

Kings and Prophets 14-09-19b

We resume our study now. We are looking at the thematic element, the story element of the bow, bows and arrows, as they occur in various scriptural accounts. And does this mean a bit more than meets the eye when it is a detail in a particular story? And of course it does, everything does.

But let's pick up the pace here a little bit. Turn with me to 1 Kings, I'm sorry, 1 Samuel chapter 18. 1 Samuel chapter 18.

What we're looking at here is the death of Saul and Jonathan. Now, just by way of background, you know that throughout the Old Testament there are pictures of the Lord Jesus. Pictures of the Lord Jesus.

I got a nice note from one of our remote guys, he knows who he is, and he's been reading portraits of Christ in Genesis. And I've told you the story of how that came to be written by Dr. Dehon, and he had a big plan and he had to really scale it down because he just found so many. They're all through, they are all through.

And it's multivalent, for example, and I'm just giving you this real quickly by way of background for our study, but you have Saul and Jonathan, okay? You have Saul and Jonathan. And this is old and new. Saul is flawed, he tries to do things in his own strength.

He's not really paying attention to God. By the works of the law shall no flesh be justified. Jonathan, had he lived, would have been a marvelous king.

But because of the requirements of Saul, because of the requirements of the law, Jonathan has to die. But Jonathan sort of comes back in King David. Jonathan, first advent, David, second advent.

That's your little, you know how they have these little, when you're a kid, the little code things and you turn the wheel and the stuff appears in the little cutout squares, and you turn the wheel and different things appear. Well, it's kind of like that. You put your cutout bracket over here, and here is Saul representing that, which is in the Old Testament, the man apart from the Spirit, man apart from the work of Christ, man looking forward in anticipation, sinning and coming short of the glory of God.

You have the Lord Jesus, and Jonathan reflects that. Don't have time to go into it in detail. Just be aware that Jonathan is a man after God's own heart, like David.

This is why David and Jonathan have their hearts knit together. The two are one. They are the same guy split apart in terms of the story, the thematic element.

Jonathan dies. Jonathan has to die before David can come to the throne. Jonathan is the heir.

He is cut off, but not for himself. He's cut off because of his loyalty and his fulfillment of his father's wishes. Jonathan didn't want to die, but Jonathan, at the behest of his father, goes to the battlefield and dies on the slopes of Gilboa.

And because he dies, David can come to the throne. But David and Jonathan are intertwined. Their hearts are knit.

The two are one. Well, with that in mind now, we're looking at bows and arrows. 1 Samuel, where am I? Judges? Chapter 18, 1 Samuel chapter 18.

This is after David has fallen out of favor with Saul. Saul resents him. Saul has slain his thousands.

David, his 10,000s. And when he had first come to the attention of the royal house in chapter 18, verse one, the soul of Jonathan was knit to the soul of David and Jonathan loved him as his own soul. Saul took him that day and would not let him go home to his father's house anymore.

Jonathan and David made a covenant because he loved him as his own soul. Do we get the idea that these two are really closely bound together? Jonathan, look at this. Jonathan took off the robe that was on him and gave it to David with his armor, even to his sword and his bow and his belt.

Do we need this information just to move the story forward? It is here for a reason. His clothing, his sword, and his bow. So if David puts all this stuff on, who does he look like? Jonathan.

I mean, you couldn't be any more clear if it's Mr. Holland with the drumstick on the football helmet. I mean, look, the two are one. The two are one.

One is going to die. One is going to live. One should have come to the throne but was cut off.

The other one is going to come to the throne later. Right? And as you move forward a few pages toward the end of 1 Samuel, what happens? In chapter 31, the Philistines fought against Israel. The men of Israel fled from before the Philistines and fell slain on Mount Gilboa.

The Philistines followed hard after Saul and his sons, and the Philistines killed Jonathan, Abinadab, and Malkishua, Saul's sons. I don't have time to go through these names, but if you parse these names, it's all about the Lord Jesus. Yehu, Yahweh, Natan, the Lord gives.

Nathan means to give, Natan means to give in Hebrew. The Lord gives. You have, well, I just don't have time to go through it.

Look it up, Malkishua, I mean, come on. Malki, the king, is Yeshua. Yeshua, the king.

Malki, Yeshua. King Yeshua. You could go all day on these names.

But Saul said to his armor bearer, draw your sword and thrust me through with it. We'll be

thinking about this again when we're looking specifically at swords. Draw your sword and thrust me through.

He didn't say take my sword and thrust me through. He said, you draw your sword and thrust me through. But his armor bearer would not, for he was greatly afraid.

So Saul took a sword and fell on it. Hence the phrase, he fell on his own sword. When his armor bearer saw that Saul was dead, he also fell on his sword and died with him.

So Saul, his three sons, his armor bearer, and all his men died together that same day when the men of Israel, et cetera, et cetera. Jonathan is killed, Saul. Notice Saul dies after Jonathan.

Jonathan dies, then Saul dies. The Lord Jesus dies. Then the age of the law dies.

The order is significant here. But now turn to the first part of 2 Samuel. We've done these books in detail, but I didn't know then what I know now.

The guy comes and tells David that they're all slain in verse 14. David said, how was it you were not afraid to put forth your hand and destroy the Lord's anointed? David called one of the young men and said, go near and execute him. He struck him so that he died.

David said to him, your blood is on your own head. Head is another subject we're gonna be talking about. Heads, heads rolling, heads having blood on them.

A head can have a crown on it, it can have blood on it, it can be a crown on it. It can be separated from the body. Lots of things can happen to a head.

And it keeps happening all through these stories. Blood is on your own head. Your own mouth has testified against you, saying I have killed the Lord's anointed.

Notice, what's gonna happen to those who have killed the Lord's anointed? Their blood is on their head. What did Jesus say from the cross? Father, forgive them. They don't know that they are slaying the Lord's anointed.

They do not know what they are doing. But now look at this. Then, this is verse 17 of 2 Samuel chapter one.

Then David lamented with this lamentation over Saul and over Jonathan his son, and told them, as in italics, to teach the children of Judah, the song of, as in italics. What does this really say, if you leave all that out? He commanded to teach the children of Judah the bow. He commanded to teach the children of Judah the bow.

Indeed, it is written in the book of Yashar, which is a book mentioned elsewhere. I don't have time to go into that either. But it's mentioned elsewhere in the Old Testament as a place where tributes and songs of praise are given.

But this is the song. The title of the song is the bow. That's why they put the song of in italics.

But he said, teach Judah the bow. People of Judah already know how to use a bow. This isn't like, oh gosh, they got killed with swords.

Let's learn the bow so we can kill them at a distance. He said, I want everybody to learn this song. I want everyone, this is a memorial.

Everyone should learn it. This is my country tis of thee. This is our father's God to thee, you know, pilgrim's pride, every mountainside let freedom ring.

This is a memorial. David says, I don't want people to forget the role that both Saul and Jonathan played in the early history of Israel. Despite the failures that are associated with Saul, David says, I don't want anyone to forget.

These things are written for your instruction. Don't forget them, study them and learn from them. But he doesn't call it, who in the panoply of weapons, what did Saul try to give David when he was going out there to face Goliath? He put his armor on, put his helmet on, his bronze helmet and gave him his what? His sword.

And he said, I haven't tested this stuff. I'm not, I can't do this. David would not take Saul's sword with him to fight Goliath.

Specifically refused his sword. Saul, to cut it short, is a man of the sword. Jonathan is the man of the bow.

Remember the whole thing? I'll tell you if my father's warmed up to you or not. I'll have a young man come out and we say, this is kind of a senseless play because they get together and talk right afterward. Why didn't they just get together and talk? Why this charade of, oh, I shot the arrow and it's too far for you.

Come on back, I shot it beyond you. Jonathan is a bowman. He loves the bow.

He gives David his bow along with his sword. And he communicates to David using his bow and the arrow. He's a very excellent bowman and he shoots the arrow beyond the young man.

The young man's way down there and Jonathan shoots it beyond. Notice, Jonathan shoots the arrow past where the young man can grasp it. You do not understand all of these things now.

You'll get it later. Some of the stuff I'm shooting is beyond you. The arrow is beyond you.

He didn't say you've outrun it. He said, you didn't go far enough. And then he and David get together, but it's the song of the bow.

And notice when you get down to verse 22, from the blood of the slain, from the fat of the mighty, the bow of Jonathan did not turn back and the sword of Saul did not return empty. The

sword of Saul, the bow of Jonathan. What did we say about those two weapons? If you think of Saul as representing the age of the law, the age of struggling Israel had a zeal for righteousness, but not according to knowledge, that's Saul in a nutshell.

He's up close and personal. He fails to use his sword when he should. Who has to kill King Agag? Samuel.

Samuel hewed Agag in pieces. Did he use a bow? He used a sword. The sword that Saul should have used and didn't.

And then there were other times when Saul should have used his sword and didn't, like Goliath taunting the armies of the Lord and Saul did not have the wherewithal to go forth and face it. Other times, he offers sacrifice when he shouldn't. He's just all over the map.

He can't get it done. He represents the law. It's the sword.

It's up close and personal. Jonathan is the man of the bow. When you think about the Lord Jesus in his first advent, I have many things to tell you, but you cannot bear them now.

I'm shooting the arrow, but it's beyond you. He gives David the bow, his first bow. He got another one, but he gives David his bow.

He's a bow man. And this is the song of the bow. Who is David really memorializing? Did he call this the sword, this song, or did he call it the bow? Saul has the sword.

David has the bow. What's the song called? The bow. So who is David really focused on here? Whose soul was knit to his own? Whose bow does he have still in his tent that was a gift when he first came from obscurity into the royal palaces, but couldn't stay? Whose clothing, whose belt, whose armor was he given? Jonathan.

But it's the bow that stands out. Everybody's got armor. Everybody's got a sword.

Everybody's got a belt, but Jonathan gives him the bow. Saul's never said to have a bow anywhere, but the song is called the bow because David recognizes that this was a handoff from Jonathan in the same way that the Lord Jesus Christ is sort of handing off to himself from the first advent to the second advent. And so when you move the cutout over Saul, Jonathan, David, you have the age of the law, first advent, cut off, but not for himself, loyal.

I've not come to destroy the law, but to fulfill it. And in fulfilling it, he must die. But that's what makes possible the rule and reign of David.

Now, later, when we shift that cutout forward, it's gonna be David who is the Lord shedding blood and making it possible for the peaceful reign of Solomon. And that's gonna be a separate picture, same guy fulfilling multiple roles. It's just, which way do you turn it? How do you look at it? Where does the cutout go over it so that you have David and then Solomon? You have the Lord Jesus primarily in his tribulational blood as high as the horse's bridles aspect.

And then you have Solomon in the millennial kingdom aspect. And so David is multivalent. He's got more than one value, depending on which part of the story you're looking at.

And this is true in a lot of places in scripture. So there's so many places we could go here. First Chronicles 5, verse 18.

Just turn to First Chronicles 5. We're thinking about the bow now because we're trying to figure out, okay, if I see a bow and or arrows figuring in a story, what should I be looking for? What should I associate? What value should I assign to that in the story? First Chronicles 5, verse 18. First Chronicles 5, 18. This tells us, we're in a section that talks about the family of Reuben and the family of Gad.

You start up in verse 11. The children of Gad dwelt next to them in the land of Bashan, as far as Salchot. By the way, Bashan, another portentous reference.

Bulls of Bashan. We've talked about Bashan in other contexts. Verse 14, you got, these are the children of Abahel, the son of Huri, the son of Jorah, the son of this guy, that guy, the other guy.

Verse 16, the Gadites dwelt in Gilead, in Bashan, and in its villages in all the common lands of Sharon within their borders. All these were registered by genealogies in the days of Jotham, king of Judah, and in the days of Jeroboam, king of Israel. The sons of Reuben, the Gadites, and half the tribe of Manasseh had 44,760 valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war.

These guys are multi-talented. They can do the up close and personal sword stuff. They can do the far away bow and arrow stuff.

They're good in any kind of fight. You need to stop them before they get here, these guys can do it with a bow and arrow. You need to hold them off when it's face to face, watch with their eyes, these guys can do it.

They are from specific tribes, the sons of Reuben, Gad, and the half tribe of Manasseh. Now, who's Manasseh? Where do they come from? That's how you end up with 13 tribes in Israel, right? They're a half tribe because it's Ephraim and Manasseh. So they descend from Joseph.

Who's Joseph's mother? Who's Joseph's mother? Rachel. So the Manasseh guys are Rachelites, okay? Just tuck that away for now. They're Rachelites.

Now, flip forward a few pages to 1 Chronicles 12.2. We're still looking at the bow. These, I'm looking specifically, the Reubenites and the Gadites, and I could talk about one or two of them, why they are in there, but we don't have time. For now, just remember the Manasseh guys are in there.

1 Chronicles 12.2, start at verse one. There were men who came to David at Ziklag while he was still a fugitive from Saul, the son of Kish. They were among the mighty men, helpers in the war.

Armed with bows, using both the right hand and the left in hurling stones and shooting arrows with the bow, they were of Benjamin, Saul's brethren. Even though Saul is the king and he's an evil guy, these are Benjamites who recognize who David is. They're Benjamites, but they're good Benjamites.

And they are good with either hand and with either kind of weapon. They can use the close-up weapon, but they're particularly good with the bow. The Benjamites are good with a bow.

Now, who's Benjamin's mother? Rachel. The Rachelites, the Manassehites specifically, the Benjamites in particular, and they are mentioned in this regard more than once. There are other passages you can look up about the Benjamites and how good they are and they're ambidextrous and everything else.

But what we're looking at here, we're just trying to narrow it down. Every time I get into one of these things, it just starts swarming beyond what I can contain. So I'm just gonna look at these things.

Trust me when I tell you that we can parse the Reubenites, we can parse the Gadites, we can go back and find Ephraim. It's, we just don't have time. So we're looking, we're just, these are samples.

These are just representative examples. So they are good specifically with the right hand or the left. Now think about the fact that there were people who grew up under the law and got it.

People like Anna, like Simeon, like Elizabeth, like Zacharias, like Joseph, like Mary, like those in Israel who heard these things, heard like the shepherds. They got it. They grew up under the law, but they weren't victimized by the law.

They didn't get into the excesses and shortcomings of people that typically functioned under the law. They weren't having a zeal for God, but not according to knowledge. They were the 7,000 that didn't bow the knee to the Baal.

They were the Jobs who is really pre-law. He's in the oral phase of God's law. Those that, the Daniels, the Ezeiels, the Jeremiahs, the Azariahs and Mishaels and Hananiahs and so many others, the Benaiah the son of Jehoiadas, the Uriah the Hittites, the people who recognized that there was more going in the law than met the eye.

It wasn't just regulations. It wasn't just a set of rules. It portended something.

It communicated something. It meant something bigger and grander than slaughtering an animal. By the bloods of goats and bulls shall no flesh be justified.

By the works of the law shall no flesh, the blood of goats and bulls could never take away sin. And they knew this and they looked ahead. I know my redeemer lives.

Worms may eat my flesh, but I will stand on the last day and I will see him. These kind of

people, they are the people of the bow. Jonathan got it.

He could see ahead. He knew David was gonna be the next king. People of the bow.

I see him now, but not near. I see him now, but not near. It's at a distance.

So with this, and just as a sample, let me just read you some passages. I'll give you the references, write them down. Don't take time to look them up.

Psalms 46, verse nine. He makes wars to cease to the ends of the earth. He breaks the bow and cuts the spear in two.

He burns the chariots with fire. That's Psalm 46, nine. We'll be back to that when we do chariots and fiery chariots.

He makes wars to cease to the ends of the earth. What are we talking about here? When are wars going to cease? They will turn their swords into what? And their spears into? Swords and spears. The near weapons.

What pertains in the millennium? There's a new covenant with the house of Israel. It's a new law, but it's the law. Is there ritual sacrifice? Is there near at hand stuff? But now it's with the Holy Spirit.

I will pour my spirit out on all flesh and we're gonna do the law again. It's swords and spears, but I'm gonna turn them into plowshares and pruning hooks because we're cultivating now. We're growing things now, but this is not the age of prophecy.

It's not the age of faith. It's not the bow shot age. This is where we're gonna take what used to be near at hand for warfare and conflict and failure, and we're gonna turn it into cultivation and growth and investment in the soil.

30 fold, 60 fold, 100 fold. I mean, these things mean something. Hosea chapter two, verse 18.

In that day, as soon as you hear in that day, what do you know? In the Old Testament, in that day, what's he talking about? Kingdom age, that day, the day when the Lord Jesus will sit on the throne of his father, David. In that day, I will make a covenant for them with the beasts of the field, the birds of the sky, and the creeping things of the ground, and I will abolish the bow, the sword, and war from the land, and I will make them lie down in safety. There won't be near term threats.

There won't be distant threats. You're not gonna have to worry about something you can't see, indirect fire coming over the city wall and you're suddenly struck by an arrow or over a hedge of shrubbery striking you when you're not ready. I will abolish the bow.

There won't be any bows. Won't be any long range nuclear weapons. There won't be any short range tactical stuff.

It's all abolished. I will make them lie down in safety. God says.

Psalms 7, 11, and 12. Now be watching because I'm asking you to derive the definition. What is the meaning? What is the value, the valence here of the bow? Bows and arrows.

What does it mean when you run across it? Psalm 7, 11, and 12. God is a righteous judge and a God who has indignation every day. If a man does not repent, he will sharpen his sword.

He has bent his bow and made it ready. Judgment in time, judgment in eternity would be my suggestion. Near term judgment, near at hand, face to face, get with the program buddy, or down the road, my bow is ready.

He doesn't say I will shoot him with my bow. My sword is sharpened and I can use that. You use that first.

As time passes, it's not sword time, it's bow and arrow time. Psalm 21, 11, and 12. Though they intended evil against you and devised a plot, they will not succeed.

For you will make them turn their back. You will aim with your bow strings at their faces. You, oh Lord, I may not see it.

It may not be in my near periphery, but I know you're gonna get them eventually. Your bow strings are aimed at their faces. They may not get judged now, but they're gonna get judged and God help them when they do.

Your bow strings are aimed at their faces. They may be fleeing now, but they're gonna have to turn around and face you and the bow shot is gonna get them. Psalm 44, six and seven.

First 50 psalms are written by who? This is Psalm 44, who wrote it? I will not trust in my bow, nor will my sword save me. But you have saved us from our adversaries and you have put to shame those who hate us. Did David know the book of Joshua? When God said, I'm the one who drove out your enemies before you and the two kings of the Amorites, it wasn't your bow and it wasn't your sword.

What does David say here? I take the history that I have studied and I personalize it and apply it to myself. The God of the history of the nation is my God and as goes the nation, so goes me. Even David in his day in Psalm 44, six and seven, I will not trust in my bow, my long range planning, my provision for the future.

Now, does it mean he doesn't have a bow? He's got a bow, which means he's got arrows and he knows how to use them. But I will not trust in my bow. He knows Joshua.

This Psalm 44, six and seven makes so much more sense when you go back to Joshua 24, 12. Israel used their bows and used their swords, but you don't trust in those. That's not your ultimate hope of deliverance.

You know that deliverance is of the Lord. I will not trust in my bow, nor will my sword save me. My long range plans went asunder, so now I'm in tactical mode.

I'm dealing with crises as they pop up and I'm using the sword. It's near at hand, it's upon me. I'm not trusting in that either.

You have saved us from our adversaries. You have put to shame those who hate us. Zechariah chapter nine, verse 10.

This is one we'll be coming back to in a later study. I will cut off the chariot from Ephraim and the horse from Jerusalem. I will cut off the chariot from Ephraim and the horse from Jerusalem.

Do we know what those refer to? What's Ephraim? NK, Northern Kingdom. What's Jerusalem? SK, Southern Kingdom. Chariot in the North, horse in the South.

My father, my father, the what and the what of Israel? The chariot and horses. I will cut off the chariot from Ephraim where were they by the way when all of this took place? Right there at the border between Jericho sits, that's the area of Benjamin and that interface between the two kingdoms. I will cut off the chariot from Ephraim and the horse from Jerusalem and the bow of war will be cut off.

The bow of war will be cut off and he will speak peace to the nations and his dominion will be from sea to sea and from the river to the ends of the earth. You think about what the bow means, you think about whose dominion we're speaking of here. A couple of verses later, Zechariah 9, 13.

For I will bend Judah as my bow, God says. I will fill the bow with Ephraim and I will stir up your sons, O Zion, against your sons, O Greece and I will make you like a warrior's sword. So Greece is standing there waving the sword, Judah bends like a bow and Ephraim gets shot from it.

Okay, here's a flight of arrows coming down on you, you wave your sword at it and see how well you do. That's what's going on in Zechariah 9. Job 29.20, my glory is ever new with me and my bow is renewed in my hand. The future, looking ahead, my bow is renewed, I'm gonna be able to put stuff out at a distance.

I'm not just coping, my glory is renewed, I have the privilege, I have the potential, I have the power to do things at a distance in the future. You thrust a sword, that's a couple of seconds, you shoot a bow, shoot an arrow from a bow, that's several seconds, more time down the road. Job 30.11, because he has loosed his bowstring and afflicted me, they have cast off the bridle before me.

He has loosed his bowstring. What does this mean? How up close and personal is this affliction? Is God working with him up close for rebuke, correction and instruction or is this something that seems to be at a distance? What is Job's complaint throughout the book? Why are you so far from helping me? My God, my God, why hast thou forsaken me? Why art thou so far from

helping me? Well, let me close with one final passage. Actually, it's two.

Talking about the bow. If you were gonna cast about in your mind for a verse or a part of a verse that you've heard that has to do with a bow, what would it be? You have strengthened my hand so that I can do what? I can bend a bow of bronze. Remember that one? You've strengthened my hand.

This is Psalm 18.34. He trains my hands for battle, my arms can bend a bow of bronze. Remember that one? That's the first thing I think of when I think of bows in the Bible, I think, because bronze, seriously, what is he, a statue? You can't make a bow out of bronze. You can't make a bow out of wood and inlay it with bronze.

Bronze is utterly useless for bows. There's never been a bronze bow. You can't make a bronze bow.

And people say, well, it's just hyperbole. If you could make a bow of bronze, he could bend it. No, that's not it.

And this is repeated, by the way, in 2 Samuel 22.35. Well, what is up with this? Let me just very quickly tell you that the word translated bronze in Hebrew is, nakush or nakushah. It's N-A-C-H-U-S-H parentheses A-H. In one passage, it has the A-H in the other.

It's basically nakush, nakushah. And it's often translated bronze. Let me just cut to the chase and tell you that if you go back to Genesis and Eve in the garden with the fruit, who is she talking to? The nakush, the serpent.

The earliest bows were just a curve with a string. When you got one for Christmas as a kid, it's a little curve with a string, right? Now, if you think about the physics of that, as you start to draw that bow, the string is already significantly back from the handle. It makes it really easy, though, to draw it.

It's not gonna try to flip around on you because of the physics. You grab it here, you pull it back, and you get about several inches of draw, and then you let the thing go, and that's fine. But what they have now is the double convex bow.

If you've seen these, it starts at the top, it bows forward, and then comes till it nearly touches the string where the handle is. Then below that, it bends forward and comes back to the string, right? Double convex bow, shaped kinda like a snake. It's a snakey bow.

This was an innovation from the Illyrians and some other people that were around in the early days. And what people figured out is, when I make a bow this way, the string is right next to the handle. So when I pull that thing back, I get much more power behind the arrow.

However, because of where the handle is and because the bow is forward of it, it's much easier when you start to draw that for your hand to flip around and not work. Think about the physics

of it. You got a curve above your hand and a curve below your hand.

When you start pulling on that, the handle wants to rotate and go forward as you pull the string back. It's just the physics of it. So in order to draw a snake-like bow, a double convex bow, you've got to have a really strong hand.

He strengthens my arm so that I can pull a double convex bow. I can use the maximum strength. He doesn't say he strengthens my hand so I can swing a really big sword.

I can see further. I can negotiate things at a distance. I can plan further ahead.

You think about the call, the hope of our calling. Live for the future. You're a citizen of the kingdom.

Look ahead. We should be singing the song of the bow. We know how to use a sword.

We own a sword. We work with a sword. We use the sword of the spirit, which is the word of God in the near term.

But we want to have the strength to use the most powerful bow there is and look ahead, look at a distance, deal with things well ahead, prior planning. And the best prior planning is look ahead to the kingdom. Be people of the bow.

David says, I want you to learn the bow. What about the disciples? Do this in remembrance of me. As often as you eat this and drink this, you show the Lord's death till he come, till he come.

He's coming back. Ye men of Galilee, why are you standing, gazing into the heavens? This same Jesus will return in like manner as you have seen him go. So you'd better be ready.

He comes as a thief in the night. If you can't prepare for the specific day in the hour, then you need to use your bow and think about the long term. Be ready, be watchful, be diligent.

That's the valence, that's the value. When you see a bow and if you get killed by a bow, what did you not do? You did not look ahead to see the archers aiming at you. You did not do right so that Jehu is not furrowing arrows through your chest from your backbone.

The long term promise of God, why does Joram die from the bow of Jehu? How many generations earlier was that promise made? God shot the arrow at Omri, right? Remember when we did the dynasties? God launched that arrow at Joram four generations earlier at Omri, right? And it comes down and the arrow hits Joram and he's all done. Same thing with Ahab. Ahab in that second generation, that third generation, he's an Omride and he comes under the curse because the three generation curse, at any point, any generation can turn and the curse is broken.

You don't have to have a spell, you don't have to have a charm, you don't have to hire a witch, you don't have to drink a potion, you don't have to kill a vampire. All you have to do is turn and

change your mind. Ahab got credit for the smallest turn of mind recorded in the Bible, but the arrow still got him.

But it was an indirect arrow, not a direct arrow. That smallest amount of repentance, it still came true, but there's a lot going on there in terms of what the bow means. So, let me just tell you one final thing because when you go to the full armor of God, any bows in there? Take the bow of hope and string it with the arrow of love or something.

No, it's not in there. What is in there? Take the sword of the spirit, which is the word of God, and you take the shield of faith with which you do what? Quench the fiery missiles of the evil one. Stuff that has been in the works for a long time.

They're not specifically arrows, they're missiles. I did a lot of work on this and I'll just tell you real quickly because we'll get to swords and stuff later, but in terms of arrows coming at you, we're basically waging something of a defensive war. We're wrestling against principalities and powers.

We have the armor of God. It doesn't say with which you will be able to shoot your arrows at the wicked one. Take the bow of faith or something.

You have the shield of faith and you quench fiery missiles. The word comes from balo, something that is launched or thrown. It travels through the air.

It can be an arrow, it can be a dart. What the Romans had was an iron arrowhead three or four inches long that had a lump of lead attached to the back of it and there was a hole in the back of the lead and there was a wooden shaft, often with feathers like an arrow on the other end and they would throw this. They would make sometimes the part of it hollow and they would fill it with a combination of alcohol and perhaps naphtha, something flammable and they would stick in a wick and a loose cork type of thing and it would be a flaming missile.

Now, I have tried to shoot a flaming arrow. Have you? I think most people have tried to shoot a flaming arrow. I think it's just one of the things you do when you're a kid.

I wanna shoot a flaming arrow. Well, so you wrap a rag around the arrow. You put it in some gasoline or something.

You light it. I don't know if my folks know about this or not but I just wanna see, you know, can I shoot a flaming arrow? And so I got a rag, dipped it in gas or diesel or something. I think I used diesel because I had enough smart snow.

Gasoline was a little more unpredictable. Light it, put it on the thing. You draw it back and immediately you realize that the heat is roasting your left hand and so you let it go and the arrow shoots right through the rag.

The flaming rag drops to the ground and lights the ground on fire right next to you or if you

manage to wrap it well enough and get it launched, the speed of the arrow through the air puts it out. It just goes out. It's like blowing out your birthday candles.

It blows out your arrow. How they do this in the movies, I don't know. I've never been able to, and I'm not a professional, but I've never been able to get a flaming arrow to work.

It goes out. Well, apparently the Romans knew this and so when they wanted to launch a fiery missile, they threw it. It's got a lower velocity and because of this material that was in it, in this hollow tube, which was fragile and designed to break, the thing with this lead ball on it hits you.

The lead crushes and snaps this hollow thing. The liquid gets on you. It's already a light and now you are a flame.

So you being the target of these fiery darts, these fiery missiles, what do you do? Well, if you're a good Roman soldier, you have a shield. It is woven out of up to six layers of leather. Now they had some others that were made out of wood and laminate and all that.

That's not this. This is the thuros shield. Thuros, U becomes a Y when it comes over into English, thyros, thyroid.

Thuros means door or door shaped. Thyroid means door shaped. Your thyroid gland is named for your voice box, your windpipe.

It's kind of shaped like a door and that's why it's the thuroid, the thyroid. It's door like, door shaped. Well, you've got this.

That's the word that's used for this shield. The shield of faith is a thuros. It's a big door type shield and it's made out of this leather.

Well, if you know anything about leather, if you saw my horse collar, one of the reasons the straps of the hames and all of that, the tack is still supple even though it's decades and decades and decades old because they treated it with Neats foot oil and kept it supple and soft. If you don't do that, leather gets dry and brittle, loses its integrity and is useless. You oil it.

You oil the leather of your shield. Your shield is much more better, much more good, much more great. How many non-grammatical ways can I say it? If it is treated with what? What is the value of oil in scripture? What does it represent? Your faith needs to be integrated with, treated with, enabled, made supple by oil.

Then with your oil treated shield, when you know you're going up against guys that have got these fiery missiles, you dip the thing in water. And because it's woven, the oil treated leather doesn't absorb the water, but it traps the water. What does water signify in scripture? The washing of water by the word.

So your shield is treated with oil and impregnated with water. And when you hold up your shield of faith, the oil of the Holy Spirit and the power of the word of God, it doesn't say with

which you will deflect the darts of the wicked one, does it? What's the word there? Quench, quench. Put out the fire of the evil one.

Dry leather does not quench anything. If you spill flaming alcohol and naphtha or whatever they had on it, it's going to burn merrily. What would keep it from doing that? It's impregnated with oil and it is soaked in water.

It's got water trapped in the weave of those multiple layers, multiple layers. You know more than one promise. You've got more than one grip on the word of God.

Bob Thame used to say, you've got more than one rationale. You can claim a promise. You can think back to God's actions in previous history.

You know, you've got the plan of God rationale. You got the, whatever the other rationales were. You weave them together.

Your faith has got multiple elements in it. You're not just lashing yourself to one mast of, well, my God shall supply all your needs or all things work together for good and hold on tight. It's a weave, it's a mesh.

And within that is the word of God. It's impregnated and God, the Holy Spirit is what activates and makes it work. Shield of faith with which you quench the missiles which were arrows or hand thrown, fiery things launched at you by the enemy.

All of these truths are elevated and amplified and illuminated by the kind of understanding that we're pursuing as we look at bows and swords and heads and dogs and chariots. Our God is a gracious God. He is so generous to us in trying every available means to communicate with us, to encourage us, to motivate us, to call us to that future that lies just a bow shot away.

We think in those terms. We wanna be people who know the song of the bow, who realize like Jonathan did, that God's future is even better than anything you could try to preserve or grasp in the present. Well, let's close here in a word of prayer.

We'll pick up our study looking at some more of these elements next week. Father, thank you for the truth of your word. Thank you for how powerfully it communicates to us and how revelatory it is of all of your plans and purposes for us.

You not only tell us what we should do, but you give us the means, you give us the motivation, you give us encouragement, you give us the example of the Lord Jesus Christ and countless others who have given us examples of faith and patience, of looking ahead, of recognizing that your promises are sure and the reality of the future is even more certain than what we see around us in the present. May God, the Holy Spirit, enliven these things in our hearts and in our souls. May we live in their light and reflect the glory of our Savior.

We pray it in his name, amen.