

SERMON NOTES

A. The Tabernacle

1. the word “Tabernacle” just means
2. it particularly refers to
3. during the wilderness wanderings it was cared for and carried by
4. (Joshua 18) once in the land, it remained about 400 years at
5. this was during the period of the
6. it was there that Hannah dedicated her son

B. The Ark of the Covenant

1. it was kept in (Exodus 40:1-3)
2. in it were (Hebrews 9:4, Exodus 16:33, 25:16, Numbers 17)
3. Once a year the Lord ...
4. it marked the Presence in the tabernacle of
5. (1 Samuel 4:1–4) Hophni and Phineas accompanied it from Shiloh when Israel was ...
6. (1 Samuel 4:10–11) at that time it was ...
7. God forsook Shiloh (Psalm 78:60–61, Jeremiah 7:12–14, 26:6–9)
8. when the Philistines put the ark of the covenant in the house of their god, Dagon, ...

9. God smote the Philistines so they ...

10. finally the Philistines got rid of the ark by

11. (1 Samuel 6:19) the people of Beth Shemesh were punished because

12. so it wound up at Kiriath-jearim in the house of Aminadab

C. Michal

1. (1 Samuel 14:49) she was the daughter of
2. (1 Samuel 18:19-20) she loved
3. (1 Samuel 19) when Saul planned to kill David, she
4. (1 Samuel 25:44) Saul gave her
5. (2 Samuel 3:13-14) When David became king, he

D. Fetching the Ark to Jerusalem

1. the first time they made a mistake
 - a. who died?
 - b. why?
2. what did they do the second time to correct this mistake?
3. who saw David dancing before the ark? ... with what response?

E. David comes home

1. What was Michal’s problem?
2. What was David’s justification of his actions?

A. Introduction

1. One of David’s wives, Michal, is deeply implicated with the episode that I want to look at with you today, the bringing of the Ark of the Covenant to Jerusalem
 - a. this is reflected in our sermon title, David & Michal
 - b. but it could have had a number of other titles, such as “The Princess and the Commoner” or “Where was your Crown?”
 - c. and it is found in 2 Samuel 6

2. but to understand this episode, let’s take a step back in time and look at three things
 - a. the tabernacle
 - b. the ark of the covenant, testimony or witness
 - c. and Michal, herself

B. The Tabernacle

1. now the word tabernacle just means tent, but when we talk about “The Tabernacle” we are speaking about that designed by God and then built for Him as described in the second half of the book of Exodus
 - a. this tabernacle replaced the original “tent of meeting” where Moses would meet and commune with God outside the camp while Joshua, his minister, maintained watch
 - b. a tent, but not like the tent in which you may go camping
 - c. nor like the tents of the nomadic desert tribes
 - d. but like the travelling tent of a great king and more
 - e. for this was to be the visible place where God put His name

2. for 40 years, as the children of Israel wandered about in the wilderness, as punishment for their rebellion at the first time that they had the opportunity to enter the promised land
 - a. every time that they moved from place to place
 - b. the Levites would dismantle the framework
 - c. carefully fold the curtains of skins and finely woven linen
 - d. take and carry each of the pieces of furniture, and take all the utensils and so forth
 - e. carry them on their journey
 - f. following the pillar of cloud by day and fire by night
 - g. preceded and followed by the armies of Israel
 - h. until it was time to stop at the next encampment

3. after the 40 years, once they had come into the land, the tabernacle continued to accompany the armies of Israel
 - a. until at last we come to Joshua 18:1-2 (NAS): ¹ Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them. ² And there remained among the sons of Israel seven tribes who had not divided their inheritance. — so the tabernacle remained at Shiloh
 - b. surveyors then went through the rest of the land, marking out seven areas, as we read in Joshua 18:8–10 (NAS): ⁸ Then the men arose and went, and Joshua commanded those who went to describe the land, saying, “Go and walk through the land and describe it, and return to me; then I will cast lots for you here before the LORD in Shiloh.” ⁹ So the men went and passed through the land, and described it by cities in seven divisions in a book; and they came to Joshua to the camp at Shiloh. ¹⁰ And Joshua cast lots for them in Shiloh before the LORD, and there Joshua divided the land to the sons of Israel according to their divisions.
 - c. so the tabernacle stayed at Shiloh almost to the end of the period of the judges, about 400 years
 - d. and it was here that we found last Sunday that Elkanah, with his wives Hannah and Peninnah went to sacrifice; and where young Samuel was taken, dedicated to the Lord, to serve the Lord for the rest of his life
 - e. there was Eli, the high priest, and his two sons Hophni and Phineas: sons of Belial; worthless; bad actors
 - f. let’s leave the tabernacle there at Shiloh for a few moments and pass on to the ark of the covenant, or testimony or witness — but we will come back to it

C. The Ark of the Covenant

1. this was one of the most holy of the pieces of the furniture that kept in the tabernacle; it was kept in the most holy place
 - a. in it were deposited the two tables of stone, Aaron’s rod that budded, and a pot of manna (Hebrews 9:4)
 - b. it was covered with gold
 - c. on top of it was the mercy-seat with the two cherubim
 - d. it was here that the Lord Jehovah Himself appeared to the high priest once every year
 - e. so this ark of the covenant was the mark of the Presence of God with the children of Israel
 - f. when the armies of Israel marched around the city of Jericho, it was carried ahead to show God was with them
2. Now back to Hophni and Phineas, the worthless ones at Shiloh
 - a. God, through Samuel, pronounced judgment on them
 - b. bringing us to 1 Samuel 4 where the Philistines warred with Israel and were beating them badly
 - c. the surrounding nations thought the ark of the covenant was Israel’s gods; an attitude Israel itself began to have
 - d. so they took this talisman, this ark out into the battle
 - e. 1 Samuel 4:4 (NAS): So the people sent to Shiloh, and from there they carried the ark of the covenant of the LORD of hosts who sits *above* the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. — but God doesn’t serve talismans
 - f. 1 Samuel 4:10-11 (NAS): ¹⁰ So the Philistines fought and Israel was defeated, and every man fled to his tent, and the slaughter was very great; for there fell of Israel thirty thousand foot soldiers. ¹¹ And the ark of God was taken; and the two

sons of Eli, Hophni and Phinehas, died.

- g. and in the same day, Eli died
- h. so God forsook Shiloh and the tabernacle there — you can read about this in Psalm 78:60-61, Jeremiah 7:12–14, 26:6–9 ... those references are in the handout

3. But what about the ark of the covenant with the Philistines

- a. well they didn't fare too well with it in their midst
- b. they put it into the house of Dagon their idol, but in the morning Dagon had fallen; they raise him but the next day Dagon was not only fallen but broken in pieces
- c. then the Philistines were afflicted with tumours
- d. so they moved the ark of the covenant from city to city
- e. finally, at the advice of one of their wise men, they put it on a cart, put golden tumours and rats with it, put it behind two milk cows and let them take it wherever
- f. the cows took it to Beth Shemesh, and Israelite town, but they looked inside and God smote many of that town
- g. we read in 1 Samuel 6:20–7:2 (NAS): ^{6:20} And the men of Beth-shemesh said, "Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?" ²¹ So they sent messengers to the inhabitants of Kiriath-jearim, saying, "The Philistines have brought back the ark of the LORD; come down and take it up to you." ^{7:1} And the men of Kiriath-jearim came and took the ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the ark of the LORD. ² And it came about from the day that the ark remained at Kiriath-jearim that the time was long, for it was twenty years; and {ie., before} all the house of Israel lamented after the LORD.

D. Michal, the Princess

1. She was the daughter of Saul, Israel's first king

- a. 1 Samuel 14:49 (NAS): Now the sons of Saul were Jonathan and Ishvi and Malchi-shua; and the names of his two daughters were these: the name of the first-born Merab and the name of the younger Michal.
- b. Saul, her father, had already failed to obey God and it became worse, so that God rejected him from the kingdom
- c. then David was anointed by Samuel and came onto the scene in time to slay Goliath, becoming the darling of the women of Israel: "Saul has slain his thousands, but David his tens of thousands" – and Michal noticed him as well
- d. Saul promised Merab to David as his wife and then reneged – Saul feared David because God's Spirit had left Saul and gone to David; their's was a long, stormy relationship
- e. But Michal was there waiting: 1 Samuel 18:19–20 (NAS): ¹⁹ So it came about at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite for a wife. ²⁰ Now Michal, Saul's daughter, loved David. When they told Saul, the thing was agreeable to him.
- f. Saul let it be known to David that if he were to kill 100 Philistines, Michal would be David's wife; how did David feel about this? ... he went out and killed 200 Philistines
- g. well, they were married and then came the time of testing as Saul would have violent fits and seek to slay David. In 1

Samuel 19 we are told Michal found out about one of Saul's plans to slay David and warned him to flee, letting him down out the window, then deceiving and delaying the assassins while he made good his escape

h. vindictive Saul later give Michal as wife to another man (1 Samuel 25:44)

i. it was some 20 years or so later, when David became king, that he reclaimed his wife (2 Samuel 3:13-14)

E. A brief recapitulation of the situation as we come to 2 Samuel 6

1. Shiloh has been deserted by God after 400 years or so

2. the high priests are probably with the tabernacle either at a town called Nob (1 Samuel 21), 5 km north-east of Jerusalem, or at Gibeon about 8 km north-west of Jerusalem (1 Kings 3:4)

3. the ark is at Kiriath-jearim, at the house of Abinadab on the hill, about 15 km west of Jerusalem

4. David has been made king over all Israel and has brought back Michal, the wife of his youth to his home in Jerusalem

5. Let me draw that on the local map

F. Bringing the Ark to Jerusalem

1. The first part of 2 Samuel 6 tells about the first attempt

a. David assembles 30,000 of the choice men of Israel

b. he brings the

c. the ark of the covenant is set on a new cart

(A) to be taken from the house of Abinadab

(B) with Abinadab's sons, Uzzah and Ahio driving it

(C) so, they were treating the ark of the covenant with the same treatment as the Philistines treated it

(D) the horse stumbled, and Uzzah stretched out his hand to steady the ark and God was angered and slew him

(E) and the music stops playing

d. now, this seems like rough treatment for Uzzah — David thought it was because he named that place with a name that means "breaking through (or wounding) of Uzzah) and asked how the ark could possibly come to him

e. but the problem was that they had tried to do a good thing by the wrong means; that's what we do when we try to find some way to save ourselves from sin that is other than through Jesus Christ and His death; and we die, lost

2. well, David left the ark at the house of Obed-edom

a. and Obed-edom is blessed

b. so David realizes the fault is not with God, but himself

c. he does his homework, and has the Levites bear the ark as God had said should be the way that it is treated

- d. again the band is assembled
- e. the ark is brought to Jerusalem with gladness
- f. David, dressed in a simple, linen ephod, dances before the ark in sheer joy and worship to God
- g. 2 Samuel 6:16 (NAS): *Then it happened as the ark of the LORD came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised him in her heart.*
- h. so David blessed and fed the people and returned home

G. David Comes Home

1. 2 Samuel 6:20–23 (NIV): *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." 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. 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 honour." ²³ And Michal daughter of Saul had no children to the day of her death.*
2. what a blow to the joy and the blessing David would share!
3. you see, the princess is more concerned with form than fact
 - a. this tunic that David was wearing was not the High Priest's tunic robe, with its fringes, colours, clasps and jewels
 - b. no, this was a simple, white, linen tunic such as the lower orders of priest wore as they laboured in their duties in the tabernacle; a working-man's garment
 - c. the high priest was there in his regalia
 - d. the king should have been marching in solemn dignity
 - e. David's lack of dignity was offensive to her because it reflected poorly upon her as wife and daughter of a king
4. so she is sarcastic and David is sharp in his reply
5. for David sees things in perspective
 - a. in going before the ark of the covenant, the ark which God has protected against pagan indignities and against Israel's carelessness: he is going ahead of the Presence of God
 - b. before this great and terrible God one must give praise; unabashed and unashamed worship
 - c. what dignity did David need to keep? He was just a shepherd boy; the youngest of 7 brothers. Everything he had was because of God's election and choosing Him
 - d. is David silenced by this unexpected attack ... no! If it is foolish to give all in worshipping God, then he will be all the more foolish

6. Those who seek to serve and worship God will face criticism
 - a. criticism all the more hurtful at times because as with David it comes from family, friends: those we hold dear
 - b. it will take many forms
 - (A) sometimes like the woman who anointed Jesus feet, you will be told to be more practical in your service
 - (B) sometimes it will be laughter at your foolishness in denying self to serve God
 - (C) sometimes it will be vindictive actions and words
 - c. which naturally leads us to our

H. Conclusion — there are some tremendous lessons in this story

1. Uzzah and his thoughtlessness with the things of God is a dire warning to everyone not to trifle with the matter of salvation
 - a. Uzzah's motives were the best, but his way was wrong
 - b. many would like to earn their way into heaven
 - c. a good and wonderful desire, an admirable ambition
 - d. but they seek to do so by their own good works; yet God has told us in Galatians 2:16 (NAS): [nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified.](#)
2. to you who are believers, learn from this story
 - a. you will be attacked for your faith in Christ, your service to Christ, your giving to Christ, your devotion to Christ
 - b. be ready like Paul to be "fools for Christ's sake" (1 Corinthians 4:10)
 - c. after all, what was I, what were you, before coming to Christ in simple repentance for sin and faith in His work on the cross of Calvary? We find the answer in
 - d. Ephesians 2:12 (NAS): [remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world.](#)
 - e. isn't your election, which is confirmed by your repentance and faith, worthy of every effort of praise and worship?
 - f. look at your new situation in Christ, Ephesians 2:19 (NAS): [So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household,](#)
 - g. the question Isaac Watts wrote is good to ponder
 - Am I a soldier of the cross?
 - A follower of the Lamb?
 - And shall I fear to own His cause
 - Or blush to speak His name?
3. Let us praise God in closing, by singing "Victory in Jesus"

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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