

Series: Types of Christ

Title: Following Two Milk Cows to Christ

Text: 1 Samuel 6: 1-20

Date: November 9, 2014

Place: SGBC, New Jersey

1 Samuel 6: 1: And the ark of the LORD was in the country of the Philistines seven months. 2: And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place...7: Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them: 8: And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him *for* a trespass offering, in a coffer by the side thereof; and send it away, that it may go.

They wanted to see the ark go to “his place.” So they made a new cart and tied two milch kine to the cart to pull it. “Milch kine” means “milk cows.” Each cow was milking calves at the time. They tied them to the cart but brought their calves home from them. It would be their nature to return home to their calves. Plus, there had never come a yoke on these two cows. Surely, they will fight against each other, each try to go her own way, never walk a straight course together. But wherever these two milk cows go will show us who the ark typified, it will show us something of his work, and “his place.” Today we are: “Following Two Milk Cows to Christ.”

1 Samuel 6: 9: And see, if it goeth up by the way of his own coast to Bethshemesh, *then* [God] hath done us this great evil: but if not, then we shall know that *it is not his hand that smote us: it was a chance that happened to us.* 10: And the men did so;...

We know there is no such thing as “chance.” The LORD brought the plague upon the Philistines. Likewise, it was God’s hand leading these two milk cows. God “worketh all things after the counsel of his own will.” God can work two milk cows together to bring to pass his will, to bring glory to his Son.

1 Samuel 6: 12: And the kine took the straight way to the way of Bethshemesh, *and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Bethshemesh.*

The kine walked 8 miles, straight to Bethshemesh, lowing as they went—they wanted their calves—but they never turned aside to the right hand or to the left. God would have them take the ark straight to “his place.”

CHRIST OUR HIGH PRIEST

First, we see Christ our High Priest. “Bethshemesh” was a priestly town full of Levites. Christ is the great High Priest of his people. God gave the High Priest a two-fold job to typify the work of his Son.

One, the High Priest represented the children of Israel to God offering gifts and sacrifices for sins in the holiest of holies, “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.” (Heb 5: 1) The only way the children of Israel could come to God was by the High Priest. The High Priest alone could enter the holiest of holies representing the people. The High Priest entered the holy place, not without the blood of a Lamb.

Hebrews 9: 11: But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12: Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us.*

The second job of the High Priest was to comfort and have compassion on his people, “Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” (Heb 5: 2) This was one reason the Son of God became a man like unto his brethren—that he might know the feeling of our infirmities. Let us hear the scripture and obey:

Hebrews 4: 14: Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. 15: For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin. 16: Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE LION OF THE TRIBE OF JUDAH

Secondly, we see Christ who is the “Lion of the tribe of Judah.” Bethshemesh was on the northern border of the tribe of Judah; later it was transferred to Judah. Christ is “the Lion of the tribe of Judah.”

“The tribe of Judah” pictured God’s true elect people in all the earth.

Psalm 78: 67: Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: 68: But chose the tribe of Judah, the mount Zion which he loved. 69: And he built his sanctuary like high *palaces*, like the earth which he hath established for ever.

Christ is the Lion of his people, which came through the tribe of Judah. We hear Christ described in the blessing of Judah:

Genesis 49: 8: Judah, thou *art he* whom thy brethren shall praise: thy hand *shall be* in the neck of thine enemies; thy father’s children shall bow down before thee. 9: Judah *is* a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

Christ came down, conquered his enemies. Now from the prey, Christ is gone up to God’s right hand. He is sit down, like an old lion, who shall rouse him up? And Christ is Shiloh, the Prince of Peace, who came through the tribe of Judah.

Genesis 49: 10: The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*. 11: Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: 12: His eyes *shall be* red with wine, and his teeth white with milk.”

CHRIST’S PLACE IS IN HIS HOUSE

Thirdly, we see Christ’s place is in his house. “**Bethshemesh**” means “house of the sun.” Christ is the Son of God and the Sun of Righteousness. Remember Psalm 19? There, we saw that in the heaven and the firmament God set a “tabernacle for the sun”—a house for the sun. This is where I got the illustration that I gave you. Christ’s house is at God’s right hand in the heavens and Christ’s house is in his people.

WHEN CHRIST COMES TO HIS HOUSE

Fourthly, we see what happens when Christ comes to his house, “And *they of Bethshemesh were* reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.” (1 Sam 6: 13)

When the ark came it was “their wheat harvest in the valley.” It was Pentecost. When Christ came to his house on the day of Pentecost it was the time for reaping the harvest. So it is, each time Christ comes to his house. It is the time for reaping the harvest.

“They lifted up their eyes.” Christ’s arrival into his house—his child—makes us lift up our eyes. “I will lift up mine eyes unto the hills, from whence cometh my help.” (Ps 121: 1)

“They saw the Ark.” When Christ enters his house in Spirit, for the first time he makes us to see Christ our Ark in whom rests the law; Christ our Mercy Seat, the Propitiation for our sins.

And this is always the effectual result, “And they rejoiced to see.” Christ always makes his child rejoice that salvation is come to our house.

THE END OF THE LAW FOR RIGHTEOUSNESS

Fifthly we see Christ is the end of the law for every believer, “And the cart came into the field of Joshua, a Bethshemite, and stood there...” (1 Sam 6: 14) “Joshua” is the same name as “Jesus”, Savior. By the ark coming straight to the field of Joshua and standing there, we see the ark and the law all led straight to Christ Jesus our Joshua, our Savior and there it stands—complete, finished, fulfilled. “For Christ *is* the end of the law for righteousness to every one that believeth.” (Ro 10:4)

The ark had the law of God inside it—Christ said—

Psalm 40: 6: Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7: Then said I, Lo, I come: in the volume of the book *it is* written of me, 8: I delight to do thy will, O my God: yea, thy law *is* within my heart.

Matthew 5:17: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Christ filled the law full for his people. He is the fulfillment of righteousness, the fulfillment of justification, the fulfillment of holiness and the fulfillment of redemption. He is the fulfillment of all the ceremonies and types in the law. And the ark had the mercy seat above it. There God met with his people above the mercy seat covered with the blood of the substitute lamb. It pictured Christ, the seat of propitiation, the seat of mercy for God’s people:

Romans 3: 25: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.

1 John 2: 2: And he is the propitiation for our sins: and not for ours only, but also for [*God’s elect throughout*] the whole world.

1 John 4: 10: Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

CHRIST OUR ALTAR AND OFFERING

Sixthly, we see Christ our Altar and our Offering, “**where *there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD. And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.***” (1 Sam 6: 14)

The “great stone” is believed to be the altar which Abraham built unto the Lord. It was definitely an altar. Christ is the Altar of his people. “We have an altar, whereof they have no right to eat which serve the tabernacle.” (Heb 13:10) The wood bore the ark to that altar but Christ carried his cross to his place and offered his humanity on the Altar of his Deity.

There they offered “burnt offerings and sacrificed sacrifices unto the LORD.” Christ is the one great sacrifice who laid down his life for his people to satisfy God’s justice and redeem us from our sins. Like the two milk cows, we were crucified with Christ.

Therefore, Christ is the burnt offering in whom every believer is a sweet smelling savor unto God, “Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” (Eph 5: 2)

Brethren, how beautiful it is when God uses things like this to show us that Christ Jesus our Savior, our Joshua, is All: our great High Priest, the Lion of our tribe, Shiloh our Peacemaker, the One to whom we Lift our eye, the One in whom we rejoice in the day of harvest and always, the end of the law for Righteousness to every believer, our Mercy Seat, our Propitiation, our Altar, our Sacrifice and Offering to God, our Treasure and Inheritance in heaven, our perfect righteousness and holiness, our free justification, our free forgiveness from all our sins, our never ending acceptance with God, our salvation.

A WORD OF WARNING

I cannot end without giving this word of warning: In verses 19-20 we read: “And he smote the men of Bethshemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter. And the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?” (1Sa 6:19-20)

The ark pictures Christ our Mediator. When they looked into the ark they came between the Mediator and God. It was the same as trying to come to God without a Mediator—for that God killed many of them. They complained, “Who is able to stand before this holy LORD God? and to whom shall he go up from us?” They asked men to take him away.

But understand, Christ, our Mediator, is both holy Man and the holy Lord God. He is the only one who is able to stand before God. Christ is the only one able to go up to God and reach down to us and bring us both together in peace. But if you try to come to God without Christ, God will kill you in just judgment like he did that great host that day!

May cHRIST come to “his place” today to dwell in our hearts and to make us dwell with him at God’s right hand. Then he will give us new hearts like those who looked up and saw him and rejoiced! Then he will make us like these two milk cows and we will forsake all and run straight to Christ.

Amen!