

Kings and Prophets 14-09-19a

This is Friday, the 19th of September, 2014. We're in the Book of Second Kings. We have drawn up and taken a brief pause.

We've reined in our horses, stopped the rolling of our chariot, sheathed our sword, put our bow over our shoulder, put our arrows in their quiver, to step back and take a look at the multiple ways that God communicates in passages such as this. The past few weeks we've looked at some of the chronological structure, some of the thematic structure as it is reflected in the dynasties of the northern and southern kingdoms. We have in the past seen symmetry and communication even in the names of people that are involved, and the repetition of those names in both the northern and southern kingdom, much as we saw that in some of the genealogies in, say, Genesis.

Tonight we're going to continue that analysis and equip ourselves with some fresh vocabulary with which God communicates in narrative passages such as this, and I think it will be very illuminating for our study as we move forward. And I think we'll really be able to see that just in a passage that is immediately ahead of us. Let's begin, as we always do, by taking a moment to dedicate our time and our energy and our concentration to the Lord Jesus Christ, to ask God's blessing on our fellowship and on our study, and to lay aside the distractions and the peripheral things that generally make up the grist of our day.

Shall we pray? Father, it is a wonderful privilege, and every time we come before Your throne, it is a reminder of the access that has been granted to us through the Lord Jesus, making a new and living way so that we can come boldly before Your throne to thank You, to express our gratefulness and our appreciation for You and for Your plan and purpose, reaching down even to where we are and lifting us up and setting us on high, thanking You for the Lord Jesus Christ, for the eternal plan and purpose that You have brought to fruition in and through Him and even now are accomplishing and moving forward. We're so privileged to be a part of it, to begin to understand it and our place in it, and to see Your glory reflected in page after page and passage after passage, incident and episode, story, song, teaching passage. Every part of Your Word is another facet of the jewels that reflect the light of Your righteousness and Your love and Your glory.

We thank You for this particular portion that is before us tonight and the concepts that we're going to study together. May God the Holy Spirit illuminate each part of it, both in the delivery and in the receiving. May each of us come away inspired and encouraged, equipped and motivated to maximize our efforts and fulfill the potential that You have granted to us through the Lord Jesus in the time that remains to us in this life.

We pray it in Jesus' name. Amen. I have alluded to some things and we have discussed in brief some of the, I wouldn't exactly call them thematic elements, but they are details that have been included in this account.

We've seen the symmetry, and I could really go to town on that, but I think we might all wish that I hadn't, so I won't. But I think the suggestion is there that we've seen enough to realize that someone like the Lord Jesus, who devoted so many years of His early life, isn't it interesting that He did not begin His public ministry until He had spent 30 years immersed, soaking in the Word of God. That's how He was able to live by every word that proceeds out of the mouth of God, enabled and empowered and illuminated by God's Spirit in His humanity, and looking beneath the to see the prophetic elements, the divine wisdom, the values and the purposes of God, and details of what His mission and His life would entail.

We just see glimpses. We get flashes. We suspect that something is there.

It's like your Christmas present. You might rattle it and get an idea, well, it's something made of plastic. It's something with metal parts.

I can't grasp the whole thing, but I know there's something good in there. Sometimes we have to leave it at that. Because God's Word is eternal, we have an eternity to plumb its greater depths.

It is enough right now for us to know that those depths are there, and we can hear the echo of the rock that we dropped down that well, and we hear how long it takes to hit bottom, and we realize that it is deep. But we're not fully equipped to grasp some of the things that I think even the Lord Jesus and many of the believers of olden days did grasp. It's so tragic that these people who were authors of Scripture or who figure in Scripture are dismissed as ignorant and unlearned and not worthy of any study whatsoever by people in the modern day, even believers in the church.

See little point in going through the Old Testament. See little point in wading through, as they like to say, the law of Moses or the prophets. That was then.

This is now. I don't see any microwave ovens or iPhones in there, so forget that. Let me see if Paul has anything to say about my dating life, and if not, then I'm off to a praise and worship service, and we'll just sing and wave our hands.

And it's sad because the timeless eternal truths of God are portrayed here. We're going to see that tonight. Now, there are so many different ways that you can turn a three-dimensional object when you only have a two-dimensional view.

And as you know, our eyesight, even though we see in 3D, we really only see in 2D, and we can tell how far away that is. I cannot see the back of your head right now. If I had three-dimensional vision, true three-dimensional vision, I could see the front, inside, and the back from here.

I would be able to see all sides of a three-dimensional object from where I sit. I don't have that kind of vision. I strongly suspect, to the point of belief, that one of the things in the universe that we are going to, the new heavens and the new earth, is that this kind of limitation will not

pertain.

We are going to have perceptual abilities and things that eye hasn't seen and ear hasn't heard. But right now, we have to deal with the fact that in order to see more of a thing, we have to turn it. We have to look at it from a different angle.

We've got to shift our perspective to learn more about a thing. You can read the stories of narrative in scripture and learn a lot. And wonderful, faithful, godly, crown of righteousness believers have gone an incredible distance just doing that.

And we can do that as well. Nothing wrong with that. But what is especially interesting is if we can just move to one side or the other and get a glimpse of a bit more than what lies on the surface, it fills out our understanding.

It advances our appreciation. It reveals more of the glory of God. If we turn it just a little bit to one side or the other and gain a fresh appreciation, we move into another room, however you want to conceptualize it.

It is something more than just Jonah and the whale, Noah and the boat, Moses and the Red Sea. There is a lot more here than meets the eye. But investigation and study and thinking and analyzing will always reward the person who does it, the person who is interested and knows that it's there, believes that it's there.

You don't see it yet. Faith is the evidence of what you don't yet see. But because I know the nature of scripture, I know that any passage has more in it than meets the eye.

God is not two-dimensional. He's not even three-dimensional. God is seven-dimensional.

And if there's more than that, it's lost on me. I can barely grasp the concept of seven dimensions. So you may have noticed, now that was my introduction, this is the formal beginning of the lesson, just so you know.

You may have noticed that we have seen certain details recur as we've gone through 1 and 2 Kings and some of the parallels in Chronicles. There are these reoccurring elements in the story, and we're going to look at some of those tonight, because they carry freight all by themselves. For example, and this, we see it really prominently in this passage, but these things, of course, extend well beyond the section that we're in throughout the historical books and throughout the rest of the Bible.

But this is a opportunity to kind of evaluate them and find their connotation, if you will. So, for example, let's talk about, to begin, bows and arrows. How many times have we had this element, this detail, occur just recently? What did Ahab die of? Bronze poisoning, right? Bronze-tipped arrow.

A man drew a bow at a venture. Remember that? What did Joram die of? Remember, in the

story of the accession, his accession to the throne, you have Ahaziah. What did Ahaziah, how did he die in Judah? There was a day where the two kings are together, right? You have the appearance of Jehu, and he comes up.

We're in 841, and what happened? Who's the king in the north when Jehu shows up? It's Joram, right? It's Joram. He is killed how? Wow, how quickly we forget. Let's go to 2 Kings 9, and begin at verse 14.

Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram. Joram had been defending Ramoth-Gilead, he and all Israel, against Hazael, king of Syria. Joram had returned to Jezreel to recover from wounds which the Syrians had inflicted on him when he fought with Hazael, king of Syria.

Jehu said, If you are so minded, let no one leave, let no one escape. Watchmen stood on the wall, furious driving, like the driving of Jehu, you remember that? Verse 21, Joram said, Make ready. His chariot was made ready.

Joram, king of Israel, and Ahaziah, king of Judah, went out, each in his chariot, and they went out to meet Jehu, met him on the property of Naboth the Jezreelite. It happened when Joram saw Jehu, he said, Is it peace, Jehu? So he answered, What peace, as long as the harlotries of your mother Jezebel and her witchcraft are so many? Joram turned around and fled, and said to Ahaziah, Treachery, Ahaziah. Now Jehu drew his bow with full strength and shot Joram between his arms, and the arrow came out at his heart, and he sank down in his chariot.

Interestingly, the whole theme of bows and arrows recurs throughout the historical books, and they are prominent in this section. Ahab dies from an arrow, you remember that? Go back to the end of 1st Kings, probably got a little topic heading there in your Bible on 1st Kings chapter 22, along about verse 29. The king of Israel and Jehoshaphat, they don't even mention Ahab's name, he's so worthless, they won't even use his name, just call him the king of Israel.

The king of Israel, that's Ahab, and Jehoshaphat, the king of Judah, went up against where? Ramoth-Gilead. The king of Israel said to Jehoshaphat, I'm not going to wear my kingly robes, you wear yours. And Jehoshaphat, for some reason, says, Okay, fine.

So he's the only guy that looks like a king on the whole battlefield. So all of the enemy soldiers, the swarming Syrians, go after him until they realize it's not him. Verse 34, Now a certain man drew a bow at random.

Remember in the King James it says, drew his bow at a venture, just randomly, and struck the king of Israel between the joints of his armor. And he says to the driver of his chariot, Turn around and take me out of the battle. I'm wounded.

He props himself up in his chariot, facing the Syrians, and he bleeds to death in his chariot. He bleeds to death in his chariot, wounded by an arrow that wasn't even aimed at him. A guy just, I shot an arrow in the air, it landed, I know not where.

You just, up in the air, random shot. And the way they know this is the angle. What is the angle of the arrow that kills Joram? It says, Jehu drew his bow with full strength and shot him.

This is direct fire. Direct fire has a flat trajectory. The arrow hits him so hard, he's fleeing, hits him in the back, comes out his front, apparently piercing whatever armor he had.

Jehu is a mighty man of valor, and when he shoots an arrow, and that's how I know it was bronze tipped, because it apparently pierced everything that Joram had on, and stuck out the front of him. A directed arrow. Ahab dies from indirect fire.

It's like a mortar shell. Up she goes, down she comes, and in the will of God, amazingly, randomly, it finds the one chink in Ahab's armor that is exposed at that particular angle. A direct shot might have just glanced off, but he dies of an arrow.

So here's my question. I'm back to chapter 19 of 1 Kings. Elijah, go and anoint who? Hazael, king of Syria.

Jehu, king of Israel. Elisha, prophet. And then what does he say? Whoever escapes the sword of Hazael, Jehu will slay.

Whoever escapes the sword of Jehu, Elisha will slay. Now I asked you a trick question several weeks ago, and nobody has called me on it, so I'm going to do the Samson thing, and I'm going to tell you about the honey inside the dead lion. I said, where is the sword of Elisha, right? Whoever escapes the sword of Hazael, Jehu will slay.

Whoever escapes the sword of Jehu, Elisha will slay. And I said, where do you ever see the sword of Elisha? Nobody has answered that question. Well, careful now, careful now, trick question.

Where does it say Elisha's got a sword? There are two primary ways that people are dying in these battles in this narrative. It is by sword, and it is by bow. So let's take a look at bows and arrows, then we're going to look at swords.

Bows and arrows. Turn with me to Joshua chapter 24. This is really in the early national history.

Joshua chapter 24, verse 12. Joshua 24, 12. We have a reference to both weapons here.

This is a rehearsal. This is Joshua. You know how Moses kind of went back and recapped everything that had happened, all the 27 stops in the wilderness and that, and however many there were.

Joshua gathered all the tribes of Israel at Shechem, that's 24, 1. Their heads, their judges, their officers, they presented themselves before God. Joshua gathered them, but they presented themselves before God. I mean, I could stop right there and preach a sermon.

Joshua brings them to God. He is the way for them to present themselves before God, Yeshua.

Anyway, I digress.

Joshua said, Thus says the Lord God of Israel. Yeshua here is now going to speak the words of God to Israel. He is God's voice.

He is the personification talking for God to the people who have presented themselves to God in Joshua 24. He says, Your fathers, including Terah the father of Abraham and the father of Nahor, dwelt on the other side of the river old times, took your father. Verse 6, brought your fathers out of Egypt, crossed the sea.

They cried to the Lord. And verse 7, interposed myself between you and the Egyptians. Verse 8, brought you into the land of the Amorites.

Now here's where we're paying attention. We're getting close to our time here. I brought you into the land of the Amorites who dwelt on the other side of the Jordan.

That's the western side. And they fought with you, but I gave them into your hand that you might possess their land, and I destroyed them from before you. I gave them into your hand.

What does hand mean? Yad. What's the connotation of hand? I gave them into your power. Your hand is your power.

This is what you do things with, right? This is the kind of thing we're looking at tonight. We're going to look tonight at some of these symbols or words that mean more than meets the eye. God didn't give the Amorites, He didn't just drop them out of the sky into the physical hands of the Israelites.

He gave them into their power, but it's called their hand, right? Well, this kind of thing takes place a lot, a lot. Keep reading here. I destroyed them from before you.

Verse 9, Balak the son of Zippor king of Moab arose to make war against Israel, sent and called Balaam the son of Baor to curse you, but I would not listen to Balaam. Therefore he continued to bless you, so I delivered you out of his hand. Whose hand? Could be Balak, could be Balaam, could be both.

But Balak tried to hire Balaam against them, and I think he was delivered out of the Moabites. He was delivered out of the hand, the power of the Moabites. Then you went over the Jordan and came to Jericho, significant city of Jericho.

Jericho means something. When you see Ramoth Gilead, it means something. When you see Bethel, it means something.

When you see Gilgal, it means something. When you see Jericho, it means something. We want to learn to remember the values that the Bible assigns to these places, to these, they become more than just objects or body parts, they are thematic elements.

Jericho, you came to Jericho, and the men of Jericho fought against you, Amorites, Perizzites, Canaanites, Hittites, Girgashites, Hivites, Jebusites, but I delivered them into your hand. How many times have we seen this, into your hand, into your hand, into your hand? Verse 12, I sent the hornet before you, which drove them out from before you, also the two kings of the Amorites, but not with your sword or with your bow. Not with your sword, not with your bow, highly significant.

These people were delivered into the power, into the control, into the hands for disposition of their fate, death or subjugation, by God, they did not achieve this victory with their sword or with their bow. Now, let's think about those two weapons in the ancient world, sword and the bow. How are they alike? How are they different? With what body part do you operate both of them? Your hand, your hands, whether it's a big sword, two-handed sword, whether it's a single sword, you have it in your hand.

Bow, arrows, it's all manual, you do them with your hands. This is why subjugating someone is being delivered into your hand. Your hands accomplish your victory, you hack them up, you shoot them with arrows, you've accomplished your victory with your hands.

And what you do, you do the work of your hands. You remember the anointing of the thumbs of the priests, because this is their service, this is what they do. They are implements of war and they are designed for what? What do you do with a sword? What do you do with a bow and its arrows? What's the purpose of it? You don't wave them for inspiration, you don't put them on the wall for decoration, they are deadly.

I see you, I kill you, right? If I can see you. Now, what is one of the differences? What kind of a weapon is a sword? Let me put it this way, what's the range of a sword? About 18 inches to 24 inches beyond your hand, right? It's a close-range weapon, up close and personal, don't stab them till you see the whites of their eyes, you can't anyway, right? Close range, up front, personal, more or less one-on-one combat, a sword. In contrast, a bow, much longer range, much longer range.

I don't have to get close to you, you don't even have to be engaged, you can be fleeing from me and I can do you damage with arrows. Now, do you know the difference between a precision fire and an area fire weapon in the modern day? Think rifle bullet versus shotgun. Rifle bullet, I'm aiming at a specific target.

Shotgun, anything within the range of the cloud of pellets is potentially going to get hurt and that applies to sword versus arrows because typically you have archers, plural, and you've seen the movies, you know, the cloud of the Romans in later days actually used their shields and they would make a roof, you know, they would all kneel on their left knee with their left arm up with their great big thuros shield which was called a thuros. Thuros means door in Greek and the thing was shaped like a door, almost as big as a door, and when you put them all together it's like a big giant wall of shingles and they would get underneath those and all the arrows could rain down and just stick at them and not be hurt. So, arrows can be more of a large scale and

area fire weapon when employed by a group of archers.

It can also be a single fire, direct fire weapon the way Jehu used it. So, it's versatile. You can do it in groups, you can do it singly.

A sword is pretty much, you don't throw 25 swords at some guys coming toward you. Quick, get the bucket of swords, put it in the catapult and, you know, you will make shrapnel out of, you know, it's a short range intentional weapon. It is a weapon of personal confrontation and intentional destruction up close.

You can't really unintentionally kill somebody with a sword. I mean, maybe it's happened, but I can't think that it would be common. You know, you're like, oh, I missed the sheath.

Oh, sorry Uriah, I didn't mean to slash your thigh and kill you. It's intentional. If you're going to hurt somebody with a sword, there's identification, it's face-to-face, it's personal.

I kill you, you're dead. Not necessary, although it can be. You've got much more versatility.

You can use a few or many, but the bow and arrows is an advancement over the sword. And the sword was really an advance over the rock in the hand or the knife in the hand that Cain, the first murder weapon, was a blade. But God mentions both of them in 24-12 of Joshua.

I drove them out with hornets. I sent the hornet before you. This was like a force of nature.

This is something only God could control. People can't herd cats. People have no control over swarms of hornets.

You can't control hornets. God would have to supernaturally direct hornets to do something meaningful. And that's what he says here.

Were they literally hornets? No. God says, I used something only I can control so that you did not have to use either the short range or the long range weapons by which victories are normally won at this day and time. Your victory.

Now, did the Israelites fight battles? Yes. Swords and bows and arrows were involved, but they were not the means of victory. And this is a really critically important thing to understand because we are to do our six days of labor.

We are to work. We are to look around and try to make good decisions, try to set good priorities, try to respect and observe good values, try to pursue good goals. We work with our hands.

The commandment in On the Tables that makes 11 is six days shalt thou labor and do thy work. Israel went and fought these battles. But God says you didn't win by your sword and by your bow.

You also didn't sit in lawn chairs and watch the hornets drive everybody out of the land. You do your part. And God, I think Dr. Criswell said this, I may have sent it out recently.

When we do what we can do, God does what we can't do. Do what you can do. God will do what you can't do.

But God's not going to do it all. We have to do what we can do, what we should do, what we are called to do, what we are informed we should do by the Word of God. And you can't leave your part out.

But we don't get credit because our part is never sufficient. It is always God who is at work in us to will and to do for his good purpose. And people say, oh, that's so heretical that Calvinists get all upset because you say you're cooperating with God.

Look, it's in the Bible. If you don't like it, take it up with God. God says, do your work.

And what you can't do, I will do. And he tells the Israelites here, and you know, go back and read the conquest of the land in the book of Joshua. We're at the end of that book here.

And God says, I sent the hornet before you, which drove them out from before you, also the two kings of the Amorites, not with your sword or with your bow. I have given you a land for which you did not labor, and cities which you did not build. And you dwell in them, you eat of the vineyards and olive groves which you did not plant.

You can't help but think of the parable that Jesus told. I knew you were a hard man, you reaper you haven't sowed, you know, remember the guy giving excuses? Well, that's going to be the Calvinist on judgment day that says, well, Lord, I thought we were supposed to wait for you, you know, your predestination to make us do stuff. And, you know, most Calvinists actually don't practically live that way.

They'll talk that way, but they end up doing their life like we do. And there's going to be many of them that are going to have stars in their crown and they'll have robes of righteousness. They'll just say, wow, you know, there's a part of my theology that was really, I'm happy that that, you know, got burnt up in the fire of judgment, as we probably will.

Everybody's got strengths and weaknesses. But be aware, we do what we can do. We must do what we must do.

And what we can't do, God will do. And you see it here. It's so clear.

You have a sword and you have bows and arrows and you use them, but that's not what achieves the victory. You know, man makes his way, but the Lord directs his step, his steps. But that's bow and arrow.

And you see them both there. In second King 622, do you remember the blinded Assyrians? I'm sorry, the Syrians, not Assyrians. They're not around yet.

King Assyria is making war and the man of God keeps thwarting them. And they say, we're going to go get the man of God. And so they come and this is, you know, where is he? And he says, well, look, I'll, I'll take it.

And then they're blinded. And he takes him to the king. Elisha says in verse 19 of second Kings 6, this is not the way.

This is not the city. Follow me. I'll bring you to the man whom you seek.

He led them to Samaria. Elisha said, Lord, opened their eyes, let them see. They saw they were inside Samaria.

The king of Israel saw them and said, my father, shall I kill them? Shall I kill them? But he answered what? Verse 22, you shall not kill them. Would you kill those whom you have taken captive with your sword and your bow? Notice taken captive with the sword and with the bow. You remember the white rider in revelation and you know, people always have to mention it says he has a bow.

It doesn't say he has any arrows. Is he just kind of a, kind of a urban King, you know, urban cowboy King where he just looks like one, but he's not really one notice that, that the Bible, when it says bow, that's a, a metonymy of the part for the whole, that means the whole weapon system. If you've got a bow, it's assumed you have arrows or why would you be carrying the bow? You know, if you have a pistol and no bullets, why are you carrying it? I mean, unlike a pistol, you can't aim it at somebody and make them believe that you have bullets.

You can't aim a at somebody and pull it back with no arrow and say, be afraid. You know, there's no point carrying a bow if you don't have arrows. I mean, the whole thing is exposed that you can't intimidate anybody with an empty bow.

So if somebody has a bow, they have arrows. It's just, it's a given run out of arrows, you drop the bow or run away and get more arrows. So moving a little bit more quickly.

Now we saw in, in second Chronicles, 18:33, Ahab was killed by a bow drawn at a venture and, uh, uh, second Chronicles, 19:32, there's a promise from God that he is going to protect the city and the King of Assyria shall not shoot an arrow there. He's not even going to get within bow shot of the city. Uh, and so what we're looking for now is we've said, okay, fine.

I see that there's lots of bows and arrows in these stories. What does it mean? I know it's characteristics. I know it's different than a sword.

So I would be watching in these accounts. When is the sword figuring in it? When does a bow figure in it, which one figures in the story of David and Goliath can't cut his head off with an, with an arrow. I mean, maybe you could, but I wouldn't want to try.

Uh, you know, whack him with a bow and it's not, not, uh, there's a sword involved, right? Uh,

you come to me with a sword and a spear. I come to you in the name of the Lord of hosts. And I got a couple of rocks here.

Uh, but they are Ebenezer stones. They are the stones of help. They are the five smooth stones from the brook.

And I got one for you and I got four more for your brothers. But David, uh, ends up using Goliath's sword. That could easily have been some kind of an archery contest, but it isn't.

It, it involves a sword and there's a reason for this. It's not just happenstance. If, if nothing else comes out of this several weeks of study here, just remember this.

There is not a single proposition. There's not a single statement. There's not a single noun or verb in scripture that is accidental or just victim of circumstance.

It is intentional. It's there for a reason. Every word that proceeds from the mouth of God is inspired and profitable.

So we're just, we're mining this a little bit. We're digging a little deeper. We're seeking it like treasure.

Treasure doesn't lay on the surface. It would have been taken by treasure hunters years ago. You dig a little bit, we dig a little bit further down.

So why do some accounts involve, but why are the Kings Ahab and Joram killed both of them by arrows? One of them, a direct fire intentional shot by a known individual and another one by some guy we don't know at a shot he didn't know. He may have never even known he hit the king. They figured it out from the angle.

Look at the, look at the 45 degree angle that this arrow hit. This guy wasn't aiming. You know what? He's going to shoot the thing 250 yards and, and hit what he's aiming at.

The guy had no idea. He's just like, well, you know, can't turn the arrows in. They'll get me for not trying hard enough.

So I'll just shoot them all. So what we used to do, I've told you before, the artillery battery, check out so much ammunition, go to the field. Don't want to have to turn that stuff back in and try to track its lot and partial lots.

And they just shoot it all. You know, we had a, we had a command that we'd send out of the guns from the fire direction center. When we had done all of the shooting, we could do sun starting to get low in the sky.

You got a CSMO. So you'd send a, send a note down to the guns, leave them set on their last firing data and say, expend all remaining, you know, fire at will. And so wills running around out there somewhere and we're firing at him, expend all remaining.

We don't want to take any of that stuff back and have to do the paperwork to turn it in, shoot it, shoot it all. And this gives them, you know, some rapid fire training. Of course, we didn't give that command promiscuously.

We did it when there's just a few rounds left at each gun. Anyway, just, you know, we're not going to bother going through all the formalities, just fire the stuff so we can go home. Well, that's what this guy does.

Got maybe a couple of arrows left. He just, at adventure, it's completely different than the death of Joram. Ahab, completely different, but they both died by arrow.

Why, why one, why didn't Ahab get a direct shot and Joram get an indirect fire happenstance? There's a reason for it. What we're going to be looking at tonight are depending on how many of them I can get through, several of these thematic elements in the stories that weave their way through. And they mean something when you see them.

Hopefully in the future, when we see them, we'll be able to say, ah, bow and not a sword, sword and not a bow, dogs involved, heads involved, chariots involved, and we'll know what the semantic value of these story elements is. And we're going to get the, that meaning, that element from the word of God. We're going to look at the passages, just representative ones, because there's a lot, but it just really turns on the lights on a lot of these passages.

When we begin to realize that this really kind of means the same thing here that it meant over here, the sword that David uses to chop off what? Goliath's arm? No, his head. How many chopped off heads have we seen in the historical books of the Bible? Who gets their heads cut off? And it doesn't just say he cut it off. He wags it around.

He takes it to his tent. Abner comes and gets him and takes him to Saul and he's carrying the head. The head of Goliath keeps showing up and keeps showing up.

David goes back to the tabernacle years later and what does he collect? Not the bow of Goliath, not the skull of Goliath, the sword of Goliath. Does he ever do anything with it? Doesn't say. So why are we told that he collects the sword? Because it means something.

We're looking for that meaning and what it means in one place is going to be reflected in other places and it's just going to sidelight. It's going to let us see a little bit more of what's going on in each of these passages. But let's pause here and take our break.

When we come back, now that I've established the principle of it and belabored it a little bit, we're going to try to move through several of these pretty quickly and I will leave you to look up some of the others. It's a wonderful thing to think about day by day and just think, let me just get my concordance, look up a sword passage or a head passage or a dog passage or a chariot passage and with what I know about what those values are, what does it do in this passage? And it turns your Bible to me, for me. It turns my Bible into a pop-up book.

I turn the page and it just springs up. I can see all kinds of stuff that used to just lay flat. It just comes up like this.

So if we do a good job together, this is what will happen in our future investigations of the Word of God. We have a new tool. We have another way to look at it that is helpful in ultimately knowing what God wants us to do day by day.

How should we then live? Why in the full armor of God do we have some of the things we have? It will pertain. Let's pause here and take our break.