



1

Response to two questions

- How were Hophni and Phinehas able to take the Ark of the Covenant when only the High Priest was to approach the Ark and that on the day of Atonement after following carefully prescribed sacrifices?
 - The manifested presence of God made the Holy of Holies a place which could not be approached casually even by the High Priest. In Ezekiel chapters 10 and 11 there is the account of the glory or presence of God leaving the Temple in Jerusalem leading up to the destruction of the Temple by the Babylonians. We have already seen the sinful activity of Hophni and Phinehas in and around the Tent of Meeting with the inactivity of Eli to confront it.

2

Response to two questions

- How were Hophni and Phinehas able to take the Ark of the Covenant when only the High Priest was to approach the Ark and that on the day of Atonement after following carefully prescribed sacrifices?
 - My conclusion would be that the presence of God had departed from among His people due to their sin and therefore when the two sons of Eli entered the Holy of Holies, they did not encounter the unveiled presence of God which would have led to their immediate death. This would be supported by the fact that there was no word from the LORD or no frequent visions during this time.

3

Response to two questions

- How does the timeline of 20 years of the Ark residing at the house of Abinadab in Kiriath-jearim mesh with the return of the Ark of the Covenant by David as detailed in 2 Samuel 6 and 1 Chronicles chapters 13 and 15-16?
 - On further investigation the 20 years does not cover the entire span of time the ark resided at the house of Abinadab. It is a simple statement that at the time the writer recorded this event at least 20 years had gone by.

4

Response to two questions

- How does the timeline of 20 years of the Ark residing at the house of Abinadab in Kiriath-jearim mesh with the return of the Ark of the Covenant by David as detailed in 2 Samuel 6 and 1 Chronicles chapters 13 and 15-16?
 - The total time the Ark was away from the Tent of Meeting would have been more like 50+ years. The events that placed it there were some years before Saul became King and Acts 13:21 sets the reign of Saul at 40 years. It was several years into David's reign when the Ark was brought to Jerusalem since the first seven years and six months of David's reign was in Hebron.

5

Two views on the request for a king

- God never intended for Israel to have an earthly king and their sin was in the request for one.
- An earthly king was in God's plan for Israel but the insistence on their timetable and their terms was the sin of the people.

6

Israel demands a king.

- Occasioned by concern over Samuel's age and the lack of integrity of his sons.
 - Samuel made his sons Joel and Abijah judges over Israel.
 - They took bribes and therefore perverted justice.
- The request displeased Samuel and he prayed to the LORD.
 - God instructed Samuel to grant their request.
 - Deuteronomy 17:14-20 allows for a king and gives instruction regarding a king.

7

Israel demands a king.

- God as King had made every provision for His people to thrive.
 - God gave the Law to clearly reveal how the people were to live.
 - God charged the priests and Levites to make sure the people knew the Law. Leviticus 10:8-11; Deuteronomy 31:9-13; 33:10
 - God charged parents and grandparents to instruct their children and grandchildren concerning the Law and to model obedience before them. Deuteronomy 4:9-14; 6:7; 19

8

Israel demands a king.

- God as King had made every provision for His people to thrive.
 - God gave the Priesthood to act as arbiters in both religious and civil matters. The Levites were to assist in this. Now the people were seeking an earthly king to "judge" them. Numbers 8:19; Deuteronomy 17:8-13
 - God promised to fight for them against their enemies. Now the people want an earthly king to fight for them. Deuteronomy 1:30; 3:22; 20:4; Joshua 23:10

9

Israel demands a king.

- God revealed the burden of a king on the people.
 - Your sons will be conscripted into his service to support military, civil and agricultural programs.
 - Your daughters will be conscripted to support domestic functions.
 - The king will take 10% of all you have. (Consider that this would be in addition to the 10% tithe that was due to God and the animals that were to be provided as sacrifices. In essence, having a king would more than double their "taxes".
 - God warned them of the consequences of their actions in demanding a king and warned them that He would not save them from these consequences.

10

Israel demands a king.

- The rationale of the people for demanding a king
 - Everyone else has one
 - Provide judgment (social and civil order)
 - Provide guidance
 - Provide protection

•What is missing here?

11

Some observations

- There are times when God lets us choose our judgment by granting our request.
 - *"And he gave them their request; But sent leanness into their soul."* (Psalm 106:15, KJV 1900)
- The consistent failures of Israel are recorded to show how desperately we need a Savior.
- In our shortsighted quest for temporary relief we, like the Israelites, ignore the remedy God has provided for us.

12

Some observations

- A strong, godly leader can and will have great influence toward leading people to know and follow God. However, it is the obedience of God's people that He has promised to bless.
- The ultimate rejection of the Israelites of God as their King are seen in these chilling words:
- *"Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar.""* (John 19:14–15, ESV)
