

Mat 10:34 I came not to send peace^{G1515} but a sword

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G1515 <i>eirene</i> ^{KJC 93} Peace ⁸⁹ , again ¹ , one ¹ , quietness ¹ , rest ¹	2

Introduction

Why does Yeshua speak of a sword and is there something special about the no peace he speaks of? As is frequent for me I wish to look at this from the perspective of my Two House One Covenant perspective. Let me start with who is Yeshua's primary target audience but the lost Sheep of the House of Israel.^A I also want to focus on what kind of peace (contextually speaking) and the sword. I also think this verse is a great example of how the Jews (House of Judah) were expecting Meshiach Ben David and not Meshiach Ben Yoseph.

Mat 10:34-39 I came not to send peace, but a sword

Some context

³⁴ Think not that I am come to send peace ^{G1515} *eirene* on earth: I came not to send peace, but a sword. ^{G3162} *machaira* B ³⁵ For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. ³⁶ And a man's foes *shall be* they of his own household. ³⁷ He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸ And he that taketh not his cross ^{G4716} *stauros* ^C, and followeth after me, is not worthy of me. ³⁹ He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

^A CB Notes (Companion Bible) comments on this verse "I am come = I came. Compare Mat 10:6, and Mat 15:24."

JKM: both of these are the two verses where Yeshua speaks directly about the "Lost Sheep of the House Israel"

^B See Word-Study-H2719-Chereb-sword-dagger-knife-and-only-once-as-Tool, article #349.

^C See Word-Study-G4716-stowros-Cross-G2476-histemi-stood-G5087-tithemi-lay, article #423.

We are told that what Jesus meant in these passages, by the expression - taking up the cross, &c., was that, if a person wished to become his disciple, he must make up his mind to suffer affliction and persecution; and that he used the word cross as a metaphor, on account of the pain which a person being crucified necessarily suffered. **There is, however, in these instances, no proof that the word cross is used metaphorically;** on the contrary, there are strong reasons for believing that it was not intended to imply the idea of an instrument upon which persons suffered death, and that it anciently signified a very different thing as to purpose, although similar in shape. This **cross appears to have been the same as the staff.**

Mat 10:35-36 | The problem is interpersonal

As the lexicons states below, the context (verses 35-36) is interpersonal and not international. He isn't trying to peaceably resolve your issues with but bluntly and aggressively attack the problem his disciples and follower are having (remember the target audience is the Lost Sheep of the House of Israel, see e.g. same chapter verse 6). He is not describing himself as Meshiach Ben David ready to go to war with the Romans / Edomites (an international endeavor) but rather Meshiach Ben Yoseph. What did Yoseph do and why is he so revered in the Torah? He brought the family of Jacob together. What did he go to war with but the forces that caused chaos in this most dysfunction family. Remember, who is the cause of Jacob's Trouble? Was it his brother Esau (aka the Edomites)? No. Jacob is the proximate cause of Jacob's Trouble.^D Jacob's great sin was to not take the Torah seriously and pursue justice justly. He denied his brother due process which set into motion a whole plethora of curses, or trouble if you will.

Mat 10:37-38 | What is the worth Yeshua?

In the "higher order of agreements", how do you rank your relationship with Yeshua i.e. God?

What worth / value / blessing etc. that you find in the work of Yeshua? Does it come from "baby Jesus theology" i.e. he gave me my Get-Out-Of-Hell-Free-Card mixed in with a smattering of Antinomian Christian feel good fluff.

Thayer's Greek Lexicon

1. a state of national tranquility; exemption from the rage and havoc of war: Revelation 6:4; πολλή εἰρήνη, Acts 24:2 (Acts 24:3); τὰ [WH text omits τὰ] πρὸς εἰρήνην, things that look toward peace, as an armistice, conditions for the restoration of peace, Luke 14:32; αἰτεῖσθαι εἰρήνην, Acts 12:20; ἔχειν εἰρήνην, of the church free from persecutions, Acts 9:31.

2. **peace between individuals**, i. e. harmony, concord: **Matthew 10:34**; Luke 12:51; Acts 7:26; Romans 14:17; 1 Corinthians 7:15; Galatians 5:22; Ephesians 2:17; Ephesians 4:3; equivalent to the anthon of peace, Ephesians 2:14 [cf. Buttmann, 125 (109)]; ἐν εἰρήνῃ, where harmony prevails, in a peaceful mind, James 3:18; ὁδὸς εἰρήνης, way leading to peace, a course of life promoting harmony, Romans 3:17 (from Isaiah 59:8); μετ' εἰρήνης, in a mild and friendly spirit, Hebrews 11:31; ποιεῖν εἰρήνην, to promote concord, James 3:18; to effect it, Ephesians 2:15; ζητεῖν, 1 Peter 3:11; διώκειν, 2 Timothy 2:22; with μετὰ πάντων added, Hebrews 12:14; τὰ τῆς εἰρήνης διώκειν, Romans 14:19 [cf. Buttmann, 95 (83); Winers Grammar, 109 (103f)]. Specifically, good order, opposed to ἀκαταστασία, 1 Corinthians 14:33.

G1515 eirene ^{KJC 93} **Peace**⁸⁹, again¹, one¹, quietness¹, rest¹

εἰρήνη

eirēnē; gen. *eirēnēs*, fem. noun. Peace.

^D See Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article #[141](#) and Esau-and-Jacob, article #[806](#).

(I) Particularly in a civil sense, the opposite of war and dissension ([Luk 14:32](#); [Act 12:20](#); [Rev 6:4](#)). Among individuals, peace, harmony ([Mat 10:34](#); [Luk 12:51](#); [Act 7:26](#); [Rom 14:19](#)). In [Heb 7:2](#), "King of peace," means a peaceful king. Metaphorically peace of mind, tranquility, arising from reconciliation with God and a sense of a divine favor ([Rom 5:1](#); [Rom 15:13](#); [Php 4:7](#) [cf. [Isa 53:5](#)]).

(II) By implication, a state of peace, tranquility ([Luk 2:29](#); [Luk 11:21](#); [Joh 16:33](#); [Act 9:31](#); [1Co 14:33](#); [1Th 5:3](#); Sept.: [Jdg 6:23](#); [Isa 14:30](#); [Eze 38:8](#), [Eze 38:11](#)).

(III) Peace, meaning health, welfare, prosperity, every kind of good. In [Luk 1:79](#), "the way of peace" means the way of happiness; [Luk 2:14](#); [Luk 10:6](#), "son of peace" means son of happiness, i.e., one worthy of it; [Luk 19:42](#); [Rom 8:6](#); [Eph 6:15](#), "gospel of peace" means gospel of bliss, i.e., which leads to bliss; [2Th 3:16](#). "The God of peace" means the author and giver of blessedness ([Rom 15:33](#); [Rom 16:20](#); [Php 4:9](#); [1Th 5:23](#); [Heb 13:20](#) [cf. Sept.: [Isa 9:6](#), "the Prince of Peace"]). "Your peace" means the good or blessing which you have in Christ and share through salutation and benediction ([Mat 10:13](#); [Luk 10:6](#); [Joh 14:27](#)). The expression "with peace" means with good wishes, benediction, kindness ([Act 15:33](#); [Heb 11:31](#)). Simply "in peace" ([1Co 16:11](#); Sept.: [Gen 26:29](#); [Exo 18:23](#)). As used in formulas of salutation, either at meeting or parting, see *aspázomai* ([G782](#)), to embrace, to greet. Thus on meeting, the salutation is "Peace be unto you [*eiréne humín*]," meaning every good wish ([Luk 24:36](#); [Joh 20:19](#), [Joh 20:21](#), [Joh 20:26](#); [Dan 10:19](#)). Also in letters ([Rom 1:7](#); [Rom 2:10](#); [1Co 1:3](#); [2Co 1:2](#); [Gal 1:3](#)). In [Luk 10:5](#), "Peace unto this house" (a.t.) means every good wish for this house; Sept.: [Jdg 19:20](#); [1Ch 12:18](#). At parting, *húpage* ([G5217](#)), go, meaning to go away in peace ([Mar 5:34](#); [Jas 2:16](#)). The same with the verb *poreúou* from *poreúomai* ([G4198](#)), to go in peace ([Luk 7:50](#); [Luk 8:48](#); [Act 16:36](#); Sept.: [Jdg 18:6](#); [1Sa 1:17](#); [1Sa 20:42](#)).

(IV) In the OT the equivalent word *shalom* ([H7965](#)) meant wholeness, soundness, hence health, well-being, prosperity; more particularly, peace as opposed to war ([Jdg 4:17](#); [1Sa 7:14](#); [Ecc 3:8](#) [cf. [Luk 14:32](#); [Act 12:20](#); [Rev 6:4](#)]), or concord as opposed to strife ([Psa 28:3](#); [Jer 9:8](#); [Oba 1:7](#) [cf. [Mat 10:34](#); [1Co 7:15](#); [Eph 4:3](#) {see also [Act 24:2](#); [1Th 5:3](#); [Psa 122:7](#); [Isa 52:7](#); [Jer 29:7](#)}]).

(V) God is said to be a God of peace, not as one who needs peace, but one who dispenses peace. He expects peace of His people, meaning the absence of confusion ([Rom 14:17](#); [1Co 7:15](#); [1Co 14:33](#); [Eph 4:3](#); [Heb 12:14](#); [Psa 34:14](#); [Psa 35:20](#); [Zec 8:16](#)). He rewards those who practice this peace ([Jas 3:18](#) [cf. [Mat 5:9](#)]), but those who disregard it are punished ([Rom 3:17](#) [cf. [Isa 59:8-9](#)]). Peace is a blessing of which God alone is the author ([Job 25:2](#); [Psa 147:14](#); [Isa 45:7](#)). He, being the author of peace, is the only one who can bestow it upon the righteous ([Gen 15:15](#), upon Abraham; [2Ki 22:20](#), upon Josiah; [Psa 37:37](#), upon the perfect man; [Psa 119:165](#), upon those who love God's law; [Pro 3:2](#), upon those who follow divine wisdom [cf. [Jas 3:18](#); [Psa 4:8](#); [Job 5:23](#); [Isa 32:17](#)]). It is a gift which God desires to impart to all His people ([Jer 29:11](#)), but which He is often unable to grant because of their sins (Sept.: [Isa 48:18](#); [Jer 4:10](#) [cf. [Jer 4:14](#)]). There can be no peace to the wicked (Sept.: [Isa 57:19](#) [cf. [Isa 57:20-21](#); [Isa 48:22](#)]). Those who hope for it, while continuing in their iniquity, are self-deceived (Sept.: [Jer 6:14](#); [Jer 8:15](#) [cf. [Jer 8:11](#); [Eze 13:10](#), [Eze 13:16](#)]).

(VI) Peace is the paramount blessing that Israel was looking for in the messianic kingdom ([Num 25:12](#); [Lev 26:6](#); [Isa 54:10](#); [Eze 34:25](#); [Eze 37:26](#); [Mal 2:5-6](#)). The messenger who brings tidings of the coming salvation is one who publishes peace ([Isa 52:7](#); [Nah 1:15](#)). The Messiah Himself is the Prince of Peace ([Isa 9:6](#) [cf. [Mic 5:5](#); [Zec 6:13](#)]). Of the increase of His government and peace there shall be no end ([Isa 9:7](#)). See [Psa 29:11](#); [Psa 37:11](#); [Psa 72:3](#), [Psa 72:7](#), "In his days the righteous shall flourish; and abundance of peace so long as the moon endureth"; [Psa 122:7](#); [Isa 54:13](#); [Isa 60:17](#); [Isa 66:12](#); [Jer 4:10](#); [Jer 6:14](#); [Jer 8:15](#); [Jer 14:13](#); [Jer 23:17](#); [Jer 28:9](#); [Jer 33:6](#); [Hag 2:9](#). The NT shares with the OT the view of peace as a characteristic of the messianic time ([Luk 1:79](#); [Luk 2:14](#); [Luk 19:38](#); [Act 10:36](#)). The identification of the coming of the Lord Jesus with the coming of the Messiah is often what the disciples meant with their greetings on their missionary journeys ([Mat 10:13](#); [Luk 10:5-6](#)). In His farewell words to His disciples, Jesus names peace as a gift to them from Himself ([Joh 14:27](#); [Joh 16:33](#), "My peace I give unto you . . . these things I have spoken unto you, that in me ye might have peace").

(VII) Characteristic of the NT is the view of peace as the present possession of the believer. In a single case it is used by Paul of that future blessedness which is to be expected by the righteous and the *Parousía* or Second Coming ([Rom 2:10](#)), but in general it denotes the state of the Christian in this present life. It is so used by Jesus in His farewell promise, "My peace I give unto you" ([Joh 14:27](#)). It is thus represented by Paul ([Rom 5:1](#); [Rom 8:6](#); [Rom 15:13](#); [2Th 3:16](#); [Col 3:15](#)), in which case peace acquires the technical meaning of the tranquil state of a soul assured of its salvation through Christ, fearing nothing from God and consequently content with its earthly lot, whatever it is. This is the direct result of redemption by Christ ([Eph 2:15](#), [Eph 2:17](#)) and consists primarily of a state of conscious reconciliation with God ([Rom 5:1](#)), although it is often used in a broader sense to denote all the blessings which accompany and flow from that reconciliation ([Rom 1:7](#); [1Co 1:3](#); [2Th 3:16](#)).

(VIII) Words with which *eirēnē* are associated in the NT are as follows: *agápē* ([G26](#)), love ([2Co 13:11](#); [Eph 6:23](#), "Peace . . . and love with faith"); *cháris* ([G5485](#)), grace ([Rom 1:7](#); [1Co 1:3](#); [2Co 1:2](#); [Gal 1:3](#); [Eph 1:2](#); [Php 1:2](#); [Col 1:2](#); [1Th 1:1](#); [2Th 1:2](#); [1Ti 1:2](#); [2Ti 1:2](#); [Tit 1:4](#); [Phm 1:3](#); [1Pe 1:2](#); [2Pe 1:2](#); [2Jn 1:3](#); [Rev 1:4](#)); *dóxa* ([G1391](#)), glory, and *timē* ([G5092](#)), honor as the eschatological reward for working well ([Rom 2:10](#)); *dikaiosúnē* ([G1343](#)), righteousness; *chará* ([G5479](#)), joy ([Rom 14:17](#)); hope and joy ([Rom 15:13](#)); peace and mercy ([Gal 6:16](#)) *aspháleia* ([G803](#)), safety, security, as the opposite of eschatological peril ([1Th 5:3](#)). The NT concept of peace has nothing to do with the Stoic concept of *apátheia* (n.f.), indifference or apathy, and the Epicurean *ataraxía* (n.f.), selfish nondisturbance. The peace which God gives is never to be identified with selfish unconcern (cf. [1Co 7:15](#); [Php 4:7](#); [Col 3:15](#)). God's peace is independent of outside conditions and is the fruit of an objective, real salvation with God.

Deriv.: *eirēneúō* ([G1514](#)), to bring peace, reconcile; *eirēnikós* ([G1516](#)), peaceful; *eirēnopoieō* ([G1517](#)), to make peace without necessarily effecting a change in the person or persons involved.

Syn.: *hēsuchia* ([G2271](#)), quietness; *galēnē* ([G1055](#)), tranquility, calm.

Ant.: *pólemos* ([G4171](#)), war; *agón* ([G73](#)), fight, conflict, an athletic contest; *stenochōría* ([G4730](#)), narrowness of room, anguish, distress; *sunoche* ([G4928](#)), restrained anxiety; *mérimna* ([G3308](#)), distraction, anxiety; *phóbos* ([G5401](#)), fear; *tarachē* ([G5016](#)), disturbance; *súgchusis* ([G4799](#)), confusion; *thórubos* ([G2351](#)), disturbance, tumult, uproar; *schísma* ([G4978](#)), split, division, schism; *máche* ([G3163](#)), fight, strife.

LXX related word(s)

H983 betach	H1980 halakh	H3948 leqach	H6703 tsach	H7962 shalvah	H7965 shalom	H8252 shaqat
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End Notes

ToDo: probably delete this... RSTNE FN 4488: To divide Yisrael based on loyalty to the King not by two-house division any more.

Word Study G3162

A knife, slaughter-knife, a sword for cutting (Mat 26:47, Mat 26:51-52, Mat 26:55; Mar 14:43, Mar 14:47-48; Luk 21:24; Luk 22:36, Luk 22:38, Luk 22:49, Luk 22:52; Joh 18:10-11; Act 16:27; Heb 4:12; Rev 6:4; Rev 13:10, Rev 13:14; Sept.: Gen 34:25; Jdg 3:16).

Metaphorically in Eph 6:17.

The sword of **justice** in relation to the executioner (Act 12:2; Rom 8:35; Heb 11:34, Heb 11:37).

To bear the sword, meaning to have the power of life and death (Rom 13:4).

The sword as standing for war, as opposed to peace (**Mat 10:34**; see Lev 26:6; Jer 14:13).

Syn.: *rhomphaía* (G4501), a sword, usually longer than *máchaira*, figuratively used of judgment.

Ant.: *eire`ne`* (G1515), peace.