

Unfolding Unveiling: Studies of Christ Revealed in the Types of Joshua, David, and Solomon

Part Four: Samuel

Chapter Eleven: Spiritual Life Out of Order

When the ark finally comes back from Philistia, God's people have the audacity to look inside without a mediator, and they die because of it. The reason why that happens to Israel here but it does not happen to David when he is sitting in a tent with the ark was because David was relating from a whole different place, the place of being in Christ, and we are protected there. That is where we find redemption and the forgiveness of sins, according to Ephesians chapter one. When you are in Christ, you are safe from the wrath of God because all He sees is His Son. But if you are living in the natural realm and you approach the living God, your judgment is sure. You are approaching God as an individual.

At this point, the ark is in Kiriath-jearim in someone's house, and a Benjamite has been sanctified to take care of it. This is out of order. The Levites are supposed to be ministering before the Lord, for they are the substitute for the firstborn. Jesus is the firstborn from the dead, the firstborn among many brethren (cf. Col. 1:18; Rom. 8:29), and He ministers on our behalf as our high priest. The firstborn is not ministering here, and so Israel is no longer relating in the firstborn. They rejected that relationship by their lifestyle, and it is now manifesting.

The ark of the covenant was no longer in the holy of holies where the high priest entered in on behalf of the people, and the people in the high priest. When he did, all the names of the tribes were on different precious stones on his chest, and written on his shoulders, so that when he went into the holy of holies, he bore Israel in his heart and on his shoulders. No longer is that happening in Israel. We no longer have someone representing Israel as a whole in one person as we did in the person of the high priest. Instead, we have a man who ministers as a caretaker of the ark.

The ark is not in the main city. In the book of Joshua, it was decided that the Tabernacle would be set up at Shiloh, and everyone congregated there for feast days. That was their central location, if not geographically, then spiritually. There is no central location in Israel at this time. The ark of the covenant is in one place, and the Tabernacle is in another, while Samuel is ministering in still other places. There is no spiritually central place in Israel.

Philippians 2:2 says, "Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord and of one mind." There is no direction, focus, or centrality. Everyone is doing that which is right in his own eyes, and the plan of God, for all intents and purposes, falls apart. It goes nowhere. Everyone is moving in a different direction.

Everyone has to give up their personal good ideas for the Head's viewpoint. Israel is not doing that, and will not until David.

Victory in Spite of Darkness

Israel's victory over the Philistines in I Samuel chapter seven may look as though Israel was back on track. But there were certain important elements that were missing, specifically having to do with repentance and relating to the Lord by faith. Their desire was for deliverance from an outward enemy, and so their repentance was only of an outward sort. In contrast, Samuel related by the burnt offering, that being the way all of Israel was to relate to the Lord – totally given to Him. But they were still used to being ruled by the judges, and so instead of catching the eternal reality of it, they rode the wave of the move of the Holy Spirit in the natural, which was only the manifestation of the true. They were still under the judges. Samuel represents the Holy Spirit, and more specifically a move of the Holy Spirit, and all they get out of the dealing was a victory in a moment of time instead of the reality that manifests victory. So they are still in bondage. Again and again the point is driven home that simply ministering to Israel is not a method that brings about eternal results.

Samuel was not a fighting man. He simply offered that which the Lord required of him, and Israel routed the enemy. That they were able to smite the enemy even in their unbelief and lack of knowledge of the Lord is interesting because they were not operating by the Lord's principles here. They were operating in fear and unbelief. They were putting a man between them and God, and the Lord had said, "I have given you the Land. Each person is supposed to go up and possess it. You do not need a priest to go before you and mediate that, you do not need to intercede to make it happen. It is yours. Go take it." In response, they said in unbelief, "We need to have someone to go in front of us, we need to have someone to relate to God so that we can take the Land."

We relate to God in Christ. We do not need a man in that place. We do not need a teacher to teach us anymore. The Bible says that we have an anointing that lives in us, and this anointing teaches us of the Father and the Son, and that we are in Him. We take it, and we do not have to wait for someone to do it for us or hold our hand, like Israel was doing.

But the Lord has mercy on Israel, because Samuel knows how to relate to the Lord properly in the burnt offering. Israel gets caught up in the move of the Holy Spirit at the time.

The Lord favors Samuel. The next few verses say that the Lord was against the Philistines all the days of Samuel, and they were subdued all that time. Israel was benefiting from something that Samuel had that they lacked. They had no idea how to relate to the Lord the way Samuel did, and they were just looking for relief. God moved because Samuel knew how to move in faith, and they partook of the benefits. But they were not walking it themselves.

This is a dangerous position to be in, especially if you were to follow a movement or a leader in the things of the Lord, where you are supposed to be relating directly to Christ yourself, or the Father in Christ. It looks like you are strong in the Lord, but you are riding someone else's victory. They know their victory in Christ, they know their place in Christ, they know their standing in Christ. They know how to face down the enemy in the height of battle. They know how to offer that burnt offering, and they are not afraid. Those who do not know the Lord position themselves under that bravery and the anointing of the Lord and are carried by its momentum. And that is fine. And the Lord did deliver the Philistines into their hands, but that is not what God wanted, ultimately. He is simply doing it for them because they do not know the Lord, and if He does not intervene on their behalf, they are done for. But the Lord does not want this to be the case. We will be looking at Scriptures in the future under David, where we see that this is not the case; we all fight.

In summary it is for Samuel's sake – for he is the one that is declaring reality into Israel – that the Philistines are defeated, but Israel is not walking in spiritual reality. They knew enough to throw away their idols, but they did not know enough to believe the Word of the Lord. So they are not operating on any spiritual level at all. They are not walking in faith or putting the Lord first, which are the basic principles by which they were supposed to take the Land. “Fear not. Be strong and very courageous, for I have given you the Land. Every place you put your foot, you will possess.” Israel failed to cling to the word of the Lord when they found themselves confronted by a stubborn enemy. It exposed where they truly were.