

## 1 Samuel 5 & 6- Glory and Holiness

*1Ch 16:29 Give to the LORD the glory due His name; Bring an offering, and come before Him. Oh, worship the LORD in the beauty of holiness!*

*Psa 29:2 Give unto the LORD the glory due to His name; Worship the LORD in the beauty of holiness.*

v. 1 According to other passages, after the Philistines defeated the Israeli army, they went on to destroy the city of Shiloh itself *Psa 78:60-64 So that He forsook the tabernacle of Shiloh, The tent He had placed among men, (61) And delivered His strength into captivity, And His glory into the enemy's hand. (62) He also gave His people over to the sword, And was furious with His inheritance. (63) The fire consumed their young men, And their maidens were not given in marriage. (64) Their priests fell by the sword, And their widows made no lamentation.*

**They brought it into the house of Dagon and set it by Dagon:** No doubt, the Philistines were jubilant, and confident in the superiority of their god over the God of Israel. They had faced the God of Israel in battle, and believed their god Dagon had delivered them and defeated Israel. Now, the Ark of the Covenant of Israel's God stood as a trophy in the temple of their god Dagon. The victory was complete!

The Philistine god **Dagon** was represented with a half man, half fish figure, and was said to be the father of Baal.

v.4 God will glorify Himself.

**He ravaged them and struck them with tumors:** What were these **tumors**? Older commentators often describe them as hemorrhoids, and newer commentators often describe them as signs of the bubonic plague. Either way, they were bad.- Josephus refers to “brought up their entrails” and vomiting, being entirely corrupted by the disease

The Septuagint adds this to verse six: “And the cities and the fields of all that region burst up, and mice were produced, and there was the confusion of a great death in the city.” Some think this was originally in the Hebrew text, and explains why golden images of rats were included in the return of the ark ([1Sa 6:5](#)).

v.8-10 they decide to just get rid of God is, we can't get rid of God. *Psa 139:7-10 Where can I go from Your Spirit? Or where can I flee from Your presence? (8) If I ascend into heaven, You are there; If I make my bed in hell, behold, You are there. (9) If I take the wings of the morning, And dwell in the uttermost parts of the sea, (10) Even there Your hand shall lead me, And Your right hand shall hold me.*

The same is true of the presence of God among us. Paul wrote, *For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. (2Co 2:15-16)* The work of Jesus on your behalf will either be the greatest blessing you have ever known for all eternity or it will be the greatest witness of God's judgment against you. If you submit and surrender to God, it can be a blessing. If you refuse His voice and His heart towards you, it can be a curse. What will you decide?

## **1 Samuel 6:1-21**

v.2 **By all means return it with a trespass offering:** The Philistine priests knew enough to know they have offended the LORD God. Therefore, they know they should do something to express their sorrow and repentance before the LORD.

Sin has a cost- *Rom 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

**Five golden tumors and five golden rats:** The specific offering recognizes that it was the LORD who brought the plague upon the Philistines. They were saying, "We know these plagues were not accidents. We know the LORD God of Israel has caused them. We are apologizing to the LORD God and asking Him to turn away His anger."

**And you shall give glory to the God of Israel:** Acknowledging God's judgment one way to **give glory to the God of Israel**. We often fail to give God this glory because we ignore His judgment or write it off as fate or bad luck.

**Perhaps He will lighten His hand from you, from your gods, and from your land:** The Philistines are admitting that the God of Israel is judging their gods, and has jurisdiction over their lands. They are confessing that He is the Almighty God, yet they will not worship Him instead of their own silly gods!

**Why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts?** The Philistines rightly remembered that no good comes when anyone hardens their heart against the LORD. Even in a purely self-interested sense, it wasn't smart to harden your heart against the LORD.

v.6 Hardness of heart is a terrible place for any Christian. The pagan Philistines had the sense to ask the question, **why then do you harden your hearts as the Egyptians and Pharaoh hardened their hearts?** Do Christians today have the sense to ask themselves the same question? [Hos 10:12](#) speaks to our hardened, fallow hearts: *Sow for yourselves righteousness; reap in mercy; break up your fallow ground, for it is time to seek the LORD, till He comes and rains righteousness on you.* The Philistines would prevent or cure hardness of heart by acknowledging their sin, God’s righteousness, and *doing* something to make it right before God.

v.8 testing to see if judgment is really from God

v.12 **Then the cows headed straight for the road to Beth Shemesh:** .

**Lowning as they went:** This means the cows were not especially happy. They were longing for their calves at home, yet they still did the will of God.

The *Theological Wordbook of the Old Testament* on the ancient Hebrew word *ga-ah*, translated **lowning**: “This root indicates an intense aversion which is expressed often in punitive or adverse action.”

v.16 The Ark at Beth Shemesh.

**Rejoiced to see it:**

**They split the wood of the cart and offered the cows as a burnt offering:** They knew this was the right thing to do in honor to God, yet it really cost them something. Cows and carts were expensive property.

In a strict sense, their offering was against the Mosaic law. First, they offered female animals to the LORD, which was forbidden ([Lev 1:3](#); [Lev 22:19](#)). Second, they made a burnt offering to the LORD away from the tabernacle, which violated the command in [Deu 12:5-6](#) (though, since the Ark of the Covenant was there, it might be said that the holy place was “there”). Yet, God knew both their hearts and the remarkable circumstances and was no doubt honored.

**The Levites took down the ark of the LORD:** The Israelites were careful to let the Levites handle the ark, as was commanded by the law ([Num 4:1-6](#); [Num 4:15](#)). Beth Shemesh was a priestly city ([Jos 21:16](#)), so there were priests on hand.

([1Sa 6:19](#)) The men of Beth Shemesh profane God’s holiness.. **Because they looked into the ark of the LORD:** There are things, because of the honor and glory of God, which He has chosen to keep hidden, and it is wrong for men to pry into these secrets of God.

**He struck fifty thousand and seventy men of the people:** The manuscript evidence is pretty clear that the number recorded originally in the text was **seventy**, not **fifty thousand and seventy**. **Seventy** men dead in such an incident is still a **great slaughter**.

Basically, the Hebrew grammar can mean that out of fifty thousand men, God struck seventy of them.

v.20 **Who is able to stand before this holy LORD God?** In their disrespect for God, the men of Beth Shemesh had offended the holiness of the LORD. Now, they know the **LORD** is **holy**, but it doesn't make them want to be closer to God; it makes them want to distance themselves from God.

The primary idea behind holiness is not moral purity (though the idea includes moral purity), but it is the idea of *apartness* - that God is separate, different from His creation, both in His essential nature and in the perfection of His attributes.

When men encounter the holiness of God, they are not necessarily attracted to it. When Peter saw the holy power of Jesus he said, "*Depart from me, for I am a sinful man, O Lord!*" ([Luk 5:8](#)). When the disciples on another occasion saw the holy Jesus shining forth at the transfiguration, they were greatly afraid ([Mat 17:6](#)). When we see how different God is from us, it can be frightening: *Worship the LORD in the splendor of his holiness; tremble before Him, all the earth.* ([Psa 96:9](#)) When we meet the holy God, we are excited and afraid all at the same time. It's like going up on a roller coaster; you want to be there, but you don't. In fact, many of the thrill-seeking pleasures of our modern world are nothing but feeble attempts to imitate the fulfillment we can only find by meeting the holy God.

**Who is able to stand before this holy LORD God?** In another sense, the men of Beth Shemesh ask a good question. God is, in fact, holy, and **Who is able** indeed?

Holiness is not so much achieved through our own efforts, but it is received, as we are new men and women in Jesus. Holiness is part of the new man we are in Jesus ([Eph 4:22-24](#) *that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, (23) and be renewed in the spirit of your mind, (24) and that you put on the new man which was created according to God, in true righteousness and holiness.*

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and we are invited to be partakers - sharers of Jesus' holiness . [Heb 12:9-10](#)  
*Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? (10) For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.*

Though God is holy, though He is apart from us, instead of building a wall around His *apartness*, God calls us to come to Him and share His *apartness*. As it says in [1Pe 1:6](#), God calls us to *Be holy, for I am holy*. Holiness is not so much something we have, as much as it is something that has us.

**And to whom shall it go up from us?** For the men of Beth Shemesh, the holiness of God was a problem, a problem that could be fixed by putting distance between themselves and God. Their question was not, "How can we be made right with a holy God," but it was "Who can we give this problem to so the holiness of God is no longer a burden to us?"

Whatever the reason, the men of **Kirath Jearim** will indeed receive the ark, and the ark will stay there some seventy years until David brings it to Jerusalem ([2Sa 6:1-23](#)).

To whom shall it go ? is a question that we should ask, not to rid ourselves of the glory and holiness but to spread it

Samuel leads the nation in repentance.

1. ([1Sa 7:1-2](#)) The ark at Kirath Jearim.

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. 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.