

Reclaiming Your Heart

20 - Reclaiming the Gates
Church on the Park I Sunday, 28 FEB 2016

Text: “Samuel said, ‘Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed [to attentively listen] than the fat of rams’” (1 Sam. 15:22)

Theme: In the same way David conquered Zion, Jesus wants to reclaim your heart and set up his headquarters at the centre of your life.

Intro: Today, we move on to the fourth spice in the anointing oil: cassia (Exo. 30:22-33). Cassia is in the same family as cinnamon, but it has a deeper and broader scent. According to classic Bible lexicons, the Hebrew word comes from ‘bend’ or ‘bow’.¹ Its root word was used for a reverent response to God or another person. So, the word ‘cassia’ in Hebrew sounds like the Hebrew word for ‘bow, bend or reverence’.² This spice reminds us of the Holy Spirit’s work to move us to genuine worship, the fear of the Lord and submission. I especially want to talk about our hearts being submitted and surrendered to the Lord. Not merely our mouths saying the right things, but our hearts. Real worship is from a soft and submitted heart.

1) Jesus wants to reclaim your heart, just like David reclaimed Zion (1 Sam. 16:7).

- Your heart is the **headquarters** of your life. Jesus, like David, wants to **conquer** your heart and **set up** his **headquarters** in your **heart**.
 - The heart is often the **last stronghold** to come down.
 - Joshua conquered the Promised Land, but there was still **resistance** and **enemy forces** in **Jerusalem/Zion** (2 Sam. 5:6-10)
 - God wants your heart to be **known** as the **City of the Beloved—Jesus**.
 - The heart has **numerous chambers** and Jesus wants to **fill every chamber** and **part**.
 - **Man’s religion forgets the heart**—it’s all about **action** and **presentation**—but the **heart** is **far** from God.
 - Remember, God commands us to **love** him **first** with **all** your **HEART**.
 - And remember, God **rejected Saul** because of his **HEART** (*1 Sam. 13:14)
 - God **chose David** because of his **HEART** (*1 Sam. 16:7)
 - When it comes to the word of God, people often hear it like **the voice** of the teachers in **Charlie Brown**—it’s **muffled** and not clear (Isa.29:9-12).
 - Why is this the case?
 - **Isaiah 29:13**. “Because this people draw near with their words and honor me with their **lip service**, but they remove their **hearts far from Me**, and their reverence for Me consists of tradition learned by rote.”

¹ See endnotes for definitions.

² To understand how God speaks in this way please see Jeremiah 1:11-12. God shows a branch of an almond tree to give Jeremiah his word: ‘I am watching over you.’ The word ‘almond tree’ sounds like watch.

- **True worship** comes from a **bowed heart** before God. If your **heart** is **wrong** your **actions** will be **unacceptable** to God, **even if they look good** to you and an outside observer.
- Isaiah 29:13 is what Jesus quoted about the **Pharisees** (Matt. 15:1-20).
 - Lots of people say with pride, “I’m **NOT** a **Pharisee!**” But, here’s the thing, your **flesh**, your sinful nature, is **like a Pharisee**.
 - Unless you **surrender** the **fortification** of your heart you are just like the **Pharisees**.
- From the **Parable of the Two Sons** we remember that Jesus is not interested in **lip service**, but **action**. And, not just any action, but **action** that comes from a **heart close** to God.
- **Itching ears** (2 Tim. 4:3-4). Some people go from **person to person** and **church to church** in order to hear what they want to hear. They not really interested in God’s voice, they are interested in a spiritual massage. What they do is make God in their own image—their god becomes a golden calf that they have made, collecting fading treasures from people rather than from the Father.
 - This is resisting the Holy Spirit’s **CONVICTION & CORRECTION**.
- Yet, there is something marvellous coming: “On that day the **deaf** will **hear** words of a book, and out of their gloom and darkness the **eyes** of the blind will **see**” (Isa. 29:18).

2) You’ll only defeat the enemy through a fully submitted heart to God (1 Sam. 15:1ff).

- First, I’d like you to see that **Saul** had a **stubborn, stiff** and **rebellious heart** (1 Sam. 13:14; 1 Sam 15:22-23)
 - God **chose** Saul, **anointed** Saul and **blessed** Saul—but **Saul** never **allowed** God **complete control**.
 - I feel many professing Christians are like this; they never come to a place of **full** and **daily surrender**.
- From Saul we learn by **warning**. This stubborn heart, far from God is typified in King Saul. Saul was a **religious** man, but his heart was far from God and that is why God sought for **David**, a **man after** his own **heart**.
- Let’s start by exploring **1 Samuel 15:1ff** in more detail—Samuel, Saul and **Amalek**
 - In light of this, I want to talk more about the **Amalekite** spirit (Deu. 25:17-19).
 - This **Amalek spirit** is something God wants to **totally wipe out**. It comes **against God’s people** who are on **the way** to the **Promised Land**. It tries to **abort** God’s **will**. It’s **stubborn** and **attacks** the **weak** and **weary**, as well as the ones that **lag behind**. It is **ruthless** and **opposes** the **move** of God (Deu. 25:17-19).³
 - *If you are just coming out of the **Old Life** (1 Sam. 15:2) this spirit will try to **annihilate** you. It doesn’t want you to fulfill God’s purpose, vision and dream for your life.
 - God wants you to totally wipe this spirit out of your life. He wants you to complete **overcome** all opposition that will **block the way** to his **promises** for you.
 - This spirit will be **empowered** if you **don’t deal ruthlessly** with this demonic opposition. **Saul** did not **completely** wipe them out.
 - This **victory** of Saul over the Amalekites was one of the **greatest victories** in all the history of Israel. Amalek was an age-old archenemy of the Jews. This is why Saul made a monument of himself (1 Sam. 15:12). And yet, in **God’s eyes**, it was only a **partial victory**—**actually, not a victory** at all.

³ See the history of Amalek throughout the Bible to understand these statements.

- Note: The **Kenites** were different from the **Amelkites**—the Kenites showed kindness to God’s people on the way out of Egypt. God will always bless those who show kindness to his people, even hundreds of years later (1 Sam. 15:6).
- 1 Sam 15:9 - shows Saul’s **partial obedience** and his heart which is not **fully** for God. Saul doesn’t **honor** God’s Word. His head is still filled with his **own thoughts**.
- Look at how Saul is **self-deceived**—he **thinks** he carried out God’s Word (1 Sam. 15:13).
- There is **no true worship** without longing for and **reverencing** the **voice** of the Lord.
 - **“Why then did you not obey the voice of the Lord...?”** (v. 19)
- Notice how **adamant** Saul is: “I did obey the voice of the Lord...” (v. 20)
- The **key verse** for today: “Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed [to listen attentively, pay attention, be alert] than the fat of rams. For rebellion is as the sin of divination, and insubordination [stubbornness, pushiness, insistence, pressure, ***insisting on one’s own ways, arrogance**] is as iniquity and idolatry. Because you have rejected the word of the Lord, he has rejected you from being king” (1 Sam. 15:22-23).

3) The Holy Spirit’s work in you (his anointing) keeps your heart soft and tender (Exo. 30:24; *Isa. 11:2-3).

- You see this **tender heart** before God in **Joshua** (Exo. 17:8-16).
 - **Even though** Joshua was a stronger **mighty warrior** that no man or nation could stop, he lived with a **soft heart toward God**—a heart that **fully followed** the Lord.
- Like I said last week, no one likes **tough meat**.
- God as the **Master Chef** uses the same techniques to soften your heart. In every field of work you can find God’s divine wisdom (see. Isa. 28:23-29).
- How do chefs tenderize meat?
 - 1) **Beating & Cutting** (too much though is not good) 2) **Heat** 3) **Marinade** 4) **Dry Ageing** 5) **Brine**
- The Amalekites in Exodus and Deuteronomy. Joshua fights and defeats them, but how?
 - **Joshua shows** us the **way to defeat Amalek**.
 - First, he has a **soft heart** shown by his attitude toward **Moses**.
 - Second, It’s through **prayer** and the **word** of God.
 - Our new **headquarters** for **prayer** and **worship**, **Level 7/117 Queen St Mall, Brisbane**. A prayer tower.
 - Third, it’s through **submission, servanthood** and **teamwork**.
 - Like I said at first, it’s through having a soft and submissive heart to God.
 - Fourth, it’s through **divine perseverance**.
- The Holy Spirit **imparts** to you the **fear** of the **Lord**. He works in you a soft and pliable heart so that you hear God and carry out his Word.

Conclusion: It’s only when your heart is fully surrendered to the Lord that you will be able to overcome whatever the enemy throws at you. The good news is that Jesus and his Holy Spirit want to conquer your heart, and keep it soft and tender before God. Let the Lord do his work within you.

END NOTES

Cassia Word Study

†**קָדָד** S⁶⁹¹⁶ TWOT^{1986b} GK⁷⁷⁰³ n.f. a spice, usually **cassia** (⊗ ⊗ ⊗ cf. Di Ex; √ dub.; perhaps foreign word);—merchandise Ez 27:19; ingredient of sacred oil Ex 30:24 (P):—cf. Dioscor i. 12 (κασσία=ἡ κικτώ), Theophr ix. 5 Plin xii. 19 (42 ff.); v. also Schröd · 126 Lewy ³⁶. (BDB)

קָדָד f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix. 5; Celsii Hierob. ii. 186. Compare **קָדָד**. (Gesenius)

6915 **קָדָד** [*qadad* /kaw·dad/] v. A primitive root; TWOT 1985; GK 7702; 15 occurrences; AV translates as “bow ... head” 11 times, “stoop” twice, and “bow” twice. **1** (Qal) to bow down. (Enhanced Strong’s)

6916 **קָדָד** [*qiddah* /kid·daw/] n f. From 6915; TWOT 1986b; GK 7703; Two occurrences; AV translates as “cassia” twice. **1** a spice—cassia. (Enhanced Strong’s)

1985 **קָדָד** (*qādād*) **I, bow down.** (ASV and RSV translate the same.)

This **root** refers to the **bowing of one’s head** accompanying and emphasizing **obeisance** (cf. *šāḥâ = ḥwy*). Hence, it has a very restricted use, unlike its Akkadian cognate *qadādu*. It is to be distinguished from all other words for “bow” by this restricted use (cf. *kāra*). Our root occurs fifteen times (perhaps sixteen; cf. *qādar*).

This root is used to emphasize **devotion** and thus occurs at especially crucial times. When Joseph’s brothers return to Egypt with Benjamin, their obeisance is notably and understandably pronounced (Gen 43:28). Similarly, when Saul sees the vision of Samuel he is especially respectful (I Sam 28:14). The **deepest awe** and **reverence** typifies one’s **attitude toward God** at **crucial times**, for example, when Eliezer’s prayer is miraculously answered (Gen 24:26), and when the people celebrated at Hezekiah’s consecration of the temple (II Chr 29:30). Israel reacted in this way when they saw Aaron’s signs (Ex 4:31) validating the announcement that God had sent Moses to deliver them from Egypt, and when the Passover was initiated (Ex 12:27).

God’s **giving** the **law** a second time in spite of Moses’ anger (sin) in the face of Israel’s idolatry elicited this **deep reaction from Moses**. Each recorded dedication of the **temple** met with this **deepest worship** (I Chr 29:20; II Chr 29:30; Neh 8:6).

L.J.C.

1986 **קָדָד** (*qad*) **II. Assumed root of the following.**

1986a **קָדָד** (*qoqōd*) **head, crown of head.** (e.g. Deut 33:20; Jer 2:16).

1986b קִידָא (qiddâ) **a spice, cassia** (Ezk 27:19; Ex 30:24). Derivation uncertain.

קִידָא (qiddâ). See no. 1986b.

קָדוּמ (qādûm). See no. 1988.

קָדוֹשׁ (qādôš). See no. 1990b.

A.W. Pink on Cassia

"Cassia." Gesenius tells us that the Hebrew name of this spice is derived from a root signifying **"to stoop" to "bow down," as in worship**. Thus, what was foreshadowed here was the perfect Man's **submission** to and **worship** of God. In Luke 4:16 we read that, "As His custom was, He went into the synagogue on the Sabbath day." In the Psalms we find many out-breathings of His worship. In the great Temptation, He refused to fall down before the Devil, reminding him that it was written, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

The only other passage in which "cassia" is mentioned is Ezekiel 27:19. There we learn that this was one of the articles in which Tyre—the great merchant nation of the ancients—traded. Like Egypt, Tyre stands for the world. Typically, this tells us that even the world will traffic in the excellencies of Christ in order to further its sordid ends. It is very striking to note that in the very next chapter, Ezekiel 28:12-19, Satan is presented as the "king of Tyre." Thus we are there shown that the arch-enemy of God ever seeks to rob Christ, so far as he is permitted, of that worship which is His alone due.

Summarizing the emblematic significations of these four principal spices, we learn that, the "myrrh" pointed to the outpouring of Christ's love in a bitter but fragrant death; the "cinnamon" to His holy jealousy for the honor and glory of God; the "calamus" to His uprightness and righteousness in a world of sin and wickedness; the **"cassia"** to His **submission** to and **worship** of God.

Samuel Ridout on Cassia

4. Cassia. This word is mentioned in but one other passage, and there also in association with calamus (Ezek. 27:19), as some of the articles in which Tyre trafficked. For the world would make merchandise of the excellencies of Christ, and Satan, its prince, seek to rob the Lord of that which is His alone. Another word is also translated "cassia" in Psalm 45:8, where the garments of our Lord are perfumed with myrrh and cassia and aloes. That word is derived from a root to "scrape," and suggests the way the bark of the cassia is removed. The ingredient we are now considering is thought to be derived from a root meaning to "split," and refers to the rolls of bark being split.* It is said to resemble cinnamon, and to be of the same family, but to be less fragrant. The Septuagint translates the word here "iris," which is a species of flag (possibly the same as orris root).

*Another possible derivation is from a root meaning to **bow down** or **worship**, and this would be **more appropriate** to the spiritual meaning than the one given by most authorities. Our Lord surely was ever and only a worshiper of God before Him alone He bowed, and refused any other as manifestly of Satan, though the inducements were all the kingdoms of the world and the glory of them (Matt. 4:8-10).}

It is said to be more pungent than cinnamon, and to grow in places not suited for other vegetation. It was used for flavoring and as a medicine. From a kindred variety, we are told the senna, a well-known drug, is obtained.

We have certain spiritual characteristics indicated here, though not so clearly suggestive of perfections in our Lord. As it was a **species of cinnamon**, it would therefore have a similar significance — the ardor of the love of Christ to God, which led Him on even to death; a love which reaches out also to sinful men in blessing and healing. The cassia was less fragrant but more pungent, and this recalls somewhat the nature of the galbanum. It might represent that devotedness of zeal to God in which the ardor of love takes the form of uncompromising rebuke of evil and half-heartedness. The scathing rebukes of formalism, the piercing probe of divine truth, by which **He exposed all the falsehood of a mere outward religion**, that left the soul unregenerate — **these and such-like characteristics we may connect with the cassia, a bitter and humbling medicine, but one which purges that it may heal all that receive it.**

Nor does this introduce a foreign element in what marks the full fragrance of our Lord to His Father. The sentimentalism of the flesh will wince under such searchings of **heart**, but loyalty to God admits of **nothing divided** with Him. As the **cassia flourished where other plants would not grow**, so it is at Calvary where the perfection of His faithfulness is fully seen. In that place of death, as a sacrifice for sin, such a fragrance was yielded that all else is as nothing compared with it.