

**Dr. Robert Chisholm, 1 & 2 Samuel, Session 18,
2 Samuel 4-6**

© 2024 Robert Chisholm and Ted Hildebrandt

This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 18, 2 Samuel 4-6. The Road to the Throne is Paved with Blood continued, chapter 4 through chapter 5 verse 5; David the Conqueror, chapter 5; The Ark Finds a Resting Place, chapter 6.

In this lesson, we're going to be looking at 2 Samuel chapters 4, 5, and 6. If you recall from our previous lesson, we are looking at a larger section of Samuel.

2 Samuel starts about 2.1 all the way through 5.5 where David is going to ascend to the throne of Israel. We could call it the road to the throne is paved in blood. There is a lot of bloodshed and violence in this section of Samuel.

We're going to pick the story up in 2 Samuel chapter 4. In chapter 3, we read of Abner's death. David's general, Joab, murdered Abner because he wanted revenge due to the fact that Abner had killed Azahel, Joab's brother, in battle. Recall also that Ish-bosheth had been set up as king of the northern tribes by Abner.

Abner was in the process of shifting his allegiance to David and he promised David that the northern tribes would come over to David. Ish-bosheth is kind of isolated now. He doesn't have Abner with him anymore.

We read in 2 Samuel 4:1, Ish-bosheth, son of Saul, heard that Abner had died in Hebron. He lost his courage and all Israel became alarmed. I think Israel is concerned about what the future holds for us.

They're tilting toward David, we learned in the previous chapter, but these are alarming times. And then we read how Saul's son had two men who were leaders of raiding bands. One was named Baanah and the other was Rechab, and they were sons of Ramon, etc.

And they're Benjaminites. They're from the tribe of Benjamin. And then as this story is beginning to unfold and we're being introduced to the characters who are going to play a role in it, the author just stops parenthetically in verse 4 and says, Jonathan, son of Saul, had a son who was lame in both feet.

He was five years old when the news about Saul and Jonathan came from Jezreel and his nurse picked him up and fled. But as she hurried to leave, he fell and became disabled and his name was Mephibosheth. And he is going to become a character in the story later.

And then in verse 5 of chapter 4, we read now, Rechab and Baanah, the sons of Ramon, set out for the house of Ishbosheth. And we're wondering, okay, this is interesting information here about Jonathan's son, Mephibosheth, but why is it introduced here? Why bring this up here at this point in time if Mephibosheth is not going to play a role in the story? I wonder if it does contribute because it may explain in part the actions of these assassins. And that's what Rechab and Baanah are going to be.

They're going to assassinate Ishbosheth. It may be that they see the handwriting on the wall. They realize Ishbosheth is a weak king, especially with Abner gone.

And they realize that the northern tribes are already tilting toward David. Abner was ready to take them to David. And they realize that Ishbosheth is weak.

He's not going to be ruling for very long. We've been his supporters. We are Benjaminites who support him.

We could be viewed as enemies of David. We could be in trouble. We need to do something to ingratiate ourselves with David, the new king.

And so, we read in verse 5, they set out for the house of Ishbosheth. They arrived there in the heat of the day while Ishbosheth was taking his noonday rest. So, he's taking his siesta, his little nap.

And they go into the inner part of the house as if they were looking for wheat or something. And they stab him in the stomach. And then they slip away.

And verse 7, they had gone into the house while he was lying on his bed in his bedroom. And they stabbed and killed him. And they cut off his head.

And so, they take the head with them. And they bring the head of Ishbosheth to David at Hebron. And they say to David, here is the head of Ishbosheth, son of Saul, your enemy.

Now, we've seen before, different people will refer to Saul as David's enemy. The narrator calls Saul David's enemy. Back in 1 Samuel 18, David's men refer to Saul this way.

Saul himself uses that language. And Abishai, David's nephew, David doesn't call Saul that. David is loyal to Saul.

And he regards Saul as the king. My Lord, the Lord's anointed. He doesn't call Saul his enemy.

And so, if these guys think they're going to be impressing David, they got another thought coming. Who tried to kill you? So, Saul is your enemy. He tried to kill you.

We've got the head of his son. This day, the Lord has avenged my Lord, the king, against Saul and his offspring. They assume that their actions are engineered by the Lord.

It's the Lord who has worked through them to avenge David against Saul. Well, you can predict, based on what we've seen already, that this is not going to impress David. And David answers Rehob and his brother Baana.

And he says, as surely as the Lord lives, who has delivered me out of every trouble, when someone told me Saul is dead and thought he was bringing good news, I seized him and put him to death in Ziklag. He's talking about that Amalekite that we read about back in 2 Samuel 1. That was the reward I gave him for his news. How much more, when wicked men have killed an innocent man in his house and on his own bed, should I not now demand his blood from your hand and rid the earth of you? So, David gave an order to his men and they killed them.

They cut off their hands and feet and hung the bodies by the pool in Hebron as if to say to everyone who saw them, this is what happens to wicked murderers. And David is not going to tolerate this in his kingdom. But they took the head of Ish-bosheth and buried it in Abner's tomb at Hebron.

This is good. David does the just thing. And in the defense of David, this is important.

He is not collaborating with anyone when it comes to killing Saul or Saul's son, Ish-bosheth. David is not responsible for the death of these Benjaminites, Saul and his son. And he brings justice, swift, quick justice, against these individuals.

And so, this is all part of the defense of David's character and his integrity. But again, there is something disturbing here because he was quick to bring justice upon that Amalekite in 2 Samuel 1 who dared to raise his hand against Saul. He's quick to bring justice against these Benjaminites who murder Saul's son, Ish-bosheth.

But what about Joab? What about Joab and Abishai who murdered Abner? What about that? And so right in the previous chapter, we have that episode and it's a bit alarming. And when you read the story the second time, you see the foreshadowing and David's inability to bring this swift justice against the family is going to be a problem, as we've said before. Well, in chapter 5, beginning with verse 1, all the tribes of Israel came to David at Hebron.

And they said we are your own flesh and blood. So as Israelites, they identify with David. And they are all part of one big family, the descendants of Jacob.

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. Interesting, it's Nagid, ruler, not Melech, king.

So, there's a recognition, David, you're the vice-regent under the Lord. You're the shepherd. And so, all the elders of Israel had come to David at Hebron.

The king made a covenant with them at Hebron before the Lord and they anointed King, David, king over Israel. David's 30 years old. When he becomes king, he reigns 40 years.

We're reminded that he reigned over Judah for seven years and changed six months. And in Jerusalem, he's going to reign for 33 years. So, David has arrived at the throne of Israel.

And that road was paved in blood. It wasn't easy to get there. But nevertheless, the Lord fulfills his promise.

And the people are reminding David of that promise. And so, if we're going to kind of summarize the theme for this section, we could say the Lord fulfills his promises to his chosen servants, like David, as his people, like David, depend on his providence and align their desires with his purposes. And there are some good lessons, preachable, teachable lessons in this section.

Through the fulfillment of God's promise, though the fulfillment of God's promises may seem to be delayed and even jeopardized, God is faithful to bring them to realization. David had to wait a long time and he had to trust in God, he had his ups and downs, but God was faithful to bring David to the throne that he had promised him. And the Lord's chosen servants need to trust in his timing and not resort to wrongdoing while waiting for the fulfillment of the divine promise.

David was patient and he showed respect for the Lord's anointed. And God's people do well to recognize his purposes and act accordingly. And Israel finally comes to that place where they recognize David is the chosen of Israel and we need to get in line with God's program here.

So, David is king and he is going to, very early on in his rule over the complete nation now, not just Judah, he is going to make Jerusalem his capital. In the rest of 2 Samuel chapter 5, verses 6 through 25, I entitled this section, David the Conqueror. And we're going to see David solidifying his rule.

And in verse 6, he turns his attention to Jerusalem. The king and his men marched to Jerusalem to attack the Jebusites who lived there. You'll recall when Israel took the land, they had mixed success came to Jerusalem.

They took the city, but the Jebusites, this native people group among the Canaanites, the Jebusites maintained a hold over Jerusalem. And so, what I envision is that Israelites and Jebusites kind of coexisted in Jerusalem and the Jerusalem area. At this point in time, the Jebusites seemed to be in control of the city.

And so, David comes against it and the Jebusites say to David, you will not get in here. Even the blind and the lame can ward you off. You're not getting in here.

This city is so strong. This fortress is so strong that the blind and lame could defend it. And they thought David couldn't get in here.

Nevertheless, David captured the fortress of Zion, which is the city of David. In the Old Testament, Jerusalem, Zion, becomes very, very important as the royal city and the place where the temple was built by Solomon. So, it's not only the royal palace being there, it's the capital of the nation.

It's also the religious center where the Lord meets his people in the temple. So David takes the city. We get a little more detailed beginning in verse 8. On that day, David had said, anyone who conquers the Jebusites, the NIV translates this, will have to use the water shaft to reach those lame and blind who are David's enemies.

I think lame and blind is put in quotes because he's kind of quoting the enemy here. Lame and blind people weren't literally defending this city, but that's the wording that they used. And that is why they say the blind and lame will not enter the palace.

So, verse 8 raises some questions as to how David accomplished this. The NIV is translating the passage, we'll have to use the water shaft. There is one view that David's men had to sneak into the Jebusite stronghold through a water shaft.

But the Hebrew text is notoriously difficult at this point. It literally reads, everyone who strikes down a Jebusite, let him touch in at the, and the Hebrew word is *tsinor*. So, what in the world does that mean? One interpretation is that if we're going to strike down a Jebusite, you're going to have to go through, and the word *tsinor*, there's basis for it referring to a pipe.

So, they're going to have to go through the pipe to get in. And so that's one view. It's a popular view that David found this entry place, this water shaft, and they got through into the fortress through that water shaft and were able to execute the Israelite victory because they were able to get in that way.

But there are other interpretations of this. Some will argue that it's tsinor, there's an Aramaic cognate to this, which refers to a hook. And so, they would see it as some type of weapon.

And so, what David is saying, everyone who strikes down a Jebusite, let him strike with a hook, maybe an implement that you would use to finish someone off. So, it's talking about some kind of weapon that would be used. Another explanation that's been given by some commentaries is whoever strikes down a Jebusite, let him strike at the pipe, the windpipe.

In other words, David is saying, these guys who've been taunting us, talking about blind and lame and all that, even a blind guy, even a lame guy could defend this city. We're going to make them pay for their insolence. Strike at their windpipe, where those words come from.

So, there are different options on this. And not all commentators are convinced that David's men invaded the city through a water shaft. That's an interpretation that's out there.

It may be correct, but it's not an interpretation that has won the day, shall we say. There are different options and a lot of it is because of the ambiguity of the Hebrew text itself. But David took up residence in the fortress and he called it the City of David.

And he builds up the area around it and he becomes more and more powerful because the Lord God Almighty was with him. We've seen this before. The Lord was with David and he's with him here.

And David has become king and now he has a royal city, which is going to be central to his kingdom. Other kings are going to recognize David as legitimate. And we read about this in verse 11.

Hiram, king of Tyre, sends messengers to David along with cedar logs, carpenters and stonemasons and they build a palace for David. So here is a foreign king, the king of Tyre, who recognizes David as legitimate and even contributes materials and workers to build a palace for him. Verse 12 tells us, then David knew that the Lord had established him as king over Israel and had exalted his kingdom for the sake of his people Israel.

That's an important theme. David, the king of Israel, should never be thinking in individual terms. How great am I? His role is always in relation to Israel.

And David understands that. So, things are going well. David's kingship has been established.

A royal palace has been built. And then lo and behold, we get one of these, what I call, harem reports. Verse 13, after he left Hebron, David took more concubines and wives in Jerusalem.

More sons and daughters are born to him. And then we get the name of the children and Solomon's name shows up in here. So, this, this is flashing ahead.

This is taking into account a long period of time because Solomon wasn't born until after David's marriage to Bathsheba in 2 Samuel 12. So this is looking ahead and it's just kind of summarizing. Some, again, are going to see this in a positive way.

Yeah, David is strong. The Lord is blessing him with wives and children. I'm not so sure I want to go there.

Just because everything around this is positive, that doesn't mean we have to take everything in the chapter as positive. The author may be saying, yes, the Lord is blessing David. He's with him.

David is being, is very, very successful. But there's still something a bit disturbing because I see this ambiguity around David all the way through the story. And I see this as one of the cracks in the foundation.

He's multiplying wives. You know, there's no doubt about it. He's multiplying wives.

Deuteronomy 17 says you're not supposed to do this. Again, I think they're mainly local girls. They do not take his heart away from the Lord.

So that's not the concern here, but he's beginning to look more and more like the typical ancient Near Eastern king. I don't think that's what the Lord wants. He does not want the king of Israel to be a king like all the nations.

David is looking more like that. And he's establishing a precedent. With Solomon, it is going to become a serious problem because Solomon's wives are going to draw him away from the Lord.

So, I don't see this little report in a positive way at all. I see it as a problem, a potential problem that's surfacing in the midst of this very positive account of what David is accomplishing. When we get to verse 17, we're not really sure about the chronology here.

And there's a geographical issue. 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.

What's the stronghold? If this is in chronological order, David has already established himself. He has a royal palace in Jerusalem. How would you go down to the stronghold if you're up in Jerusalem? Some have suggested, well, there would have been a fortress in the vicinity.

He would have had to come down the terrain a little bit to get his palace to the fortress. I prefer to see this as not being in chronological order. We've already seen that the harem report goes way ahead.

I think that we're dealing more with themes and concepts surrounding David's rise to the throne. I'm not so sure everything's in strict chronological order here. We start with the fact that we want to focus on David taking Jerusalem, the Jebusite stronghold, as his royal city.

Then we talk about a palace being built there. Then we talk about the fact that he's become a powerful king with the Lord's help, but there's a little bit of a problem. He's starting to look too much like an ancient Near Eastern king.

I think in verse 17 we're going back in time to before he actually took Jerusalem. The stronghold that's in view here is Adullam. It's one of the strongholds that he was in earlier.

He hasn't taken Jerusalem yet at this point. This would explain how he could go up to fight the Philistines at the Valley of Rephaim in the area of Jerusalem. He's going up toward that region.

Commentators are going to disagree on this, but I tend to tilt toward this not being in strict chronological order. At any rate, we are going to see David as a mighty warrior. The Philistines had come and spread out in the Valley of Rephaim.

So, David inquired of the Lord, shall I go and attack the Philistines? Will you deliver them into my hands? And the Lord answered and said, go, for I will surely deliver the Philistines into your hands. So, David goes. He defeats them.

The Philistines abandon their idols, according to verse 21. And David and his men carry them off. That might not sound too good.

Why would they carry off the idols? Well, I think shows that the Lord is more powerful than the Philistine gods. And just in case you're concerned about this, when you go to the Chronicles parallel, we discover that he destroyed those idols. So don't worry about that.

Once more, the Philistines came up and spread out in the Valley of Rephaim. And David inquired of the Lord and he answered, do not go straight up this time, but circle around behind them and attack them in front of the poplar trees. This is very interesting because it shows how involved the Lord was in David's experience as a warrior.

And some of this comes through in a poem that he wrote, 2 Samuel 22, which we'll look at later. As soon as you hear the sound of marching in the tops of the poplar trees, move quickly, because that will mean the Lord has gone out in front of you to strike the Philistine army. So, see the theological dimension to the battle here? It's not just David going out to fight the Philistines.

The Lord is there. The Lord is there and he has an army. And that army led by the Lord is marching in the trees above David.

And they hear that army. There's this spiritual dimension to this, which is kind of typical ancient Near East. There's an Assyrian inscription sculpture that I'm familiar with, where the Assyrians are viewed as besieging a city and attacking it.

And flying up there, there's a winged figure and it's one of their gods who is leading them into battle and overseeing everything that happens and assuring them a victory, shooting an arrow. And so, in this culture, the gods fight along with their armies. And Yahweh, the God of Israel, is no different.

He leads David in battle to a great victory over the Philistines here. So, David did as the Lord commanded him and he struck down the Philistines all the way from Gibeon together. So, what we see in this chapter is David is chosen as king over Israel.

All Israel recognizes him as king. The first theme that we focus on is, well, that if David's the new king, he needs a royal city. And he takes Jerusalem, an impregnable, Jebusite fortress.

He takes it as his royal city. His legitimacy as a king is recognized by another king, Hiram, who sends him the materials and the workers to build a royal palace. So David is now king of Israel in Jerusalem, a central location.

There are some problems. David is starting to look a little like, too much like a typical ancient Near Eastern king. But David also demonstrates his prowess as a king, his ability to deliver Israel as a mighty warrior.

And so, he is defeating the Philistines. Remember, the Philistines were the problem here. When there was all this turmoil with Saul and Ish-bosheth and David, the Philistines were able to exploit all of that.

And the Philistines have been kind of in control ever since they defeated Saul and the armies of Israel at Gilboa. But David is reversing all of that. And so, Israel is becoming strong and the Lord is giving David victories.

And what David will decide to do next in chapter 6 is he decides to make Jerusalem the religious capital of Israel as well. David is thinking, I want to build a temple. And if I'm going to put a temple there for the Lord, we need to have the Ark there because the Ark represents the presence of God.

And of course, you'll recall that the Ark was taken away from Israel by the Philistines. Israel lost a battle. They'd taken the Ark out thinking that it would guarantee victory.

It didn't. The Ark represented the Lord's presence. The Philistines got sick.

There were all kinds of trouble. They didn't want the Ark anymore. They sent it back to Israel.

The Israelites treated it with disrespect. That didn't turn out well for them. And so the Ark has been not in a central sanctuary.

It's been off at Kiryat-jearim. And so, David, also called Baalah here in chapter 6, and so David decides the Ark needs a resting place. And so, 2 Samuel 6, I've entitled the Ark finds a resting place, but not right away.

There are some complicating factors here. And what we're going to see in this chapter, the big theme is the Lord's willingness to dwell among his people is cause to celebrate. The Lord wants to dwell among his people and there's reason to celebrate that.

But he expects his people to respect his holiness. The Lord cannot be treated in a casual way. He wants to be, as the theologians say, imminent, not simply transcendent up in heaven.

He wants to live among his people. But that doesn't mean they just kind of get to rub shoulders with him in a casual way. He needs to be treated with respect and his holiness needs to be honored.

Now that's the important theme that we see in this account. David again brought together, verse 1 of chapter 6, all the able young men of Israel, 30,000, and he and all his men went to Baalah in 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 on the Ark. So, there's a sense in which the Lord, even though his throne is in heaven and even though he is omnipresent, there's a sense in which he attaches himself to the Ark and he sits enthroned on it.

And that's where he meets his people, through the priests. And they set the Ark of God on a new cart. Well, that sounds like that's a good idea.

If we're going to transport the Ark, you don't want to transport it on some rickety old thing. You want to show the Lord honor with a brand new cart. After all, that's the way the Philistines sent the Ark back.

But I don't think we should be looking to Philistines for guidance on how we're supposed to be transporting the Ark. They set the Ark of God on a new cart, which sounds okay, and brought it from the house of Abinadab, which was on the hill. And Uzzah and Achio, sons of Abinadab, were guiding the new cart with the Ark on it.

And Achio was walking in front of it. And David and all Israel were celebrating with all their might before the Lord with castanets, harps, lyres, timbrels, cisterns, and cymbals. Surely the Lord is honored by this.

All of this worship and this emotion and music, surely that will signify with the Lord. The people are celebrating the Ark in their presence. They put it on a new cart, and these individuals are guiding the cart.

They're not Levites, by the way. We know that. We need to do a little review here, and we need to go to Exodus chapter 25, verses 12 through 14, to get a little insight into how the Ark is to be transported.

And so, we read there, cast four gold rings for it, and fasten them to its four feet, with two rings on one side and two rings on the other. So, the Ark's going to have rings. Then make poles of acacia wood, and overlay them with gold.

So, we're going to make some poles. I'm guessing the poles are going to go through the rings. Yep.

Verse 14, insert the poles into the rings on the sides of the Ark to carry it. The poles are to remain in the rings of this Ark. They are not to be removed.

So that passage gives us a little insight into how all of this is to take place. And then over in Numbers chapter 4, we read, when the camp is to move, Aaron and his sons are to go in and take down the shielding curtain and put it over the Ark of the Covenant Law. Then they are to cover the curtain with a durable leather, spread a cloth of solid blue over that, and put the poles in place.

And then if you drop down to verse 15, and after Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, only then are the Kohathites to come and do the carrying. But they must not

touch the holy things, or they will die. The Kohathites are to carry those things that are in the Tent of Meeting.

So, it looks as if there is a prescribed way to carry the Ark, and what is happening in 2 Samuel 6 is not it. The Ark is not to be transported on a new cart. Kohathites are supposed to be carrying it with poles.

You're not supposed to touch it. That's what the Lord sees. He doesn't see all the celebration and hear all the music.

That doesn't signify with him here. When they came to the threshing floor of Nacon, Uzzah reached out and took hold of the Ark, because the oxen stumbled. So, get the picture.

I'm sure he's well-meaning. His job is to help guide the Ark. The oxen stumbles.

You don't want the Ark of God to fall, to go tumbling onto the ground. So, he reaches out to keep that from happening. Everybody is well-meaning in this story.

There's a celebration. There's music. We're trying to keep the Ark from falling.

But the Lord's anger burned against Uzzah. NIV says, because of his irreverent act. That's a really difficult expression in the Hebrew text, and there's some debate over what exactly that means.

But it was an irreverent act, whether the text says so or not. And therefore, God struck him down, and he died there beside the Ark of God. So, this is not what we expected.

David was angry, verse 8 because the Lord's wrath had broken out against Uzzah. And to this day, that place is called Peretz Uzzah, outbreak against Uzzah. David was angry.

I think, you know, in his heart, he thought he was doing what was right, but he wasn't. You don't get, Saul learned this, you don't get to freelance. Remember, in 1 Samuel 15, Saul decides, I think it would be better, rather than kill all these animals, especially since the men are putting pressure on me to keep the best animals, let's do a super-duper sacrifice for the Lord.

No, no, no, you don't get to make those kinds of decisions. David's anger turns to fear. David was afraid of the Lord that day, and said, how can the Ark of the Lord ever come to me? He was not willing to take the Ark of the Lord to be with him in the city of David.

He gets cold feet now. He's, I, it's just too dangerous. I don't want to do this.

Instead, he took it to the house of Obed-Edom, the Gittite. I'm sure Obed-Edom was thinking, thanks. But 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.

So, the Ark is there, and the Lord is blessing the place where his Ark dwells. David is told about this. Verse 12, he's told, you know, the Lord has blessed the household of Obed-Edom and everything he has because the Ark is there.

So, David went to bring up the Ark of God. David wants that blessing. He wants that blessing for Jerusalem, and he wants that blessing for his kingdom and for Israel.

And so, he goes to bring the, bring the Ark up with rejoicing. And we don't get a whole lot of detail here, but we're told in verse 13 when those who were carrying the Ark of the Lord, and they're carrying it now, I think with the Poles. We know this from the Chronicles parallel passage.

And when they had taken six steps, he sacrificed a bull and a fattened calf. Some people think they do this every six steps. I think they just did it after they launched it after they started, they did it, and they sacrificed.

And David is wearing a linen ephod, and he's dancing before the Lord with all of his might. But there is more detail about this in 1 Chronicles chapter 15. Many of these accounts are in Samuel, we also have parallels in 1 Chronicles.

And so we read in 1 Chronicles 15 verse 1 after David had constructed buildings for himself in the city of David, he prepared a place for the Ark of God and pitched a tent for it. We don't have a temple yet. So, it's a tabernacle-type place.

And then David said, no one but the Levites may carry the Ark of God, because the Lord chose them to carry the Ark of the Lord and to minister before him forever. Apparently, David has now checked the law out. Before, he apparently acted in haste.

Perhaps all that success that was described in chapter 5 went to his head. Some have suggested this. And he just thought, hey, the Lord's on my side.

He's blessing everything I do. He didn't even stop to think about doing things the right way. He just assumed God would bless him.

Not so. In verse 3 of 1 Chronicles 15, David assembled all Israel in Jerusalem to bring up the Ark of the Lord to the place he had prepared for it. He called together the descendants of Aaron and the Levites.

And notice verse 5, from the descendants of Kohath. And so, we've got a whole list of individuals who are going to be involved here. And we've got priests in verse 11, including Abiathar.

And he tells the Levites, you are the heads of the Levitical families. You and your fellow Levites are to consecrate yourselves and bring up the Ark of the Lord to the place that I have prepared for it. It was because you, the Levites, did not bring it up the first time that the Lord our God broke out in anger against us.

So, David understands what happened. We did not inquire of him about how to do it in the prescribed way. And so, this time they do it the right way.

And so, the Ark comes to the city. David is celebrating. He's wearing a linen ephod as if he were some kind of priest.

David is certainly not trying to usurp the place of the Levitical priesthood. But there is a sense, we don't have time to get into it right now, but there is a sense in which the king of Israel was a royal priest. He exercised priest-like functions.

He oversaw the cult and the worship system of Israel without being a literal priest. We see Solomon doing this, organizing the worship as the temple is built. And we even read in the Psalms about how David is a priest after the order of Melchizedek.

He is a royal priest, and he's exercising that function here. He's leading Israel in worship. He's not trying to take the place of the priest, but he's leading Israel in worship.

And he and all Israel were bringing up the Ark of the Lord with shouts and the sounds of triumph. Now there's going to be an interesting subplot developed in here as David is bringing the Ark back and everything seems to be fine now that it's being done properly and the Lord's holiness is being respected. Michael, the daughter of Saul, I wouldn't expect her to be thinking too favorably of David after she was taken away from Paltiel for political reasons, and brought back to serve in David's harem.

She's watching from a window and she sees David leaping and dancing before the Lord, and she despises him in her heart. We move away from that for a moment and we read in verse 17, that they brought the Ark, they set it in its place in the tent that David had pitched for it. David sacrifices burnt offerings, and fellowship offerings.

I'm sure he's got priests functioning properly in all of this, but he's the one who is ordering these. After he finishes sacrificing, he blesses the people in the name of the Lord Almighty, and he gives out food to each person in the crowd, and all the people go to their homes. Then David returns home to bless his own household.

And there is Michael, daughter of Saul, and she comes out to meet him. And she says very sarcastically, how the king of Israel has distinguished himself today, going around half naked in full view of slave girls of his servants as any vulgar fellow would. She's offended by what David has done.

And David defends himself. And he says to Michael, it was before the Lord. And by the way, the narrator said that.

The narrator said he was celebrating before the Lord. 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.

And 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.

They understood what I was doing. And then it says that Michael, daughter of Saul, had no children to the day of her death. I know that some of you might side with Michael on this.

I think she's a sympathetic character earlier in the story. Here, I don't think she is. I think this is one of David's finer moments.

He's finally done it the right way. There was a false start on this. He learned his lesson.

And he is genuinely celebrating before the Lord. And he has made Jerusalem the central sanctuary for the Lord. I think this is all good.

And Michael is opposing him. And literarily, I think this is a reminder that, yes, Saul's dead. Ish-bosheth is dead.

But there's still going to be some opposition to David, especially from that Benjaminite crowd. And we're going to see that kind of opposition later in conjunction with Absalom's revolt. Shimei, there's a fellow named Shimei who's a Benjaminite who's going to curse David.

And there's always going to be this concern with the Benjaminites. But I understand that last verse when it says Michael had no children. I see that as, well, she's kind of getting what she deserves for the way she treats David in this context.

And her lack of appreciation for what David is trying to do. We're not told why she didn't have children. Was that just because David stopped having relations with her?

Or it was the Lord who just said you're not going to have any children despite an effort to try? We're not told.

But I don't see that verse in a very positive light. And I think it's the narrator's way of saying that Michael was disciplined because of her lack of respect for David. But I think that her presence in the story is just a reminder that there will be continuing opposition to David as he begins to rule over Israel.

In the next chapter, we're going to read about a very important event. The Lord is going to make a covenant with David. He's going to give David a very important promise that is important for Israel's future and really for the future of all of us.

And so, 2 Samuel 7 is the story of how God inaugurates his covenant with David and we'll cover that in our next lesson.

This is Dr. Bob Chisholm in his teaching on 1 and 2 Samuel. This is session 18, 2 Samuel 4-6. The Road to the Throne is Paved with Blood continued, chapter 4 through chapter 5 verse 5; David the Conqueror, chapter 5; The Ark Finds a Resting Place, chapter 6.