

An aerial photograph of a desert canyon. A town is built on a high, rocky cliffside. The buildings are made of light-colored stone or adobe. A winding road or path leads up the cliff. The surrounding landscape is arid and hilly. The sky is clear and blue.

# *Welcome to Sierra Community Church*

*Psalm 18:1 & 2*

*“<sup>1</sup> I love you, Lord, my strength. <sup>2</sup> The  
LORD is my rock, my fortress and my  
deliverer; my God is my rock in whom I  
take refuge.”*





Mirror 242

# Clothing Drive

May 6, 2013

8 am to 6 pm

Lake Tahoe Community College

Spring cleaning time, bring your clothes!  
Donations will be taken to Christmas Cheer



PART 3

# MASADA, MY ROCK AND MY FORTRESS

*Life Lessons from Places in the Bible*





1 Samuel 23:14

David stayed in the wilderness strongholds and in the hills of the Desert of Ziph. Day after day Saul searched for him, but God did not give David into his hands.



A wide-angle photograph of a vast, arid desert landscape. The foreground shows a sandy, light-colored slope leading down to a winding road that curves through the middle ground. The background features rugged, layered rock formations and distant mountains under a clear blue sky. The overall scene is desolate and expansive.

Psalm 18:1 & 2

“<sup>1</sup> I love you, Lord, my strength. <sup>2</sup> The LORD is my rock, my fortress and my deliverer; my God is my rock in whom I take refuge.”







**Roman Empire**  
*Caesar*

Rome

Mediterranean Sea  
Alexandria

**Egypt**  
*Cleopatra*

**Israel**  
*Herod*

Jerusalem





Mediterranean  
Sea

Capernaum | Gamla

Caesarea | Nazareth

Israel

Jerusalem | Jericho

Bethlehem

Herodion

Dead  
Sea

Idumea | Masada

Jordan River

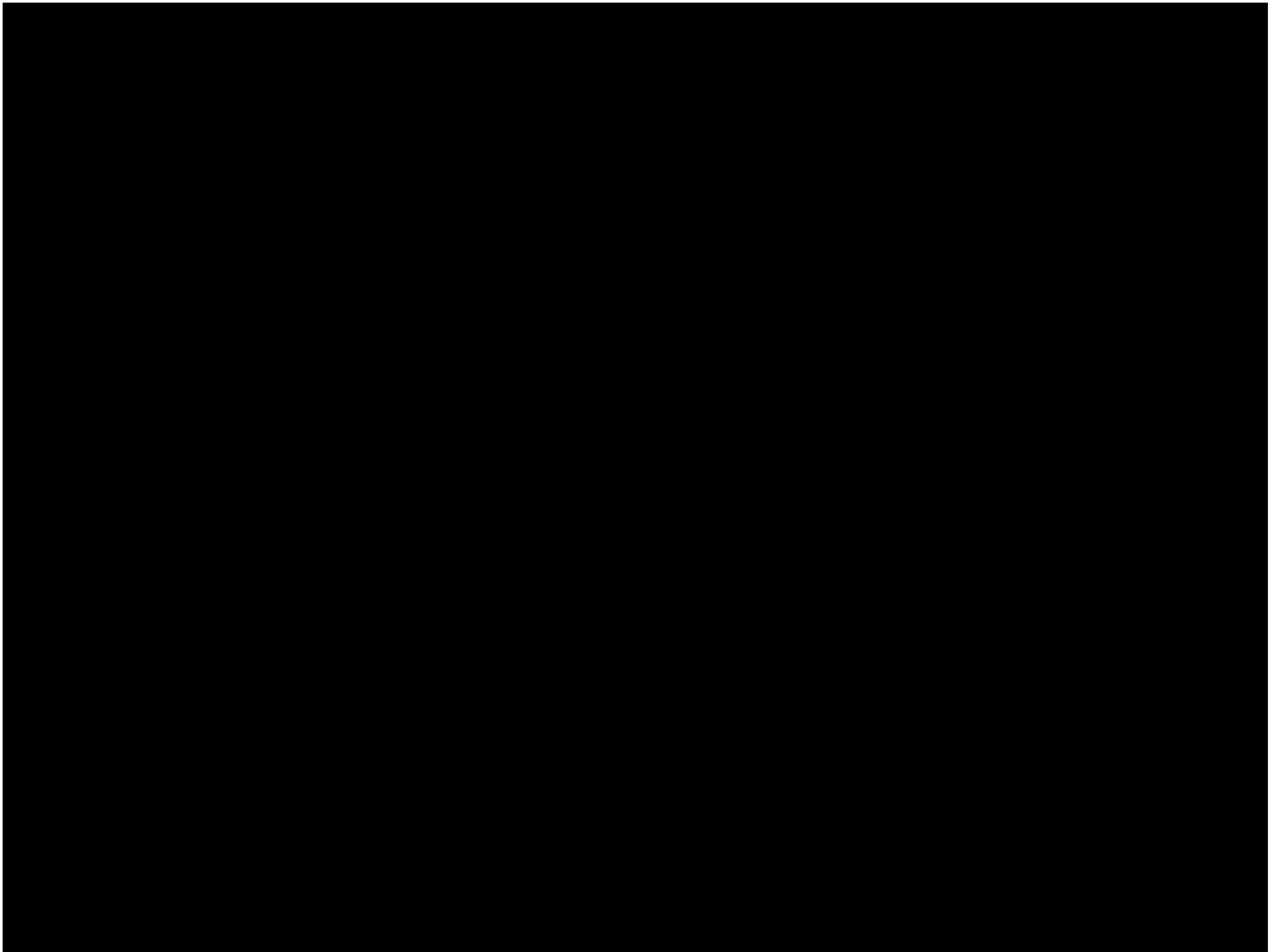








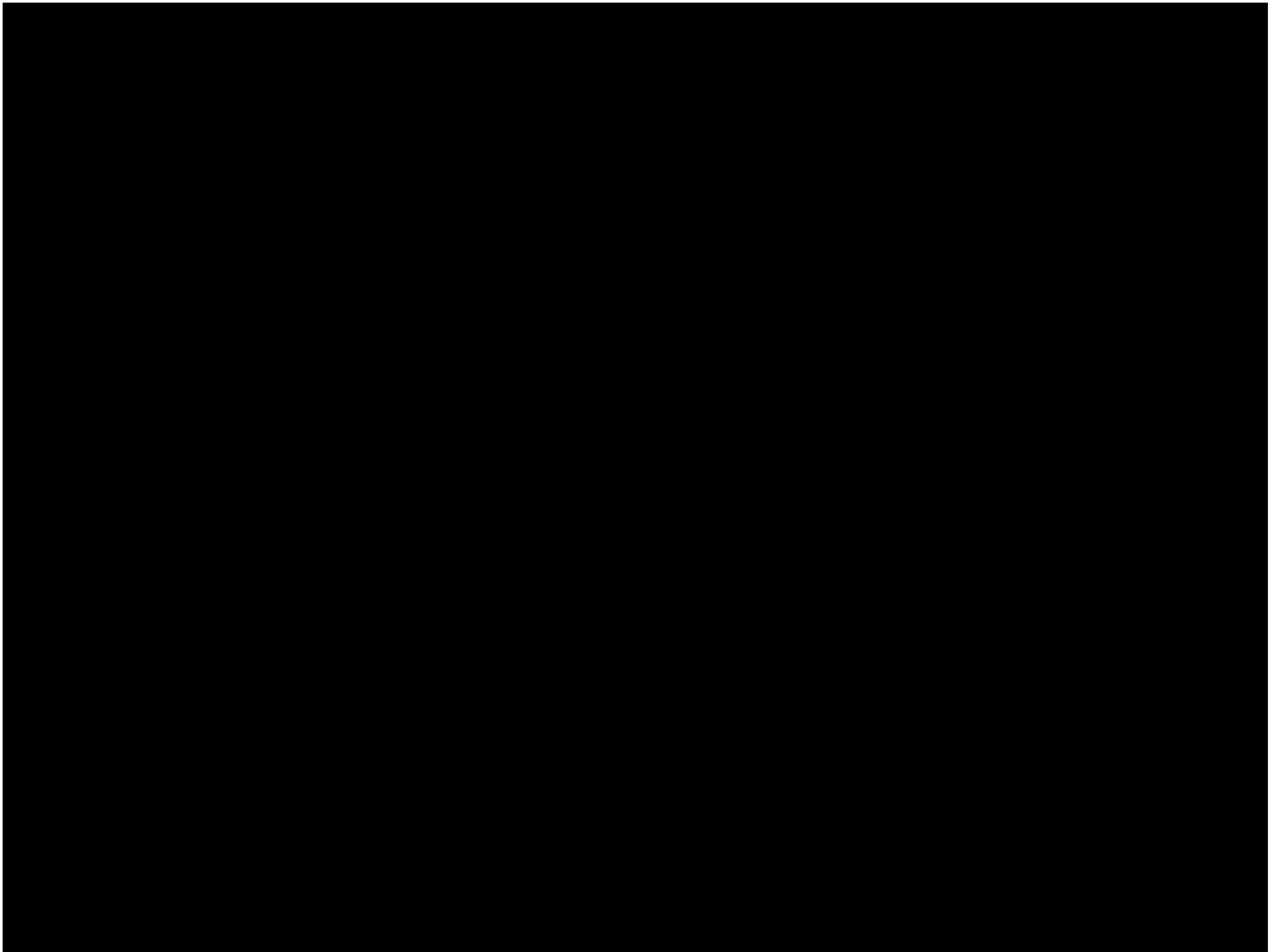














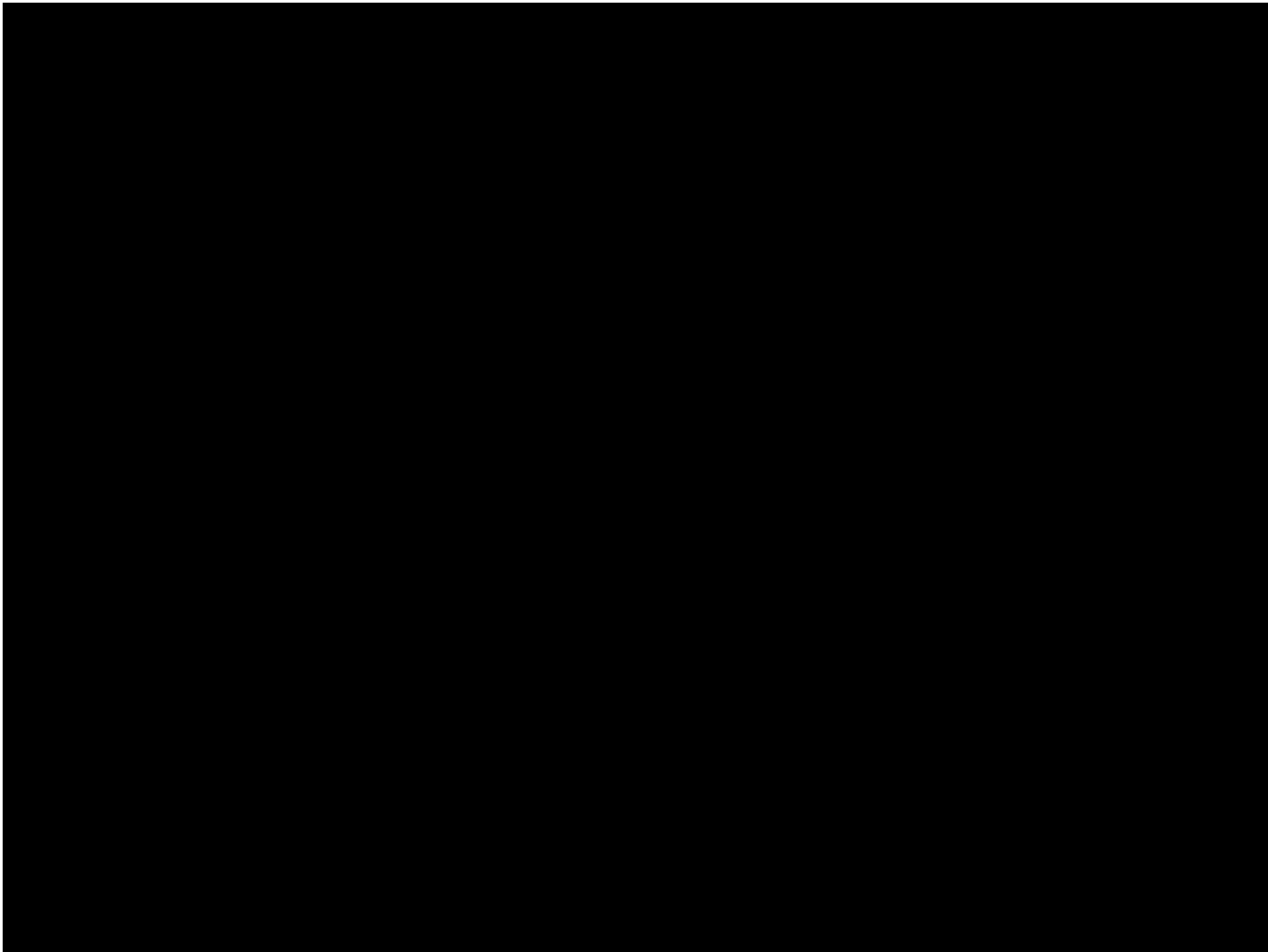














# LESSONS FROM MASADA



## THE LESSON OF DAVID'S MASADA

God was David's  
unshakeable source of  
protection and strength

“To you, Lord, I call; you are my Rock, do not  
turn a deaf ear to me. For if you remain silent, I  
will be like those who go down to the pit.”

Psalm 28:1

# LESSONS FROM MASADA



## THE LESSON OF DAVID'S MASADA

God was David's  
unshakeable source of  
protection and strength

“Turn your ear to me, come quickly to my rescue;  
be my rock of refuge, a strong fortress to save  
me. For you are my rock and my fortress; and  
for your name's sake you lead me and guide me”

Psalm 31:2 & 3



# LESSONS FROM MASADA

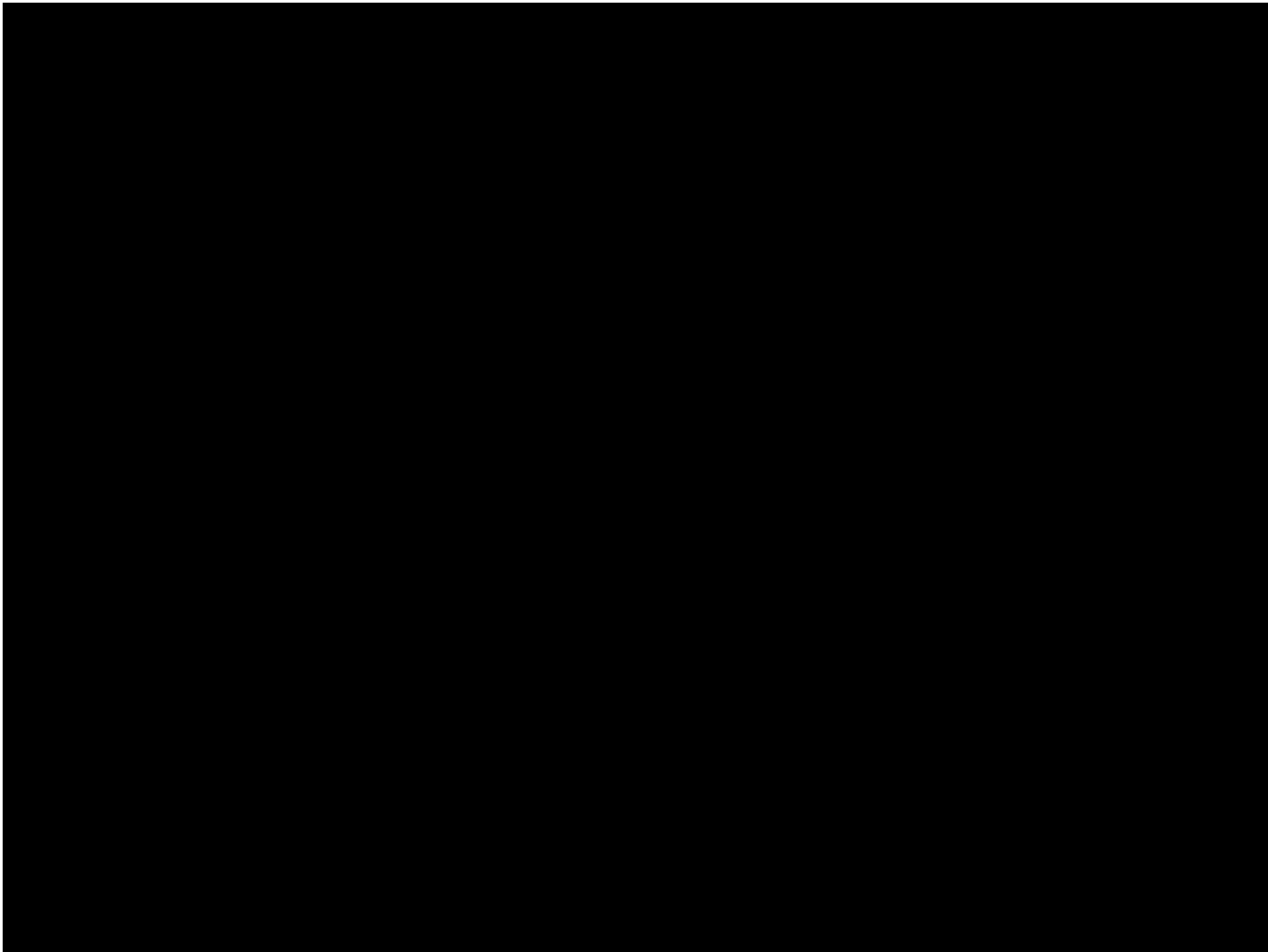


## THE LESSON OF DAVID'S MASADA

God was David's  
unshakeable source of  
protection and strength

“He alone is my rock and my salvation,  
my fortress; I shall not be greatly shaken.”

Psalm 62:2





# LESSONS FROM MASADA



## THE LESSON OF THE ZEALOTS

Give yourself totally to  
God, holding nothing  
back.

<sup>1</sup> And so, dear brothers and sisters, I plead with you to give your bodies to God because of all he has done for you. Let them be a living and holy sacrifice—the kind he will find acceptable. This is truly the way to worship him.

# LESSONS FROM MASADA



## THE LESSON OF THE ZEALOTS

Give yourself totally to  
God, holding nothing  
back.

<sup>2</sup> Don't copy the behavior and customs of this world, but let God transform you into a new person by changing the way you think. Then you will learn to know God's will for you, which is good and pleasing and perfect.

Romans 12:1 & 2 (NLT)



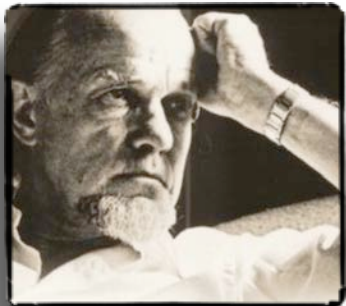
# LESSONS FROM MASADA



THE LESSON OF THE  
ZEALOTS

WE CANNOT HIDE FROM EVIL ... IT WILL  
EVENTUALLY FIND US, AND DESTROY US,  
AND THESE ARE AROUND US.

There is a “thinkable” and an “unthinkable” in every era. One era is quite certain intellectually and emotionally about what is acceptable. Yet another era decides that these “certainties” are unacceptable and puts another set of values into practice.

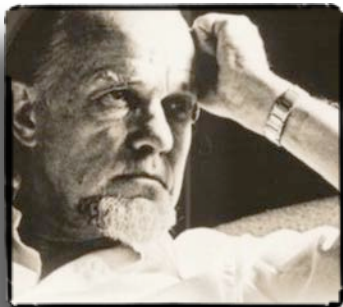


On a humanistic base, people drift along from generation to generation and the morally unthinkable becomes the thinkable as the years move on.

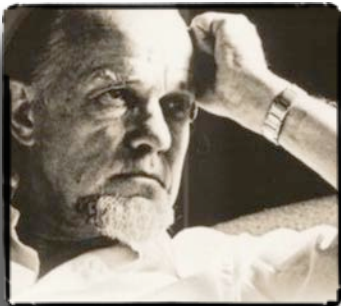


There are for such people *no fixed standards of behavior*, no standards that cannot be eroded or replaced by what seems necessary, expedient, or even fashionable.

The thinkables of the eighties and nineties will certainly include things, which most people today find unthinkable and immoral, even unimaginable and too extreme to suggest.

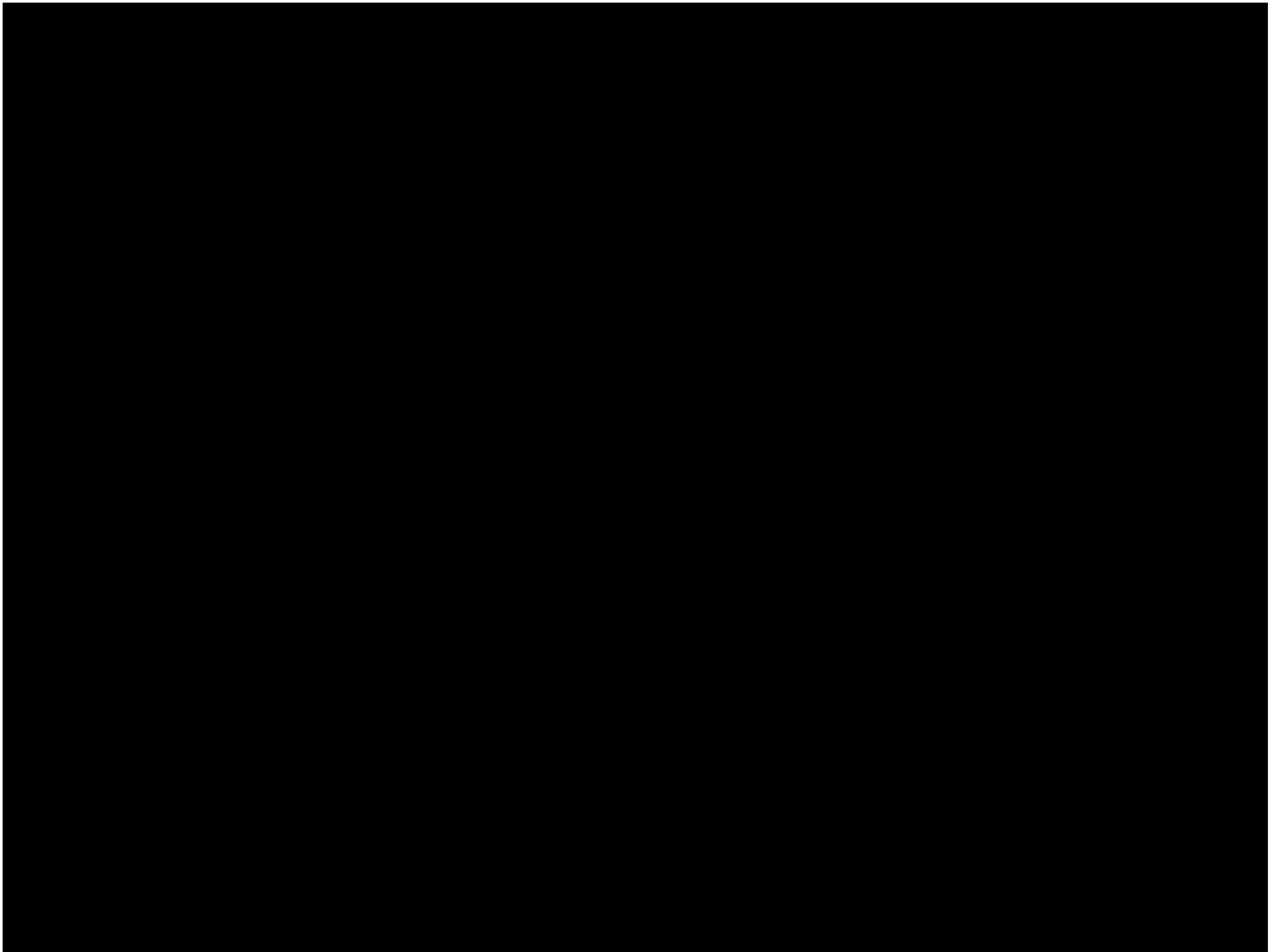


Yet—since they do not have some overriding principle that takes them beyond relativistic thinking—when these become thinkable and acceptable in the eighties and nineties, most people will not even remember that they were unthinkable in the seventies. *They will slide into each new thinkable without a jolt.*

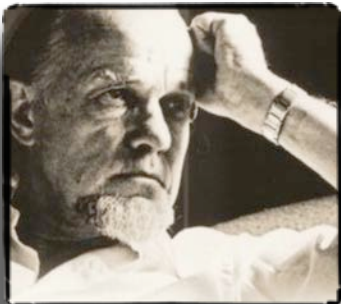


Francis A. Schaffer, *Whatever Happened to the Human Race?*, The Complete Works of Francis Schaffer, vol. 5, p. 282 & 283



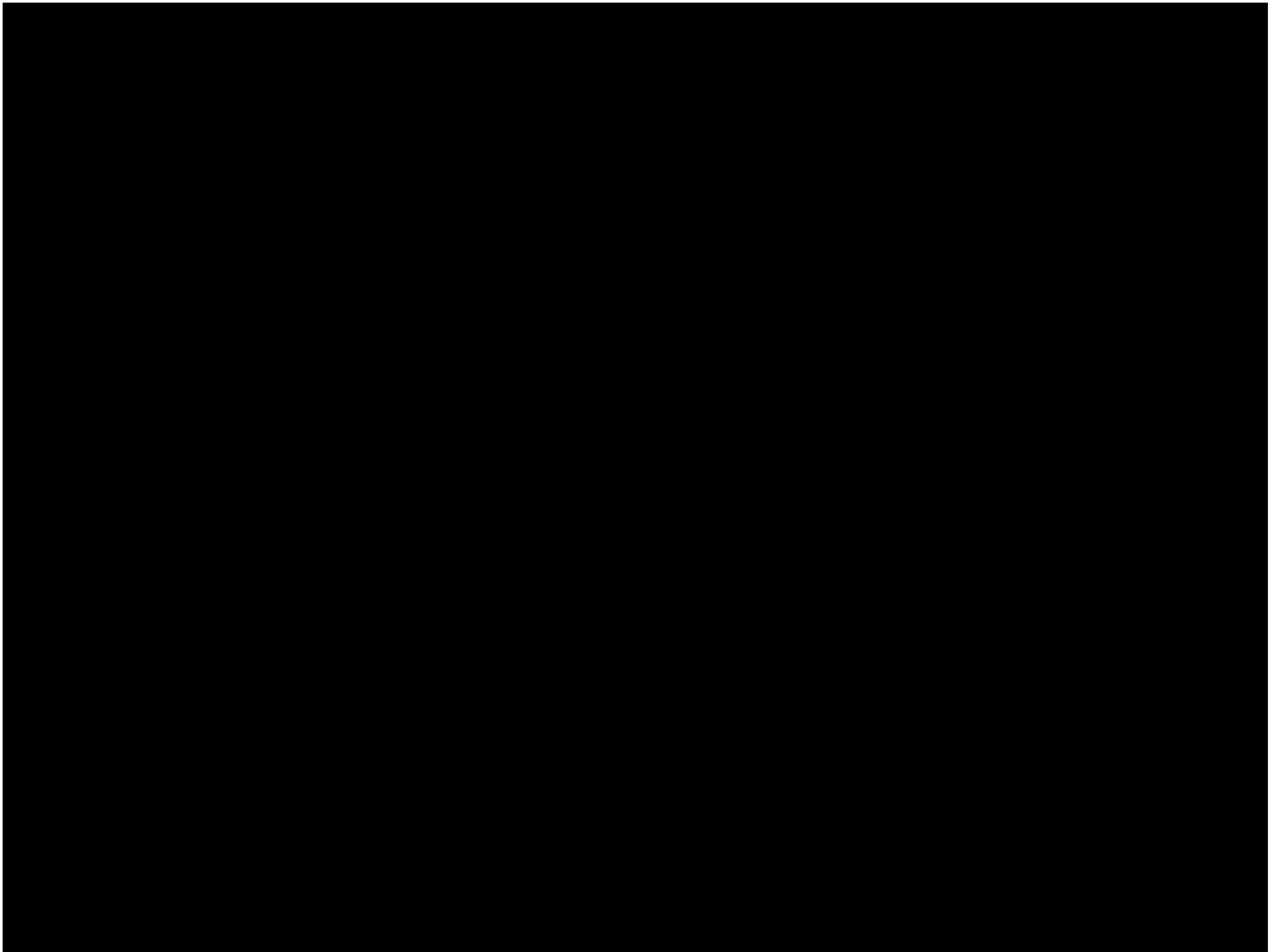


“ . . . no less than the essence of what freedom and [human] rights are all about.”



Francis A. Schaffer, *Whatever Happened to the Human Race?*, The Complete Works of Francis Schaffer, vol. 5, p. 308



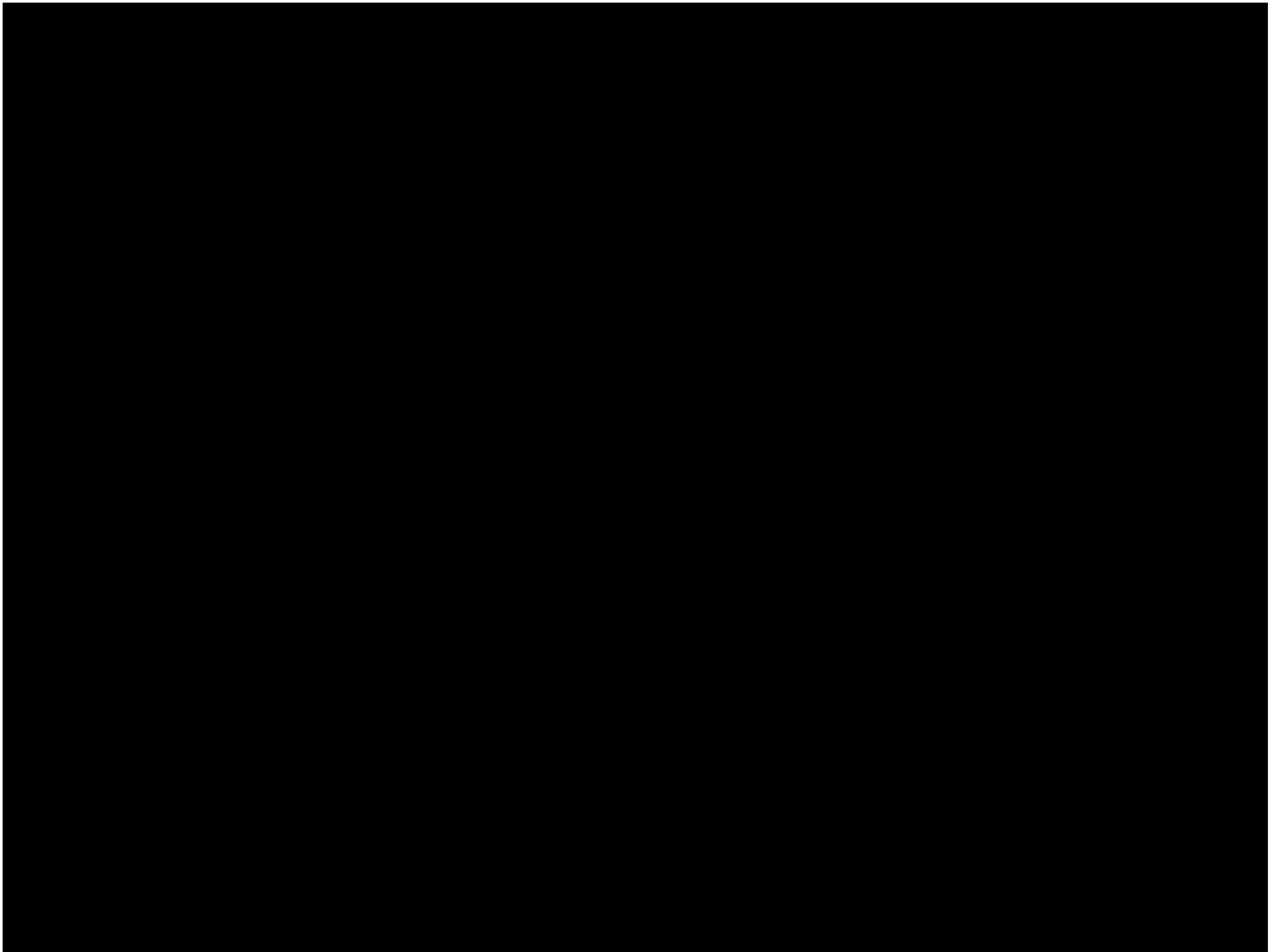




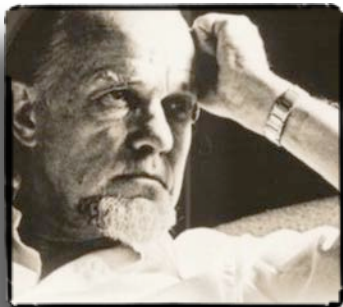
The two Delaware abortion centers run under the Atlantic name came under scrutiny because Gosnell had worked at them one day a week in addition to operating the Philadelphia abortion business that was shut down when inspectors found horrific conditions and learned he had engaged in *hundreds* of infanticides whereby he would begin an “abortion” by purposefully inducing an early birth of an unborn child and stabbing the baby in the neck with scissors in order to “snip” the spinal cord. Gosnell faces several charges related to the infanticides and one murder charge related to a woman who died in a failed abortion at his center.

*LifeNews.com* article by Steven Ertelt, Dover, DE





Judeo-Christian teaching was never perfectly applied, but it did lay the foundation for a high view of human life in concept and practice. Knowing biblical values, people viewed human life as unique—to be protected and loved—because each individual is created in the image of God. This stands in great contrast, for example, to Roman culture.



The Roman world practiced both abortion and infanticide, while Christian societies have considered abortion and infanticide to be murder.

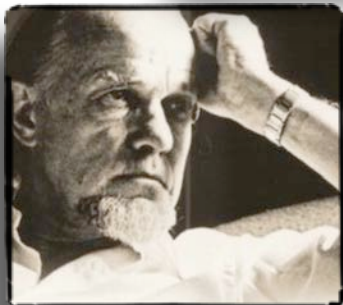


Until recently in our own century, with some notable and sorry exceptions, human beings have generally been regarded as special, noble, and non-exploitable.

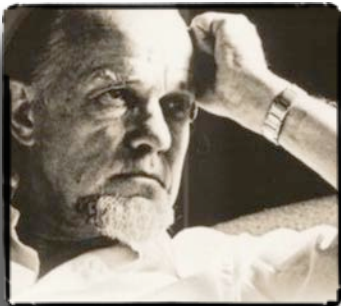


“...if we come to see ourselves as meat, then meat we shall become.”

*But in one short generation*  
we have moved from a generally high view of life to a very low one.



Why has our society changed? The answer is clear: the consensus of our society no longer rests on a Judeo-Christian base, but rather on a humanistic one. Humanism makes man “the measure of all things.” It puts man rather than God at the center of all things.



Francis A. Schaffer, *Whatever Happened to the Human Race?*, The Complete Works of Francis Schaffer, vol. 5, p. 284



Colossians 2:20 – 23

<sup>20</sup> So why do you keep on following the rules of the world, such as, <sup>21</sup> “Don’t handle! Don’t taste! Don’t touch!”? . . . <sup>23</sup> These rules may have an appearance of wisdom because they require strong devotion, pious self-denial, and severe bodily discipline. But they provide no help in conquering a person’s evil desires.



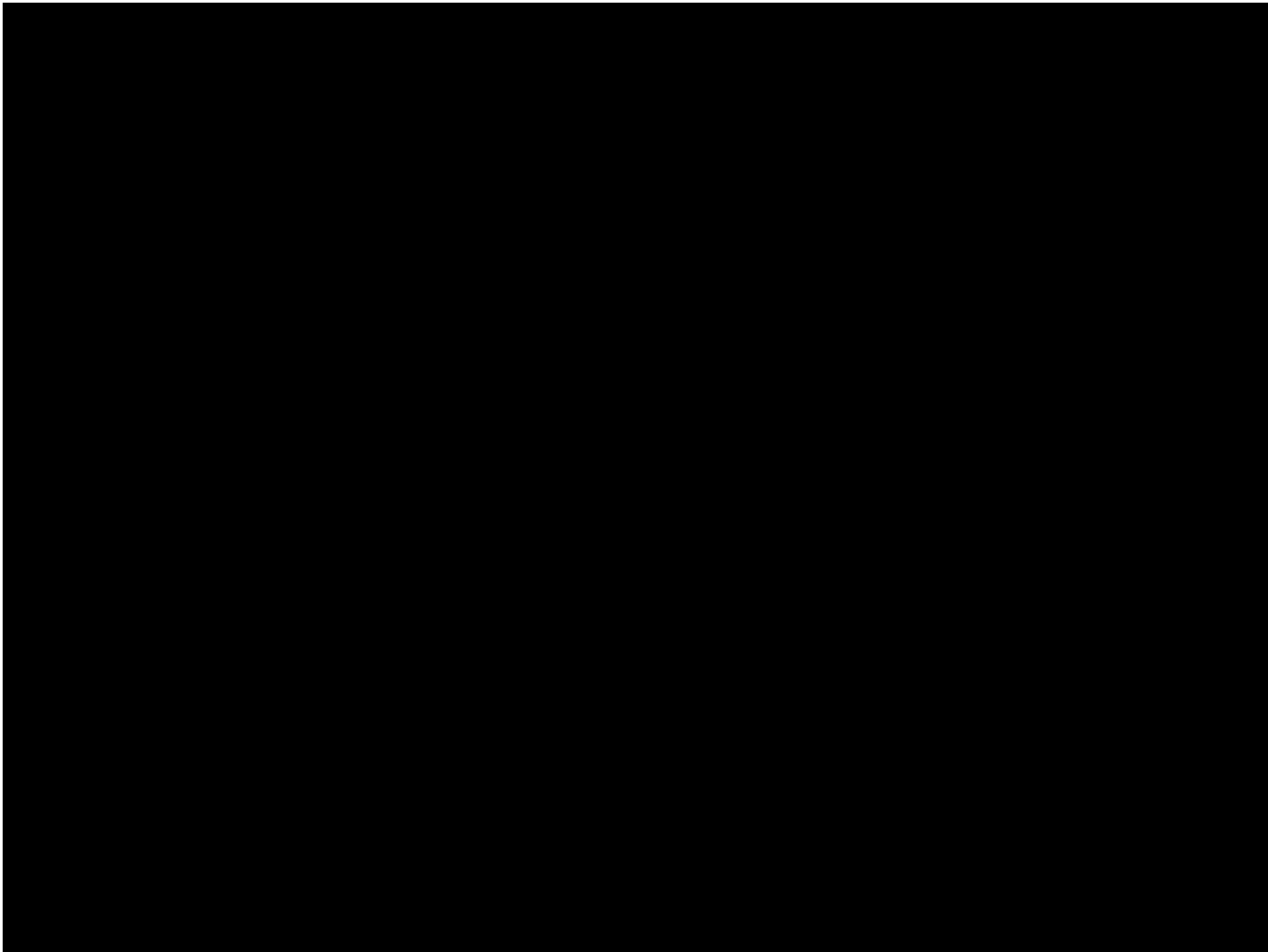


Matthew 5:13 – 16

<sup>13</sup> “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. <sup>14</sup>

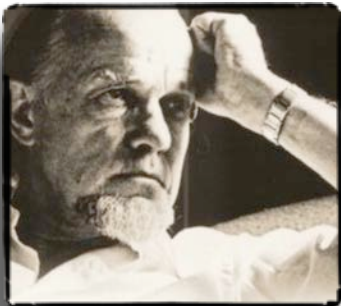
“You are the light of the world. A town built on a hill cannot be hidden. <sup>15</sup> Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. <sup>16</sup> In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.



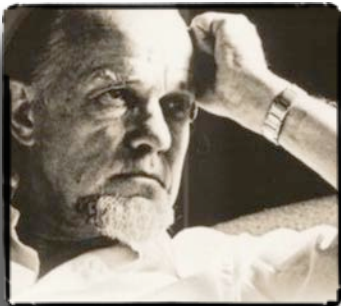




Cultures can be judged in many ways, but eventually every nation in every age must be judged by this test: how did it treat people? Each generation, each wave of humanity, evaluates its predecessors on this basis. The final measure of mankind's humanity is how humanely people treat one another.

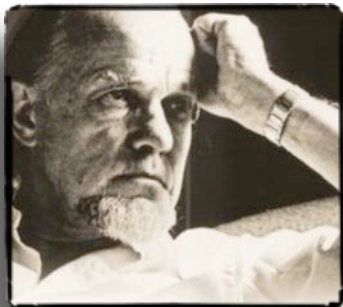


The great dramatic moments of history have left us with monuments and memories of compassion, love, and unselfishness, which punctuate the all-too-pervasive malevolence that dominates so much human interaction. That there is any respite from evil is due to some courageous people who, on the basis of personal philosophies, have led campaigns against the ill-treatment and misuse of individuals.

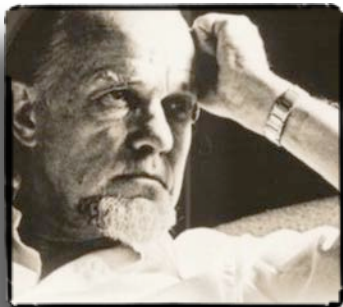




Each era faces its own unique blend of problems. Our own time is no exception. Those who regard individuals as expendable raw material—to be molded, exploited, and then discarded—do battle on many fronts with those who see each person as unique and special, worthwhile, and irreplaceable.

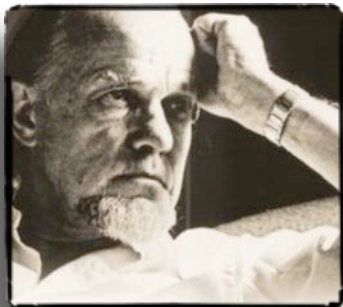


The reason we are writing this book is that we feel strongly that we stand today on the edge of a great abyss. At this crucial moment choices are being made and thrust on us that will for many years to come affect the way people are treated. We want to try to tip the scales on the side of those who believe that individuals are unique and special and have great dignity.

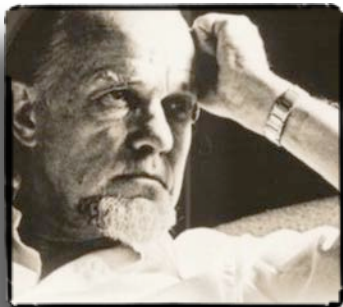




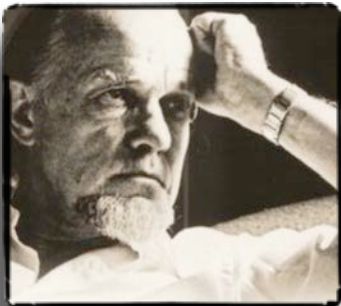
Yad Vashem is the monument in Jerusalem to the six million Jews and others who were killed in the Nazi Holocaust. It is one of the many memorials that are scattered over the world in tribute to those who have perished in upheavals of rampant evil—evil that swirls in on people when they no longer have a basis for regarding one another as wonderful creatures worthy of special care.



Yad Vashem is a fitting place to begin, for it reminds us of what, unhappily, is possible in human behavior. Those who were murdered were people just like all of us. More important to realize is that those who murdered them were also people just like all of us. We seem to be in danger of forgetting our seemingly unlimited capacities for evil, once boundaries to certain behavior are removed.



There are choices to be made in every age. And who we are depends on the choices we make. What will our choices be? What boundaries will we uphold to make it possible for people to say with certainty that moral atrocities are truly evil? Which side will we be on?



Francis A. Schaffer, *Whatever Happened to the Human Race?*, The Complete Works of Francis Schaffer, vol. 5, p. 281 & 282



