

David — Study #11

TEXT: 2 Samuel 5:1-6:23

- v. 1 All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood.
- v. 2 In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the Lord said to you, 'You will shepherd my people Israel, and you will become their ruler. '"
- v. 3 When all the elders of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the Lord, and they anointed David king over Israel.
- v. 4 David was thirty years old when he became king, and he reigned forty years.
- v. 5 In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.
- v. 6 The king and his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, "You will not get in here; even the blind and the lame can ward you off." They thought, "David cannot get in here."
- v. 7 Nevertheless, David captured the fortress of Zion, the City of David.
- v. 8 On that day, David said, "Anyone who conquers the Jebusites will have to use the water shaft to reach those lame and blind' who are David's enemies." That is why they say, "The 'blind and lame' will not enter the palace."
- v. 9 David then took up residence in the fortress and called it the City of David. He built up the area around it, from the supporting terraces inward.
- v. 10 And he became more and more powerful, because the Lord God Almighty was with him.
- v. 11 Now Hiram king of Tyre sent messengers to David, along with cedar logs and carpenters and stonemasons, and they built a palace for David.
- v.12 And David knew that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.
- v.13 After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him.
- v.14 These are the name of the children born to him there: Shammua, Shobab, Nathan, Solomon,
- v.15 Ibhar, Elishua, Nepheg, Japhia,
- v.16 Elishama, Eliada and Eliphelet.
- v.17 When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold.
- v.18 Now the Philistines had come and spread out in the Valley of Rephaim;

v.19 so David inquired of the Lord, "Shall I go and attack the Philistines? Will you hand them over to me?" The Lord answered him, "Go, for I will surely hand the Philistines over to you."

v.20 So David went to Baal Perazim, and there he defeated them. He said, "As waters break out, the Lord has broken out against my enemies before me." So that place was called Baal Perazim.

v.21 The Philistines abandoned their idols there, and David and his men carried them off.

v.22 Once more the Philistines came up and spread out in the Valley of Rephaim,

v.23 so David inquired of the Lord, and he answered, "Do not go straight up, but circle around behind them and attack them in front of the balsam trees.

v.24 As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army."

v.25 So David did as the Lord commanded him, and he struck down the Philistines all the way from Gibeon to Gezer.

6:v. I David again brought together out of Israel chosen men, thirty thousand in all.

v. 2 He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the Lord Almighty, who is enthroned between the cherubim that are on the ark.

v. 3 They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Anio, sons of Abinadab, were guiding the new cart

v. 4 with the ark of God on it, and Ahio was walking in front of it.

v. 5 David and the whole house of Israel were celebrating with all their might before the Lord, with songs and with harps, lyres, tambourines, sistrums and cymbals.

v. 6 When they came to the threshing floor of Nacon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled.

v. 7 The Lord's anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God.

v. 8 Then David was angry because the Lord's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah.

v. 9 David was afraid of the Lord that day and said, "How can the ark of the Lord ever come to me?"

v. 10 He was not willing to take the ark of the Lord to be with him in the City of David. Instead, he took it aside to the house of Obed-Edom the Gittite.

v. 11 The ark of the Lord remained in the house of Obed-Edom the Gittite for three months, and the Lord blessed him and his entire household.

v.12 Now King David was told, "The Lord has blessed the household of Obed-Edom and everything he has, because of the ark of God." So David went down and brought up the ark of God from the house of Obed-Edom to the

City of David with rejoicing.

v.13 When those who were carrying the ark of the Lord had taken six steps, he sacrificed a bull and a fattened calf.

v.14 David, wearing a linen ephod, danced before the Lord with all his might,

v.15 while he and the entire house of Israel brought up the ark of the Lord with shouts and the sound of trumpets.

v.16 As the ark of the Lord was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart.

v.17 They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord.

v.18 After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the Lord Almighty.

v.19 Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

v.20 When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, "How the king of Israel has distinguished himself today, disrobing in the sight of the slave girls of his servants as any vulgar fellow would!"

v.21 David said to Michal, "It was before the Lord, who chose me rather than your father or anyone from his house when he appointed me ruler over the Lord's people Israel—I will celebrate before the Lord.

v.22 I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honor."

v.23 And Michal daughter of Saul had no children to the day of her death.

INTRODUCTION:

I guess you could call the chapters before us the 'Fulfillment of a Dream.'
David could say with Ann Kiemel Anderson, 'I Gave God Time.'

“Being happy and contented in His plan,
Doing His will with joy,
Finding the song on the horizon,
Giving God room,
Waiting until the music fills the sky
And the miracles live.

When one waits, the gift is more valuable, more priceless and
cherished,
And God always knows when we are ready.
I gave God time and His plan was perfect.
It exceeded all my greatest expectations.”

Lamentations 3:25, 26

“The Lord is wonderfully good to those who wait for him; to those who seek for him. It is good both to hope and wait quietly for the salvation of the Lord.”

“to dream.
to take on something great . . .
beyond oneself.
to wear my heart in my shoe
and run with it.

to face the mountain and challenge it
and woo it
until it crumbles.
to not give up until
the sunrise dances again
on the walls and through rooms
and over tables into corners.
erupting hearts
bringing joy . . .
response.

to keep one's back straight.
to keep one's face toward the sun.
to beckon all of life to come.

and follow you and the
giant God.

to long for truth.
no blur. no mist or fog.
to know life in clean, untarnished terms.
to long for it as sun must
long for morning sky.
or dry, parched earth
and cracked
for drenching rain.

to say, "i'll wait" . . .
and never pull ahead
or reach beyond
until the road is cleared
and the path smoothed.
days or years.
no doubt or fear.
to know that never-failing love
will some day
somehow
reach out to me.
and in His hand
bring the childhood
dream. the eternal
fulfillment.
amen.
amen."

Romans 4:20-22 (TLB)

"But Abraham never doubted. He believed God, for his faith and trust grew ever stronger, and he praised God for this blessing even before it happened. He was completely sure that God was well able to do anything he promised. And because of Abraham's faith, God forgave his sins and declared him not guilty."

The beauty of these chapters is the faithful fulfillment of God's promises to David.

1 Chronicles 11:9

“And David became greater and greater; for the Lord of hosts was with him.”

Ecclesiastes 3:11

“He makes all things beautiful in his time.”

Habakkuk 2:3 (TLB)

“But these things I plan won’t happen right away. Slowly, steadily, surely, the time approaches when the vision will be fulfilled. If it seems slow, do not despair, for these things will surely come to pass. Just be patient. They will not be overdue a single day.”

Abner died at the hand of Joab!!

In our previous study Ish-Bosheth, Saul’s son, was assassinated. This act did bring about an end to the civil war. God can use all things for good, even the bad things to the accomplishment of his eternal purpose.

Judah and Israel were now separate kingdoms, sharing one king.

Chapters 5-10 begin a period of great prosperity and blessing for David, and for all of Israel.

chap. 5:v. 1 All the tribes of Israel came to David at Hebron and said, “We are your own flesh and blood.

Here in the Samuel account we just have three verses that speak about David’s coronation to kingship.

In 1 Chronicles 12 we find out several other things:

First, there were about 340,000 armed men in all who come from every part of the land.

1 Chronicles 12:38 says:

“They came to Hebron with a perfect heart to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.”

They brought food and provisions and stayed three days eating and drinking with David.

They said in this verse, “We are your own flesh and blood.” They knew how terrible it was for a nation to be fighting against one another.

v. 2 In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the Lord said to you, ‘You will shepherd my people Israel, and you will become their ruler.’”

In their little speech that is recorded here in the latter part of verse 1 and verse 2, there are stated three reasons why David should be king over them:

1. Their relationship to him—“We are your own flesh and blood.”
2. His past work for them militarily.
3. God’s word had said, “You will shepherd my people Israel, and you will become their ruler.”

v. 3 When all the elders of Israel had come to King David at Hebron, the king made a compact with them at Hebron before the Lord, and they anointed David king over Israel.

So after 7 ½ years of opposition, David finally wins the heart of all Israel, and he is left now without a rival. This is the third time that David is anointed king.

David makes a covenant with them. He promises to protect them, and they promise to obey him. God was the witness. It was before the Lord.

1. David was anointed when he was 16 years old by Samuel, chosen as the one son of Jesse’s eight sons to be the future king of Israel.
2. His second anointed came 14 years later when he was 30, in the city of Hebron. He was anointed king over Judah.
3. And now 7 ½ years later, he is anointed the third time over all of Israel.

37 ½ years old today! 21 long years to the dream!

Winter points out:

“Now David was anointed the third time. This time he was anointed by all the tribes and peoples of Israel. A fuller account of David’s being made king

of Israel may be found in 1 Chronicles 12:23-40. David was 30 years old when he began to reign. He reigned 7 ½ years at Hebron. He reigned 33 years at Jerusalem. And all the reign of David over Israel can be counted at 40 years.”

Davis points out:

“The story of David is one of the most intriguing found anywhere. This account of unparalleled success should not be attributed to mere human wisdom, prudence and military genius. The real key to David’s rise to power was the fact that God’s hand was upon him. When he was first anointed by Samuel, he was only a shepherd boy, caring for a few sheep in the hills of Bethlehem. In the chapters before us, we now see David on the royal throne in Jerusalem, caring for the whole flock of Israel.”

v. 4 David was thirty years old when he became king, and he reigned forty years.

v. 5 In Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned over all Israel and Judah thirty-three years.

If we try to piece together these fragments, we come up with the fact that David was probably about 16 years old when he was anointed by Samuel. And after the 14 years of wandering in the wilderness, going through the preparatory program that the Father had designed for David’s development, at the age of 30, in Hebron, he becomes king over Judah. Then, at the age of 37 ½, the account we are now looking at, he becomes king over all Israel. And he was 70 years old when he died.

Krummacher points out:

“When David became ruler over the whole of Israel in the year 1050 before the birth of Christ, he was 30 years of age, and he reigned 04 years, including the seven years and six months during which he bore the scepter at Hebron over the tribe of Judah. Of the children who were born to him at the Hebron, the three eldest were Amnon, Kileab, and Absalom, who were followed by three other sons. He did not experience much joy in his children. This he might indeed attribute to the unlawful married relationships from which even he, the man of God, had not kept himself.”

Dr. Paul Jorden points out:

“Every successful man knows there is a price to pay for success. This price may include personal effort, recognition, responsibility, temptation, battles,

failure, frustration, and persistence, marital tension, disappointment, prayer for the future, commitment, fame and generosity. Often the successful man or woman pays a price: physically and emotionally, and the family is forced to share in paying that price. As David came to the time of his coronation, he was 37 years old, but probably was considerably older than that in maturity.”

Planning all along what He is going to do “when” . . . not “if.”

v. 6 The king of his men marched to Jerusalem to attack the Jebusites, who lived there. The Jebusites said to David, “You will not get in here; even he blind and the lame can ward you off.” They thought, “David cannot get in here.”

v. 7 Nevertheless, David captured the fortress of Zion, the City of David.

v. 8 On that day, David said, “Anyone who conquers the Jebusites will have to use the water shaft to reach those ‘lame and blind’ who are David’s enemies.” That is why they say, “The ‘blind and lame’ will not enter the palace.”

Planning how too!

No handicapped parking?

1 Chronicles 11:5, 6

“And the inhabitants of Jebus said to David, ‘You shall not enter here.’ Nevertheless, David captured the stronghold of Zion, that is, the City of David. Now David had said, ‘Whoever strikes down a Jebusite first shall be chief and commander,’ and Joab, the son of Zeruiah, went up first, so he became chief.”

David’s first act as king was to go and capture Jerusalem and make it the capital of the land. Later on, it was made the central place of worship for God’s people.

This was the place that He, God, had chosen where his name shall be. Eventually Solomon’s great temple was erected in Jerusalem. Best of all, it will be from this city that the Lord Jesus Christ will rule in the Millennium and establish his New Jerusalem which the prophet Ezekiel speaks about.

David may have always planned to make Jerusalem his capital, but he waited until the tribe of Benjamin submitted to him as king. It was in the heart of the land, right between Judah and Israel. It was naturally

defensible on the south, east, and west due to valleys, and had a good water supply.

The Jebusites had such confidence in their stronghold that they laughed at the idea of David being able to take the city, and boasted that 'even the blind men and cripples of Jerusalem could defend it against this Hebrew army.'

David took it anyway. And Joab, evidently, was the one who entered through the water tunnel.

Matthew Henry came up with a good explanation for the latter part of verse 8 about 'the blind and the lame will not enter the palace' when he says, "David calls their gods or false idols 'the blind and the lame' for they have eyes and see not; feet and walk not. His order was never to let any false gods or idols come into the house anymore."

Psalm 48:1-3, 12-14

"Great is the Lord and greatly to be praised in the city of our God, his holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion, in the far north, the city of the great King. God in her palaces has made himself known as a stronghold. Walk about Zion, and go around her; count her towers. Consider her ramparts, go through her palaces; that you may tell it to the next generation. For such is God our God for ever and ever; he will guide us until death."

Gehrke points out:

"The king does not set up his court at Shechem or Hebron or Gibeah, but at a neutral place situated like Washington, D.C., on the border between the north and the south, where his freedom of action will not be influenced by regional pressures. The ancient Jebusite city had a long history and a rich culture. It provided David with a well-established personal city-state. By natural geographical endowment Jerusalem is not the center of the land. By God's election, however, the Jebusite city becomes not only David's city but the Biblical prototype of the city of God."

Arthur Pink points out:

"It is beautiful to note that the meaning of the word 'Zion' is 'sunny' or 'shone upon as facing the south, basking in the rays of the warm sun.'"

- v. 9 David then took up residence in the fortress and called it the city of David. He built up the area around it, from the supporting terraces inward.

1 Chronicles 11:8

“And he built the city all around, from the Millo even to the surrounding area, and Joab repaired the rest of the city.”

- v. 10 And he became more and more powerful, because the Lord God Almighty was with him.

The reason David becomes more and more powerful is stated in the last phrase: “the Lord God Almighty was with him.”

Philippians 4:13

“I am ready for anything through the strength of the One who indwells me” Paul says.

1 Chronicles 11:9

“And David became greater and greater, for the Lord of Hosts was with him.”

Genesis 39:2, 3

“And the Lord was with Joseph, so he became a successful man, and he was in the house of his master the Egyptian. Now his master saw that the Lord was with him, and how the Lord caused all that he did to prosper in his hand.”

- v. 11 Now Hiram, king of Tyre sent messengers to David, alone with cedar logs and carpenters and stonemasons, and they built a palace for David.

The King of Tyre sends him gifts and workmen to build him a great house. Even those outside the kingdom recognized David's greatness.

Hiram is the King of Tyre, which is a coastal town 105 miles north of Jerusalem, sitting on the shoreline of the Mediterranean sea.

He sent cedar logs and carpenters and stonemasons to build this palace for David.

1. Kingdom
2. Washington D.C.
3. White house

Hiram really gave him quite a gift because I'm sure these people that he sent built the chimney and fireplace and quarried the floors. And they used cedar siding and cedar shakes in the palace itself; probably quarried a nice-looking swimming pool, several fountains, and a hot tub and steam room.

They did everything for an elegant mansion. They probably subcontracted the electrical and plumbing locally and A.C.

Michal, Ahinoam, and Abigail were the interior design committee, picking carpet, drapes, furniture, colors; using a lot of David's treasures from previous battles in his rise to kingship.

Such blessings are beyond words. The Lord has not only provided David the opportunity to become king of all Israel, but in the process now has seen the establishment of a capital in the city of Jerusalem plus the provision of a beautiful place to live.

v. 12 And David new that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

David knows the One who is responsible for all of these blessings. It is the Lord who has established him as king. It is the Lord who has exalted his kingdom for the sake of his people Israel.

How easy it would be in the midst of prosperity to forget the Lord.

You've got to remember to dance with the one that brung you!!

Moses in his farewell address to the nation Israel in the book of Deuteronomy 6:10-12 speaks to this very issue:

“Then it shall come about when the Lord your God brings you into the land which he swore to your fathers Abraham, Isaac and Jacob to give you great and splendid cities which you did not build and houses full of all good things which you did not fill, and hewn cisterns which you did not dig, vineyards and olive trees which you did not plant; and you

shall even be satisfied. Then watch yourself, lest you forget the Lord who brought you from the land of Egypt out of the house of slavery.”

In the midst of all these blessings, David is keeping the Lord at the center of things because he knew he is the one who established him as king and had exalted his kingdom.

Lord's table! This do in remembrance of me!

v. 13 After he left Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him.

v. 14 These are the names of the children born to him there: Shammua, Shobab, Nathan, Solomon.

v. 15 Ibhar, Elishua, Nepheg, Japhia.

v. 16 Elishama, Eliada, and Eliphelet.

When you combine this list with the list in 1 Chronicles 3:5-9 you come up with a total of 20 children. He had seven wives in Hebron, including Michal; and now he adds several more when he gets to Jerusalem.

Talk about contrasts! Verse 12 looks so great with the Lord as the center of everything; and then in verse 13 David manifests his weakness that is ultimately going to devastate him later in his life.

What David is doing is against the law of God:

Deuteronomy 17:17-20

“Neither shall he multiply wives for himself, lest his heart turn away, nor shall he greatly increase silver and gold for himself. Now it shall come about when he sits on the throne of his kingdom, he shall write for himself a copy of this law on a scroll in the presence of the Levitical priest, and it shall be with him and he may learn to fear the Lord his God by carefully observing all the words of this law and these statutes, that his heart may not be lifted up above his countrymen, and that he may not turn above his countrymen, and that he may not turn aside from the commandment to the right or to the left, in order that he and his sons may continue long in his kingdom in the midst of Israel.”

Maybe David thought it would strengthen his kingdom by multiplying and increasing the royal family. Anyway, here we have a list of his sons, also some of his wives, and some of Solomon's wives may have come from countries to seal a treaty. The king would give a daughter in marriage.

Whatever the reasons, we know that God does not approve of polygamy. He created us, and he gave us rules and his rules are good. They are designed to give us the ultimate in happiness and blessing. It is when we step outside of his plan that we mess up and get into trouble.

From the line of Nathan, David's son, comes Mary the mother of Jesus. From Solomon came Joseph. So God used even these multiple marriages of David to bring about his purposes. Jesus came from pure lines of the house of David.

Young points out:

One homiletician suggested that we remember these DANGER SIGNS OF DESCENT by the later S:

SILVER
SLOTH
SEX
SELF

"The course of the demise can be traced back to one of these words. He either lets greed, silver, laziness, sloth, immorality, sex, or pride, self, destroy him. With these potential impediments to leadership in mind, let us look at the life of David as he accepted the role of leadership God had for him."

Dr. Paul Jorden points out:

"Added responsibility and influence brings added temptation which often hits a man at his weakest spot. As success becomes greater, a man's dependence upon God must be strengthened in order for him to say no to the many temptations which will come his way. During the early years of his reign in Jerusalem, David fathered fourteen more children by his many wives and others by his concubines. While by custom David had a king's right to take wives and concubines, he was violating an explicit instruction found in Deut. 17:17. These two prohibited things: multiplied wives and multiplied gain are the two greatest problems in our own society. We call them casual sex and greed for money. The modern practice of having one wife and one mistress usually ends up with one mistress after another, and they do not satisfy the male heart. As soon as the novelty wears off, the present one is replaced by

another, nor does money satisfy. One of the multimillionaires of the 20th century was asked how much money was enough. He answered, 'Just a little bit more than I have.' Because a man on the way up or a man at the top is confronted with persuasive temptation, he needs firm guidelines; and these David had in the Word of God as recorded in Deut. 17:17. To show how a king was to resist three temptations, the passage continued:

'Now it shall come about, when he sits on the throne of his kingdom, he shall write for himself a copy of this law, and he shall read it all the days of his life, that he may learn the fear of the Lord his God by carefully observing all the words of this law and these statutes; that his heart may not be lifted up above his countrymen, and that he may not turn aside from the commandment.'

"If you are obsessed with making money or seeking sexual gratification outside of marriage, I pray that the Spirit of God will warn you that these are not the true answers to your deepest needs."

v. 17 When the Philistines heard that David had been anointed king over Israel, they went up in full force to search for him, but David heard about it and went down to the stronghold.

Allan Redpath points out:

"They had not been unduly concerned as long as David was satisfied to be king over Judah. But now that he ruled over the whole kingdom, they feared his power, and they made an immediate counter-attack. Also immediately when Jesus Christ becomes your Lord, your act of submission will be followed by a massive counterattack from the powers of evil."

Up jumps the devil! Hearing that David had been anointed king over all Israel, the Philistines knew they had cause for alarm. They considered him a dangerous antagonist. It would be to their best interest to take him. So first they come seeking David to put him down as king early in his reign.

They weren't too concerned when he was king over Judah and they saw that there was civil war going on, but now they feared his power.

"But David heard about it and went down to the stronghold."

1 Chronicles 11:15

“Now three of the thirty chief men went down to the rock to David, into the Cave of Adullam, while the army of the Philistines was camping in the Valley of Rephaim.”

How meaningful for David to go back to the place of that wonderful encounter with the Lord he had at the Cave of Adullam and where the first group of men came to him for his leadership.

The Cave of Adullam is about 12 miles southwest of Jerusalem.

v. 18 Now the Philistines had come and spread out in the Valley of Raphaim;

This is just southwest of Jerusalem, in the Bethlehem area, which was David's hometown.

1 Chronicles 11:17-19

“And David had a craving and said, ‘O that someone would give me water to drink from the well of Bethlehem, which is by the gate.’ So the three broke through the camp of the Philistines and drew water from the well of Bethlehem, which was by the gate, and took it and brought it to David. Nevertheless, David would not drink it but poured it out to the Lord. And he said, ‘Be it far from me before my God that I should do this. Shall I drink the blood of these men who went at the risk of their lives, for at the risk of their lives they brought it.’ Therefore, he would not drink it. These things the three mighty men did.”

No Perrier or Gatorade! What I wouldn't do for a drink from the old well in Bethlehem!

Look right here David! Bottled in Bethlehem!!

v. 19 so David inquired of the Lord, “Shall I go and attack the Philistines? Will you hand them over to me?” The Lord answered him, “Go, for I will surely hand the Philistines over to you.”

Yea, here is our great statement! DAVID INQUIRED OF THE LORD. You will remember in the first series of studies we could check David's spiritual temperature when the little phrase occurred “David inquired of the Lord” or “Bring me the ephod.” Here David is in fellowship with the Lord. And as the Philistines have come up for battle, David does not act prematurely, but goes before the Lord.

On both occasions here when the enemy comes to attack, we find that David went right to his knees and asks specifically what to do. We need to remember now that David was king over all Israel. He was on top. He had the great army at his command, and he had everything going for him. But he didn't rely on his own strength. He got on his knees and asked God.

2 Chronicles 20:12

“O our God, wilt thou not judge them, for we are powerless before this great multitude who are coming against us, nor do we know what to do, but our eyes are on thee.”

Young points out, “David was a praying leader. He was only 30 years old as he began his reign, but he turned to God in prayer. He said, ‘O God, I must have your wisdom.’ And God instructed him to make Hebron his capital in the southern kingdom of Judah. And now here in this situation he comes before the Lord to discover his will and purpose and plan before moving into action.”

Jorden speaks of this:

“As a surgeon, I am almost ashamed of my inability to make a decision. After all, a surgeon may often be wrong, but he is never in doubt.”

v. 20 So David went to Baal Perazim, and there he defeated them. He said, “As waters break out, the Lord has broken out against my enemies before me.” So that place was called Baal Perazim.

“The Lord of Breakings-Through.”

This must be a spot near or in the Valley of Rephaim where the battle took place.

2 Chronicles 32:7, 8

“Be strong and courageous, do not fear or be dismayed because of the King of Assyria, nor because of all the multitude which is with him; for the one with us is greater than the one with him. With him is only an arm of flesh, but with us is the Lord our God to help us and to fight our battles.’ And the people relied on the words of Hezekiah, King of Judah.”

v. 21 The Philistines abandoned their idols there, and David and his men carried them off.

v. 22 Once more the Philistines came up and spread out in the Valley of Rephaim;

We've got the same song,
the second verse.
It's a little bit louder,
And a whole lot worse.

Satan is never content with one victory on our part. But he comes back with another onslaught because he realizes that the time we are most vulnerable is the time of our victory.

v. 23 So David inquired of the Lord, and he answered, "Do not go straight up, but circle around behind them and attack them in front of the balsam trees.

v. 24 As soon as you hear the sound of marching in the tops of the balsam trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army."

1 Chronicles 14:15

"And it shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for God will have gone out before you to strike the army of the Philistines."

Here we have that precious phrase again, "David inquired of the Lord."

It is a good thing too that he asked God about what to do both times. Notice that the strategy for victory in the first battle was totally different from the strategy in the next battle.

The first time he was told to go and attack, but in the second battle he was to sit still and wait.

The victory of yesterday does not put into you strength for today. You can't depend on the flesh today, and we need to ask God for strength and guidance daily.

Mark 14:38

"Watch ye and pray, lest you enter into temptation."

In verse 24 the Lord tells David, “As soon as you hear the sound of marching in the tops of the balsam trees, move quickly because that will mean the Lord has gone out in front of you to strike the Philistine army.”

David is not supposed to sit around and scrutinize the situation and be sure that it was the right noise, but to immediately move into action when the opportunity presents itself.

I am afraid we miss so many things that the Lord could provide for us in the way of wonderful blessing simply because when the Lord gives us an indication to move, we are so slow to respond to his prodding.

v. 25 So David did as the Lord commanded him, and he struck down the Philistines all the way from Gibeon to Gezer.

1 Chronicles 14:16, 17

“And David did just as God had commanded him, and they struck down the army of the Philistines from Gibeon, even as far as Gezer. Then the fame of David went out into all the lands, and the Lord brought the fear of him on all the nations.”

Psalms 106:1-3

“Praise the Lord! O give thanks to the Lord, for he is good, for his lovingkindness is everlasting. Who can speak of the mighty deeds of the Lord, or can show forth all his praise. How blessed are those who keep justice, who practice righteousness at all times.

Psalms 107:1-3

“O give thanks to the Lord, for he is good, for his lovingkindness is everlasting. Let the redeemed of the Lord say so, whom he has redeemed from the hand of the adversary, and gathered from the lands from the east and from the west, from the north and from the south.”

1. Kingdom
2. Capital
3. Home
4. Military Victory

6:v. 1 David again brought together out of Israel chosen men, thirty thousand in all.

This chapter is about the ARK. The ark is mentioned 15 times in the first 17 verses.

You can call this chapter, "Doing the Right Thing in the Wrong Way."

David had been crowned king over all Israel, and God had blessed him with a place for his capital city, plus a palace to live in. And now David wanted the presence of God with him. He knew that he could not possibly rule in authority and power and victory without the Lord's guidance.

He knew that it was vital that he receive and enjoy the continuous presence of Jehovah before every battle, every judgment and for every action as king of the nation.

David had a real passion and love for God that is seldom found in men today. In Psalm 9 we hear him say,

"I will praise thee, O Lord, with my whole heart."

Psalm 108:1

"O God, my heart is fixed. I will sing and give praise, even with my glory."

Psalm 103:1

"Bless the Lord, O my soul, and all that is within me. Bless his holy name."

Psalm 42:1, 2

"As the deer pants for the water brook, so my soul pants for thee, O God. My soul thirsts for God, for the living God. When shall I come and appear before God?"

David's plan to bring the ark to Jerusalem was a good thing. The only thing was it was done in the wrong way.

v. 2 He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the Lord Almighty, who is enthroned between the cherubim that are on the ark.

This geographical location for the ark is about six miles northwest of Jerusalem.

David has 30,000 men involved in this project. It is just a little bit bigger than the New York Marathon but the distance is only a little 10K jaunt that is planned, of about six miles.

1 Chronicles 13:6

“And David and all Israel went up to Baalah, that is, to Kirath Jearim, which belongs to Judah, to bring up from there the ark of God, the Lord who is enthroned above the cherubim where his name is called.”

Allan Redpath points out:

“For almost 70 years the ark had been missing from its rightful place. To begin with, it was captured by the Philistines. However, they found it a perpetual embarrassment to them, so they built a nice new cart and sent it back. For decades it had languished at the border of Judah, in the household of Abinadab, and from there David determined to rescue it. There is nothing more important in any life than the constantly-enjoyed presence of the Lord. There is nothing more vital, for without it we shall make mistakes. And without it, we shall be defeated. Without the sense of his abiding presence and a place of constant communion and fellowship, how far wrong we will go.”

Chuck Sayer fell off his stud cleaning bricks!

Krummacher says:

One of the most stirring scenes presented to us in the days of Eli the High Priest, when the messenger who had escaped from the bloody battle with the Philistines came with evil tidings to Shiloh. He told not only of the entire overthrow of Israel, but he also brought the yet sadder intelligence that the ark of the covenant had fallen into the hands of the heathen, and that Eli's two sons Hophni and Phineas had perished on the field of battle. For Eli, an old man of eight-and-ninety years, this distressing report was too much. As if struck by lightning, he fell backward from his seat and broke his neck. His daughter-in-law, the wife of Phineas, when she heard the evil tidings, bowed herself and travailed; and at the moment of giving birth to her son, the agonies of death came upon her; and with her last breath, she named him Ichabod; and interpreted the word herself in the heartbreaking cry, 'The Glory is departed from Israel' because the ark of God is taken! Echoed by many thousands of voices, this lamentation of the poor woman sounded throughout the whole land in a cry of woe, piercing even to the heavens. A

more sorrowful of woe, piercing even to the heavens. A more sorrowful day than this Israel never had experienced. The blood of their young men fruitlessly shed in battle, the triumph of the uncircumcised, and in addition to that, the loss of their most precious treasure, the ark of the covenant, the visible symbol and pledge of the gracious presence of their God.”

Pink points out:

“If God’s blessing be not definitely sought, how can it be rightfully expected? If prayer does not precede and accompany our very best actions, what are they likely to amount to? If in any of our ways, God be not acknowledged, be not surprised if they lead to disaster.”

Romans 10:2

“For I bear them witness, that they have a zeal for God, but not in accordance with knowledge.”

- v. 3 They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzah and Ahio, sons of aBinadab, were guiding the new cart
- v. 4 with the ark of God on it, and Ahio, was walking in front of it.
- v. 5 David and the whole house of Israel were celebrating with all their might before the Lord, with songs and with harps, lyres, tambourines, sistrums and cymbals.

The ark was placed on a nice new cart, which was exactly what the Philistines did a long time ago, back in 1 Samuel 6:7.

Well how come the Philistines got away with putting the ark on a cart? They got away with it because they were ignorant. Light creates responsibility: “To whom much is given; much is required.”

Anyway, the people of God figured the best thing to do was to copy the Philistines, so they made the cart, which was driven along the road by Abinadab’s two sons. After all, the ark had stayed around their house for a number of years, and it was only natural that they should be chosen to drive it.

Winter raises the question:

“Why did David prepare a new cart? David evidently wanted to give the best for God’s service. He prepared a new cart in similar fashion to the way in which the Philistines had made a new cart when they sent the ark back to Israel. David was not careful enough. He should not have made a cart at all. He learned this later, much to his regret.”

Mackintosh raises the question:

“And who would have even thought that an Israelite would have deposited the ark of the God of Israel upon a wooden cart to be drawn by oxen. Yet, such is ever the sad effect of departing from the written word to follow human traditions. The oxen stumbled, the arrangement was weak and beggarly in the judgment of the Holy Ghost, and the Lord was only making this fully manifest. The ark should never have been in such a dishonoring position. Oxen should never have been the bearers of such a burden.”

Carlson points out:

“The sons of Abinadab are said to lead the cart. It is tempting here to assume an intransitive meaning, but this is a special meaning having no parallel. We therefore propose this translation of the verse: ‘But when they came to the threshingfloor of Nacon, Uzzah put out his hand to the ark of God in order to take hold of it, for the oxen were on the point of overturning it.’”

David, dressed in the priestly girdle and in a state of ecstasy, dances before the ark of Yahweh. He dances with rotating movement, interspersed with leaps, which may also be interpreted as a whirling dance around the ark.

v. 6 When they came to the threshing floor Necon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled.

Nacon was probably a couple of miles south toward Jerusalem. And as the oxen stumbled, the ark shook on the cart. It was on the point of overturning, and Uzzah reached out and took hold of the ark of God.

v. 7 The Lord’s anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God.

When the road became rough and the ark threatened to overturn, Uzzah put out his hand to steady the ark. And to the horror of the whole crowd, he fell to the ground and died on the spot.

It doesn't sound fair, does it? David didn't think so, either. He was shaken and angry. It shook him up so badly that he stopped the procession and left the ark in the house of Obed-Edom for three months.

God expects obedience!

There is a hard and big principle to learn here. God is holy, and he would have us rejoice with trembling and always to treat holy things with reverence and holy fear. We are so flippant sometimes.

What we do for the Lord must not be treated as something commonplace. We must be careful always to keep God's message on the high level that he has given it to us. Don't tone it down to suit men's low desires or alter it to fit his perverted ideas.

You cannot tamper with the holiness of God. When you do, you invite judgment. Ananias and Sapphira thought they could serve God through a lie, but we know what happened to them in Acts chap. 5.

1 Corinthians 11 The Lord's table ... examine himself ...

What if God hadn't? Man would have an excuse for their rationalizations about disobedience. With a scriptural illustration ...

Uzzah was a Levite, but priests only might touch the ark. The law was expressive concerning the Kohathites, that though they were to carry the ark by the staves, yet they must not touch any part of it lest they die.

We do not know what kind of fellow Uzzah was. The Bible doesn't go into any great detail about his personality. All we know is that he died after touching the ark—a very severe punishment.

God looks at the heart, and he may have seen in Uzzah's heart presumption and irreverence. David later owned that Uzzah died for an error they were all guilty of, which was carrying the ark on a cart. But Uzzah was singled out to be made an example. Maybe he was the one who suggested it in the first place.

If God had allowed this mistake to pass just at the beginning of this new era in Israel, there was a danger that the Israelites might consider the whole Levitical law out of date, old fashioned and not binding upon them. The same thing in the early church—God wanted to show the people of God that they could not get away with deliberate sin.

Sin though it upset David and the people and delayed the plan for three months, yet it had the effect of sending David to his Bible to search diligently and learn what God had commanded.

Winter asks the question, "What are the lessons from this experience:

1. God's servants must not be careless. It may seem a small thing to us that David tried to move the ark on an ox cart instead of having it carried by the Levites. Ultimately, this carelessness led to the death of Uzzah. Too many people today become overly familiar with the things of God—his ordinances and services should be observed with care.
2. Man needs a place to worship. God had ordained that there would be one central sanctuary for Israel (Deut. 12). He told the people that he would choose a place to put his name there. They were instructed that they were not to offer sacrifices on every high hill. God chose the city of Jerusalem."

Theodore Epp points out:

"This teaches us that what we do for the Lord must not be treated as something commonplace. In order to do it right, we need God's favorable presence with us. We must not tone it down to suit man's given it to us. We must not tone it down to suit man's low desires not alter it to suit his perverted ideas. We must not tamper with the holiness of God. When we do, we invite judgment."

Laney points out:

"In the first attempt to bring the ark to Jerusalem, two violations of Old Testament law took place. First the ark was carried on an ox cart. That violated the Old Testament requirement that the ark be carried by the sons of Kohath in Exodus 25:14, 15 and Numbers 3:30, 31 and 7:9, not transported by a cart or other vehicle. In his enthusiasm for moving the ark to Jerusalem as quickly as possible, David adopted a Philistine expedient. The second violation of Old Testament law took place when Uzzah inadvertently touched the ark to keep it from toppling off the cart. Touching the ark was in direct violation of Numbers 4:15. The sin of Uzzah in touching the ark resulted from the fact that the ark was not being carried by the Levites as God had directed. That violation of God's holiness cost Uzzah his life. The judgment of Uzzah serves as a warning against situation ethics. Because of his holiness, God's laws cannot be violated, no matter how reasonable it would seem in a particular situation."

- v. 8 Then David was angry because the Lord's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah.

The meaning of the word is to 'break forth upon,' and Uzzah is in honor of the who fell there.

v. 9 David was afraid of the Lord that day and said, "How can the ark of the Lord ever come to me?"

He was ANGRY in verse 8; and AFRAID in verse 9.

He had the Kingdom rolling man! Forget to check with the boss.

Redpath points out:

"I suggest to you that if David had inquired of the Lord, as had become his usual practice, although apparently he had omitted it in this case, he could have avoided the catastrophe. Why should this thing have happened. Surely it seems a bit tough of God to strike a man dead simply because he did the thing that was natural. After all, the ark might have fallen off the cart altogether. Surely it was all right to touch it and keep it steady. The point is, you see, the ark should never have been on that cart at all. In the construction of the ark, as commanded by God in Exodus 25, it was made with rings and staves for carrying it. There was nothing mechanical about the ark of God, whatever. It was a divine institution. When it was moved, it was to be carried exclusively by Levites, and even they were not allowed to touch it, as we find in Numbers 4:15. The ark was nothing less than the burden of the Lord, and the burden of the Lord was to be carried on the hearts of the Levites. We want God's presence very much, don't we? But we like to hitch his presence to some of our new carts. We like to add him to our list of organizations, to load him on top of the mechanics of a busy life and then drive. How much of our desire is really in the energy of the flesh, I wonder. So often we put forth our hands but not our hearts. We put forth our hands to the work of the Lord but somehow our hearts have never really gotten under the burden of the Lord and begun like the Levites to carry it. Always it is a tragic thing to die under the judgment of God, but I suggest to you that the biggest tragedy of all was to die right alongside the ark of God's mercy."

"How can the ark of the Lord ever come to me?"

The answer to that question is: the only way it can come is in the right way.

When all else fails read the instructions!!

John 14:6

v. 10 He was not willing to take the ark of the Lord to be with him in the city of David. Instead, he took it aside to the house of Obed-Edom the Gittite.

The procession stopped, and the rest of the trip was cancelled on this occasion. David took the ark aside to the house of the Philistine, Obed-Edom the Gittite. The Gittites were inhabitants of Gath in the land of the Philistines. This area where Obed-Edom resides is about 25 miles east of Gath. Gath in the land of the of the Philistines, of course, was famous for Goliath the giant from Gath. Many of the people from that city were great in stature. It was the home of the blue-chippers and the first-round draft picks.

v. 11 The ark of the Lord remained in the house of Obed-Edom the Gittite for three months, and the Lord blessed him and his entire household.

While David was trying to find out what went wrong Obed-Edom was being blessed and his whole household by the presence of the living God.

When you try and come into the presence of God in the wrong way, all you get is judgment. When God's presence comes by the power of the Holy Spirit, you get blessed. God always comes either to BLAST or to BLESS, CONDEMN or COMFORT, to DESTROY or to DELIVER, to JUDGE or to SAVE. It all depends on how we come close to God—by his method or by our own.

Redpath points out:

“During the three months the ark stayed in this man's house, David seems to have learned at least two things: First, he learned that he had tackled the situation in the wrong way, attempting to get God's presence without recognizing God's holiness. Therefore, eh the king, had been dealt with in judgment. But then he heard how apparently this very significant man who had the awesome presence of God in his home was being blessed. In other words, the ark of God was, as Paul wrote in 2 Cor. 2:16, ‘To the one the savor of death unto death, and to the other the savor of life unto life.’ I think David learned something else too: “Those three months gave him time to think and to pray. Just to make it simple, I will put it this way: Apparently David had been reading his Bible. He had taken these three months to get alone with God and say, ‘Now Lord, what has gone wrong? You know that I want your presence with me. I need your power for my testimony and service. But look what has happened. What is the matter?’ As he thought and prayed about it, the Lord evidently directed his mind to the books of Moses, and he saw where he had made a mistake.”

Vos comments here:

“It is evident that at strategic moments in both the history of Israel and the Christian church, God has deemed it necessary to act in judgment to impress his people with a proper reverence for God and his holiness. For example:

He came down in judgment at the foot of Mt. Sinai and punishment for idolatry when the ten commandments were given.

As the Israelites entered Canaan, Achan was judged for his disobedience.

In the earliest days of the church, he felled Achanias and Sapphira in an effort to impress his people with the absolute necessity of purity.

“And on this occasion, when David was calling the nation to a new religious beginning, the same point needed to be made.”

v. 12 Now King David was told, “The Lord has blessed the household of Obed-Edom and everything he has, because of the ark of God.” So David went down and brought up the ark of God from the house of Obed-Edom to the City of David with rejoicing.

David's anger and fear have now turned to rejoicing because he is going in the joy of the Lord in a proper way to retrieve the ark and bring it to the city of Jerusalem.

1 Chronicles 15:1-13

“Now David built houses for himself in the city of David, he prepared a place for the ark of God and pitched a tent for it. Then David said, ‘No one is to carry the ark of God but the Levites, for the Lord chose them to carry the ark of God and to minister to him forever.’ And David assembled all Israel at Jerusalem to bring up the ark of the Lord to its place which he had prepared for it. And David gathered together the sons of Aaron and the Levites: of the sons of Kohath; Uriel the chief, and 120 of his relatives: of the sons of Merari; Asaiah the chief, and 220 of his relatives: of the sons of Gershon; Joel the chief, and 130 of his relatives: of the sons of Elizaphan; Shemaiah the chief, and 200 of his relatives: of the sons of Hebron; Eliel the chief, and 80 of his relatives of the sons of Uzziel; Amminadab the chief, and 112 of his relatives. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, and said to them, ‘You are the heads of the fathers households of the Levites.

Consecrate yourselves, both you and your relatives, that you may bring up the ark of the Lord God of Israel to the place that I have prepared for it. Because you did not carry it at the first, the Lord our God made an outburst on us, for we did not seek him according to the ordinance.”

Now they are doing the RIGHT THING in the RIGHT WAY.

Now that David is doing it the right way, he has much joy.

v. 13 When those who were carrying the ark of the Lord had taken six steps, he sacrificed the bull and fattened calf.

Took them short and soft six steps.

Winter raises the question:

“Why did they sacrifice after only going six steps? The men carrying the ark were just starting their journey. David evidently ordered the company to stop because they had made a successful beginning. On the first attempt they had met with tragedy. But now they were moving successfully. No doubt they stopped to give thanks to God for his successful beginning of the journey.”

Gehrke points out:

“Even then his first steps are taken with utmost delicacy to avoid a new accident. Porters take the place of the oxen and cart. The first hazardous steps taken to disturb area breathlessly observed to see if the Lord now approves, and as soon as the initial process of disturbing the ark has been affected without calamity, a sacrifice is offered to the Lord. Only then does the process begin with ritual cries, trumpet-like blasts on the ancient rams horn. And this time King David’s own ecstatic dancing.”

Redpath points out:

“This chapter is like a mirror, and I trust you have been looking into it today. If Jesus comes soon, as we hope and believe, will he find you among these people with new carts who are putting their hands to the things of God but keeping their hearts back? Or will you be found with your heart under the burden enjoying his presence?”

v. 14 David, wearing a linen ephod, danced before the Lord with all his might,

v. 15 while he and the entire house of Israel brought up the ark of the Lord with shouts and the sound of trumpets.

Davis points out:

“The removal of the ark to Jerusalem was no small affair in the eyes of David. He was overwhelmed with emotion, as he thought of the spiritual and practical implications of its presence in Jerusalem. The evidence of his joy is witnessed in the fact that he ‘danced before the Lord with all his might.’ The Hebrew word for ‘danced’ is a word which literally means ‘to whirl’ or ‘to whirl around.’ While the occasion was a thrilling one for David, it was somewhat less than that for David’s wife Michal.”

Pink points out:

“First David now gave the Lord his proper place in his plans and submitted to the regulations which he had given. He learned from painful experience that God’s work must be done in God’s prescribed way if his approval and blessing was to rest upon the same.”

The bringing of the ark into the royal city was the occasion of great rejoicing. David was so happy he wasn’t able to restrain his joy. He danced and sang before the Lord. His dance was one of worship. He took off his royal robes that set him apart as the king.

v. 16 As the ark of the Lord was entering the city of David, Michal, daughter of Saul watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart.

Michal saw him dancing without his royal robes, uninhibited and she despised him in her heart. Why? Remember Michal’s history. Saul gave her to David after he had killed 200 Philistines. And after David had run away, Saul gave Michal to another man.

Scripture doesn’t tell us how she felt about this other man, but we do know that he loved and worshiped the ground she walked on because of his response to her being taken away. We do know that David demands to have her back before he will become king. She’s had a hard time, and I am sure that she is better about a lot of things. She did love David at one time, and we need to remember that David brought home some more wives.

Michal was also brought up as a king’s daughter, and David was a farmer’s son. Michal had come to respect appearances, but David knew that before God they were meaningless.

1 Samuel 16:7

“But the Lord said to Samuel, ‘Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees; for man looks at the outward appearance, but the Lord looks at the heart.’”

In despising David, she was rejecting God's standards. Michal thought that David had degraded himself in dancing before the ark. She liked dignity and quietness. She was one of these women whose face would crack if they ever smiled in church.

v. 17 They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord.

v. 18 After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the Lord Almighty.

v. 19 Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

Psalms 15:1, 2

“O Lord, who may abide in thy tent? Who may dwell on thy holy hill? He who walks with integrity and works righteousness and speaks truth in his heart.”

Psalms 24:

“The earth is the Lord's and all it contains, the world and those who dwell in it. For he has founded it upon the seas and established it upon the rivers. Whom may ascend into the hill of the Lord, and who may stand in his holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood, and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation. This is the generation of those who seek him, who seek thy face, even Jacob. Lift up your heads, O gates, and be lifted up O ancient doors, that the King of Glory may come in. Who is the King of Glory? The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O gates, and lift them up, O ancient doors, that the

King of Glory may come in. Who is this King of Glory? The Lord of Hosts. He is the King of Glory.”

Psalm 68:24-28

“They have seen thy procession, O God, the procession of my God, my King, into the sanctuary. The singers went on, the musicians after them; in the midst of the maidens beating tambourines. Bless God and the congregations, event he Lord, you who are the fountain of Israel. There is Benjamin the youngest ruling them, the princes of Judah and their throng, the princes of Zebulun, the princes of Naphtali. Your God has commanded your strength; show thyself strong, O God, who has acted on our behalf.”

v. 20 When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, “How the king of Israel has distinguished himself today, disrobing in the sight of the slave girls of his servants as any vulgar fellow would!”

v. 21 David said to Michal, “It was before the Lord, who chose me rather than your father or anyone from his house when he appointed me ruler over the Lord’s people Israel—I will celebrate before the Lord.

v. 22 I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honor.”

v. 23 And Michal daughter of Saul had no children to the day of her death.

This is such an awful scene. Here is David happy and joyful—having a wonderful time worshipping the Lord with the people. It is a successful, wonderful day. He’s really feeling great, so he goes home now to bless his own family; and here’s old Michal at the door, sarcastic and sneering at him and snapping at him!

David told her that he was not ashamed to do what was acceptable to the Lord, and that he expected frequently to dance and sing before the Lord, regardless of what she and her handmaidens might think about it.

He was saying, God chose me, and I will rejoice. He certainly was not going to be silenced in his praises of God by a laugh or for fear that someone would criticize him for being emotional.

He was willing to be file in the eyes of people if he might be acceptable in the eye of God.

You know, in some ways this might have been all the emotional strain that David needed to begin looking for someone else to love. He comes back from a day of victory to find a wife of his own heart and home despising him for his devotion.

This happens a lot. Sometimes a person gives himself over completely to the will of God and after a time, they discover that they have left their partners behind, spiritually speaking. Often this may lead to the other person despising the one who is spiritual, not understanding the devotion to Christ.

Because of her attitude, David put her aside and she was childless, because she didn't share David's love and enthusiasm for God.

John 15:8

“Herein is my Father glorified, that you bear much fruit.”

Winter points out:

“David had worn an ephod as he danced before the ark among the people. A linen ephod was the distinctive garment of the priests. It was an abbreviated garment, having no sleeves and reaching only to the thighs. It was much in the fashion of a jumper and enabled David to leap and dance about freely. Michal had thought this beneath the king's dignity and had rebuked David for this kind of action. He was glad to be counted among his people, and made this defense of his actions.”

Paul Jorden points out, “When the ceremonies were over, David returned to his house to bless his own household. Michal greeted him with, ‘How glorious was the King of Israel today, who uncovered himself in the eyes of the handmaids of his servants.’ Now David, the man after God's own heart, might be expected to take his bride in his arms and comfort her quietly, explaining why he had behaved as he did so she would understand. But that isn't quite how it happened. He came right back with, ‘It was before the Lord who chose me above your father and above all his house to appoint me ruler over the people of the Lord over Israel. Therefore, I will celebrate before the Lord.’ I personally feel that Michal was out of order in jumping on David in this matter. She should have known that her husband was a very enthusiastic man and should have recognized the significance of bringing the ark back to Jerusalem, but instead she cut him with sarcasm, as only a woman can do. Sometime acid seems to drip from those lovely tongues. We call it a saber tongue in our house, and often we'll say, ‘Slash him again! He's bleeding but

he's still standing.' Often the scars of caustic remarks are deep and long lasting."

Karssen points out:

"Michal was missing from the crowd which moved out to receive the ark festively. Once again it became evident how great the breach between her and David really was. Michal didn't share the religious convictions of her husband. This great day, a highlight in his life, didn't impress her in the least. Like her father, Michal was not concerned about the ark of God. She felt no desire to fetch a tambourine and lead the women in a song to the Lord as Miriam once had. Quite the contrary, Michal despised David because of his excitement and actions. Michal was proud and cold of heart toward God, toward her people, toward her husband. In her sarcasm, she called David perverse and impudent. Not only did she reject his religion, she desmirched it. The absence of love painfully revealed itself. Michal not only did not love her husband her husband's God, but also lacked the love of one person for another. After many years of marriage, she still did not know her husband's heart. She did not consider the things that moved him. His motives were not hers."

Right to be bitter but what you do with it.

Ackroyd points out, "Michal is barren— a sign of divine displeasure. in this context it could also be understood as marking Michal's refusal to participate in the ritual or as David's refusal to give her the child which she might wish to have, but the text leaves no doubt that it is to be understood as a divine decision."

Gehrke says, "David's wife Michal in no way shares her husband's spontaneous holy joy in the Lord's advent to Jerusalem. When, therefore, he returns to the place to bless his own household, she greets him sarcastically, angrily, attacking his ecstatic dancing as indecent exposure unbecoming a king. She is a true daughter of proud Saul. David's answer is an honest confession of his faith and joy in the Lord. He does not think Israel's king too lofty a person to perform an ecstatic dance before the Lord." Men were bitter at Ziklag thinking of stoning him!! (Ziklag, Shimei, Michal)

Redpath points out, "Later in his life David was cursed by Shimei, but surely nothing hit him to the core like these words from the woman he had first married. Do you remember about Michal? She was Saul's daughter, the king's reward to a young warrior for killing a couple hundred Philistines.

Before long, we will come to consider the great sin of David's life. Could its root have been right here? Perhaps the thing that started him looking at another man's wife. Was the bitterness of soul which began when he came back from a day of victory to find the woman of his own heart and house did not enter into joy of it but despised him for his devotion."

Beginnings of Bathsheba

Krummacher says, "The festal procession amid the jubilant shouts of the people poured through the gates of Jerusalem, but after it had arrived at the royal residence on Mount Zion, how was the holy harmony of joy interrupted by a discordant note; and alas, it was Michal, David's own wife, the daughter of Saul who gave utterance to it—this vain worldling who had formerly loved David more as the youthful hero crowned with victory than as the pious servant of Jehovah, and who had perhaps been made more thoroughly worldly through her union with Paltiel— stood as the procession came up toward the royal palace at the open window."

Whyte points out, "Never, surely, were man and wife more unequally yoked together than was David, the man after God's own heart, with Michal, Saul's daughter. What was David's meat was Michal's poison. What was sweeter than honey to David was gall and wormwood to Michal. The things that had become dearer and dearer to David's heart every day - - those were the very things that drove Michal absolutely mad, furiously and ungovernably mad that day on which the ark of God was brought up to the city of David."

Whyte Read!

Had David not been so unequally yoked, Michal would have put on David's shoulder that day an ephod that she had worked for that day with her own hands; and as she put it on him, she would have sung and said, 'I will clothe her priests with salvation and her saints shall shout aloud for joy.' had Michal done that day what any woman with any sense of decency left in her would have done, had she put on her royal garments and set out with David to the house of Obed-Edom, how differently for her and for David that day would have ended.

David was no doubt a great provocation and a constant cross to Michal. They were never made for one another. It was impossible. They could never be happy as man and wife short of a miracle. David was all emotions, especially in divine things, whereas Michal was as proud and cold as if she had been a daughter of Lucifer, as indeed she was. There will be times when husband and wife do not see eye to eye - - times when their two hearts do not beat as one heart - - times of distaste and disapproval and difference of opinion and

positive dislike. When Michal, who is written for our learning, must be called to every wife's mind, Michal with her heart full of war and her mouth full of wicked words, and her whole afterlife full of remorse and misery for that evil day in her house in Jerusalem. Michal is a divine looking glass for all angry and outspoken wives.

I will find among the poorest and most despised of God's people that which my own married wife denies me at home, and who can tell how many husbands here are in David's desolate case. Who can tell how many have to go out of their own homes to find the finest sympathy and the fullest utterance and the completest rest for their hearts. The wife see that her husband has not to go abroad to find his best friend, his most sympathetic and fellow-feeling friend, and above all, in his religion.

Conclusion:

What are some of the lessons we can learn from this particular study?

- LESSON #1: The Lord makes all things beautiful in his time. David now becomes the king of Israel.
- LESSON #2: The Lord gives David a city, a place to live, and military victory.
- LESSON #3: David become more and more powerful because the Lord was with him.
- LESSON #4: David is violating the law of God in his moral life.
- LESSON #5: David inquires of the Lord before going into battle.
- LESSON #6: David makes the mistake of doing the right thing in the wrong way.
- LESSON #7: There is unlimited joy when we do it the right way.
- LESSON #8: Michal and David are like oil and water when it comes to spiritual things.
- LESSON #9: Sarcastic bitter words hurt for a long time.

Psalm 2:11,12

“Worship the Lord with reverence and rejoice with trembling. Do homage to the Son, lest he become angry and you perish in the way; for his wrath may soon be kindled. How blessed are all who take refuge in him.”

Tim LaHaye in his book Your Temperament: Discover Its Potential says, “Remember this: Bitterness and love cannot burn simultaneously in the same heart. Bitterness indulged for those you hate will destroy your love for those most precious to you.”

Paul Billheimer says, “The stress of marriage and the home are designed to produce brokenness, to wean one from self-centeredness and to produce the graces of sacrificial love and gentleness.”

J. R. Miller says, “Whole, unbruised, unbroken men are of little use to God because they are deficient in agape love.”

“Jesus, my strength, my hope
On thee I cast my care.
With humble confidence look up
And know thou hearest my prayer.

Give me on thee to wait
‘Til I can all things do.
On thee almighty to create
Almighty to renew.
I want a godly fear,
A quick discerning eye
That looks to thee when sin is near
and sees the tempter fly.

A spirit still prepared
And armed with jealous care
Forever standing on its guard
And watching unto prayer.

I want a true regard,
A single steady aim,
Unmoved by threatening or reward
To thee and thy great name.

A jealous, just concern
For thine immortal praise
Of pure desire that all may learn

And glorify thy grace.

I rest upon thy word
the promise is for me.
My sustenance and salvation, Lord
Shall surely come from thee.

But let me still abide
Nor from my hope remove
'Til thou patient spirit guide
Into thy perfect love."