



## Sermon Notes

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Title: Tribalism: the Demise of Nationhood

1. God meant for one man's family to become a nation that would be a blessing to other nations on the earth.
  - a. The calling out from among; Gen. 12:1-3, *"Now the LORD had said to Abram: 'Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.'"*
    - i. Left his family & friends
    - ii. Travelled as a pilgrim; the name "Hebrew" is likely derived from "to cross over", meaning: sojourner in a foreign land.
  - b. The school;
    - i. The classroom, Gen. 46:3, *"So He said, 'I am God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.'"*
    - ii. The tutor, Gal. 3:23-24, *"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith."*
  - c. The warning by the Lord God. He knew of the danger of worshipping separately, therefore He commanded that the nation worship in one place, coming together in one city to make one sacrifice. Dt. 12:5-14, *"But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you. You shall not at all do as we are doing here today – every man doing whatever is right in his own eyes – for as yet you have not come to the rest and the inheritance which the LORD your God is giving you. But when you cross over the Jordan and dwell in the land which the LORD your God is giving you to inherit, and He gives you rest from all your enemies round about, so that you dwell in safety, then there will be the place where the LORD your God chooses to make His name abide. There you shall bring all that I command you: your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, and all your choice offerings which you vow to the LORD. And you shall rejoice before the LORD your God, you and your sons and your daughters, your male and female servants, and the Levite who is within your gates, since he has no portion nor inheritance with you. Take heed to yourself that you do not offer your burnt offerings in every place that you see; but in the place which the LORD chooses, in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you."*
  - d. The division of the land; Josh. 14:5, *"As the LORD had commanded Moses, so the children of Israel did; and they divided the land."* (cf. Josh. 16)
  - e. The diffusion of the people; Judges 21:25, *"In those days there was no king in Israel; everyone did what was right in his own eyes."* Anarchy
  - f. The factions between the tribes;

- i. Gideon; Judges 8:1-2, *"Now the men of Ephraim said to him, 'Why have you done this to us by not calling us when you went to fight with the Midianites?' And they reprimanded him sharply. So he said to them, 'What have I done now in comparison with you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?'"*
  - ii. Jephthah; Judges 12:1, *"Then the men of Ephraim gathered together, crossed over toward Zaphon, and said to Jephthah, 'Why did you cross over to fight against the people of Ammon, and did not call us to go with you? We will burn your house down on you with fire!'"* Shibboleth at fords of Jordan.
  - iii. The jealous, vengeful pride of Ephraim. As the son of Joseph that received the preferential blessing by Jacob, there was an innate pride as the "chief" among the tribes. Seeing others as the deliverer caused fear and then anger, leading to open threats.
  - g. The near annihilation of one tribe. Gibeah, the Levite's concubine and Benjamin's demise. Judges 21:2-3, *"They lifted up their voices and wept bitterly, and said, 'O LORD God of Israel, why has this come to pass in Israel, that today there should be one tribe missing in Israel?'"*
  - h. The re-union under one rule;
    - i. Mizpah; a city of Benjamin, *"the watch-tower"*, where the people were accustomed to meet in great national emergencies (cf. Jos. 18:26, Jdg. 20:1, Jdg. 20:3, Jdg. 21:1, Jdg. 21:5, and 1Sam. 7:5-16).
    - ii. Samuel; 1 Sam. 3:20, *"And all Israel from Dan to Beersheba knew that Samuel had been established as a prophet of the LORD."* And 1 Sam. 7:15-16, *"And Samuel judged Israel all the days of his life. He went from year to year on a circuit to Bethel, Gilgal, and Mizpah, and judged Israel in all those places."*
    - iii. Saul, David, & Solomon.
  - i. The division of Israel by Jeroboam against Rehoboam; eventually Jeroboam creates a place of worship in Samaria because he was fearful that the people would return to worship in Jerusalem and eventually return to the house of David. 1 Kings 12:26-31, *"And Jeroboam said in his heart, 'Now the kingdom may return to the house of David: If these people go up to offer sacrifices in the house of the LORD at Jerusalem, then the heart of this people will turn back to their lord, Rehoboam king of Judah, and they will kill me and go back to Rehoboam king of Judah.'" Therefore the king asked advice, made two calves of gold, and said to the people, 'It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!'" And he set up one in Bethel, and the other he put in Dan. Now this thing became a sin, for the people went to worship before the one as far as Dan. He made shrines on the high places, and made priests from every class of people, who were not of the sons of Levi."*
  - j. The captivity and the return. The rise of legalism; observance of Torah became their identifying factor which grew to be a wall of separation. (cf. Eph. 2:14)
  - k. Synagogue v Temple. The 2<sup>nd</sup> Temple, empty of the Presence.
  - l. The promise of the Messiah, the false expectations that He would make Israel a reputable nation once more. The redefinition of who the house of faith truly was. Jesus' words to the Samaritan woman; Samaria. Be one as we are one.
    - i. Church – *"ecclesia"* called out from among; Christians are true Hebrews
  - m. The one faith after Christ's resurrection.
  - n. The eventual fracturing of the body of Christ, again. And here we are today; shibboleth all over again. Ephraim's pride.
2. Synergy or sin on me.

- a. Jer. 6:16-17, *"Thus says the LORD: 'Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls. But they said, 'We will not walk in it.' Also, I set watchmen over you, saying, 'Listen to the sound of the trumpet!' But they said, 'We will not listen.'"*
  - i. Return to the underpinnings of our faith.
  - ii. That in essentials there should be unity, in non-essentials there should be liberty, and in all things there should be charity.
- b. Eph. 4:4-7, *"There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all. But to each one of us grace was given according to the measure of Christ's gift."* We are a tribe within the nation.
- c. One bread, one cup and one table. Dt. 12:5-7, *"But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go. There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks. And there you shall eat before the LORD your God, and you shall rejoice in all to which you have put your hand, you and your households, in which the LORD your God has blessed you."*
  - i. Jn. 6:53-63, 66-69, *"Then Jesus said to them, 'Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever.' These things He said in the synagogue as He taught in Capernaum. Therefore many of His disciples, when they heard this, said, 'This is a hard saying; who can understand it?' When Jesus knew in Himself that His disciples complained about this, He said to them, 'Does this offend you? What then if you should see the Son of Man ascend where He was before? It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life...' From that time many of His disciples went back and walked with Him no more. Then Jesus said to the twelve, 'Do you also want to go away?' But Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God.'"*
  - ii. Jn. 17:20-21, *"I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me."*
- d. This is a word both our local church, but also for our community.
- e. Telos: there is a goal and a finish.
- f. Paradigm shift; life is different with Jesus.
- g. Do this is in remembrance...