in eternity, the 'missions' of God to the world must correspond to eternal 'processions' with God's being.

In other words, God's mission is an extension of God's character and triune nature, God's essence, God's very self. From the fact that the Son is

sent into the world and historically begotten, then, the early church derived the truth as expressed in the historic creeds that the Son's being, in relation to the Father, is 'eternally begotten'.

God's mission to the world involves God's eternal being as Father, Son and Spirit, and it is this eternal relationship that is the real focus of Jesus' 'Great Commission'. So, Jesus first words make sense, don't they? On that final day with his best students, on that day of his ascension, on that day (probably just about ten days before the birth of the church at Pentecost) Jesus says, 'All authority in heaven and on earth' is given to him. Make no mistake about it, Jesus is making very, very clear that he is, 'Begotten, not made, one in being with the Father', and with the Father, will send the 'Spirit, the Lord and Giver of life' to empower the Church to join the triune mission.

The focus of [Matthew 28:16-20](#) is ecclesiology; it's about the Church's inauguration, identity and union with Christ in order to be an extension of his own life in the world. Ecclesiology is the fountainhead of missiology. Like Jesus, we are commissioned to 'do' who we 'are' and that's what makes it GREAT.

GREAT:

◀ 3173. megas ▶

Strong's Concordance

megas: great

Original Word: μέγας, μεγάλη, μέγα

Part of Speech: Adjective; Adverb, Comparative

Transliteration: megas

Phonetic Spelling: (meg'-as)

Definition: great

Usage: large, great, in the widest sense.

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

great

NASB Translation

abundant (1), all the more (1), arrogant (1), big (2), completely* (1), fierce (2), great (115), great men (2), great things (2), greater (30), greater things (1), greatest (10), greatly* (1), grown* (1), high (2), huge (1), large (8), larger (2), larger ones (1), long time (1), loud (42), mighty (1), more important (2), older (1), one greater (1), perfectly (2), severe (2), stricter (1), strong (1), surprising (1), terribly (1), too much (1), very much (1), wide (1).

Thayer's Greek Lexicon

STRONGS NT 3173: μέγας

μέγας, μεγάλη, μέγα ((related to Latin *magnus*, *magister*, Goth. *maist* (cf. **τό πλεῖστον**), etc.; Vanicek, p. 682; Curtius, § 462)), accusative **μέγαν, μεγάλην, μέγα**; plural **μεγάλοι, μεγάλοι, μεγάλα**; comparative **μείζων, μείζον** (accusative masculine and feminine **μείζονα**, once contracted **μείζω**, **John 5:36** (R G T WH, but L Tr **μείζων** (cf. Tdf. Proleg., p. 119))); neuter plural **μείζονα**, once contracted **μείζω**, **John 1:50(51)**) and **μειζότερος**, **3 John 1:4** (from the comparative **μείζων**), a poetic comparison, on which see the remark quoted under **ἐλαχιστοτερος**, cf. Matthiae, § 136; superlative **μέγιστος** (found only in **2 Peter 1:4**); (from Homer down); the Sept. for **לָגַד**; also for **גָּד**; **great**;

1. predicated a. of the external form or sensible appearance of things (or of persons); in particular, of space and its dimensions — as respects **α.** mass and weight: **λίθος**, **Matthew 27:60**; **Mark 16:4**; **Revelation 18:21**; **ὄρος**, **Revelation 8:8**; **ἀστήρ**, **Revelation 8:10**; (**δράκων**, **Revelation 12:3, 9**; **ἀετός**, **Revelation 12:14**; **δένδρον**, **Luke 13:19** (T WH omit; L Tr brackets **μέγα**); **κλάδοι**, **Mark 4:32**; **ἰχθύες**, **John 21:11**; **β.** compass and extent; **large, spacious**: **σκηνή (μείζων)**, **Hebrews 9:11**; **ἀνάγαιον** (R **ἀνώγειον**, which see), **Mark 14:15**; **ἀποθήκη**, **Luke 12:18**; **κάμινος**, **Revelation 9:2**; **πόλις**, **Revelation 11:8**; **Revelation 16:19**; **Revelation 17:18**; **Revelation 18:2, 16, 18, 19**; **ποταμός**, **Revelation 9:14**; **Revelation 16:12**; **θύρα**, **1 Corinthians 16:9**; **ληνός**, **Revelation 14:19**; **ὀθόνη**, **Acts 10:11**; **Acts 11:5**; **χάσμα**, **Luke 16:26** (**2 Samuel 18:17**). **γ.** measure and height: **οἰκοδομαί**, **Mark 13:2**; **θρόνος**, **Revelation 20:11**; **long**, **μάχιρα**, **Revelation 6:4**; as respects stature and age, **μικροί καὶ μεγάλοι**, small and great, young and old, **Acts 8:10**; **Acts 26:22**; **Hebrews 8:11**; **Revelation 11:18**; **Revelation 13:16**; **Revelation 19:5, 18**; **Revelation 20:12** (**Genesis 19:11**; **2 Kings 23:2**; **2 Chronicles 34:30**). (neuter singular used adverbially: **ἐν μεγάλῳ**, **Acts 26:29** L T Tr WH (for R G **ἐν πολλῷ**, which see in **πολύς**, d.) **in great** namely, degree. The

apostle plays upon Agrippa's words *ἐν ὀλίγῳ* (which see) **in a little** (time) thou wouldst fain etc ... I would to God that both in little and **in great** i. e. in all respects etc.; cf. the use of *ὀλίγον καὶ μέγα* or *μικρόν καὶ μέγα* (yet in negative sentences) to express totality; e. g. Plato, *Phileb.* 21 e.; *Apology* 19 c.; 21 b.; 26 b.; but see d. below.)

b. of number and quantity, equivalent to **numerous, large**: *ἀγέλη*, *Mark* 5:11; **abundant**, *πορισμός*, *1 Timothy* 6:6; *μισθαποδοσία*, *Hebrews* 10:35.

c. of age: *ὁ μείζων*, **the elder**, *Romans* 9:12 after *Genesis* 25:23 (*Σκιπιων ὁ μέγας*, Polybius 18, 18 (35), 9; 32, 12, 1).

d. used of intensity and its degrees: *δύναμις*, *Acts* 4:33; *Acts* 8:10; neuter *ἐν μεγάλῳ*, with great effort, *Acts* 26:29 L T Tr WH (but see *γ.* above); of the affections and emotions of the mind: *χαρά*, *Matthew* 2:10; *Matthew* 28:8; *Luke* 2:10; *Luke* 24:52; *Acts* 15:3; *φόβος*, *Mark* 4:41; *Luke* 2:9; *Luke* 8:37; *Acts* 5:5, 11; *Revelation* 11:11; *θυμός*, *Revelation* 12:12; *λύπη*, *Romans* 9:2; *ἔκστασις*, *Mark* 5:42 (*Genesis* 27:33); *πιστός*, *Matthew* 15:28; *χάρις*, *Acts* 4:33; *ἀγάπη* *John* 15:13. of natural events powerfully affecting the senses, equivalent to **violent, mighty, strong**: *ἄνεμος*, *John* 6:18; *Revelation* 6:13; *βροντή*, *Revelation* 14:2; *χάλαζα*, *Revelation* 11:19; *Revelation* 16:21; *σεισμός*, *Matthew* 8:24; *Matthew* 28:2; *Luke* 21:11; *Acts* 16:26; *Revelation* 6:12; *Revelation* 11:13; *Revelation* 16:18; *λαίλαψ*, *Mark* 4:37; *πτῶσις*, *Matthew* 7:27. of other external things, such as are perceived by hearing: *κραυγή*, *Acts* 23:9; *Revelation* 14:18 (R G); *μειζὼν κράζειν*, to cry out the louder, *Matthew* 20:31; *φωνῆς*, *Matthew* 24:31 (T omits *φωνης*, WH only in marginal reading); ; *Luke* 23:23; *John* 11:43; *Acts* 8:7; *Revelation* 1:10; *Revelation* 5:2, 12; *Revelation* 6:10; *Revelation* 7:2, 10; *Revelation* 8:13; *Revelation* 10:3; *Revelation* 11:12, 15; (L T Tr WH; Rec.), and elsewhere; *γαλήνη*, *Matthew* 8:26; *Mark* 4:39. of objects of sight which excite admiration and wonder: *φῶς*, *Matthew* 4:16; *σημεῖον*, *Matthew* 24:24; *Luke* 21:11; *Acts* 6:8; *Acts* 8:13; *Revelation* 13:13; *ἔργα*, *Revelation* 15:3; *μείζω, μείζονα τούτων*, greater things than these, i. e. more extraordinary, more wonderful, *John* 1:50 (); . of things that are felt: *καῦμα*, *Revelation* 16:9; *πυρετός*, *Luke* 4:38; of other things that distress: *ἀνάγκη*, *Luke* 21:23; (*θλίψις*, *Matthew* 24:21; *Acts* 7:11; *Revelation* 2:22; *Revelation* 7:14; (*διωγμός*, *Acts* 8:1; *λιμός*, *Luke* 4:25; *Acts* 11:28; *πληγή*, *Revelation* 16:21.

2. predicated of rank, as belonging to a. persons, eminent for ability, virtue, authority, power; as God, and sacred personages: *Θεός*, *Titus* 2:13 ((on which see Prof. Abbot, Note C. in Journ.

See Biblical Literature, etc. i., p. 19, and cf. ἐπιφάνεια)); Ἄρτεμις, Acts 19:27f, 34f; ἀρχιερεύς, Hebrews 4:14; ποιμήν, Hebrews 13:20; προφήτης, Luke 7:16; absolutely, οἱ μεγάλοι, great men, leaders, rulers, Matthew 20:25; Mark 10:42; universally, **eminent, distinguished**: Matthew 5:19; Matthew 20:26; Luke 1:15, 32; Acts 8:9. μείζων is used of those who surpass others — either in nature and power, as God: John 10:29 (here T Tr WH text give the neuter (see below)); John 10:28; Hebrews 6:13; 1 John 4:4; add, John 4:12; John 8:53; or in excellence, worth, authority, etc.: Matthew 11:11; Matthew 18:1; Matthew 23:11; Mark 9:34; Luke 7:28; Luke 9:46; Luke 22:26; John 13:16; John 15:20; 1 Corinthians 14:5; δυνάμει μείζονες, 2 Peter 2:11; neuter μείζον, **something higher, more exalted, more majestic** than the temple, to wit the august person of Jesus the Messiah and his preeminent influence, Matthew 12:6 L T Tr WH; (cf. John 10:29 above); contextually equivalent to **strict in condemning**, of God, 1 John 3:20.

b. things to be esteemed highly for their importance, equivalent to Latingravis; **of great moment, of great wight, important**: ἐπαγγέλματα, 2 Peter 1:4; ἐντολή, Matthew 22:36, 38; μυστηριον, Ephesians 5:32; 1 Timothy 3:16; ἁμαρτία, John 19:11; μείζων μαρτυρία, of greater proving power, John 5:36 (see above at the beginning); 1 John 5:9 (μαρτυρίαν μείζω καί σαφεστεραν, Isocrates Archid. § 32). μέγας equivalent to **solemn, sacred**, of festival days (cf. Isaiah 1:18, the Sept.): ἡμέρα, John 7:37; John 19:31; **notable, august, ἡμέρα**, of the day of the final judgment, Acts 2:20; Jude 1:6; Revelation 6:17; Revelation 16:14. neuter μέγα, a great matter, thing of great moment: 1 Corinthians 9:11 (Genesis 45:28; Isaiah 49:6); οὐ μέγα, 2 Corinthians 11:15.

c. a thing to be highly esteemed for its excellence, equivalent to **excellent**: 1 Corinthians 13:13 (cf. Winers Grammar, § 35, i. Buttman, § 123, 13); τά χαρίσματα τά μείζονα (R G κρείττονα), 1 Corinthians 12:31 L T Tr WH.

3. splendid, prepared on a grand scale, stately: δοχή, Luke 5:29 (Genesis 21:8); δεῖπνον, Luke 14:16; Revelation 19:17 (G L T Tr WH) (Daniel 5:1 (Theod.)); οἰκία, 2 Timothy 2:20 (Jeremiah 52:13; (οἶκος), 2 Chronicles 2:5, 9).

4. neuter plural μεγάλα, **great things**: of God's preeminent blessings, Luke 1:49 L T Tr WH (see μεγαλειος); of things which overstep the province of a created being, **proud (presumptuous) things, full of arrogance**, derogatory to the majesty of God: λαλοῦν μεγάλα joined with βλασφημίας, Revelation 13:5; Daniel 7:8, 11, 20; like μέγα εἶπειν, Homer, Odyssey 3, 227; 16, 243; 22, 288.

Strong's Exhaustive Concordance

exceeding, great, large

(including the prolonged forms, feminine megale, plural megaloi, etc.; compare also [megistos](#), [meizon](#)); big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, X to years.

see GREEK [megistos](#)

see GREEK [meizon](#)

God is GREAT

Ezra 5:8 - Be it known to the king that we went to the province of Judah, to the house of the great God. It is being built with huge stones, and timber is laid in the walls. This work goes on diligently and prospers in their hands.

Acts 8:10 - They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great."

Great GRACE

Acts 4:33 - And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.