



Sermon Notes

US N°. 83

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Title: Standing With God pt. 2

1. Review

- a. The problem of barrenness
 - i. in Shiloh; not resolved
 - ii. in Hannah; resolved through prayer
- b. The "Sons of Belial"
 - i. Fat, fame & fortune
 1. Lev. 7:25, *"For whoever eats the fat of the animal of which men offer an offering made by fire to the LORD, the person who eats it shall be cut off from his people."*
 - ii. Unfaithful and lead to discouraged and hurt sheep.
 - iii. Shameful for not having heeded the voice of their father's tepid warning; they were judged and died.
- c. The negligent father who should have corrected his sons or removed them from service.
- d. The attentive boy whose courage changed a nation.

2. Pain & punishment

- a. The words spoken
 - i. by a wandering prophet; 1 Sam. 2:27-36, *"Then a man of God came to Eli and said to him, 'Thus says the LORD: 'Did I not clearly reveal Myself to the house of your father when they were in Egypt in Pharaoh's house? Did I not choose him out of all the tribes of Israel to be My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And did I not give to the house of your father all the offerings of the children of Israel made by fire? Why do you kick at My sacrifice and My offering which I have commanded in My dwelling place, and honor your sons more than Me, to make yourselves fat with the best of all the offerings of Israel My people?' Therefore the LORD God of Israel says: 'I said indeed that your house and the house of your father would walk before Me forever.' But now the LORD says: 'Far be it from Me; for those who honor Me I will honor, and those who despise Me shall be lightly esteemed. Behold, the days are coming that I will cut off your arm and the arm of your father's house, so that there will not be an old man in your house...'"*
 - ii. by Samuel; 1 Sam. 3:11-14, *"Then the LORD said to Samuel: 'Behold, I will do something in Israel at which both ears of everyone who hears it will tingle. In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever.'"*
- b. The arrogant negligence of those words
 - i. Parents are to hold their children to a Biblical standard; and to discipline if need be.
 - ii. Eli's fatalism; 1 Sam. 3:18, *"And he said, 'It is the LORD. Let Him do what seems good to Him.'"*
 1. Contrast this with David's response while his child was sick due to his own sin; 2 Sam. 12:22, *"While the child was alive, I fasted and wept; for I said, 'Who can tell whether the LORD will be gracious to me, that the child may live?'"*

- c. The 150-200 year war with those pesky Philistines; begins in earnest around 1050 BC with Samson and finishes with David around 950 BC. The Philistines are listed within the territory Israel was to conquer by Joshua. (cf. Jos. 13:2) They had been repelled by the Egyptians and “*contained*” in Canaan, The war with Israel begins in earnest around 1050 BC with Samson and finishes with the reign of King David around 950 BC.
 - i. The Philistines, who seemed to be of Aegean origin (possibly Crete), settled on the southern coastal plain of Canaan/Land of Israel, in the area that later became known as Philistia during the final years of the Late Bronze age and the initial stage of the Iron age (c. 1250-1100 BC). Though bringing unique aspects in their material culture (such as Aegean style pottery, cultic objects and architecture, and political organization), they quite rapidly adopted local Canaanite language and culture, and within some 150 years to a large extent were highly assimilated with the surrounding cultures. With their arrival, they did usher in important innovations, introducing for example efficient military and political organization and superior iron weaponry. The Philistine political organization appears to have been based on a loose alliance of the five main cities, Ashkelon, Ashdod, Ekron, Gath, and Gaza.
 - ii. Ramses III pushed the “*Sea People*” away from Egypt, forcing them to settle on the southern coastal plain of Canaan. Tel el-Amarna cuneiform tablets from Egyptian territories to Pharaoh Akhenaten asking for help. These tablets revealed the existence of Akhenaten who had been erased from Egyptian history possibly due to his denial of the traditional pantheon of Egyptian gods and promoted one God of love. Possibly the son of the Pharaoh during the time of the Exodus; did that experience shape a new but later unaccepted theology in Egypt?
 - iii. Conflict of religions. Judges 10:6, “*Then the children of Israel again did evil in the sight of the LORD, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the LORD and did not serve Him.*”
 - 1. Dagon, symbolized by a fish in human form, was the principal deity of the Philistines, whose ancestors migrated to Palestinian shores from Crete. He was the god of fertility and crops. The worship of the Great Mother, the original religion of the Philistines, was traded for the paying of homage to the Canaanite deity, Dagon. Within the Canaanite pantheon, Dagon seems to have been second only to El in power. Dagon was also the father of Baal. Among the Canaanites, Baal eventually assumed the position of god of fertility, which Dagon had previously occupied. It is known, however, that the Canaanites imported Dagon from Babylonia. The name 'Dagon' itself dates back to at least 2500 BC. The religion of Dagon continued to at least the second century BCE, when the temple at Azotus was destroyed by Jonathan Maccabeus. Dagon commanded religious reverence from both the Philistines and the broader Canaanite society. He was indeed crucial to the cosmology of the Philistines and a vital force in their individual lives.
 - iv. How the “*simple*” story of David & Goliath helps prove the reliability of the Bible; the Aegean use of *monomachy* to resolve combat.
- d. The battle at Aphek goes all wrong; later known as Antipatris where Paul spends a night under Roman guard as he flees Jewish assassins in Acts 23.
 - i. Contrast their response with that of Joshua after they lost the first battle at Ai after Jericho. Jos. 7:5-11, “*And the men of Ai struck down about thirty-six men, for they chased them from before the gate as far as Shebarim, and struck them down on the descent; therefore the hearts of the people melted and became like water. Then Joshua tore his clothes, and fell to the earth on his face before the ark of the*

LORD until evening, he and the elders of Israel; and they put dust on their heads. And Joshua said, "Alas, Lord GOD, why have You brought this people over the Jordan at all—to deliver us into the hand of the Amorites, to destroy us? Oh, that we had been content, and dwelt on the other side of the Jordan! O Lord, what shall I say when Israel turns its back before its enemies? For the Canaanites and all the inhabitants of the land will hear it, and surround us, and cut off our name from the earth. Then what will You do for Your great name?" So the LORD said to Joshua: "Get up! Why do you lie thus on your face? Israel has sinned, and they have also transgressed My covenant which I commanded them..."

- ii. Rather than confessing and repenting, they chose to use the Ark as a lucky rabbit's foot; 1 Sam. 4:3, *"...Let us bring the ark of the covenant of the LORD from Shiloh to us, that when it comes among us it may save us from the hand of our enemies."*
- iii. They lose the battle and the more importantly the Ark.
- e. Large numbers of people died due to their disrespect of the Presence of God.
 - i. 4,000 in first day of fighting at Aphek; 1 Sam. 4:2
 - ii. 30,000 at Aphek; 1 Sam. 4:10, *"So the Philistines fought, and Israel was defeated, and every man fled to his tent. There was a very great slaughter, and there fell of Israel thirty thousand foot soldiers."*
 - iii. Numerous Philistines; story of Dagon, *"The Hands of Dagon and the Hand of God."* (see below)
- f. Historical and archeological evidence shows that after the battle at Aphek, the Philistines came and destroyed Shiloh.
- g. The fulfillment; 1 Kings 2:27, *"So Solomon removed Abiathar from being priest to the LORD, that he might fulfill the word of the LORD which He spoke concerning the house of Eli at Shiloh."*
- 3. Ichabod (*no glory*)
 - a. When God's glory leaves.
 - b. The Ark and the Tabernacle are separated. The Philistines take the Ark on a 7-month "power tour," while the remaining Levitical priests take the Tabernacle to Nob. (*the vibrant church today is made up of those who had been pagans (Africa, Asia, etc.) whereas the cold churches are those of the old order.*)
 - i. Tabernacle moves to Nob, and then later to Gibeon until the time of Solomon, about 150 years. (cf. 1 Sam. 21:1, 2 Chr. 1:3) The Levitical priesthood remained with the Tabernacle.
 - 1. Saul orders the killing of the priests at Nob by Doeg the Edomite because they had "helped" David escape from him and gave him the sword of Goliath. (cf. 1 Sam. 21:1, 22:18)
 - ii. The Ark first goes to Beth Shemesh, a Levite city established by God through Joshua (cf. Josh. 21:13-16). Through God's guidance, *"the cows headed straight for the road to Beth Shemesh, and went along the highway, lowing as they went, and did not turn aside to the right hand or the left"* where they were busy harvesting. After having made a sacrifice of thanksgiving, they look into the Ark and God strikes 50,070 dead. (cf. 1 Sam. 6) Immediately they send for the men of Kirjath Jearim to come and take the Ark away.
 - 1. 1 Sam. 6:19, *"Then He struck the men of Beth Shemesh, because they had looked into the ark of the LORD. He struck fifty thousand and seventy men of the people, and the people lamented because the LORD had struck the people with a great slaughter."*
 - iii. So the Ark ends up in Kirjath Jearim (*keer-yath yeh-aw-reem*) (cf. 1 Sam. 7:1-2) while the Tabernacle & the altar of burnt offering end up in Gibeon. (cf. 2 Chron. 1:3) Then the Ark goes to Jerusalem with David who builds a new tent for the Ark. A period of about 150 years. The inhabitants of Kirjath Jearim set aside Eleazar to watch over the Ark; probably a Levite but not a Levite city.

1. Kirjath Jearim is in the territory of Benjamin; Saul
2. Jerusalem is in the territory of Judah; David
4. Samuel begins his prophetic ministry 20 years after the Ark was placed in Kirjath Jearim (cf. 1 Sam. 7:3)
 - a. From Dan to Beersheba; contrast this with the judges
 - b. Mizpah (*the watch tower*) (cf. 1 Sam. 7:5)
 - i. The confession of the people
 - ii. The divine victory over the Philistines; 1 Sam. 7:10-13, *"Now as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel. But the LORD thundered with a loud thunder upon the Philistines that day, and so confused them that they were overcome before Israel. And the men of Israel went out of Mizpah and pursued the Philistines, and drove them back as far as below Beth Car. Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, 'Thus far the LORD has helped us.' So the Philistines were subdued, and they did not come anymore into the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel."*
 - c. Ebenezer (*the stone of help*) (cf. 1 Sam. 7:12)
 - i. Same name of town outside of Aphek where they camped prior to battle; two things to remember.
 - d. Samuel's shepherding formed a nation, uniting the 12 tribes. Unity comes from good teaching and right rule. The idea of a king could not have arisen unless the tribes, with the many different judges in the past, had been united into a nation.
5. The rejection of God's prophet; 1 Sam. 8
 - a. Samuel's sons had let him and the nation down. The people were hurt by bad shepherds – again.
 - b. The people wanted to be like the other nations around them.
 - c. Wanted the "*rule of law*" instead of the "*spirit of grace*."
 - i. 1 Sam. 8:7-9, *"And the LORD said to Samuel, 'Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even to this day—with which they have forsaken Me and served other gods—so they are doing to you also. Now therefore, heed their voice. However, you shall solemnly forewarn them, and show them the behavior of the king who will reign over them.'"*
 - d. God allowed them to make the wrong choice. (cf. Rom. 1)
 - e. The spiritual state of a person shapes their political state. A people under bondage moves towards dictatorships, a free people moves towards a republic where leaders are allowed to govern in a transparent system.
6. Conclusions
 - a. Paganism: yesterday and today.
 - i. The Canaanite gods of fertility and prosperity grew in popularity among the Philistines and the Jews.
 - ii. Gluttony of Eli and his sons.
 - iii. "*Medicament*", charms, symbols and objects of power.
 - b. Poor shepherding hurts the nation, driving them into the hands of a dictator. Rather than be equipped to all be priests of the Most High God, we elevate one man to rule over us.
 - c. Good shepherding should form union.
 - i. Samuel's circuit provided "*one doctrine*" and "*one rule*"
 - d. Which church would you worship at?

- i. The one with the Ark or the one with the Tabernacle? Perhaps the defeat of Israel at Aphek a sovereign deliverance of His Ark from the impure established priesthood, foretelling of something better to come? Could the decline of America be in the same vein?
- ii. The Tabernacle was maintained by the Levitical priests, the Ark after being rejected by a Levite city is then guarded by a local Levite.
- iii. Jn. 4:19-26, *"The woman said to Him, 'Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship.' Jesus said to her, 'Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.'"* The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, *"I who speak to you am He."*
- iv. "Shechinah," a Chaldean word meaning "resting-place"
 - 1. 1 Kings 8:5-12, *"Also King Solomon, and all the congregation of Israel who were assembled with him, were with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude. Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim. For the cherubim spread their two wings over the place of the ark, and the cherubim overshadowed the ark and its poles. The poles extended so that the ends of the poles could be seen from the holy place, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day. Nothing was in the ark except the two tablets of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests came out of the holy place, that the cloud filled the house of the LORD, so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of the LORD."*
 - 2. 2 Chron. 7:2-3, *"And the priests could not enter the house of the LORD, because the glory of the LORD had filled the LORD's house. When all the children of Israel saw how the fire came down, and the glory of the LORD on the temple, they bowed their faces to the ground on the pavement, and worshiped and praised the LORD, saying: 'For He is good, For His mercy endures forever.'"*

7. Advent ceremony