

Introduction

You may have heard of chaos theory. It’s a branch of mathematics that studies how complex and unpredictable behavior can have great effects. It’s the idea that small changes in initial conditions can lead to very different outcomes. You may have heard it described as a butterfly flapping its wings in Brazil resulting in a tornado in Kansas.

We see chaos theory much closer to home. I suspect few of us have been to Isle Royale but for about 75 years scientists have been studying how a slight reduction in the wolf population—only a few wolves—lead to an explosion in the moose population which leads to a massive reduction in vegetation, further resulting in, of all things, a drop in *beaver* population and a loss of forest. By adding a few wolves to the island a few years ago, experts have begun seeing a drop in the moose population and forests beginning to recover.

That’s *chaos theory* in a nutshell. Another example we’re all familiar with by now is the book of Judges. We see small examples of sin in the opening pages. Tiny acts of rebellion against God in a time in which most generally followed the law of Moses and worshiped the one true God. We’re immediately confronted with a “tiny” sin in the third verse of the book. God clearly instructed Israel to have the tribe of Judah fight against the Canaanites first so in verse 3 Judah took the tribe of Simeon with them. They were victorious! But they were only partially obedient, and partial obedience is complete disobedience.

Then, to stick with Judah, they captured Gaza and Ashkelon and Ekron and their surrounding territories, but did not hold them. Because the Lord with was the tribe in battle, Judah captured the hill country that is their territory. And even though the Lord was with the tribe, Judah could not capture the plain because the inhabitants there had iron chariots. God had not suddenly become powerless. Judah had become slightly less faithful. They could capture Philistine strongholds, but not the plains, apparently.

Sin seems to be the ultimate test case for chaos theory. Small, seemingly insignificant compromises become magnified over time and have unintended consequences. Here in the book of Judges we’re seeing the amount of time necessary for small, “insignificant” sins to become massive, wholesale rebellion and social breakdown is not all that long. In fact, it is a single generation. We’re in Judges 20.

Jdgs 20:1 Then all the people of Israel came out, from Dan to Beersheba, including the land of Gilead, and the congregation assembled as one man to the LORD at Mizpah. ² And the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God, 400,000 men on foot that drew the sword. ³ (Now the people of Benjamin heard that the people of Israel had gone up to Mizpah.) And the people of Israel said, “Tell us, how did this evil happen?” ⁴ And the Levite, the husband of the woman who was murdered, answered and said, “I came to Gibeah that belongs to Benjamin, I and my concubine, to spend the night. ⁵ And the leaders of Gibeah rose against

me and surrounded the house against me by night. They meant to kill me, and they violated my concubine, and she is dead. ⁶ So I took hold of my concubine and cut her in pieces and sent her throughout all the country of the inheritance of Israel, for they have committed abomination and outrage in Israel. ⁷ Behold, you people of Israel, all of you, give your advice and counsel here.”

⁸ And all the people arose as one man, saying, “None of us will go to his tent, and none of us will return to his house. ⁹ But now this is what we will do to Gibeah: we will go up against it by lot, ¹⁰ and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to bring provisions for the people, that when they come they may repay Gibeah of Benjamin for all the outrage that they have committed in Israel.” ¹¹ So all the men of Israel gathered against the city, united as one man.

¹² And the tribes of Israel sent men through all the tribe of Benjamin, saying, “What evil is this that has taken place among you? ¹³ Now therefore give up the men, the worthless fellows in Gibeah, that we may put them to death and purge evil from Israel.” But the Benjaminites would not listen to the voice of their brothers, the people of Israel. ¹⁴ Then the people of Benjamin came together out of the cities to Gibeah to go out to battle against the people of Israel. ¹⁵ And the people of Benjamin mustered out of their cities on that day 26,000 men who drew the sword, besides the inhabitants of Gibeah, who mustered 700 chosen men. ¹⁶ Among all these were 700 chosen men who were left-handed; every one could sling a stone at a hair and not miss. ¹⁷ And the men of Israel, apart from Benjamin, mustered 400,000 men who drew the sword; all these were men of war.

¹⁸ The people of Israel arose and went up to Bethel and inquired of God, “Who shall go up first for us to fight against the people of Benjamin?” And the LORD said, “Judah shall go up first.”

¹⁹ Then the people of Israel rose in the morning and encamped against Gibeah. ²⁰ And the men of Israel went out to fight against Benjamin, and the men of Israel drew up the battle line against them at Gibeah. ²¹ The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites. ²² But the people, the men of Israel, took courage, and again formed the battle line in the same place where they had formed it on the first day. ²³ And the people of Israel went up and wept before the LORD until the evening. And they inquired of the LORD, “Shall we again draw near to fight against our brothers, the people of Benjamin?” And the LORD said, “Go up against them.”

²⁴ So the people of Israel came near against the people of Benjamin the second day. ²⁵ And Benjamin went against them out of Gibeah the second day, and destroyed 18,000 men of the people of Israel. All these were men who drew the sword. ²⁶ Then all the people of Israel, the whole army, went up and came to Bethel and wept. They sat there before the LORD and fasted that day until evening, and offered burnt offerings and peace offerings before the LORD. ²⁷ And the people of Israel inquired of the LORD (for the ark of the covenant of God was there in those days, ²⁸ and Phinehas the son of Eleazar, son of Aaron, ministered before it in those days), saying, “Shall we go out once more to battle against our brothers, the people of Benjamin, or shall we cease?” And the LORD said, “Go

up, for tomorrow I will give them into your hand.”

²⁹ So Israel set men in ambush around Gibeah. ³⁰ And the people of Israel went up against the people of Benjamin on the third day and set themselves in array against Gibeah, as at other times. ³¹ And the people of Benjamin went out against the people and were drawn away from the city. And as at other times they began to strike and kill some of the people in the highways, one of which goes up to Bethel and the other to Gibeah, and in the open country, about thirty men of Israel. ³² And the people of Benjamin said, “They are routed before us, as at the first.” But the people of Israel said, “Let us flee and draw them away from the city to the highways.” ³³ And all the men of Israel rose up out of their place and set themselves in array at Baal-tamar, and the men of Israel who were in ambush rushed out of their place from Maareh-geba. ³⁴ And there came against Gibeah 10,000 chosen men out of all Israel, and the battle was hard, but the Benjaminites did not know that disaster was close upon them. ³⁵ And the LORD defeated Benjamin before Israel, and the people of Israel destroyed 25,100 men of Benjamin that day. All these were men who drew the sword. ³⁶ So the people of Benjamin saw that they were defeated.

The men of Israel gave ground to Benjamin, because they trusted the men in ambush whom they had set against Gibeah. ³⁷ Then the men in ambush hurried and rushed against Gibeah; the men in ambush moved out and struck all the city with the edge of the sword. ³⁸ Now the appointed signal between the men of Israel and the men in the main ambush was that when they made a great cloud of smoke rise up out of the city ³⁹ the men of Israel should turn in battle. Now Benjamin had begun to strike and kill about thirty men of Israel. They said, “Surely they are defeated before us, as in the first battle.” ⁴⁰ But when the signal began to rise out of the city in a column of smoke, the Benjaminites looked behind them, and behold, the whole of the city went up in smoke to heaven. ⁴¹ Then the men of Israel turned, and the men of Benjamin were dismayed, for they saw that disaster was close upon them. ⁴² Therefore they turned their backs before the men of Israel in the direction of the wilderness, but the battle overtook them. And those who came out of the cities were destroying them in their midst. ⁴³ Surrounding the Benjaminites, they pursued them and trod them down from Nohah as far as opposite Gibeah on the east. ⁴⁴ Eighteen thousand men of Benjamin fell, all of them men of valor. ⁴⁵ And they turned and fled toward the wilderness to the rock of Rimmon. Five thousand men of them were cut down in the highways. And they were pursued hard to Gidom, and 2,000 men of them were struck down. ⁴⁶ So all who fell that day of Benjamin were 25,000 men who drew the sword, all of them men of valor. ⁴⁷ But 600 men turned and fled toward the wilderness to the rock of Rimmon and remained at the rock of Rimmon four months. ⁴⁸ And the men of Israel turned back against the people of Benjamin and struck them with the edge of the sword, the city, men and beasts and all that they found. And all the towns that they found they set on fire.

Judges 20:1–48

United As One Man

Verse 1 tells us all Israel assembled before the Lord at Mizpah, from Dan to Beersheba. That expression means from all the way in the north to all the way in the south. The author says even those in the land of Gilead joined them. This refers to the tribes whose allotments were outside the land of Israel. Rather than being isolated and cut off from the rest of Israel, the tribes of East Manasseh, Gad, and Reuben send men to Mizpah in response to the summons to battle.

Last week we saw how a woman was brutally murdered by the men in the city of Gibeah. Her husband then sent her dismembered parts to each tribe as a recognizable call to arms. Verse 2 says “the chiefs of all the people, of all the tribes of Israel, presented themselves in the assembly of the people of God”—400,000 men prepared for war.

The reference to assembling points the reader to corporate worship. It hearkens back to *the* day of assembly—the assembly that made them the people of God. That was the day they assembled before the Lord at Mount Sinai and received the covenant from God. Moses often referred to the day of assembly as it was the pivotal moment in Israel’s history, for on that day God bound himself to his people with a covenant.

Once again Israel is in assembly before the Lord, only this time the men of war, some 400,000 soldiers, are assembled together. Except for Benjamin. The tribe of Benjamin did not send representatives to this assembly. Verse 3 simply says they heard the people of Israel had assembled. They had been summoned as well! All twelve tribes were summoned to assemble together, yet Benjamin did not respond.

The people assembled don’t know the full story so they ask the reason for this summons in verse 3. How did this evil happen? They seem to be aware of the reason for receiving a human body part but they don’t seem to know the circumstances. Even after receiving an explanation, they still don’t know!

The ESV glosses over the word “man” in verse 4 but the author emphasizes who spoke: *the man* spoke. You know, the *Levite*. You know, *the husband of the woman who was murdered*. He speaks to the assembly and tells them he arrived at Gibeah with his concubine to spend the night there. The leaders of Gibeah, he says, “rose against *me* and surrounded the house against *me*” and they meant to kill *me*. Notice his focus is entirely on himself!

Finally, somehow they murdered his wife instead. So he divided her up and sent out the summons to assemble for vengeance. I mean *justice*. He even says he “took hold of her”, but he leaves out the part where, after taking hold of her, he thrust her outside to the men who murdered her. They don’t ask how it is that *he* was the one in danger yet *she* was the one harmed.

Pursuing Justice

They respond in verse 8 by declaring they will not return home until there is justice. They will cast lots to determine which tribe will attack Gibeah first as an act of justice against the city for its evil perpetrated on this woman. Verse 11 illustrates their unity in this: “So all the men of Israel gathered against the city, *united as one man*.”

God’s people were supposed to be united in worship and in conquering the land. They were supposed to assemble together and together fight against their enemies. Any people in

the land of Israel who would engage in armed resistance against Israel were to be met on the battlefield. Those who threw down their arms could remain, though Israel would destroy their religious furniture and thus wipe out idolatry from the land. Here we see Israel finally come together in unity in order to enforce justice in the land, and it's against their own people.

The leaders recognize Benjamin is not present. They sent messengers to the tribe to call them to act. Since Gibeah is a city of Benjamin, the tribe of Benjamin should be involved in administering justice. In verse 13 they plead with them: give up the men, the *worthless fellows* in Gibeah who did this evil thing. Notice their motivation: “that we may put them to death and purge evil from the land”.

Israel was *supposed* to purge evil from the land! They were supposed to stand up to evil! They were supposed to become like YHWH their God. If they kept the law, they would, in fact, be like him, for his law is his self-revelation. They weren't really intent on purging evil from the land, however. In verse 28 we see that Phinehas is high priest. Phinehas is the grandson of Moses' brother Aaron—he's Jonathan's second cousin! This tells us these events also take place in that first generation that grew up in the land—the generation that did not know the Lord and abandoned him and turned and bowed down to the Baals. If they want to purge the land of evil, they should first look within!

The tribe of Benjamin responded to the summons to battle, but not in the way they were supposed to. Rather than give up the murderers in the city of Gibeah—remember, the city was really a fortress—they came out for battle, but battle against the rest of Israel. Whereas the other eleven tribes had 400,000 men, Benjamin musters just 26,000. However, they have a secret weapon. Normally left-handed soldiers are a liability in battle formations. Just like eating next to a person who is left-handed, swinging swords and wielding spears in battle can be just as difficult, but also deadly.

Among their 26,000 soldiers is a troop of left-handed men. They were slingers, men who “could sling a stone at a hair and not miss”. These are elite special forces! We don't know the real power of a sling because no one fights wars with them anymore; we have guns and bombs. Imagine getting hit in the head with a baseball thrown by a powerful Major League pitcher. That ball is hitting your head at about 95 miles per hour. Now imagine it's not a baseball but a rock. And it's not moving 95 miles per hour; it's moving 150 miles per hour. *Your head would shatter.*

The text indicates they were incredibly accurate. They could target a hair and not miss. Slingers could sling up to 400 yards or so in battle—that's a quarter mile, by the way. They could sling a projectile that can shatter your head from 400 yards away. If you were just 30 or 40 yards away you probably wouldn't even see it coming. Benjamin is greatly outnumbered, 400,000 to 26,000, yet these elite soldiers are rather deadly.

Inquiries

Now that the battle lines are drawn, the people of Israel inquire of the Lord. Back in verse 9 they determined they would cast lots to know who should engage first. There would have been one lot for each tribe, with one selected. Just as we saw back in chapter 1, the lot falls to Judah: Judah shall engage in battle first. So what is the right response to God speaking

clearly, that *Judah* should go first? Verse 19: “Then *the people of Israel*” prepared for the battle.

God determined Judah should go first, so all Israel goes first. These are the people claiming to be purging evil from the land! They can’t even obey the Lord in little things, and these little things have a tendency to become chaotic—they will have unintended consequences, much sooner than they would expect.

Imagine the scene: on one side of the battlefield there are 400,000 soldiers and on the other side there are 26,000. For every Benjaminite ready for battle there are fifteen Israelites. It’s not hard to predict the outcome of this battle! Verse 21: “The people of Benjamin came out of Gibeah and destroyed on that day 22,000 men of the Israelites.”

Um...how? How did a tiny army of 26,000 men meet an army of 400,000 men and kill 22,000 of them? You’d expect the opposite! Remember their first inquiry of the Lord: “Who shall go up first?” They don’t ask, “Shall we go up against Gibeah?” They don’t ask what the Lord wants them to do; they tell the Lord what *they are going to do*, and then ask him *who should start it*. They presumed to take justice into their own hands without asking the Lord for guidance and direction—which he has already given.

The woman who was murdered was from Bethlehem in Judah. Which tribe did God say should go up first? The tribe of Judah—her tribe, her kinsmen, *her family*. In Numbers 35 we read about the cities of refuge. If a person accidentally kills another, the expectation was the family of the deceased would pursue justice. A manslayer—one who caused an accidental death—could flee to one of the six cities of refuge for protection from an angry family member seeking vengeance. Murderers, however, were to be put to death. There Moses describes the person as “the avenger of blood” and the person was usually a near relative of the person murdered.

In Numbers 35 Moses said not even a city of refuge would protect a murderer from a trial and execution. On the basis of two or three witnesses murderers were to be executed for their crime. Those involved in an accidental death could live in a city of refuge until the high priest dies and then no one could pursue vengeance. With murder, however, there was to be an execution. Why should Judah go up first? Judah was to pursue justice against the men who murdered a woman of Judah. Among the tribe of Judah were her closest relatives. This is why God determined the lot would fall to Judah; all Israel misunderstood, however. Instead of doing what the law actually required, Judah does not go up first, nor does Israel really seek justice for her murderers. They’re simply outraged. The result is God disciplines Israel and 22,000 men died at the hands of Benjamin.

In verse 23 stinging from such a resounding defeat, they inquire of the Lord again, but this time with a little more humility: should we meet them in battle again tomorrow? The Lord tells them to do so. To do what, exactly? Judah shall avenge the death of one of its own. Verse 25: Benjamin destroyed 18,000 men of the people of Israel, bringing the total to 40,000 men—ten percent of their forces. The Lord disciplines those he loves, and for some reason, he still loves Israel.

This time the whole army went to Bethel and wept. They seem to have brought the ark from Shiloh there. Gibeah is only a few miles from Bethel and Bethel is about ten miles from Shiloh. They wept and fasted until evening and offered burnt offerings and peace offerings to the Lord there. Phinehas the high priest accompanied the ark of the covenant and they inquired of the Lord. This time they don’t cast regular lots. Being the high priest, Phinehas

would have the Urim and Thummim available to inquire of the Lord in greater detail.

These mysterious objects are never described but the high priest would carry them in his clothing and would use them, rather like lots, to seek guidance from the Lord. This time they ask the Lord a better question: shall we go out against Benjamin again, or not? Their first inquiry assumed they would so they merely asked who should go up first. God answered truthfully that Judah should, but Judah should have sent her family members to pursue justice. Then they asked if they should go again. Yes, they should, but for more discipline. Finally they ask God what he wants them to do. This time he promises them victory.

Victory...and Defeat

Rather than go over their tactics in as much detail as the author, let's jump down to verse 46: "So all who fell that day of Benjamin were 25,000 men who drew the sword, all of them men of valor". The victory belonged to Israel that day, but since the tribe of Benjamin was also part of Israel, the defeat also belonged to Israel.

Only 600 fighting men of the tribe of Benjamin survived. They fled to the rock of Rimmon, some sort of rocky stronghold where they could find refuge. Israel isn't finished, however. They turn their attention to the actual physical city of Gibeah, along with its towns. Remember a city was a fortified place with numerous villages surrounding it. When attacked villagers would flee to the city where the walls and the gate could keep them safe. Not satisfied with justice against the murderers, they attacked the city and even killed their animals and burned down the villages.

This was not what God had planned. The murderers should have received justice. Those who protected them should have received justice. Destroying an Israelite city and Israelite towns was not justice. Once again, Israel experienced both victory and defeat. There were no winners in this conflict. God's people are fighting against God's people. Rather than unite together to wipe out idolatry from the land, they united together to punish an entire tribe and essentially destroy the tribe.

The language of unity among God's people in this chapter is as striking as the very obvious disunity and war in the text. All the people of Israel came out, from one end of the land to the other, and even from across the Jordan they came. They assembled *as one man* before the Lord—except for Benjamin. They all agree together to fight; no one will go home until the battle has ended. Then God's united people attack their own and all but wipe out the men of that tribe.

Thus we see the unity was not real unity. True unity is seen in doing the right thing together, even in the midst of differences. Israel assembled together, which looks like unity, but they were as fractured and divided as the body of the woman they came to avenge. Joining together to do evil isn't unity; it's a joint pursuit of evil. The evil here is a near total destruction of an entire tribe of Israel. Yes, God told Judah to go up first. Yes, God promised he would give them victory. They did not, however, pursue what God intended for them to pursue: justice against the murderers.

We must understand the importance of this destruction of a tribe. The covenant given at Sinai was a covenant fulfilled through family lines. When foreigners like Caleb and Rahab and Othniel joined Israel, they joined into various tribes and became part of that tribe's

family line. Inheritances of land were so important in the covenant that if a man died before his wife could have a child, his brother was to marry her and their firstborn son would be the legal son of the dead brother, that the inheritance he received would remain in the family line. Now nearly every man in an entire tribe is dead.

From a quick glance it would appear that Israel was successful in purging the land of evil. The men of a city brutally attacked and murdered a woman. The rest of that tribe protected and defended the murderers and thus stood in the way of justice. “Justice” was then expanded to include the entire tribe. This is not what God wanted and therefore Israel’s “success” cannot be seen as success.

What we’re seeing is not unity but compounded rebellion against God. What if Judah had gone up as God required, and had sent family members to the city, demanding justice for the woman of Bethlehem? What if the city still refused to give up the men and instead of summoning Benjamin to the battle Israel, led by the tribe of Judah, had surrounded the city until the city gave up the men? What if? What if they had simply obeyed the Lord?

Obedience *is* victory, regardless of the outcome, and disobedience is *defeat*, also regardless of the outcome. God called Israel to be like him, not to be “successful”, however success is measured. God desires faithfulness above all else. God desires his people trust him and trust is seen in their obedience. Israel is not trusting the Lord in chapter 20. As we read in chapter 2, they have abandoned the Lord and are serving other gods, even as they pay lip service to the God who rescued them out of Egypt and who gave them the land of Canaan.

Application

True unity is not found in the claim to follow the Lord. True unity is found in actually following the Lord. Only in this, in faithfully following the Lord, can real, true differences be set aside and a people experience unity. This is why the apostle Paul says in Ephesians 4 we should be *eager to maintain the unity of the Spirit*. We do not *create* unity; we *maintain* it.

The unity given is unity *of the Spirit*. That is, the Spirit of God dwells in our midst. Paul says each local church is the temple of the Holy Spirit, the place where God dwells on earth. Anything that harms the unity of the Spirit is necessarily a thing that harms one’s walk with the Lord. To say this another way, sin is the thing that destroys unity. When we allow tiny little sins to fester, those little sins are magnified over time and soon become open rebellion against God. Mark Boda and Mary Conway capture this idea quite well:

However, the moral—horizontal; i.e., actions directed towards people—dimensions of the covenant are the main focus in this macro unit. The intertwined character of the cultic and moral dimensions demonstrates that the vertical and horizontal infractions of covenant cannot be disassociated. The people’s relationship with YHWH in large part determines their relationship to those around them, whether foreigners or fellow Israelites.

Mark J. Boda and Mary L. Conway, ZECOT

They’re saying sin and disobedience affect the relationship with God, which invariably destroys unity among God’s people. They are deeply connected. One cannot be in sin and experience real, genuine unity with God’s people. This is on full display in our text.

We see the consequences of Israel's initial—though *small*—sin, the tornado resulting from the butterfly flapping its wings. Israel's incomplete obedience is complete disobedience. This disobedience led to syncretism with the Canaanite religions they allowed to remain in the land. This syncretism, or blending of Canaanite religion with true worship, led to spiritual confusion, resulting in everyone doing what was right in their own eyes.

Their spiritual confusion led to national disintegration with Micah's idolatry, then the migration of the tribe of Dan and the subsequent privatization of corporate worship through the hiring of Moses' grandson as priest. Then we end with the horrific events in chapters 19–21. The “small” disobedience in 1:3 (Judah taking Simeon into battle), grew when Judah could not drive out those in the plain for their iron chariots (1:19). It continued to grow as all Israel failed to take the land God had given them, though God had, indeed, given them the land.

Within a generation we see the complete breakdown of Israelite society. We see mass rebellion against God. We see in stark detail that God's people are no different from the pagan Gentiles surrounding them. We see the tremendous consequences of their earlier disobedience. This is why discipline is necessary in the church, whether formative discipline or corrective discipline. We seek to instill spiritual disciplines like prayer and fasting in one another and we must be willing to correct one another as necessary.

If we will not do this, our unity will be affected. If we will not remember the Lord, our relationships will be affected. If you see a church that is not unified, you will find a people who are not truly walking with the Lord, for walking in true unity is fruit of the Spirit. We *maintain* what the Spirit has created; we do not *create* unity. Unity is the outflowing of a church following the Lord faithfully.

Remember what we read in chapter 2:

Jdgs 2:10 And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Judges 2:10

What is the solution, then? How do we stop chaos theory in its tracks and prevent the unintended consequences of near complete apostasy? Israel's problem, the cause of all their sin and rebellion, is they forgot God. The solution, then, is to remember the Lord Jesus, to remember who he is and what he has done. The solution is to remember he is our righteousness.

When we think of *consequences*, we tend to think of them only as negative. The Christian life is a series of consequences, but they're consequences of the Lord Jesus, and the consequences of his righteousness and his faithfulness continue to give life to his people. One of the consequences of Christ and his righteousness and his faithfulness to keep his word is the unity of the body of Christ. This unity is the gift of God in Christ through his Spirit.

The truth is a healthy body will fight illness and infection. A healthy body doesn't cause harm to itself. A healthy body works together properly, with each part functioning as it should. However, a healthy body is more than just the absence of illness; it is the positive infusion of energy and well-being. A healthy body maintains the unity of the Spirit because a healthy body remains attached to its source of life.

Unity in Christ is more than mere shared behavior. It is the shared pursuit of Christ and his life. It is the shared pursuit of his mission. It is the shared memory and present experience of the gospel of the Lord Jesus through his Spirit. Real, true unity is life together in Christ. If we will not continue to point one another to the Lord Jesus, to remind one another of him and his gospel, we will quickly forget, and when we forget, the butterfly's wings flap. The consequences can be deadly. Let's live in unity, church, by pursuing the Lord Jesus together. Let's remember the good news of who Jesus is and what Jesus has done for us, and continues to do for us.