

2Samue 6

“Humble Actions and Attitudes before the King of Kings”

What was God so upset about at the beginning of the chapter and Michal so upset about at the end?

Pastor leads his family in today's "Hopewell @Home" passage. 2Samuel 6 prepares us for the first of the two serial readings in public worship on the coming Lord's Day morning. In these twenty-three verses, we learn that while at the beginning of the chapter God's wrath came against David's failure to humble himself before the King, by the end of the chapter Michal "daughter of Saul" is wroth with David precisely for humbling himself before the King! Humility before God in worship shows up in actions (doing only that by which He has given us to come near through Christ) and in attitudes (zeal unto Him, lowliness before Him, esteeming others as ourselves, and even being humble in our own eyes).

Wednesday, March 10, 2021 • Read 2Samuel 6

Questions from the Scripture text: Whom did David gather (v1)? How many? What were they going to do (v2)? What is the full name given to the ark here? Upon what did they set it (v3)? Who drove it? Where was the house (v4)? Who went in front? Who did what in v5? Where are they in v6? What does Uzzah do? Why? But what did Yahweh do (v7)? Why? With what result? How did David respond in v8? What did he call the place? How else did David feel (v9)? What did he ask? Where wouldn't David take the ark (v10)? But where did he? How long was it there (v11)? What did Yahweh do? What was told David (v12)? So what did he do? With what feeling? How was it being transported now (v13)? And what did David do every six paces? What else did he do (v14)? Wearing what? Who brought the ark up (v15)? How does v15 summarize their conduct? Where was the ark arriving in v16? Who saw what? Before Whom was David doing it? What did she do to David? To where did they bring the ark (v17)? Then what did David do to Yahweh? And to the people (v18–19)? Where else did he go to bless (v20)? But who meets him? With what “not-blessing”? What is the main point of David's response (v21)? In whose sight did David say he would be humbled (v22)? And by whom honored? What was the result of this conversation (v23)?

As we move through the section of 2Samuel in which Yahweh is establishing David in his kingdom, we come now to the climax. The climax is not the defeat of the Philistines, though that was promised and important. The climax is not the taking of what would become Jerusalem, the hill of Zion, though that will be increasingly important until the true King comes to establish His own Zion.

The climax of establishing David is the restoration/inauguration of the fully-expressed presence of Yahweh with David via the ark of the covenant. David himself grows, in several ways, in his understanding of Yahweh here. And the chapter invites us to grow along with him.

God is much more dangerous than our enemies. It's unclear whether the thirty thousand men in v1 is simply the pomp of military procession or (as “choice men” implies) a security force designed to protect the ark from Philistine attack (maybe the result of their experience in 1Sam 4?). There was some priestly procedure (v5), but there was also some inventiveness (new cart, v3), which is always a terrible idea in connection to that worship in which the Lord displays His utter holiness (cf. 2nd commandment, esp. in light of Deut 4).

Uzzah miscalculated dirtiness. A sinner is much more filthy than the dirt into which he tried to stop the ark from falling (v6–7). David, however, had miscalculated dangerousness. At first he's angry at what happened (v8). We all probably understand that. When you put a lot of effort into something, and Providence overrules your desired outcome in spectacular fashion, the consternation can be great.

But the anger in v8 turns into fear in v9—as David realizes just how dangerous Yahweh is, the man who has a sparkling success rate against human enemies decides that the ark just isn't safe to have around. Note that this was not a transportation issue, because they still have to move it to put it in the house of Obed-Edom (v10).

God's gracious presence brings great blessing. Obed-Edom hadn't volunteered to keep the ark. We don't read of them doing anything special with it. Yahweh is just pleased to bless him and all his household (v11). In the flow of the text, it seems that the Lord intended the connection between the ark and the blessing to be obvious (v12).

God's power cuts both ways. He has provided atonement. He has given detailed directions about the right way of approaching Him, in order that we may have confidence that we are coming not on our own terms but through His atoning terms. And so the anger (v8) that had become fear (v9) turns to gladness at the end of v12. Now there is not the new cart of v3, but “those bearing the ark” and blood-sacrifices in v13.

We too may respond at first with offense at God's just condemnation of our sin, then terror at the justness and power of that condemnation, before we at last see the provision of His atonement in Christ and rejoice that He has made a way for us

to come near Him in confidence of blessing. This biblical sort of faith in Christ expresses itself, when it comes to our worship, by setting aside seemingly well-intentioned innovation and coming instead by the actions and attitudes commanded by God.

God is worthy of our humbling ourselves before Him. It's probable that David was making the sacrifices in v13 by means of the priests whose duty it was to actually physically conduct the sacrifice. If this was a king-oversteps-in-pride situation (e.g. Uzziah in 2Chr 26:16–23), it wouldn't gel very well with the strong emphasis in the second half of our chapter on David's humbling himself.

David's attire (the ephod in v14) and actions seem intended to communicate that he identifies more with the priests who are transporting the ark than with the King who sits enthroned upon it (cf. v2): praise in v15, humiliating/groveling movement in v16, sacrifices again in v17, and pronouncing not his own blessings but those of Yahweh of hosts/armies in v18.

David recognizes that, ultimately, there is one great King in Israel, and it is not he. Rather than participate in this procession in a way that brings him praise, he instead seeks to be a means of blessing unto the rest of Yahweh's people (v19). What a joy when the Lord gives His people humble leadership, insistent upon the peoples' blessing. And how perfectly He has done so in great David's greater Son, our Lord Jesus Christ (cf. Phil 2:5–11)!

It must have been shocking to David when he came home to be a blessing there too (v20a), but discovered that the perception from the royal window (cf. v16) was rather different from what we see in the rest of the chapter. Of course, Michal grew up as royalty (v21), and it offends her princessly/queenly sensibilities to dress and act like servants (v20). David's response in v21–22 is not a justification of nakedness but a justification of humbleness, and David's point is that when the human king takes part in the royal procession of the Heavenly King, it's better to join in the joy of lowliness before Him than to strut one's royal stuff.

How much we need to hear this word, as our hearts often slip into hoping others think well of us, even when we come together to the throne of grace! Surely, there is something to be said here of wearing simple clothing, participating with zeal that is not inhibited by self-consciousness, and desire to be part of Yahweh's blessing the others of His people with whom He has surrounded us.

How have you dealt with the reality of God's dangerousness? What hope do you have of blessing from Him? With what actions and attitudes do you come to worship God? How do they demonstrate humility?

Suggested songs: ARP123A "I Lift My Eyes to You" or TPH533 "Have Thine Own Way, Lord!"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are welcome to listen to the audio recording, which you may find via tinysa.com/hopewellarp)

Samuel chapter 6, these are God's words again. David gathered all the choice men of Israel 30,000. And David arose and went with all the people who are with him from biology. To bring up from there the Ark of God, his name is called by the name. Yahweh of hosts.

To dwells between Jeremy. So they set the Ark of God on a new cart brought it out of the house of a Benedib which was on the hill and as a and are here the sons of a Benadryv drove the new cart and they brought it out of the house of the Benadryl which was on the hill accompanying the Ark of God and are here went before the ark.

Then David and all the house of Israel played music before we all went on all kinds of instruments of fur wood on harps on stringed instruments on tambourines on systems on cymbals and when they came to necklace threshing floor adds up put out his hand to the ark of God and took hold of it for the oxen stumbled.

Then the anger of Yahoo was aroused against other and God struck him there for his error. And he died there by the ark of God. And David became angry because of Yahweh's outbreak against other. And he called the name of the place parrots other to this day. David was afraid of Yahweh that day and he said, how can the Ark of Yahweh, come to me.

So David would not move the arc of Yahweh with him into the city of David but David took it aside into the house of Obed Edom the Gittite. The Ark of Yale remained in the House of Obed. Edom the Gitite three months. And Yahweh blessed Obedem and all his household.

Now, it was told King David saying Yahweh has blessed the house of it eat them. And all that belongs to him because of the ark of God. So

David went and brought up the ark of God from the House of Eden to the city of David with gladness. And so it was when those bearing the ark of Yahweh had gone six paces that he sacrificed oxen and fattened sheep.

Then David danced before you all with all his might. And David was wearing a linen effort. So David and all the house of Israel brought up the ark of Yahweh with shouting and with the sound of the trumpet. That was the ark of Yahweh came into the city of David McKell.

Saul's daughter looked through a window and saw King David. Leaping and whirling before Yahweh and she despised him in her heart. So they brought the ark of Yahweh and said it in its place in the midst of the tabernacle that David had erected for it. Then David offered burnt offerings and peace offerings before you all way.

And when David had finished offering burnt offerings and peace offerings. He blessed the people in the name of Yahweh of hosts. Then he distributed among all the people among the whole multitude of its role both the women and the men. To everyone a loaf of bread a piece of meat and a cake of raisins.

So all the people departed everyone to his house. Then David returned to bless his household. And Michail the daughter of Saul came out to meet David and said, How glorious was the king of Israel today. Uncovering himself today in the eyes of the maids of his servants. There's one of the base fellows shamelessly uncovers himself.

So David said to Michail, it was before we all wait who chose me instead of your father and all his house to appoint me ruler over the people of Yahweh if Israel. Therefore. I will play before Yahweh. And I will be even more undignified than this. And will be humble in my own site.

This for the main servants of whom you have spoken. By them I will be held in honor. Therefore Michail the daughter of Saul had no children to the day of her death. Send this reading God's inspired and inerrant work.

Well, the chapter starts out with a royal procession. In which David displays himself as king. And it ends David. Humbling himself from being displayed as king. Much to the irritation of his at one time princess now wife. Okay. And the chapter is about the necessity of humbling ourselves in the side of the Lord.

This is important both in the actions that we take. That we would only take and worship those actions that the Lord has commanded. Anything else we do in worship what's also a place where the Lord alone belongs. And it also. Has to do with the attitude that we use in worship.

You can be dismissed if you need to go cough. And it has to do with the attitude that we have in worship. Desire for instance that others would see us a desire to look like we're doing the right thing all the time or at least what others expect as the right thing to appear dignified and altogether.

We should have an attitude of remembering who the Lord is and what the Lord has done for us and pouring ourselves out unto him as the scripture calls as spiritual sacrifices. So you see in the beginning of the chapter David gathered all the choice man of Israel, he was got he got his most elite forces together because his the elitists of his army was part of his praises.

King. Thirty thousand elite forces, he was evidently quite well established by God and as God's mercy Tim David arose he went with the ark. From Bell Judah and the Master of Judah. This is also called curiothan we find out or we know that from back in Joshua to bring up there the Ark of God.

But we have a reminder here. Of the greatness of the ark by comparison to David. Samuel here by the Holy Spirit tells us that the ark is called by the name. He always hosts to dwells between the cherubim. And the Lord had given away of transporting the ark priests were to carry it on poles.

That were put through rings that were on the corners of the ark for that reason. But back when the ark had been captured by the flistens and the flisens are going to send it back to Israel. The flistens had put it on a new cart. This seemed to be the current trendy thing to do.

David would not want to be outdone by the Flintstones and after all when they did put it on the new cart and they separated those two cows from their tabs the cat the cows went lowing as they went straight for Israel. And so the Lord had been merciful and had allowed a good outcome from that incorrect way of carrying the cart.

I have to watch out for that and matters of worship or matters of the church often someone does something some way that is wrong but God in his great grace and mercy Blesses anyway. And then people turn out turn around and they say well it must have been okay, or even that must be a good thing to do because look.

How many people were saved or how people grew or people really felt that it was worshipful my last one does not actually necessarily constitute a good thing. But there is a danger in doing that. Because we do not judge whether an action was good to do because God turned out to be good.

Is it surprising that God would turn out to be good and merciful. Has he not continually extended grace and patience despite men sin? And so we see how the use of this Philistine trending way of transporting the ark that had had desirable results before in God's mercy. The ark is on oxen or on the back of oxen or on the cart, sorry being pulled by oxen and the oxen stumble and when the oxen stumble the cart lurches and when the cart lurches.

Puts on the cart teeters and toddlers. And other who is of the present family is next to it and he sees that the ark is going to fall off the cart onto the dirt. Which is dirty. But he doesn't realize that sinners are much more dirty than dirt. We're filthy with sin.

When the Lord strikes him dead. And David is angry. Now there are many who want to say David is angry with himself for the mistake he made and maybe that's part of it maybe they want to say David is angry with other that he would do something so stupid is just to stick out his hand and ruin the arc of the covenant procession.

Arc of God procession. But verse eight says David became angry because of you always outbreak against us. And he called the name of the place parents as a breaking out against us to this day. Seems like David was so proud that his great big procession this royal parade. That he even allowed his pride to lead him and to be angry at what Yahweh had done.

Now that doesn't last too long. David does know who we all weigh is. And so verse 9 anger to the anger from verse 8 turns into the being afraid of verse 9, he says, how can the ark of you always come to me? Oh we know how and David's gonna figure it out in a couple of verses but how can we come here to a God, so holy and so full of wrath against sin, how can we who are not holy and we who are sinners come near has God made anyway by which sinners can come near to him.

The sacrifice of Christ is intent. And the sacrifice of Christ at the time was look forward to you, but the sacrifice of. These animals these oxen and fatted sheep, especially in verse 13 burnt offerings and sin offerings that that we're being offered. And yet David and his moment of anger David and his moment of unbelieving fear has forgotten that God has made away and so he gets himself a guinea pig.

If the arc is gonna be dangerous for somebody it's gonna be a dangerous to a get tight get tight means someone from gas and we remember the last time the arc was the fillistance and how that turned out for the fliscence. And so he gets somebody whose name is.

Evadem. Servant of Esau or servant of Eden who happens to be from Gath if anybody's gonna get wiped out by the ark, this is the guy and so he transports the arc transportation wasn't the problem it still had to be moved to go to obedom. And he leaves it there and what immersible God even this guy obedom from Gath is blessed.

And all that belongs to him is blessed verse 12. And so David concludes the arc is more blessing than it is dangerous, we should have the ark around and by then he has come to his senses and he remembers and even the language of paces and verse 13 implies that he is remembered that the arc is being needs to be transported the way God says to transport it and is unlikely that David himself is slaughtering the oxen in the fatted sheep, there were priests who were supposed to do that just like there were priests who were supposed to carry the ark, but there is.

One odd thing in the passage and that is instead of wearing royal robes. David is wearing what a linnanyfit he's wearing a priestly garment he's wearing an outfit that says I am not above these priests. I am a humble servant of footman. Just like they are before the true king of Israel who is the one who is enthroned above the cherubim.

And he doesn't march in his royal robes and all of his royal dignity which irritates someone has royal once upon a time royal wife. I guess she's still royale because she's his wife but is she called his wife in verse 16. Is she called his wife in verse 20.

She's called Michael daughter of Saul. Didn't say David's wife didn't say the queen the daughter of Saul of all the different titles and characteristics about her that you might have selected that is maybe the least complimentary. Yeah the wicked hell deserving daughter of Adam, maybe would have been worse but Adam was converted.

When he says that she's the daughter of Saul. The prophet here is cluing us into that she was not willing to humble herself before the Lord the way David was that's why David is King and not someone else from Saul's house. When God's commandments conflicted with what Saul thought best saul decided to do what Saul wanted to do.

And that was the pride that is reflected now sadly in the heart of his daughter. Oh the Lord has. Put us in great danger. For if we don't learn to be humbled before God. We met. I end up seeing our pride so itself in the hearts and lives of our children.

You always harm more than just yourself by your sin and hear Saul is continuing to harm. His daughter. Mikhail. So David didn't mind that he wasn't in his royal garments. He wasn't here dancing in his underwear as many have said and even I have repeated on occasion. Now, he was wearing priestly garments instead of kingly garments and he was acting beneath his station like one of the low-class bellows Michael says in verse 20.

And David says well. When it comes to being before the face of Yahweh, I am low-class. And I will continue to be low class and you know what? I won't even just be low class and you always eyes, I will be low-class in my own eyes. Did you catch that difference?

He said, I will be even more on dignified than this. I will be humbled in my own site. You see humility isn't just something before God and it's not just something before others. It's something that you need to think of about yourself. You need to have lowly thoughts of yourself.

We need to have lowly thoughts of ourselves even to ourselves. And just as God says humble yourself and the side of the Lord he humbles himself will be exalted and he exalts himself will be humbled. David says, I know that I'm the anointed of Yahweh. But I also know that this is the way that the Lord operates that he will honor me in the eyes of those made servants.

In response to and by means of even my humbling myself. Verse 23 is probably a joint operation. Sadly David is a sinner he has many wives and so he probably cut off the wifely privileges of Michelle and so she was unable to have children by him. And yet it doesn't tell us that.

Perhaps perhaps verse 23 is just the providence of God that closed her room whether he did it by means of what her husband did or not. It is a judgment. That she was that she had no more children into the day of her death. We must remember that the Bible treats having children in Scripture only as a blessing.

And not having children only as a curse as a negative thing. Now God in his mercy enables those who providentially are unable to have children, but the long term by faith in Christ. Enables them to serve in ways that they would not otherwise have been able to do. But this is a judgment on McHale here.

So we see the necessity in the chapter as a whole. Of humbling ourselves before God. Both in worshipping Him in only the ways that He has commanded. Why? Because these are the ways that come to Him through the sacrifice of Jesus. For David that meant arc carried on polls priests offering the sacrifices oxen and fatted sheep being slaughtered.

For us if we were to bring a box on poles and have and a class of priests doing it and slaughtering animals, we would be sinning greatly against God and the sacrifice of Jesus. So for us, it means reading the Bible praying the Bible singing the Bible hearing the Bible preached having the supper.

Having baptism whenever the Lord gives us the right opportunity, appropriate opportunity and that's it. Nothing else. Why? Because only the things that God has commanded for our worship are the things that come through the sacrifice of Christ. And then it also means having that humble attitude before him. And not thinking that we're better than anybody else.

Not thinking that we have a high station. In comparison to anybody else among his people. But coming in loneliness before God loneliness lowliness before others and even humility lowliness in our own hearts. Let's pray.

Our Father in heaven we pray that you would help us. To rejoice that you have chosen to save us. And that before such a merciful God who has saved us as you have through Christ. That we would humble ourselves and not come up with ideas or ways that seem clever to us or that would make us look better.

And that you would cause us to come to you with hearts that match the humility and submission of our actions. Lord, thank you for the reminder of the greatness of your holiness and your wrath and what you did to us. Thank you for the reminder of the greatness. Of your forgiveness and your mercy week by week that you don't do it to us but have made the way for us to come near even the whole to the holy of all these heaven and our Lord Jesus.

And so bless us we pray week by week as we come to worship amaze us a fresh with your salvation make us to rejoice that you have made the way for us to come near in Christ. I guess to be principled about only coming in the actions that you have commanded lest we come without Christ.

And give us that glad humility that worships with all our might. But doesn't put on airs or come in pride. Help us. Lord to recognize who you are. The one whose name is you always hosts. And yet who have given yourself for us in Christ. And whose name we pray.

Amen.