



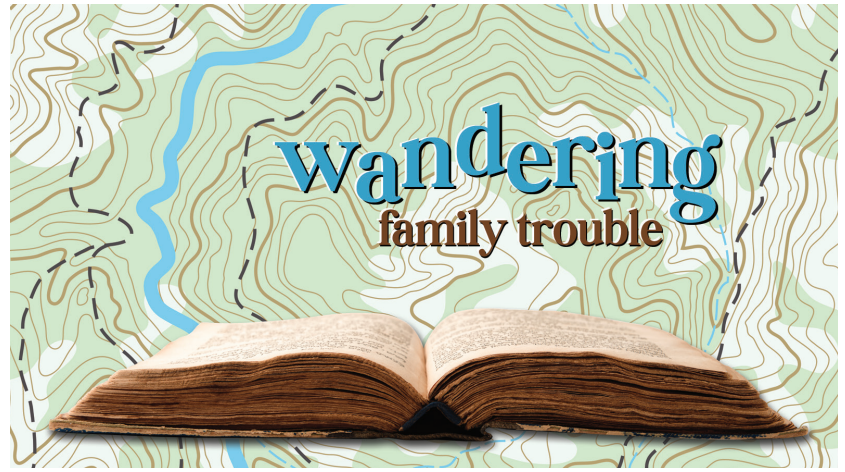
PRINCE OF PEACE

Love God. Love People.

August 2 – 3, 2025

Family Trouble

Numbers 16 | John 2:14-15



MUSIC THIS WEEKEND

CONTEMPORARY
SAT 5:30 pm | SUN 10:30 am

Let Everything

His Mercy Is More

Firm Foundation (He Won't)

Great Things

CLASSIC | SUN 9:00 am

CHOIR VOLUNTEERS:

Come, Thou Fount of Every Blessing

CHOIR VOLUNTEERS: **Change My Heart, O God**

PIANO: **Musical Offering**

CHOIR VOLUNTEERS: **We Are Called**

MESSAGE: **Sarah Fike**

Communion: (Saturday 5:30 pm)

JOIN US FOR WORSHIP

Classic: Sun 9:00 am (sanctuary)

Contemporary: Sat 5:30 pm, Sun 10:30 am (outdoors)

If you're planning to attend an outdoor service, bring a lawn chair and watch for weather alerts at popmn.org.

Resources, livestreams, playlists and podcast links: popmn.org.

Rally Sunday festivities will take place on September 14!

JOIN US FOR COMMUNITY

Rooted in Love | Women's Ministry Retreat

November 15–16 | Mount Olivet Retreat Center | Farmington

This will be a transformative weekend, so **REGISTER TODAY!**

POP Brass Ensemble at Target Field | Friday, August 8

Our own POP Brass Ensemble will play the National Anthem at the Twins vs. KC game this Friday. Watch for them if you're at Target Field this weekend!

We are looking for stories about generosity and ministry!

How has POP impacted your family? If you have a story to tell, contact Julie at jklein@popmn.org.

Mission Outpost

Mission Outpost will be collecting laundry soap throughout August. Place donations into the bins around campus. Thank you!

JOIN US IN GENEROSITY

Thank you for your gifts for mission and ministry!



Welcome to Prince of Peace!

Prince of Peace Lutheran Church is an open and affirming church, here to love God and all people. We value growing a relationship with God and with each other, and showing up for people in need in this community and beyond.



Connect with Prince of Peace!

Scan here to join our mailing list and find ways to get involved.

Paper copies of this form are available at the Connect Desk.

Leadership LAUNCH

SERVANT LEADERSHIP

AUGUST 19 | 6:30 - 8:30 pm

Terri Elton – author, pastor, and professor of leadership at Luther Seminary – will be the speaker at this event for all the leaders in the Prince of Peace community.

Contact akalsow@popmn.org

REALM – A NEW ONLINE PLATFORM

Realm is an online platform that will help us share information, register for events, simplify online giving, and help us all stay connected. Watch for details about how to create your account!

Contact Amy at akalsow@popmn.org.

What's at the heart of this story?

It's easy to get swept up in the drama, but here are some things that might call out different layers of the story:

Korah is Moses, Aaron and Miriam's cousin. Korah is a Levite but not a priest. His job is to transport the "holy" items in the Tabernacle, but he is not allowed to touch them without assistance from a priest. The priest who has the authority to assist Korah is Aaron. In other words, Korah is outranked by his cousin.

(Remember also the back story, with Moses floating down the river as a baby, intercepted by the princess and raised as royalty, then chosen by God to lead the people out of Egypt and through the wilderness.)

Hebrew words can be multi-faceted, often filled with meaning that informs or changes a story. The name "Korah" means bald, bare or shame.

What is Korah's story laying bare, or revealing? Is there something shame-inducing about this story?

Do you think family dynamics play a role in this story? What are those dynamics?

Are jealousy and hierarchy baked in to this family structure?

How would you feel about Moses and Aaron if you were Korah? Would you feel like you deserved more?

Does this story set us up to look at power – who is granted power, who wields it, who steals it, how it is used, why it is desired, etc.? Has power always been a point of conflict for humans? Why? Does extra responsibility come with religious power? What happens when people mix religious authority with personal gain?

Korah approaches with 250 men, suggesting that he has spent energy discussing this situation and riling up a substantial group of people. Moses' initial response is to fall facedown on the ground. Does that imply humility in the face of Korah's aggression? Or something else?

In the text from John, Jesus is driving the "moneychangers" out of the temple. The moneychangers are profiting by selling animals for people to sacrifice in order to be right with God. Many of the people who purchased these animals were poor. (Remember a similar situation centuries later involving the sale of indulgences – essentially monetizing God's grace – that spurred our namesake Martin Luther to break from the rest of the church.)

Why is Jesus angry with the moneychangers?

Was this kind of sacrifice required to make God love them? Is it required to make God love us now?

What do both of these stories have to say about religious power and greed at the expense of the disenfranchised?

Is Jesus doing a new thing, ushering in a different story after the wrath of the Old Testament? Or is the story actually the same one: a diving will for inclusion, equality, generosity and compassion?

What changes when we trust the story?

