



Sermon Notes

US N°. 82

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Title: Standing Up With God

1. OIA

2. David leading the Ark of the Covenant into Jerusalem.

3. Shiloh

- a. A city of Ephraim, north of Bethel where Joshua placed the Tabernacle. (cf. Jos. 18:1-10) It rested there for nearly 360 years during the time of the Judges.
- b. Sadly it grew to be a place of wickedness and was abandoned.
 - i. Judges 18:31, *"So they set up for themselves Micah's carved image which he made, all the time that the house of God was in Shiloh."*
 - ii. Jer. 7:12-14, *"But go now to My place which was in Shiloh, where I set My name at the first, and see what I did to it because of the wickedness of My people Israel. And now, because you have done all these works," says the LORD, "and I spoke to you, rising up early and speaking, but you did not hear, and I called you, but you did not answer, therefore I will do to the house which is called by My name, in which you trust, and to this place which I gave to you and your fathers, as I have done to Shiloh."*
- c. Very little reference, and thus role of, to the Tabernacle during the cycle of the judges. The Tabernacle should have had a greater role within Jewish history instead of the *laissez faire* that seems to describe that period of history.
 - i. Ps. 78:56-61, *"Yet they tested and provoked the Most High God, and did not keep His testimonies, but turned back and acted unfaithfully like their fathers; they were turned aside like a deceitful bow. For they provoked Him to anger with their high places, and moved Him to jealousy with their carved images. When God heard this, He was furious, and greatly abhorred Israel, so that He forsook the tabernacle of Shiloh, the tent He had placed among men, and delivered His strength into captivity, and His glory into the enemy's hand."*
 - ii. 1 Sam. 3:1, *"Now the boy Samuel ministered to the LORD before Eli. And the word of the LORD was rare in those days; there was no widespread revelation."*
- d. How can 360 years of Tabernacle ministry have left Israel as wicked and rebellious as it is described in the book of Judges? And, is the Church like Shiloh today? Steve Fry's recent letter to church leaders was particularly pertinent to today's challenge to the Church.
 - i. To Be 'Kingdom' is to both embrace and judge culture: To be kingdom-shaped is to be truly **pastoral and prophetic**. We are to be **pastoral** in looking for the special giftings in every ethnic culture in our nation. We are to be **prophetic** in judging every culture against Kingdom principles. If we're not Kingdom-shaped, we will either exalt our own sub-culture or fear being honest about other sub-cultures. If we're not 'kingdom', we will either 'be overly defensive' about our culture or we'll mute our critique of other cultures for fear of being insensitive. **This is just as bad. We have to know what the Kingdom is!** Whether we are Caucasian-Americans, African-Americans, Latino Americans, Asian Americans, or Native Americans – **if our culture is more important than The Kingdom then it shows that we have been seduced by our culture.**

ii. To Be Kingdom is to conquer by The Cross: **Because we are no longer a society of shared values we will now have to become a society of shared consequences.** In other words, we as Christians have to be ready now to allow people to come face-to-face with the consequences of their wrong decisions, and tend to them when they reap the consequences of their actions. Remember, The Church in the second and third centuries had to deal with the outcomes of pagan excess. History tells us that it was The Christians' tending of unwanted babies, the sick and dying in hospitals, those who were outcast because of the breakdown in society caused by paganism. But it was the way they embraced The Cross. **That is how they 'conquered' the Roman Empire so to speak.** More than their teaching, or even their quality of community, it was their compassion that slowly won heathen hearts.

iii. We Must Pray in the Right Direction: Many say, "We have been praying for the restoration of America. Where are the answers?" I wonder if we have been praying in the right direction? Should we not be praying for the church to align to the kingdom? Prayer can't override peoples' free wills, but prayer **can** revive The Church. But what is revival? It is not an outpouring of spiritual power only, but a "return to the pattern". For example, the Greek 'revival' movement in architecture during the early 19th century meant that building styles reflected **that pattern**. That is what we need to think about when we think about revival. The truth-pattern of 'Kingdom Church' will never be affected by the warm and cold of culture. That is how you know that what you are doing **is** kingdom. If American culture – whether it goes liberal or conservative – overly affects The Church, then that shows we are too tied to an American culture, and our vision for America rather than our vision for the Kingdom.

1. First it is the upon-falling of the Holy Spirit **on** believers.
2. Second, it is the radical community **among** believers.
3. Third, it is the focused disciple making **by** believers.
4. Fourth it is God designed unity **with** believers.
5. Fifth it is the passionate rescue of sinners **through** believers.

iv. Where Do We Go From Here? We must recognize that the history of Christianity is the history of being the model of the kingdom in deteriorating societies. Everywhere Christianity has gone it has brought renewal to a society, followed by that society's backsliding, followed by a new remnant modeling a true kingdom example. Proverbs 21:22... **"A wise man scales the city of the mighty and brings down the stronghold in which they trust."** (ESV) If we as The Church are wise we can bring down the spiritual strongholds in our nation, which is the root system of our decline. We will not see this nation saved by trying to save it; we will see it saved as The Church embraces The Cross; and we embrace The Cross by tending to the social consequences of secularism. Perhaps, we as a Church have been hoping to change the nation through the indirect influence of an 'evangelical presence', anchored to the memories of a Judeo-Christian ethic. Perhaps we thought that 'carpet bombing' the culture through Christian media or coddling culture by dumbing down our message and model would win people over. Now, it all comes down to **each believer**, committed to a body of Jesus-followers, personally sharing The Good News and discipling others one-on-one. This will mean a vital reassessment of our priorities. It was never about preserving or changing America; it was always about modeling the Kingdom... The paradox is that **that just might save the nation.**

4. Godly parents.
 - a. Elkanah:

- i. It's noteworthy that Elkanah and his family faithfully went to Shiloh every year to participate in the annual feasts; it appears that few Jews actually practiced this in later years. Ex. 23:14 commands that all males come 3 times a year to observe Feasts of Unleavened Bread, Passover and of Weeks.
- ii. He also demonstrates great love, concern and favor for his wife, "*Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?*"
- b. Hannah:
 - i. Was infertile; we're told that the Lord had closed her womb.
 - ii. Tormented by the 2nd wife; seeing a likeness to the story of Jacob, Rachael and Joseph.
 - iii. In another anomaly, we find Hannah praying herself to the Lord of Hosts. The place, the position and the prayer.
 - 1. 1 Sam. 1:10-15, "*And she was in bitterness of soul, and prayed to the LORD and wept in anguish. Then she made a vow and said, 'O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head.' And it happened, as she continued praying before the LORD, that Eli watched her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. So Eli said to her, 'How long will you be drunk? Put your wine away from you!' But Hannah answered and said, 'No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD.'*"
 - 2. Ps. 62:8, "*Trust in Him at all times, you people; pour out your heart before Him; God is a refuge for us. Selah*"
 - iv. God hears her prayer and gives her a son. 1 Sam. 1:20, "*So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel, saying, 'Because I have asked for him from the LORD.'*" Samuel means "heard of God."
 - v. A mother's ultimate sacrifice: her son.
 - 1. 1 Sam. 1:26-28, "*And she said, 'O my lord! As your soul lives, my lord, I am the woman who stood by you here, praying to the LORD. For this child I prayed, and the LORD has granted me my petition which I asked of Him. Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD.'*" So they worshiped the LORD there."
 - vi. Continuing faithfulness to her son; new set of clothes each year.
 - vii. Keeping in mind her previous torment due to a God induced infertility, and her sacrifice of Samuel to serve the Lord, Hannah's song is extraordinary. 1 Sam. 2:1-10, "*And Hannah prayed and said: 'My heart rejoices in the LORD; my horn is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation. 'No one is holy like the LORD, for there is none besides You, nor is there any rock like our God. 'Talk no more so very proudly; let no arrogance come from your mouth, for the LORD is the God of knowledge; and by Him actions are weighed. 'The bows of the mighty men are broken, and those who stumbled are girded with strength. Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble. 'The LORD kills and makes alive; He brings down to the grave and brings up. The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. 'For the pillars of*

the earth are the LORD's, and He has set the world upon them. He will guard the feet of His saints, but the wicked shall be silent in darkness. "For by strength no man shall prevail. The adversaries of the LORD shall be broken in pieces; from heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, and exalt the horn of His anointed."

- viii. Her blessing and reward. 1 Sam. 2:21, *"And the LORD visited Hannah, so that she conceived and bore three sons and two daughters. Meanwhile the child Samuel grew before the LORD."*
- 5. The sons of Belial and their negligent father
 - a. Eli did not correct or curb his sons appetites for the *"fat, fame and fortune"* of ministry.
 - i. 1 Sam. 2:12-17, 22, *"Now the sons of Eli were corrupt; they did not know the LORD. And the priests' custom with the people was that when any man offered a sacrifice, the priest's servant would come with a three-pronged fleshhook in his hand while the meat was boiling. Then he would thrust it into the pan, or kettle, or caldron, or pot; and the priest would take for himself all that the fleshhook brought up. So they did in Shiloh to all the Israelites who came there. Also, before they burned the fat, the priest's servant would come and say to the man who sacrificed, "Give meat for roasting to the priest, for he will not take boiled meat from you, but raw." And if the man said to him, "They should really burn the fat first; then you may take as much as your heart desires," he would then answer him, "No, but you must give it now; and if not, I will take it by force." Therefore the sin of the young men was very great before the LORD, for men abhorred the offering of the LORD... Now Eli was very old; and he heard everything his sons did to all Israel, and how they lay with the women who assembled at the door of the tabernacle of meeting."*
 - 1. KJV calls Eli's sons the *"Sons of Belial"* which means worthlessness; used 27 times in the OT, once in NT to refer to Satan.
 - ii. Wiki alone lists over 49 evangelists since 1950 who have been involved in a scandal.
 - iii. Leaders are more severely judged. We come to Jesus, not to man. Whenever you see a ministry where the man is getting the *"fat, fame or fortune"*, beware! *"Don't talk about me, let's talk about Jesus."* Our job is to point the way; we're all together on the trail going to heaven. One reason I don't want a title nor to know the money.
 - iv. We're all a part of the priesthood thanks to the indwelling presence of the Holy Spirit. 1 Pet. 2:9, *"But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;"*
 - b. Orienteering course. Jesus is the WAY to the Father.
 - i. Dt. 6:6-9, *"And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates."*
 - ii. Mt. 28:19-20, *"Go therefore and make disciples of all the nations... teaching them to observe all things that I have commanded you..."*
 - iii. 2 Tim. 3:16-17, *"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."*

- iv. Acts 17:11, *"These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so."*
- v. 2 Tim. 4:3-4, *"For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables."*
- c. Eli ignores the warnings of the Lord to him. His fears kept him from keeping the way clear.
 - i. God tells Eli through a passing prophet that His family line will die.
 - ii. God also tells Eli, *"I will raise up for Myself a faithful priest who shall do according to what is in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever."*
- d. Incredibly, Samuel was raised in the midst of this debauchery.
- 6. The attentive boy
 - a. Surely Samuel saw it all, but he paid attention to God's voice.
 - b. Samuel assisted Eli the priest; his responsibilities would have included opening the Tabernacle doors each morning (cf. 1Sa 3:15), cleaning the furniture, and sweeping the floors. As he grew older, Samuel would have assisted Eli in offering sacrifices. The fact that he was wearing a linen garment (like the clothing worn only by priests) shows that he was a priest-in-training.
 - c. God speaks to Samuel. 1 Sam. 3:10, *"Now the LORD came and stood and called as at other times, 'Samuel! Samuel!'" And Samuel answered, "Speak, for Your servant hears.""*
 - i. He was attentive enough to have heard an old man call to him from another room.
 - ii. God didn't call just once; He was patient knowing our frame and called 3 times. Ps. 103:14, *"For He knows our frame; He remembers that we are dust."*
 - iii. Samuel learned to know God's voice and from there he became the prophet of God during his generation.
 - d. We need to listen to; is God calling to you today.
 - e. God entrusted a youth with a very harsh message for Eli, a message he didn't want to share. But Eli still loved the Lord and wanted to hear the message despite his sin.
- 7. Conclusions
 - a. Complicated nature of "poverty," and thus our need of a fuller KOG.
 - b. Fry's 5 points
 - c. Mt. 5:14-16, *"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven."*
 - i. St. Augustine's "The City of God"
 - d. Must study to teach, and we must teach. 2 Tim. 2:15, *"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."* and 2 Tim. 4:3-4, *"For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables."*
 - i. Fat, Fame & Fortune
 - e. Actively seek to be discipled, seek also to disciple. As we grow in our knowledge of the Word of God we grow in our ability to hear His voice so that we can become that prophetic counsel may guide us.