

**HELLO**  
my name is

Week 8 Notes

6.7.2020

Yahweh Shammah

Ezek. 48:35, Ephesians 2:12-16

**Hello, My Name is The Lord is There [Yahweh Shammah]**

Are We On Our Own Right Now?

**I. The Lord is There**

**A. Ezekiel the Man:**

An Old Testament Prophet who lived during one of the most difficult times of Judah's history-

-the Babylonian Exile

-he was one of 10,000 captives from Jerusalem taken during Nebuchadnezzar's campaign (2 kings 24:10-17)

**B. Ezekiel the Book:**

Part 1. Prophecies of judgement against Judah because of their sin and disobedience  
(ezek 1-24)

Part 2. Prophecies of judgement against foreign nations for attacking the people of God  
(Ezek 25-32)

Part 3. Prophecies of hope and restoration for the people of God because of God's faithfulness and mercy (Ezek 33-48)

**II. And "the name of the city from that time on will be: the Lord is there"**

**A. The LORD Delights to be in relationship with his people**

-he is present wherever His people are.

-in the midst of the pain and injustice of this world, he is there.

**B. The LORD Delivers us back into relationship with himself**

-reconciling us back into relationship with him, and out of the sin that separates us

-healing our hearts, renewing our minds, and restoring our lives

-in the midst of the brokenness and sin of this world, he is there.

**C. The LORD Dismantles the divisions in our relationships with one another**

-tearing down the walls of hostility and bringing peace

-in the midst of division and hostility, he is there

IN THE MIDST OF PAIN AND INJUSTICE  
BROKENNESS AND SIN  
DIVISION AND HOSTILITY...  
THE LORD IS THERE

## **II. Ephesians 2 illuminates what Ezekiel is pointing to:**

### **A. Remember You...** (vs12)

1. Separate from Christ
2. Excluded from citizenship
3. Foreigners to the covenants and promises
4. Hopeless and Godless in the world

### **B. But Now...** (vs 13, 14)

1. He has brought us near  
-by the blood of Christ
2. He is our peace
3. He has made the two, one
4. He has dismantled and destroyed the dividing wall of hostility

JESUS DOESN'T JUST SHOW US HOW TO LIVE IN PEACE;  
HE IS PEACE ITSELF AND WE LIVE IN HIM

### **C. How Does He Work?** (vs 15-16)

1. By abolishing (setting aside) (vs 15a)
  - the law of commandments expressed in ordinances
  - The Law is an OUTSIDE- IN attempt to change us,  
but the Gospel changes us from the inside- out
2. By creating (vs 15b)
  - in himself
  - one new man (anthrpos: man-kind, human race), in place of 2
3. By reconciling (vs 16)
  - us to God
  - through the cross
  - thereby killing the hostility

JESUS DOESN'T APPEASE HOSTILITY,  
COVER IT UP,  
SOFTEN IT'S EDGES,  
OR MAKE IT MORE BEARABLE.  
JESUS IS THE ONLY ONE WHO KILLS HOSTILITY.

*"For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes"*

Romans 1:16a

# RbC Small Groups

*A lot of wording taken from John Mark Comer's "The Ruthless Elimination of Hurry", title from a quote Dallas Willard has said.*

## Background

Lectio Divina (Latin for "spiritual reading") is a way of reading Scripture with the specific aim of hearing God's voice over your life. There are four basic movements (from four Latin words), but the mechanics are not as important as many people think. It's less of a technique, and more of a heart posture and pace.

This is an ancient spiritual practice you can do on your own, but we are going to do this with our RbC Small Groups. The basic idea is simply to find a quiet place to read Scripture slowly with your ear open to God's voice through the text.

## Slowly work through the four movements of Lectio Divina

**1) Read/lectio:** Read the passage slowly and pay attention to each line. Take your time. Have someone read **Ephesians 2:12-16**. Tell them pay close attention to what "shimmers," what words and ideas draw your attention in a special way. Then ask people after this first reading what "shimmered" for them.

**2) Reflect/mediatio:** After you finish reading the passage, return to the beginning and read Ephesians 2:12-16 again. Have someone else read it this time. On your second time, tell people to focus even more on the words or phrases that resonate with your heart, life, or whatever you're wrestling with today. Listen for what God is saying to you through the text. After this reading, ask them what "resonates with their heart, life or whatever they are wrestling with".

**3) Respond/oratio:** Talk to God about what you're hearing.  
For RbC Small Groups, I think that means to stop and pray together.

**4) Rest/contemplatio:** Pause to sit in God's presence before you return to the noise of life. Express whatever is in your heart to God—wonder, awe, joy, hope, or gratitude. For RbC Small Groups, perhaps that means to ask what they are feeling, what is in their heart that they want to express to God.

**5)** Some add a fifth movement: **incarnate/incarnatio**—where we ask the Spirit to illuminate our mind with a clear action step to incarnate the passage we've been sitting in. For RbC Small Groups, that may be asking what we need to lean into this coming week. Consider doing that and praying as you wrap up for the evening.