

4/26/09

### **Repentance Precedes Revival**

**1Sam. 6:19-7:17**

Revival defined according to the Bible does not regard the unbeliever but the believer who has become complacent and indifferent toward God.

Revival is a sovereign work of God by His Spirit, primarily directed to bring back His people to a passionate life with God, resulting in reaching out to sinners in the love of God.

1. "For we were slaves. Yet our God did not forsake us in our bondage; but He extended mercy to us in the sight of the kings of Persia, to **revive** us, to repair the house of our God, to rebuild its ruins, and to give us a wall in Judah and Jerusalem." Ezra 9:9
2. "Then we will not turn back from You; **Revive** us, and we will call upon Your name." Ps. 80:18
3. "Will You not **revive** us again, That Your people may rejoice in You?" Ps. 85:6
4. "My soul clings to the dust; **Revive** me according to Your word." Ps. 119:25
5. "**Revive** me according to Your lovingkindness, So that I may keep the testimony of Your mouth." Ps. 119:88

God had called Samuel as His prophet and God was manifesting Himself through His word, once again at Shiloh.

God had judged Eli and the sons, as they were killed in battle with the Philistines and Eli hearing the ark had been taken by the Philistines as their trophy, fell off his chair and broke his neck.

God has judged the Philistine god, as the ark was placed in the house of Dagon and his image was fallen on his face before the ark, the second time his head and hands were broken off, revealing he was no god, at all. 1Sam. 5:1-5

God also judged the Philistines and plagued them with hemorrhoids, so they sent the ark from Ashdod to Ekron, until the Philistines recognized it was the judgment of God, not wanting to be like Pharaoh, hardening their hearts, they sent the ark back with an appeasing offering. 1Sam. 5:6-10

The test was to send it by two milk cows, while they shut up their calves, if they did not turn back they would know the judgment was of Yahweh, not chance, so they were sure. 1Sam. 6:6-9

The transitional period of anarchy to monarchy was in motion by a spiritual revival that would serve as the foundation to establish the monarchy and characterized by three events. 1Sam. 6:19-7:17

- I. The return of the ark by God. 1Sam. 6:19-7:2
- II. The return of the people to God. 1Sam. 7:3-8
- III. The return of the land by God. 1Sam. 7:9-17

**I. The return of the ark by God. 1Sam. 6:19-7:2**

- A. The people of God became fearful of God. 1Sam. 6:19-21
  - 1. The Lord God judged those who intercepted the ark. 1Sam. 6:19
    - a. The Lord struck the men of Beth Shemesh, due to the fact that they had looked into the ark, killing 70 out of 50,000, believed to be the correct reading. 1Sam. 6:19a-b
      - \* The Levites had taken the ark down from the Philistine cart and they offered sacrifice to the Lord the day in the field of Joshua Beth Shemesh. 1Sam. 6:15, 18e
    - b. The men of Beth Shemesh lamented over the great slaughter. 1Sam. 6:19c
      - 1) The High Priest alone qualified to deal with the ark, once a year, on the Day of Atonement, Yonkipur.

- 2) The tribe of Levi had the various families and duties to care for the ark during the wilderness journey.
  - \* The Kohathites, Merites and the Gergashites.
- 2. The men of Beth Shemesh admitted their trespass by their own words. 1Sam. 6:20-21
  - a. “Who is able to stand before this holy LORD God?” vs. 20b
  - b. “And to whom shall it go up from us?” vs. 20c
  - c. They sent a message to the inhabitants of Kirhath Jearim to come for the ark, the Philistines had sent. vs. 21
- 3. The men of Kirhath Jearim wanted nothing to do with the ark. vs. 1a-b
  - a. The men came and took the ark of the LORD. vs. 1a
    - \* The ark of the covenant with its Mercy-Seat. Ex. 25:10-21
      - 1) The ark was made of acacia wood, 45 inches long, 27 inches wide and 27 inches high. vs. 10
        - \* A cubit was the distance from the elbow to the end of your middle finger, averaging 18 inches.
      - 2) The ark was overlay with pure gold, inside and out, with molding of gold all around. vs. 11

- \* Speaking of Jesus, who was 100% God to come in human form. Jn. 1:14, Phil. 2:5-11
- 3) Four rings were to be cast of gold and placed in its four corners; two on each side, for poles of acacia wood overlay with gold placed through the rings on each side of the ark, to be carried and not to be removed. vs. 12-15
- 4) The testimony to be placed in the ark were three things. vs. 16
  - a) The two tables of stone written with the finger of God. Deut. 10:5
  - b) The pot of manna, God's provision in wilderness. Ex. 16:33, Num. 11
    - \* Speaks of Christ, bread from heaven. Jn. 6:48
  - c) The rod of Aaron that budded, evident of his priesthood. Num. 17, Heb. 9:4
    - \* Symbolic of the Resurrection of Christ, the almond is the first to blossom-January.
  - c) By the time Solomon had the ark, only the two tables of stone were in it. 1King 8:9
- 7) The Mercy-Seat of solid gold, was 45 inches long and 24 inches wide. vs. 17

- a) Prophetically of Jesus Who would become the propitiation for our sins, to appease and satisfy God's wrath, being God in human flesh. Rom. 3:25, 1Jn. 2:2
- c) The Hebrew word Atonement means to cover but the Greek word is the effective accomplishment of the fact, at - one - ment.
- 8) Two Cherubim were to be on the mercy-seat. vs. 18-21
  - a) They are to be of solid gold, one on each end. vs. 18-19
    - \* Cherubim are one of the ranks of angels, who stand at the throne of God, identified with God's Justice.
  - b) Their wings stretched out to cover the mercy-seat, facing one another and looking down towards the mercy-seat. vs. 20
  - c) Representing protection of the justice of God for redemption in the future, as in the Garden, guarding the tree of life. Gen. 3:24
  - d) These cherubim as well as Seraphim's are seen at the throne of God by Ezekiel, Isaiah and John. Ezk. 1, 10, Is. 6, Rev. 4-5
  - e) The four faces in Revelation, corresponds to the four Gospels.

- f) The cherubim and Mercy Seat, are intimately connected with the true image of the One to come, for the Father to pass judgment on His Son in our place. In. 5:22
- g) The mercy-seat covered the ark, preserving the three things God told Moses to place in it. vs. 21
- b. The men brought the ark into the house of Abinadab on the hill, vs. 1b
  - 1) Abinandab means “my father is noble” or “my father is willing”.
  - 2) He was a man of Gibeah. Josh. 9, 2Sam. 6:3-4
  - 3) Nothing else is know about him.
- 3. The men consecrated Eleazar his son to keep the ark of the LORD. vs. 1c
  - a. The name Eleazar “El’azar” means God has helped, but though his name the same as the son of Aaron, but there is no evidence he was a priest.
  - b. Yet he was consecrated “qadash”, meaning to set apart, so as to show oneself sacred for the office.
- B. The people of God became devoted in seeking God. vs. 2
  - 1. The ark was under the care of Eleazar for a long time. vs. 2a-b
    - a. The ark remained in Kirjath Jearim for twenty years.

- \* Shiloh without doubt had been destroyed by the Philistines.
- b. The ark remained at Kirjath Jearim until David sought it.
  - 1) David transported the ark like the heathen Philistines, so God struck Uzzah and he died. 2Sam. 6:1-9
  - 2) David left the ark in the house of Obed-Edom the Gittite for three months. 2Sam. 6:11
  - 3) David then brought the ark to Jerusalem, after the prescribed manner by the Levites. 2Sam. 6:12-17, 21
- c. The time line for David to recover the ark was not 20 but about 40 years.
  - a. The period was preparatory through the transition of judges to the prophet Samuel for the monarchy.
  - b. The time was preparatory also by the schools of the prophets, set up by Samuel for the monarchy.
- 2. These twenty years was a time when all the house of Israel lamented after the LORD. vs. 2c
  - a. They without doubt were lamenting the destruction of Shiloh.
  - b. They probably lamented that the ark once was in the tabernacle and now in the house of Abinadab.

- c. But the indication that Israel **Lamented for twenty years is in their renewed commitment to God.**
- 1) They lamented after God for their sin. followed after God with lamentations for his departure.
  - 2) They lamented after God in prayers to be one with His people.

### Illustration

The Parable of the Prodigal son gives us a classic example of returning to God! Lk. 15:11-32

### Application

1. The effects on the lives of people who have know and walked with God, then backslide or go back in the world is costly.
  - a. They lose the privilege of being in fellowship with God.
  - b. They lose time, they will never will get back.
  - c. They lose their witness to the unbelievers who knew they were Christians.
  - d. They lose the advantage of instructing their children in the ways of God.
    - 1) “Your own wickedness will correct you, And your **backslidings** will rebuke you. Know therefore and see that it is an evil and bitter thing That you have forsaken the LORD your God, And the fear of Me

- is not in you,” Says the Lord GOD of hosts.” Jer. 2:19
- 2) “Return, you backsliding children, And I will heal your **backslidings**.” “Indeed we do come to You, For You are the LORD our God.” Jer. 3:22
  - 3) “O LORD, though our iniquities testify against us, Do it for Your name’s sake; For our **backslidings** are many, We have sinned against You.” Jer. 14:7
2. The Lord looks at a person’s heart, He alone knows the motive and intent of the heart and honors those in agreement with His word.
    - a. God said, “Oh, that they had such a **heart** in them that they would fear Me and always keep **all** My commandments, that it might be well with them and with their children forever!” Deut. 5:29
    - b. “You shall love the LORD your God with **all** your **heart**, with **all** your soul, and with **all** your strength.” Deut. 6:5
    - c. “And you shall remember that the LORD your God led you **all** the way these forty years in the wilderness, to humble you and test you, to know what was in your **heart**, whether you would keep His commandments or not.” Deut. 8:2
    - d. “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in **all** His ways and to love Him, to serve the LORD your God with

**all** your **heart** and with **all** your soul.” Deut. 10:12

- e. God said, “And you will **seek** Me and find Me, when you search for Me with all your **heart**.” Jer. 29:13
- f. God said, “Come now, and let us reason together,” Says the LORD, “Though your sins are like scarlet, They shall be as white as snow; Though they are red like crimson, They shall be as wool. If you are willing and obedient, You shall eat the good of the land; But if you refuse and rebel, You shall be devoured by the sword”; For the mouth of the LORD has spoken.” Is. 1:18-20

*The return of the ark by God revealed judgment!*

## II. The return of the people to God. 1Sam. 7:3-8

- A. The prophet Samuel called the house of Israel to repentance. vs. 3-4
  - 1. The conditions of repentance were declared by Samuel. vs. 3a-f
    - a. The conditions were spoken by Samuel to all the house of Israel. vs. 3a-b
    - b. The measure of repentance came first, “If you return to the LORD with all your hearts.” vs. 3c
    - c. The evidence of repentance came second, “then put away the foreign

gods and the Ashtoreths from among you.” vs. 3d

- d. The foundation of repentance came third, “and prepare your hearts for the LORD.” vs. 3e
- e. The fruit of repentance came fourth, “and serve Him only.” vs. 3f
- 2. The promise of repentance was also declared by Samuel. vs. 3g
  - a. God would deliver them from the hand of the Philistines.”
  - b. This would end their oppression.
  - c. This would put their trust in the LORD Yahweh again.
- 3. The obedience to repentance from their idolatry was witnessed by Samuel. vs. 4
  - a. The children of Israel put away the Baals and the Ashtoreths. vs. 4a
    - 1) Note the plural, the diverse forms of their worship.
    - 2) Ashtoreth, the goddess of love and fertility.
    - 3) Baal was the god of fertility and the storm, the son of Dagon.
    - 4) Both were worshipped with debauched sexual worship.
  - b. The children of Israel served the LORD only. vs. 4b
- B. The prophet Samuel heard the confession of the people. vs. 5-6

1. Samuel became the mediator. vs. 5
  - a. Samuel gave the location, he said, “Gather all Israel to Mizpah.” vs. 5a-b
    - 1) Mizpah “Mitspeh” means watchtower.
    - 2) The place God would be observing their confession.
  - b. Samuel gave the purpose, “And I will pray to the LORD for you.” vs. 5c
    - \* Samuel would be reaching up to God, on their behalf.
2. Samuel witnessed the process of repentance by the people. vs. 6
  - a. They gathered together at Mizpah, drew water, and poured it out before the LORD. symbolic of sorrow, grief and purification and consecration to God. vs. 6a-b
  - b. They fasted that day, denying themselves to seek God. vs. 6c
  - c. They said, “We have sinned against the LORD.” vs. 6d-e
  - d. They saw Samuel act as God’s representative, as he judged the children of Israel at Mizpah. vs. 6f
- C. The prophet Samuel was asked to intercede by the people. vs. 7-8
  1. The occasion was that the Philistines came up against Israel. vs. 7

- a. The Philistines heard that the children of Israel had gathered together at Mizpah. vs. 7a
- b. The lords of the Philistines went up against Israel. vs. 7b
- c. They children of Israel hearing of it, became afraid of the Philistines. vs. 7c-d
2. The petition was for prayer. vs. 8
  - a. The request, “So the children of Israel said to Samuel, “Do not cease to cry out to the LORD our God for us.” vs. 8a-b
  - b. The purpose was for deliverance, “That He may save us from the hand of the Philistines.” vs. 8c

### **Illustration**

#### **Torrey's Prescription for Revival**

“I can give a prescription that will bring a revival to any church or community or any city on earth.

“First, let a few Christians (they need not be many) get thoroughly right with God themselves. This is the prime essential. If this is not done, the rest that I am to say will come to nothing.

Second, let them bind themselves together in a prayer group to pray for a revival until God opens the heavens and comes down.

Third, let them put themselves at the disposal of God for Him to use as He sees fit in winning others to Christ. That is all!

This is sure to bring a revival to any church or community. I have given this prescription around the world. It has been taken by many churches and many communities, and in no instance has it ever failed; and it cannot fail!”

\* “Revive thy work in the midst of the years... in wrath remember mercy.” Habakkuk 3:2 #5069

\* **The people had been revived!!!!**

### Application

1. Repentance is the only way for man to get right with God.

- a. Be it a Christian who has fallen into some sin.
- b. Be it a backslider who has been living in sin.
- c. Be it a believer who has gone back into the world, turning their back on Christ, denying the faith.

\* “Now I rejoice, not that you were made sorry, but that your sorrow led to **repentance**. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces **repentance** leading to salvation, not to be regretted; but the sorrow of the world produces death.”  
2Cor. 7:9-10

2. Confession is a personal admission to God of the wrong or evil done.

- a. Be it to yourself or your own body.
- b. Be it to others or with others.

c. Be it in thought, word or deed.

d. Be sure that no one can remember all they have done but each person knows the degree of their failure and sins, so God requires and acknowledgement, confession and abandonment of a life of sin.

\* “If we **confess** our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1Jn. 1:9

3. The evidence of true repentance will be evident to all, be it being born-again or returning to God.

- a. There is no chance of you being mistaken for what you use to be, when there has been genuine repentance.
- b. There will be a drastic change in your life.
  - 1) In your attitude.
  - 2) In your conversation.
  - 3) In your conduct.
  - 4) In your desire for the things of God.

\* “Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, as newborn babes, desire the pure milk of the word, that you may grow thereby, if indeed you have tasted that the Lord is gracious.” 1Pet. 2:1-3

3. The blessing in repenting and being right with God is that you can be an intercessor for other.

- a. For your friends, love ones and others, who know not Christ as Savior and Lord.



- b. For those in the family of God, the church, regarding their particular difficult circumstances.
- c. For those with troubled marriages.
- d. For those with rebellious children.
- e. For those compromising their faith.
  - 1) “Then He said to them, “The **harvest** truly is great, but the laborers are few; therefore pray the Lord of the **harvest** to send out laborers into His **harvest**.” Lk. 10:2
  - 2) “**pray** without ceasing,” 1Thess. 5:17
  - 3) “Finally, brethren, **pray** for us, that the word of the Lord may run swiftly and be glorified, just as it is with you.” 2Thess. 3:1
  - 4) “Is anyone among you sick? Let him call for the elders of the church, and let them **pray** over him, anointing him with oil in the name of the Lord.” Ja. 5:14
  - 5) “Confess your trespasses to one **another**, and **pray** for one **another**, that you may be healed. The effective, fervent prayer of a righteous man avails much.” Ja. 5:16

*The return of the people to God required self-judgment!*

### III. The return of the land by God. 1Sam. 7:9-17

- A. The people had rededicated their lives to God. vs. 9-12
  - 1. Samuel interceded again for Israel. vs. 9
    - a. Samuel took a suckling lamb and offered it as a whole burnt offering to the LORD.” vs. 9a
      - 1) Burnt offerings represented dedication and consecration to God.
      - 2) The entire offering was consumed on the alter.
    - b. Samuel cried out to the LORD for Israel. vs. 9b
      - 1) For their forgiveness.
      - 2) For their help against the Philistines.
    - c. Samuel heard the LORD answered him. vs. 9c
      - 1) He most likely heard an audible voice.
      - 2) He did at his call at Shiloh. 1Sam. 3
  - 2. Samuel’s sacrifice was interrupted by the Philistines. vs. 10-11
    - a. Samuel was offering up the burnt offering and the Philistines drew near to battle against Israel. vs. 10a-b
      - \* This is the third battle against the Philistines during Samuel’s ministry.

- b. But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel. vs. 10c-d
  - c. And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car. vs. 11
  - 3. Samuel set a monument to commemorate the event. vs. 12
    - a. Samuel took a stone and set it up between Mizpah and Shen, vs. 12a
    - b. Samuel called its name Ebenezer, saying, “Thus far the LORD has helped us.” vs. 12b-d
      - 1) Ebenezer means stone of help.
      - 2) God is our rock, removing the memory of the previous defeats. 1Sam. 4:1-11
- B.** The people were made victorious over the Philistines. vs. 13-14
- 1. They were humbled and expelled from the land, “So the Philistines were subdued, and they did not come anymore into the territory of Israel. vs. 13a
    - a. They were no problem to Israel.
    - b. They were completely overcome by David.

- 2. They were kept away by the Lord, “And the hand of the LORD was against the Philistines all the days of Samuel. vs. 13b
    - a. The Lord alone defeated the Philistines.
    - b. The people were back in fellowship with God, having abandoned their idols.
  - 3. They were spoiled completely, “Then the cities which the Philistines had taken from Israel were restored to Israel, from Ekron to Gath; and Israel recovered its territory from the hands of the Philistines. vs. 14a-c
    - a. The people had failed to take all the land in the days of Joshua.
    - b. The people during the judges, reaped the consequences of compromise and sin.
  - 4. They were protected from other enemies by God, “Also there was peace between Israel and the Amorites. vs. 14d
    - a. God is the only true protection.
    - b. God is vigilant over His land and His people.
- C.** The people were educated in the word and ways of God. vs. 15-17
- 1 The length of Samuel’s office, “And Samuel judged Israel all the days of his life.” vs. 15

- a. He was faithful to his call from his youth.
  - b. He was faithful to the justice of God for the people.
2. The practice of Samuel's office. vs. 16
- a. He made yearly appearances in all the land, "He went from year to year on a circuit to Bethel, Gilgal, and Mizpah." vs. 16a-c
  - b. He judged Israel in all those places." vs. 16d
3. The priority of Samuel was clear. vs. 17
- a. He had a responsibility to his home, "But he always returned to Ramah, for his home was there." vs. 17a-b
  - b. He had the responsibility to hear the majority of case in Ramah. vs. 17c-d
    - 1) There he judged Israel, administrating justice. vs. 17c
    - 2) There he built an altar to the LORD, administrating worship. vs. 17
    - 3) True justice and true worship go hand in hand!

### **Illustration**

"The Hand of providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations. ... The blessed Religion revealed in the word of

God will remain an eternal and awful monument to prove that the best Institution may be abused by human depravity. ... It is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favors." -- George Washington

### **Application**

- 1. Our life is to be a constant dedication to God.
  - a. This is in response to understanding the gospel of salvation. Rom. 12:1-2
  - b. This is by staying in fellowship with God by confessing all sin. 1Jn. 2:1
  - c. This is by reckoning the old man dead. Rom. 6:6, 11
  - d. This is by walking in the Spirit. Eph. 5:18
- 2. Our life will then be victorious by the hand and help of God.
  - a. In our answers to prayers.
  - b. In and through our difficulties in life.
  - c. In the attacks of our enemies.
  - d. In giving us back some of the things we threw away and lost.
    - \* "Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen." Eph. 3:20-21

3. Our life will never grow, develop and mature without the study of the word of God.
- a. Man shall not live by bread alone, but by every word that proceeded from the mouth of God. Matt. 4:4
  - b. “My son, keep my words, And treasure my commands within you. Keep my commands and live, And my law as the apple of your eye. Bind them on your fingers; Write them on the tablet of your heart. Say to wisdom, “You are my sister,” And call understanding your nearest kin, That they may keep you from the immoral woman, From the seductress who flatters with her words.” Prov. 7:1-5
  - c. “Be diligent to present yourself **approved** to God, a worker who does not need to be ashamed, rightly dividing the word of truth.” 2Tim. 2:15
  - d. “Righteousness exalts a nation, But sin is a **reproach** to any people.” Prov. 14:34

*The return of the land by God revealed the Philistines’ judgment!*

### **Conclusion**

The transitional period from anarchy to monarchy was in motion, beginning with a spiritual revival that would serve as the foundation to establish the monarchy, characterized by:

- I. The return of the ark by God revealed judgment!
- II. The return of the people to God required self-judgment!
- III. The return of the land by God revealed the Philistines’ judgment!