



SERMON NOTES

US N°. 91

Date: February 3rd, 2013

Title: Rak Chazac Amats!

1. David and the Cave of Adullam

- a. 1 Sam. 22:1-2, *"David therefore departed from there and escaped to the cave of Adullam. So when his brothers and all his father's house heard it, they went down there to him. And everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him. So he became captain over them. And there were about four hundred men with him."* (e.g. Jephthah in Judg. 11:3)
 - i. *"Distress"* [Strong's' H4689 *mâtsôq*, "confinement or disability; anguish, distress"]
 - ii. *"Debt"* [Strong's' H5378 similar to H5377: *nâshâ*, "to lend on interest by implication for debt, give of usury" and "to lead astray, that is to delude mentally or to morally seduce; beguile, deceive (cf. Gen. 3:13)"]
 - iii. *"Discontent"* [Strong's' H4751 *mar mârâh*, "bitter, bitterness, or bitterly; angry, bitter, chafed, or discontented."]
- b. David drew the outcasts and those in bondage to him. They left their homes, they fled to the desert seeking freedom and deliverance outside of their personal comfort zones. Imagine them fleeing to David in the desert and then trying to re-establish the rules and habits that put them under bondage. They probably only came with the bags on their backs, not bringing their finery but dressing *"rough & ready."*
- c. David refused on several occasions to put his hand upon Saul, *"the LORD's anointed."* Although on the run and persecuted by the Jewish king, David still held honor in his heart for him because of the office. Value is added by the *"one"* who owned or made it, and not necessarily the object itself.
- d. Ps. 57, *"To the Chief Musician. Set to "Do Not Destroy," a Michtam of David When He Fled from Saul into the Cave. Be merciful to me, O God, be merciful to me! For my soul trusts in You; and in the shadow of Your wings I will make my refuge, until these calamities have passed by. I will cry out to God Most High, to God who performs all things for me. He shall send from heaven and save me; He reproaches the one who would swallow me up. Selah. God shall send forth His mercy and His truth. My soul is among lions; I lie among the sons of men who are set on fire, whose teeth are spears and arrows, and their tongue a sharp sword. Be exalted, O God, above the heavens; let Your glory be above all the earth. They have prepared a net for my steps; my soul is bowed down; they have dug a pit before me; into the midst of it they themselves have fallen. Selah. My heart is steadfast, O God, my heart is steadfast; I will sing and give praise. Awake, my glory! Awake, lute and harp! I will awaken the dawn. I will praise You, O Lord, among the peoples; I will sing to You among the nations. For Your mercy reaches unto the heavens, and Your truth unto the clouds. Be exalted, O God, above the heavens; let Your glory be above all the earth."*

2. Jesus and His posse

- a. The *"lost"* of Israel; those that were excluded from being the people of God because of their non-conformance with the covenant of the LORD. Their sins prevented them from entering the Temple, and thus prevented them from walking ceremonially pure. This included: lepers, anyone with lesions, bodily flows, blind, etc. Through Jesus, access to the Temple was regained.
 - i. Temple theology

- ii. Ps. 72:12-14, "For He will deliver the needy when he cries, the poor also, and him who has no helper. He will spare the poor and needy, and will save the souls of the needy. He will redeem their life from oppression and violence; and precious shall be their blood in His sight."
- iii. Mt. 11:28, "Come to Me, all you who labor and are heavy laden, and I will give you rest."
- b. The theme of "lostness" is throughout the Gospels as Jesus ministered. Mt. 10:6-7, "...go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The kingdom of heaven is at hand.'"
- i. Lost sheep – Luke 15:6-7, "And when he comes home, he calls together his friends and neighbors, saying to them, 'Rejoice with me, for I have found my sheep which was lost!' I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance."
- ii. Lost coin – Luke 15:9-10, "And when she has found it, she calls her friends and neighbors together, saying, 'Rejoice with me, for I have found the piece which I lost!' Likewise, I say to you, there is joy in the presence of the angels of God over one sinner who repents."
- iii. Lost son – Luke 15:24, "...let us eat and be merry; for this my son was dead and is alive again; he was lost and is found."
- iv. Lost sheep – Mt. 18:11, "For the Son of Man has come to save that which was lost."
- v. Lost bread – Jn. 6:12, "So when they were filled, He said to His disciples, "Gather up the fragments that remain, so that nothing is lost."
- vi. None lost – Jn. 17:12, "While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled." and Jn. 18:9, "...that the saying might be fulfilled which He spoke, "Of those whom You gave Me I have lost none."
- c. The ones the religious leaders called "sinners," Jesus called friends.
 - i. Mt. 9:10-13, "Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, "Why does your Teacher eat with tax collectors and sinners?" When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. But go and learn what this means: 'I DESIRE MERCY AND NOT SACRIFICE.' For I did not come to call the righteous, but sinners, to repentance.""
 - ii. Mt. 11:19, "The Son of Man came eating and drinking, and they say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by her children."
 - iii. Luke 15:1-2, "Then all the tax collectors and the sinners drew near to Him to hear Him. And the Pharisees and scribes complained, saying, "This Man receives sinners and eats with them."
 - iv. Jn. 15:14-17, "You are My friends if you do whatever I command you. No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you. You did not choose Me, but I chose you and appointed you that you should go and bear fruit, and that your fruit should remain, that whatever you ask the Father in My name He may give you. These things I command you, that you love one another."
 - v. Luke 19:5-10, "And when Jesus came to the place, He looked up and saw him, and said to him, "Zacchaeus, make haste and come down, for today I must stay at your house." So he made haste and came down, and received Him joyfully. But when they saw it, they all complained, saying, "He has gone to be a guest with a man who is a sinner." Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation,

I restore fourfold." And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; for the Son of Man has come to seek and to save that which was lost."

d. Jesus and the people:

i. *"Do for the one what you wish you could do for everyone."*

1. Jesus chose 12 among thousands, and 3 among 12; one sick man among many at the pool of Bethesda; Lazarus among the many other dead; and to eat lunch with one tax collector Zacchaeus from among the hundreds of people welcoming Him into the city.

ii. *"There were no interruptions, but rather divine appointments."*

1. Mt. 19:13-14, *"Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven."*

- a. Mt. 18:11, *"Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven."*

2. Mt. 9:10, *"Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples."* Our life is not our own!

iii. He received lepers, tax collectors, prostitutes, children, Pharisees, etc. Through the power of the Holy Spirit, instead of being contaminated by the sin around Him, Jesus' holiness was contagious and radically changed the lives around Him.

1. Woman who washed Jesus' feet at Simon's house led to the story of the creditor & the two debtors. (cf. Luke 7:38-50) Luke 7:39-43, *"Now when the Pharisee who had invited Him saw this, he spoke to himself, saying, 'This Man, if He were a prophet, would know who and what manner of woman this is who is touching Him, for she is a sinner.'" And Jesus answered and said to him, "Simon, I have something to say to you." So he said, "Teacher, say it." "There was a certain creditor who had two debtors. One owed five hundred denarii, and the other fifty. And when they had nothing with which to repay, he freely forgave them both. Tell Me, therefore, which of them will love him more?" Simon answered and said, "I suppose the one whom he forgave more." And He said to him, "You have rightly judged."*

e. Like David, Jesus still respected the established Law and priesthood, commanding those who had been healed to present themselves and give the offering required. (cf. Mt. 8:4, Mark 1:44, Luke 5:14) He Himself, suffered respectfully at the hands of the High Priest.

3. What then is the church and who is it for?

a. *Ecclesia* γ *Kuriakos*; because the Germanic languages at the time of translation did not have a suitable word for *ecclesia* to represent local and universal church, the word "kirche" was used. Today in English we distinguish the local from the universal by writing "church" and "Church."

i. *"Ecclesia"* is *"the totality of those who are called out."* Was used to designate assemblies (e.g. the civil, governing assembly in Athens), and it was never conceived as an *organizational*, but rather as a *theological* entity. The NT writers specified their terminology by adding "του θεου" (of God) or "του Χριστου" (of Christ).

1. This adds another even more provocative concept to NT terminology. If *ecclesia* was a well established word used in the Greek world for a civil, governing assembly, combined that with the proclamation of Jesus as *Kurios* over and above Cæsar then the message is much more subversive. A body of Christians called out of the Roman and Judean system to come together into a separate civil community, becoming a politically autonomous body of Christians under no king but Jesus;

under no other jurisdiction but that of Jesus. No man ruled them! Only Christ. And it's no wonder that these same Christians ran into trouble with kings and rulers; were arrested, crucified and martyred.

- ii. "kirche" is a Germanic word used to meet the particular needs of a translation project; arguably the true meaning of *ecclesia* was lost on the translators and they used another word that conformed more with their church culture of the time.
- b. Church is for the un-churched to bring them into a right relationship with God. It must be welcoming and capable of dealing with the messiness of sin, so that they may access the true altar and receive true life.
 - i. Tabernacle and "*I am the door...*," to what?
- c. The building is not the Holy of Holies; at best it's the outer court where the sacrifices took place. Imagine the smell, noise, the hustle & bustle, the crowds, the sick, etc. etc. that filled that courtyard. Through the indwelling of the Holy Spirit by faith in the sacrifice of Jesus Christ sent by the Father, we have now become the Holy of Holies – we are the Church. This is why the writers of the NT counsel and exhort us to refrain from sin, from behavior unbecoming of the Temple of the Eternal God. People are more concerned about the appearance of the "sanctuary" than they are about their own appearance!
 - i. Just look at the way some believers dress, the things they "like," the way they respond to the very ones Christ died for... this should not be so!
- 4. Church of the Resurrection, 2013, Pinedale, Wyoming
 - a. Am I asking a lot? Yes, I am asking that we become the *ecclesia* that Jesus witnessed to through His own life and ministry. I'm asking that we go a 3rd way, an old way, which requires a more intimate relationship with Christ through the Holy Spirit than many of us have walked before. A life of suffering, persecution, criticism, and loneliness, equally rejected by pagans and religious leaders.
 - b. Our statement of mission and vision states, "*We want to be a community whose ecclesiology of the Church (what we are as a church) will be shaped and determined by our missiology (how we serve God's world). In the best way that we can: TO KNOW God truly and experience Him intimately; TO GROW together as a reconciled community in relationship with Jesus and each other; and TO SHOW God's love to the world in the power of the Holy Spirit through the words and works of Jesus.*"