

Having been anointed as king over all Israel, and having relocated the capital of his kingdom to Jerusalem (ch.5), David now turns his attention to the worship of God (ch.6). It wasn't enough for David that he ruled over Israel, nor that he reigned from Jerusalem, but he desired to establish within God's people, the true worship of their God.

One of the fundamental lessons David needed to learn about worship, is a lesson that needs learning today—because God is holy, we don't come before him in any way we desire, but we approach Him in the way that He commands.

This brings me to the subject of—David and the Ark of God—and I want to consider it under three main headings: The Significance of the Ark (vv1-2), the Transportation of the Ark (vv3-11), and the Ultimate Location of the Ark (vv12-23).

- I. The Significance of the Ark (vv1-2)
- II. The Transportation of the Ark (vv3-11)
- III. The Ultimate Location of the Ark (vv12-23)

#### I. The Significance of the Ark (vv1-2)

1. The Ark of the Covenant was a part of the furniture that Moses constructed for the Tabernacle—it was a wood box, covered with gold, upon which sat the Mercyseat.
2. The Mercyseat was a slab of fine gold that served as a lid to the Ark, and had two Cherubim (angels) built upon it.
3. Over the years, because of the indifference of the people, the Ark was forgotten and eventually fell into the hand of the Philistines.
4. When God brought judgement upon the Philistines for possessing the Ark, they returned it to a Hebrew named Abinadab.
5. Now, we learn from 1Samuel 7, that Abinadab had a son named Eleazar, who was made responsible to care for the Ark.
6. And so, we learn from 2Sam.6:1, that David gathered "all the choice men of Israel, thirty thousand" to transport the Ark to Jerusalem.
7. There are two likely reasons why David brought so many people with him—first, protection, and secondly, celebration.
8. In other words, David wanted to protect the Ark from his enemies, but more importantly, he viewed this occasion as a cause of celebration.
9. The Ark has been all but forgotten for decades, and now, David had resolved to return the Ark to the center of God's people.
10. And so, David chose representatives from all the tribes, 30,000 in total, to attend the 10-mile procession of the Ark to Jerusalem.
11. Now, before I go any further, let me answer the question—Why did David seek to bring the Ark of God to Jerusalem?
12. Well, let me suggest a few reasons—first, Jerusalem had recently become the capital of Israel and David's new home.
13. Secondly, Jerusalem was nicely located (somewhat in the middle of Israel) so as to give access to all the tribes.
14. Thirdly, if you remember, Moses had said (Deut.12:11), that God Himself will choose the place where His name was to abide.
15. Thus, it seems evident that God was Himself directing and leading David to make Jerusalem His lasting home.
16. This then brings us to our main point—What did the Ark of the Covenant signify? Well, we find the answer in v2.
17. V2—"And David arose and went with all the people who were with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name, the LORD of Hosts, who dwells between the cherubim."

18. In other words, the Ark symbolized the presence of God in such a way, that it's called by the very name of God.
19. Now, this does not mean that the Ark of the Covenant was God—it was merely a box covered with gold, with the Mercyseat upon it.
20. But it symbolized God's special and covenantal presence—it was a tangible reminder of God's gracious presence.
21. And so, we learn something of God's gracious condescension to His people to give them a physical reminder of His presence.
22. Let me ask you this question—what physical reminder has God give to His NC people of His covenant presence?
23. The Lord's Supper! In fact, John Calvin, in his sermons on the 2Samuel, actually refers to the ark as a sacrament (of sorts).
24. Thus, Scripture refers to the Ark of the Covenant by God's Name, because the Ark was a symbol of God Himself.
25. And so, I want to suggest that the Ark of the Covenant symbolized God as a Ruler, Reconciler, and a Revealer.
26. (1) God as Ruler—this is seen, in that the Ark of God is described as a throne, upon which God rules over His people.
27. It's for this reason, David refers to the Ark of the Covenant as "the footstool of our God" in 1Chronicles 28:2.
28. This is another way of saying, the LORD is "enthroned above the cherubim"—this is how many translations render v2.
29. (2) God as Reconciler—this is seen in that, once a year the high priest sprinkled blood upon the Mercyseat which was on top of the Ark.
30. The Ark was not only the throne from which God ruled the people, but it was also the place where He was reconciled to the people.
31. It's for this reason, the LORD often described the Ark of the Covenant as the place where He met His beloved people.
32. Ex.25:22—"And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony."
33. (3) God as Revealer—this is seen in that, within the Ark of the Covenant were the tablets of stone which contained the law.
34. The TC contained God's will for His people—it was the revelation of what they were to do in respond to His grace.
35. Thus, as I leave this first heading, let me suggest three broad lessons about the importance of the Ark of the LORD.
36. (a) The Ark of the Covenant represented God's presence among His people—this is why David desired to relocate the Ark to Jerusalem.
37. Ex.25:8—"And let them make Me a sanctuary, that I may dwell among them"—God's presence was symbolized in the Ark of the Covenant.
38. Dale Ralph Davis—"The ark in Jerusalem proclaims that the majestic, pardoning, speaking God is in the midst of His people."
39. (b) The Ark of the Covenant was the way God's people had access to God—that is, it was the way they worshiped Him.
40. We must remember, the Ark was not only a symbol of God on earth, but also, the way man had access to heaven.
41. It's for this reason, during the nearly 50 years that the Ark was isolated from the people, there was no formal worship.
42. (c) The Ark of the Covenant represented Christ's presence among His people—remember, it's the Ark of the Covenant.
43. God is our covenant God in Christ—thus, in the fullest sense, the Ark of the LORD was a type (symbol) of Christ.

44. Ex.25:8—"And let them make Me a sanctuary, that I may dwell among them" Matt.18:20—"For where two or three are gathered together in My name, I am there in the midst of them."
45. Furthermore, think back to what I've already said about the Ark—it symbolized God as a Ruler, Reconciler, and Revealer.
46. That is, it symbolized Christ as a King (ruler), Priest (reconciler), and Prophet (revealer)—the Ark in every way shadowed Christ.
47. For example, if you remember it was made of wood covered with gold—this pointed to Christ's two natures—God (gold) and man (wood).
48. And so, when Christ said in Ps.40:8—"I delight to do Your will, O my God, and Your law is within my heart" He was using the imagery of the TC within the Ark.

## II. The Transportation of the Ark (vv3-11)

1. From v3, we learn how David and the Israelites intended to transport the Ark of the covenant the 10 miles to Jerusalem.
2. V3—"So they set the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill; and Uzzah and Ahio, the sons of Abinadab, drove the new cart."
3. They used a "new cart" out of respect for the Ark, Uzzah and Ahio guarded it, and the people praised God with various instruments.
4. But there was just one problem with all of this—God had already provided specific instructions on how to transport the Ark.
5. Numbers 4:4-16 clearly instructed the people, the Ark was to be covered by the veil, and carried by poles by specific Levites.
6. Now, David must have known this, as he had the OT Scriptures, the Levites, a prophet, and the high priest's ephod.
7. No, it's rather obvious that David overlooked all these, and agreed to transport the Ark in a way not commanded.
8. He was likely caught up in the emotion of it all, and thought good intentions would outweigh God's commands.
9. A.W. Pink—"The will of God was plainly revealed: the ark was to be covered, poles were to be inserted in the rings in its ends, and it was to be carried on the shoulders of the Kohathites (sub-set of Levites). Nothing had been said about placing it on 'a new cart': that was a human invention, and contrary to the instructions of the Lord. David's desire was holy, his motive was pure, but he went about things in a wrong way, and dire were the consequences."
10. V6—"And when they came to Nachon's threshing floor, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled."
11. Now remember, not only were the Israelites not allowed to look upon the Ark, but they were forbidden to touch it.
12. The Ark was about to fall, and Uzzah thought it was better for him to touch it, then for the Ark to touch the ground.
13. V7—"Then the anger of the LORD was aroused against Uzzah, and God struck him there for his error; and he died there by the ark of God."
14. God was angry with him and killed him, because of "his error"—that is, of touching the ark with his own hands.
15. Num.4:15—"but they shall not touch any holy thing, lest they die"—God had previously forewarned them about this.
16. And so, here's the scene—the people are playing instruments and rejoicing, and then all of a sudden it all stops.
17. A holy hush moves through the crowd—word is passed through the ranks—God killed one of the sons of Abinadab.
18. Why? Because he reached out to touch the Ark in order to keep it from falling! And his body lies next to the Ark (David's response was twofold).
19. (1) He was angry, v8—"And David became angry because of the LORD'S outbreak against Uzzah; and he called the name of the place Perez Uzzah to this day (outburst against Uzzah).

20. Why was David angry at God? Well, I think the answer to that question is obvious—he didn't agree with what God did.
21. All that David and the other men were doing was done with good motives—they were moving the Ark to Jerusalem.
22. Thus, David was angry at God because he thought it was unjust for God to kill Uzzah for such a "small" offense.
23. A.W. Pink—"His anger was not a righteous indignation against Uzzah for his affronting God, but because his own plans had gone astray. His own pride was wounded; the drastic cutting off of Uzzah by divine judgment would not advance him in the eyes of his subjects; rather was he now humiliated before them. But the fault was his own, and he ought to have manfully shouldered the blame, and not acted like an irritated child."
24. (2) He was afraid, v9—"David was afraid of the LORD that day; and he said, 'How can the ark of the LORD come to me?'"
25. In other words, if this is what happened to Uzzah for merely touching it, then why would I bring the Ark to Jerusalem?
26. Thus, David has a change of mind, and instead of bringing the Ark to Jerusalem, he left it in the house of Obed-Edom.
27. V11—"The ark of the LORD remained in the house of Obed-Edom the Gittite three months. And the LORD blessed Obed-Edom and all his household."
28. There are two things that need to be said about David's fear—first, it was understandable, secondly, it was sinful.
29. First, it was understandable—I think most of us can understand why David was afraid of God—He just killed Uzzah (for apparently little if any reason).
30. Secondly, it was sinful—most of us are aware that Scripture speaks of two kinds of fear—one is good and the other is bad.
31. Nowhere in Scripture are Christians commanded to be afraid of God—they are to fear God, not be afraid of God.
32. To fear God is to know who God is in all His divine perfections—it's to know God as holy, just, wise, and loving.
33. But to be afraid of God means, you view God as unstable, as if we are uncertain how God will respond or act.
34. For example—if we were to go to the gun range and watch Mr. Carpenter shoot his gun, we would have a proper fear (but we wouldn't be afraid of him, because we know him).
35. But if a crazy man with a gun, that we didn't know, started pounding on our window at night, we would be afraid.
36. Why? Because we don't know the guy! Because he has a gun, we know he can hurt us, but we are uncertain what he will do.
37. This is why David was afraid of God—he saw what He did to Uzzah, and he was afraid He might do the same to him.
38. This is why he refused to bring the Ark into Jerusalem! This kind of fear that David had drives us away from God.
39. Thus, before we come to our third and final main heading, let me suggest three important lessons learned from vv3-11.
40. (a) We learn a lesson about the discipline of God—God killed Uzzah as an expression of discipline upon David.
41. David illustrates for us, how NOT to respond to that discipline—we must not get angry and we must not run from God.
42. It's rather easy for us to view God's discipline as too harsh or extreme, and though we may not get angry, we may resent it.
43. And how do we know we've resented it, but because the felt presence of God is removed from us, as the Ark was removed from David.
44. Dear brethren, I trust we all understand—while God will never leave us, He may remove the awareness of His presence from us.

45. No instead, let us respond with humility when the Lord corrects us, and let us say with David—"Take not Your Spirit from me."
46. (b) We learn a lesson about the holiness of God—we learn this from the fact that no man was to look upon or touch the Ark.
47. Without a doubt, the greatest sin in this chapter is Uzzah thinking, that his hand was less sinful than the ground.
48. R.C. Sproul—"The ark of the covenant was being carried in a cart. This was not the way it was designed to be carried. It should have been on the shoulders of priests. When one of the oxen stumbled the ark looked like it was going to fall. Uzzah keeps it from tipping in the mud. God's reaction was not, "Thank you, Uzzah!" No, God killed Uzzah instantly. Uzzah believed that mud would desecrate the ark, but mud is just dirt and water obeying God. Mud is not evil. God's law was not meant to keep the ark pure from the earth, but from the dirty touch of a human hand. Uzzah presumed his hands were cleaner than the dirt. God said no."
49. (c) We learn a lesson about the worship of God—this is one of the most obvious lessons learned from this chapter.
50. Friends, just as God had revealed the particulars of OT worship, so He has revealed the elements of NC worship.
51. Simply put, we are not free to be innovative in worship or in governing the church—remember, this is God's house and He determines what is done.
52. A.W. Pink—"It is not sufficient to have a worthy purpose and a proper spirit: God's work must be performed in the right way: that is, according to the rules of His prescribing; anything other than that is but a species of self-will."

### III. The Ultimate Location of the Ark (vv12-23)

1. Having heard the house of Obed-Edom was blessed because of the Ark, David again determined to bring the Ark to Jerusalem.
2. And yet, we learn from v13, that David had learned his lesson, and was transporting the Ark in accordance with Scripture.
3. V13—"And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep."
4. This doesn't mean that David himself offered sacrifices, but he had the priests offer them in gratitude to the LORD.
5. 1Chron.15:14-15—"So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the LORD."
6. O brethren, what a beautiful illustration of repentance—David now was careful to transport the Ark according to Scripture.
7. V14—"Then David danced before the LORD with all his might; and David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet."
8. In other words, this was a very joyous occasion, and David expressed this by dancing before the LORD with all his might.
9. We learn he was wearing "a linen ephod" which were garments worn by the priests—the point is—David humbled himself before the LORD.
10. He exchanged his royal garments for simple garments, which not only allowed him practically to move about, but also indicated joyful humility.
11. V16—"Now as the ark of the LORD came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the LORD; and she despised him in her heart."
12. Why Michal despised David is rather obvious—she hated the way David's behavior may have brought shame to her.
13. V20—"And Michal 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, as one of the base fellows shamelessly uncovers himself.'"

14. Bottom line—Michal viewed David's behavior as shameful—she thought he was acting beneath the dignity of a king.
15. This wasn't out of love for David or honor to God, but it was from a selfish view of self and a disinterest for the glory of God.
16. Simply put—she didn't care about the Ark of the Covenant; she was only worried about herself and how she looked.
17. David's response was a strong rebuke, v21—"It was before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play music before the LORD. And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."
18. In other words, David justified his behavior as an expression of God's kindness to him, in making him king over Israel.
19. Don't worry about the maidservants—those with sense with honor me and respect my humility and joy in God.
20. V23—"Therefore Michal the daughter of Sau had no children to the day of her death"—that is, as a judgment from God.
21. (1) A sober contrast—I find it very instructing that each time Michal is mentioned, she's described as "Saul's daughter."
22. Why? Because I think the author is suggesting a contrast between a religious hypocrite and a true worshipper.
23. Here we find the balance of what we earlier learned—is God concerned with our form of worship? Yes! But He's also concerned with our hearts.
24. David didn't care what people thought! He needed to worship God! He desired to worship God with all his might!
25. Brethren, surely we understand—just because our outward form is right, doesn't mean we are rightly worshipping God.
26. He not only demands proper form but also heart devotion! God is equally concerned with what we do as well as why.
27. Thus, within Michal and David we have a contrast of hearts—Michal despised David in her heart, and David worshiped God with all his heart.
28. What a tragedy brethren, that professing Christians actually attend the worship of God, only to despise others.
29. O brethren, if anyone has reason to worship God with all of our hearts it's us—those who've been saved from our sins.
30. There's an important phrase that's used five times (twice in v21)—"it was before the LORD...I will play music before the LORD."
31. In other words, David's worship was "before God"—it was for the eyes of God—he cared little what man thought.
32. Let me illustrate this with myself—ever since I've been a Christian I have always prayed and sung hymns to God in private (and I've always raised my hands).
33. And then, a few years ago, I thought—why don't I raise my hands in public? And the only reason I came up with was tradition.
34. I felt like I would be ridiculed, mocked, despised by others if I did something that most Reformed Baptist don't.
35. I recently came to the conclusion that my worship must foremostly be "before the LORD" and not before men.
36. Now, obviously, this passage is not giving us license to add dancing to our worship (that would contradict what I've already said – that God alone determines the form of our worship).
37. But it is teaching us a very important lesson—our worship must be "before God" and with all of our heart and might.
38. (2) A beautiful type—by this I refer to both the Ark of the LORD and David himself—both point to Jesus Christ.

39. (a) The Ark typified Christ—the Ark's entrance into Jerusalem, typified Christ's return into the heavenly Jerusalem (at His ascension).
40. Ps.24:7-10—"Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD of hosts, He is the King of glory."
41. (b) The king typified Christ—not only did the Ark of the LORD typify Christ, but David himself also typified Christ.
42. Just as David entered Jerusalem joyful and victorious, so Christ returned to the heavenly Jerusalem full of joy and gladness.
43. And, what was the first thing David did after he entered Jerusalem, but blessed his people and gave them gifts.
44. So too, no sooner did Christ ascend to heaven, but He blessed His people and gave them gifts, Eph.4:8—"When He ascended on high, He gave gifts to men."
45. V18—"And when David had finished offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts."
46. V19—"Then he distributed among all the people, among the whole multitude of Israel, both the women and the men, to everyone a loaf of bread, a piece of meat, and a cake of raisins."
47. O what a tremendous thought! Christ has returned to heaven (to His heavenly Jerusalem); and now sits on His throne.
48. And as a gracious and benevolent King, He opens His hands wide with blessings and gifts to His beloved people!
49. O poor sinner! Would you be the recipient of these blessings? Then you must become one of His humble servants!
50. Come and bow before Him in repentance and faith, and find Him to be a gracious King, who opens His hands with blessing and gifts!