

1 Samuel 6:1-6 - Thursday, August 22nd, 2013

- By way of introduction, I would like to preface our study of this chapter by letting you know that we are in store for a tremendous blessing.
- This because, there is rich, personal application, that's woven into the fabric of the narrative concerning both the Philistines and Israelites.
- Perhaps more importantly, this chapter is also rich with typology, such that it points to the person of Jesus Christ, and salvation by grace.

(1) Now the ark of the LORD was in the country of the Philistines seven months.

- I'm starting off with just verse one because there's something here that I think we would all do well to take heed of in our walk with the Lord.
- Notice we're told that the ark of the Lord remained in the land of the Philistines for a total of seven months. This begs the question of why.
- Why would they, after being stricken with plagues, and having their Dagon god be stricken to the ground want to keep the ark for that long?

- I would suggest that they, like with Pharaoh before them, actually think that if they fight the God of Israel long enough they'll somehow win.
- I believe that both Pharaoh, and the Philistines, thought they had conquered the God of Israel, when they conquered the children of Israel.
- This would seem to explain why it is that they would continue fighting against God for as long as they did in spite of all the horrific plagues.

- I suppose you probably already know where I'm going with this so suffice it to say, in a way, we are just as prone to do the very same thing.
- By that I mean we're prone to continue fighting against God for months, in spite of His heavy hand of chastisement coming down upon us.
- If the truth be made known, suffering the consequences of our arrogance and obstinance could have been avoided if we would but repent.

(2) And the Philistines called for the priests and the diviners, saying, "What shall we do with the ark of the LORD? Tell us how we should send it to its place." (3) So they said, "If you send away the ark of the God of Israel, do not send it empty; but by all means return *it* to Him *with* a trespass offering. Then you will be healed, and it will be known to you why His hand is not removed from you."

- This is interesting for a number of reasons, not the least of which is that after all that's happened, the Philistines, to their credit, finally get it.
- However, what they come to and decide to do should in no way be seen as a repenting before the Lord, rather, their appeasing of the Lord.
- This sending of a trespass offering along with the Ark of the Lord is meant to appease the Lord, so He will turn His wrath away from them.

- The reason I point this out is that often times we are guilty of trying to appease the Lord instead of our genuine repentance before the Lord.
- By way of an example, when we're experiencing financial difficulties, we may acknowledge it as the heavy hand of God, but still not repent.
- Instead, we, like the Philistines, try to appease God by giving Him an offering, as it were, with the hopes that He will turn His wrath away.

- The problem with this is, our sorrow is not a godly sorrow that leads to a genuine repentance rather; it's the sorrow of having been caught.
- By way of illustration, if I break the law exceeding the speed limit while driving, and the police officer pulls me over, I'm sorry I was caught.
- If I were genuinely sorry, then my repenting, and changing, of my driving habits, in order to be in obedience to the laws, would evidence it.

(4) Then they said, "What *is* the trespass offering which we shall return to Him?" They answered, "Five golden tumors and five golden rats, *according to* the number of the lords of the Philistines. For the same plague *was* on all of you and on your lords. (5) Therefore you shall make images of your tumors and images of your rats that ravage the land, and you shall give glory to the God of Israel; perhaps He will lighten His hand from you, from your gods, and from your land. (6) Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts? When He did mighty things among them, did they not let the people go, that they might depart?"

- I find it interesting that they would choose to send a total of five golden tumors and five golden rats as a trespass offering to appease God.
- While I realize there were five Philistine Lord's for whom there were five Philistine cities, the choice of five may have another significance.
- Here's what I'm thinking, the number five is the number of grace, and it was the five stones in David's sling that brought salvation for Israel.

- It's also interesting to note that the tablets of stone with the Ten Commandments were on two tablets each containing five commandments.
- What's even more interesting is that the fifth commandment is the only one of the Ten Commandments that has what I call a grace clause.
- These are only a small percentage of all the times the Bible records the number five in the context of God's grace and as such, redemption.

In his book, "Number in Scripture," E.W. Bullinger had this to say about the significance of the number five, "Five is four plus one (4+1). We have had hitherto the three major Offices of the Godhead. Now we have a further revelation of a People called out from mankind, redeemed and saved, to walk with God from earth to heaven. Hence, Redemption follows creation. Inasmuch as in consequence of the fall of man creation came under the curse and was "made subject to vanity," therefore man and creation must be redeemed. Thus we have, one the Father, two the Son, three the Spirit, four the creation, and five the redemption. These are the five great mysteries, and five is therefore the number of GRACE. ...The fifth book of the Bible, Deuteronomy, magnifies the grace of God, and in it special pains, so to speak, are taken to emphasize the great fact that not for the sake of the people, but for God's own Name's sake had He called, and chosen, and blessed them. The fifth book of Psalms sets forth the same great fact. ... Israel came out of Egypt, five in a rank, (Exodus 13:18). God's demand to Pharaoh, was five-fold in its nature, because it was the expression of His grace in this deliverance of His people. It brought out, therefore, five distinct objections from Pharaoh.

- I am ending the quote with the mention of Pharaoh distinctly refusing to let God's people go five times for what I think are obvious reasons.
- Namely, because of what we're told in verse six when the Philistines, yet again refer to what took place four hundred years prior in Egypt.
- The last time they did this was when they heard the Israelites were bringing the Ark into battle, and this time it's Pharaoh hardened heart.

- Pre Egypt, God took the fifth Hebrew letter replacing the fifth letter in Abram and Sarai's name, speaking to how it's by grace through faith.
- Here's how I get there, in the Hebrew culture, even to this day, the name describes the nature, and with Abram, it's by grace through faith.
- Abram (father of many), Abraham (father of many nations), but he's the father of none, thus it's by grace through faith in the promised son.

- Isaac, as the promised son to Abraham and Sarah, paints a profound prophetic picture pointing to Jesus Christ on the canvass of typology.

ISAAC	JESUS
The promised son to Abraham and Sarah.	The promised son to Joseph and Mary.
Was born after waiting many years.	Was born after waiting many generations.
Sarah was assured by God's omnipotence, (Genesis 18:13-14).	Mary was assured by God's omnipotence, (Luke 1:34, 37)
Was given a name rich with meaning before he was born.	No other name given, with which to be born again.
His birth was at God's appointed time, Genesis 21:2).	His birth was appointed at God's perfect time, (Galatians 4:4).
His birth was accompanied by tidings of great joy, (Genesis 21:6).	His birth brought tidings of great joy, (Luke 1:46-47, Luke 2:10-11)
A miracle child, born out of an old barren womb.	A miracle child, born out of a young virgin's womb.
Father Abraham gives his only begotten son whom he loves.	Father God so loved the world that He gave His only begotten son.
Isaac is to be offered up, translated lifted up.	Jesus said, "I will be lifted up from the earth". (John 12:32)
There were two men taken up with Isaac.	There were two men crucified with Jesus.
Isaac was 33 years old at that time.	Jesus was 33 years old when He was crucified.
They went to "the place" an idiom meaning the exact spot.	"They were come to the place which is called Calvary". (Luke 23:33)
Isaac walked with his father Abraham three days.	Jesus walked with the Father three years in His ministry.
Said to servants believing a resurrection; "we go, but come again."	Said to believers in the resurrection of Jesus, He will come again.
Father Abraham put upon Isaac the wood to carry for the sacrifice.	The Father put upon Jesus sin's curse, He carried the wooden cross.
Abraham took fire (wrath) in his hand to burn his son as a sacrifice.	God took wrath in His own hands, put it upon His Son, the sacrifice.
A sword was taken to stab him to his death.	Jesus was stabbed by a sword, to make sure of His death.
Father Abraham; "God will provide himself a lamb for the offering."	Father God provides Himself as Jesus, the lamb as the offering.
Isaac was obedient and willingly bound, for his own death.	Jesus was obedient, and willingly bound, for His own death.
The Angel of the Lord calls from heaven.	This Angel of the Lord is Jesus Himself who calls from heaven.
All nations are blessed because of the obedience to sacrifice.	All are saved in Christ (Obedience better than sacrifice 1 Sam 15:22).
Isaac is not there when Abraham came back.	Jesus is not there in the tomb, when they came back.
After this Abraham sees a bride, (Rebekah), for the son Isaac.	After the crucifixion we see a bride (The Church) for His Son Jesus.

- All of that explanation was from just the five rats and tumors made of gold to accompany the Ark of the Lord in order to appease the Lord.
- I say that to say this, what the Philistines do here would've required a measure of faith, by virtue of how they hope the plagues would end.
- Furthermore, what they do next is also by faith, and it will be like in Hebrews 11:6, God will be pleased by, and reward them for, this faith.