

## 1 Samuel 7:1-2 - Thursday, September 12<sup>th</sup>, 2013

(1) Then the men of Kirjath Jearim came and took the ark of the LORD, and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD.

- In order to really understand the seriousness of what's going on here in verse one, we need to recount what's happened with the Ark prior.
- The Israelites took the Ark into battle, as a good luck charm of sorts, against the Philistines, only to have it then captured, by the Philistines.
- Then, when the Philistines placed the Ark in the temple of their god, Dagon, their problems, and their plagues, were only just beginning.

- Astonishingly, the Philistines kept the Ark in their possession for a total of seven months in spite of God striking them with horrific plagues.
- Then, after all the problems possessing the Ark had caused them, they seem to reluctantly devise a plan to send it back to the Israelites.
- As far as the Philistines are concerned, the jury is still out on whether or not the plagues were a coincidence, or the heavy hand of God.

- It's for this reason they construct a cart pulled by two milking cows that had never been yoked sending them on their way to Beth Shemesh.
- They even took their calves away from them, which would go completely against their instinct so as to determine whether or not it was God.
- Then, when against all odds, the cows, though lowing all the way, went straight away to Beth Shemesh, the Philistines realized it was God.

- However, the problems were now just beginning for the Israelites, such that their joy was short lived once they saw the Ark being returned.
- This because, they lifted the mercy seat off of the Ark coming face to face with the law, which led to the great slaughter of 50,070 Israelites.
- The reason I'm taking the time to go over the backstory, is that it will be germane to our understanding of what we see here in verse one.

- Let me explain, the Ark of the Covenant, which here-to-for remained in the Holy of Holies while in the Tabernacle at Shiloh is still homeless.
- For the better part of a year, it's seen battle, the false god Dagon, plagues; a cart pulled by cows, fearful Philistines, and curious Israelites.
- Enter, the home of Abinadab, where the Ark will no longer be homeless, as it enters the home of Abinadab, and with him his son, Eleazar.

- Here's what I'm thinking, if I'm Abinadab, or his son Eleazar, do I really want the Ark of the Covenant in my home, after all that's happened.
- At the risk of mitigating the serious with the humorous, I'm not so sure that I would be very comfortable having the Ark of God in my home.
- That's until I realize that I actually do have the Ark of God in my home, every time I'm in my home, vis-à-vis the indwelling of the Holy Spirit.

- This is why no harm befalls us and it's also why no harm befalls the home of Abinadab, the Holy Spirit of God, makes Holy people of God.
- Our holy reverence for God comes by way of the Holy Spirit of God and we have no hope of being holy as He is holy absent the Holy Spirit.
- As people of God, we've received mercy, and as such we're a spiritual house, our bodies the temple of the Holy Spirit as a holy priesthood.

Henry Morris - "Eleazar was presumably qualified to be a priest and, since he and all the house of Abinadab treated the ark reverently, no harm resulted to Abinadab and his household during the years the ark remained there."

1 Peter 2:5-10 (5) you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. (6) For in Scripture it says: "See, I lay a stone in Zion, a chosen and precious cornerstone, and the one who trusts in him will never be put to shame." (7) Now to you who believe, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the capstone," (8) and, "A stone that causes men to stumble and a rock that makes them fall." They stumble because they disobey the message—which is also what they were destined for. (9) But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. (10) Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

(2) So it was that the ark remained in Kirjath Jearim a long time; it was there twenty years. And all the house of Israel lamented after the LORD.

- This is interesting for a number of reasons, not the least of which is, the Ark remains there for twenty years, and Israel is laments after God.
- The reason I find this interesting is twofold, the first of which is that Israel is lamenting, and as we'll soon see, it will lead to their repenting.
- In all fairness to them, and to their credit, they may finally be learning their lesson. However, why do they have to learn this the hard way?

- I can't get over the fact that everything the Israelites had been through could have been avoided had they lamented and repented sooner.
- You probably already know where I'm going with this so suffice it to say, we're the same way, in that we needlessly suffer maybe for years.
- Would to God, that we would lament after God, and repent before God, and in so doing be the recipients of the mercy and love from God.

Charles Spurgeon - "Whenever men lament after God He will soon appear unto them. It should be the business of any of us who have not yet found Jesus, to sigh and cry after Him till He appear, and it will not be long before He looks upon us in love."

- The second reason I find this interesting is that Samuel, who would at least be in his twenty's, or even his thirty's, is conspicuously absent.
- While I realize that we'll hear from him in the next verse, the question remains, where has he been during all of this, besides growing up?
- I can't imagine that he would sit idly by on the sidelines, even as a young man, and witness all that's happened without doing something.

Charles Spurgeon - "It may very naturally be asked, 'Where was Samuel all that time?' I know not what he was doing during those twenty years; but I have a suspicion, I may say, I have a firm persuasion, that he was going from place to place, preaching in quiet spots wherever he could gather an audience; warning the people of their sin, and stirring them up to seek Jehovah, this endeavoring to infuse some spirituality into their national life."

- Here's the take away, our spirituality in staying on track should never be predicated upon those around me that strayed, and are off track.
- In other words, it's possible to live a holy life, when those around me are living an unholy life, such that a bad example isn't a good excuse.
- We do err greatly when we take license to follow a bad example under the banner of the old adage, "well, come on, everybody is doing it."