

## Conflict Resolution



### The Gospel Dispensation

My name is Ross Triplett, and I want to personally thank you for taking a few moment to expand your understanding of the word of God whether it be the Law and the Prophets, or the Gospel of Jesus Christ. For, the apostle Paul said, “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work” (2 Timothy 3:16–17). Thus, the apostle Peter said, “grow in the grace and knowledge of our Lord and Saviour Jesus Christ” (2 Peter 3:18).

The short time we spend together is an indicator that you have a desire to grow, that you might be complete unto every good work, “that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust” (2 Peter 1:4).

We have been engaged in a study of Biblical Conflicts, and their subsequent Resolution, some of which were simple, involving the removal of rebellion, and or the rebellious one, or matters that took considerable time and consideration to achieve, not just a resolution to an immediate conflict, but rather a resolution that had lasting benefits. Our past studies gleaned from the text of the Hebrew

Scriptures containing the Law of Moses, the Psalms, and the Prophets. These writings are thirty-five hundred years old, and contain the highest moral, and ethical standard of living than any writings or wisdom of mankind.

At the dawning of the Gospel era the Law of Moses, the Psalms and the Prophets had led the people for fifteen-hundred years, and in that time there was none other that could exceed what the Law could do for mankind individually, and/or nationally. But according to the prophet Jeremiah, God did not intend for the Law of Moses to be the full end of the matter. Jeremiah said, "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more" (Jeremiah 31:31-34), and the fulfillment of that great promise was realized in Jesus of Nazareth, saying, "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises. For if that first covenant had been faultless, then would no place have been sought for a second. For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write

them: And I will be to them a God, And they shall be to me a people: And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. For I will be merciful to their iniquities, And their sins will I remember no more. In that he saith, A new covenant he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away” (Hebrews 8:6–13).

As the Law of Moses led the children of Israel out of the Egyptian Bondage, through the Wilderness, and ultimately in the Promised Land, thus, “Let us fear therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them, because it was not united by faith with them that heard. For we who have believed do enter into that rest; even as he hath said, As I sware in my wrath, They shall not enter into my rest: although the works were finished from the foundation of the world. For he hath said somewhere of the seventh day on this wise, And God rested on the seventh day from all his works; and in this place again, They shall not enter into my rest. Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience, he again defineth a certain day, To-day, saying in David so long a time afterward (even as hath been said before), To-day if ye shall hear his voice, Harden not your hearts. For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath rest for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do. Having

then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need” (Hebrews 4:1–16).

As the Law of Moses stood as a beacon, and for fifteen–hundred years survived the onslaught of wickedness, and remained unscathed, so also has the Gospel of Jesus Christ withstood the onslaught of the wicked for nigh unto two–thousand years and stands as a standard of righteousness.

Lord willing, our future considerations of Conflict Resolution will come from the Gospel of Jesus Christ that came forth from the Father of our spirits, through the Son, and delivered to the Apostles of Jesus Christ, through the Holy Spirit, compiled in a written canon, of which the apostle Paul affirmed “that when ye read, ye can perceive my understanding in the mystery of Christ” (Ephesians 3:4). We look forward to the presences of your listen ear.