

2 Samuel 6

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[0 : 00] I'm a little hot. Take your Bibles and turn with me to 2 Samuel chapter 6. 2 Samuel chapter 6. 2 Samuel chapter 6. We're going to look at the 6th chapter together and then we'll spend some time to be in prayer together.

I know we have much to be in prayer about, but we will spend some time in prayer. So 2 Samuel chapter 6, we're making our way through the book of 2 Samuel in general and we're actually just making our way through Scripture so we've come to this point in the Bible, 2 Samuel chapter 6. If you remember, to put it into context, David has now assumed his throne as king over all of Israel. He served for seven and a half years as king of the people of Judah after the death of Saul. That's recorded for us in the last chapter of 1 Samuel. Following the death of Saul, David moved back into the land of Israel. The men of Judah came and asked him to be king. For seven and a half years he was king in Judah. The only remaining son of Saul was made king over the other people of Israel for two years.

[1 : 13] After that, a little bit of civil unrest, very close to being a civil war among the people of God. David gets to the place where the throne is completely his.

He is now king over all of Israel. One of the first things that David did to unite the people of Israel was to move his capital. So he moved it from Hebron to Jerusalem.

Jerusalem lay immediately between the tribe of Judah and the tribe of Benjamin. David's from the tribe of Judah. Saul's from the tribe of Benjamin. Everything that's being done is being done intentionally.

We also saw that in taking Jerusalem, he also had removed some of the enemies of God's people, the Jebusites. Jerusalem was a stronghold of the enemy of God's people because they had failed to drive them out when they took possession of the land.

So for years, they were just allowed to live there, this city that seemed impenetrable, that was so well fortified that no one could take it. David and his men take it and it becomes the city of David, also known as Jerusalem.

[2 : 18] Very instrumental in biblical history because, well, we'll see part of it tonight. It's just very instrumental. God is doing a great work. Now the right man is on the throne at the right place at the right time.

So the kingdom is settled. David is on the throne. He's reigning over the people of God. He is the man of God. He was anointed for this. God had called him.

The last thing that Samuel the prophet did was anoint David as king over the land of Israel. He is described as a man after God's own heart. Sure, he has failures.

He has weaknesses. He has stummings. We'll see some of that playing its, kind of poking its head up this evening as we read our text. But David is on the throne. This is what we've been looking for ever since the people asked for a king.

The people had a king that they chose, Saul. He failed miserably. And now they finally have the king God chose, David. David will be kind of the model.

[3 : 20] He is the hope that we're looking for the fulfillment of. He is not it. He's the one pointing to the one who is Jesus. So we understand that in all of the passage. 2 Samuel chapter 6 says this.

Now David again gathered all the chosen men of Israel, 30,000. And David arose and went with all the people who were with him to Baal Judah to bring up from there the ark of God, which is called by the name, the very name of the Lord of hosts, who is enthroned above the cherubim.

They placed the ark of God on a new cart that they might bring it from the house of Abinadab, which was on the hill. And Uzzah and Nehio, the sons of Abinadab, were leading the new cart. So they brought it with the ark of God from the house of Abinadab, which was on the hill.

And Nehio was walking ahead of the ark. Meanwhile, David and all the house of Israel were celebrating before the Lord with all kinds of instruments made of fir wood and with flyers, harps,

tambourines, castanets, and cymbals.

But when they came to the threshing floor of Nekon, Uzzah reached out toward the ark of God and took hold of it, for the oxen nearly upset it. And the anger of the Lord burned against Uzzah, and God struck him down there for his irreverence, and he died there by the ark of God.

[4 : 39] David became angry because of the Lord's outburst against Uzzah, and that place is called Perez Uzzah to this day. So David was afraid of the Lord that day.

And he said, How can the ark of the Lord come to me? And David was unwilling to move the ark of the Lord into the city of David with him. But David took it aside to the house of Obed-Edom the Gittite.

Thus 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. Now it was told King David, saying, The Lord has blessed the house of Obed-Edom and all that belongs to him on account of the ark of God.

David went and brought up the ark of God from the house of Obed-Edom into the city of David with gladness. And so it was that when the bearers of the ark of the Lord that had gone six paces, he sacrificed an ox and a fatling.

And David was dancing before the Lord with all his might. And David was wearing a linen ephod. So David and all the house of Israel were bringing up the ark of the Lord with shouting and the sound of the trumpet.

[5 : 42] Then it happened as the ark of the Lord came into the city of David, that Michael, 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.

So they brought the ark of the Lord and set it in its place inside the tent which David had pitched for it. And David offered burnt offerings and peace offerings before the Lord. And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord of hosts.

Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed, each to his house.

But when David returned to bless his household, Michael, the daughter of Saul, came out to meet David and said, how the king of Israel distinguished himself today. He uncovered himself today in the eyes of his servants' maids as one of the foolish ones shamelessly uncovers himself.

So David said to Michael, it was before the Lord who chose me above your father and above all his house to appoint me ruler over the people of the Lord, over Israel. Therefore, I will celebrate before the Lord.

[6 : 49] I will be more lightly esteemed than this and will be humbled in my own eyes. But with the maids of whom you have spoken and with them, I will be distinguished.

Michael, the daughter of Saul, had no child to the day of her death. 2 Samuel chapter 6. I want you to see this evening restoring his presence, that is the presence of the Lord.

We know that the Ark of the Covenant has not been present nationally with the people of God since before Saul was anointed king.

So the whole time that there's been a king over the land of Israel, there has been no Ark present among the people corporately. Now, it has been in the land of Israel, if you remember, when the sons of Eli carried the Ark of the Covenant into battle with them, and they fell before the Philistines. The Philistines carried the Ark to their land, and God caused a plague to fall down, and then the Philistines sent it back, and it ended up in this house of Abinadab, and it was there, and it just resided there, and it was left there, kind of over there, forgotten about, left alone.

[7 : 53] Everybody was happy that it was back, but nobody was restoring that presence. Now, that is not to say that now God is going to be present with his people, because the presence of God has been manifested in a number of ways.

He is omnipresent. But what the Ark represents, it is a physical representation of the presence of the Lord among his people, which enables them to walk in authentic worship.

It was the reality that God is with us. He is here. It is a reminder. And it was to serve as that in a central location. God had ordained that the Ark would be in a central location among the people of God, that everyone would have a place to go to that they could worship, and they could, remember, they were to go multiple times throughout the year.

All the men were to take their households, and they were to go, and they were to worship, and they were to remind their households, this is what we do. We worship the Lord. For nearly 70 years, that's been absent.

It was last resided in Shiloh. After it was carried away from the temple that was in Shiloh, it was captured and then left in a house. David is here restoring that presence, or his desire is to restore that presence.

[9 : 07] After uniting the people of Israel in one kingdom, after kind of subduing a civil unrest and a possible civil war by placing his capital city in the midst of the people, and after defeating the enemies of God, the Philistines, two times, if we remember we read correctly, now David seeks to restore proper worship.

And a way to do that is to bring back the Ark of the Covenant. Now we have no doubts whatsoever that David is authentic in his intentions. Now this is uniting, this is redirecting of worship, and this is also a wonderful symbol to all the people that this king is a man after God's own heart.

But when we read this account, there are a number of things that we need to take into account. Now, the first thing we see is an instilled reverence, an instilled reverence.

Up to this point, David has been a mighty warrior. He is a man declared to be a man after God's own heart. He is trusted in God.

When he is trusted in himself, like when he moved to Ziklag, he understands that he gets himself in trouble. But then he would call out to God. He has been repentant. We've seen, even in the wilderness wanderings, many of the psalms which David wrote here, his penitence, his remorse, even for his own failures.

[10 : 34] We see that later on is the grandest sin of all leads to also one of the most heart-wrenching, penitent, honest psalms that we have recorded for us in Psalm 51. But what we see here is that God is going to instill a reverence for who he is to no one else other than to David.

Warren Wiersbe points it out like this. Quite often in Scripture, when we see a change of leadership, we also see God reminding all people that he is ultimately the one still in control.

That every time we see kind of this change in how things are going to work, how things are going to happen, there seems to be a reverence that is made really publicly known that God is still the ultimate one on the throne.

Think of when God called Abram out of the land of the Ur-Chaldeans. Now all of a sudden he is going to make a nation of people, right? Well then Abram lies and all these things and God instills a reverence in him because he just about gets in trouble.

He about loses his wife and all this other stuff. When he goes to sojourn in this land and God makes a covenant with Abram and he does it with the cutting of the animals and the torch going back and forth. We move forward a little bit longer and Saul becomes king and Saul thinks he has got everything under control.

[11 : 54] He is going to offer his own sacrifices and God says no that is not the way it happens. He rips the kingdom out of Saul's life. We can see it all throughout Scripture. We see it here with David. We see it even with the birth of the new church.

Right? When people were lying in the new church they were dying. I mean is this what you sold the peace of the land for? Yes, this is what we sold it for. Boom, they die right there, right? Because there is this holy reverence for the reality of who God is.

Just because seasons and times are changing and God is doing this thing and we see people kind of ascending this position of leadership it does not mean that they are the ones in control. God is always reminding his people that he is the one in ultimate control.

So we see this instilled reverence with this reality that David now there is some things just in my own mindset that we have to look at in this passage. David had genuine legitimate intentions.

He wanted to bring the ark back to Jerusalem. Now that is a genuine thing, right? That is an authentic he is a man after God's own heart. He wasn't we don't think reading the passage there are no ulterior motives.

[13 : 03] He is not doing it just to impress people. He is not trying to get some superstitious power. He is just simply bringing the ark back so that he could refocus the people in worship.

So there was a genuine intention there was this genuine desire to do the right thing. So not only did he go with the genuine desire to do the right thing he also united the people of Israel.

He had all of Israel come together to do this. So he himself could not be exalted and it is said that he had powerful people with him. He had valiant warriors 30,000 of them by the way. So we have right motives we have you know right manners and that he is uniting all of Israel. He has apparently at least to himself the right men. These are the men that have walked with him that have defeated the enemies of God the Philistines and all of a sudden he has got the right men and beyond that he also has the two sons of Abinadab who are going to walk with him. So here are people that are familiar with the ark. Right? Ahio and Uzzah they are the sons of Abinadab and Abinadab is the one whose house had held the ark of the covenant. [14 : 09] So he has got right motives he has got the right method at least in his own mindset he has united with the people he has got the right men and he has got people that are familiar with it. And they are even singing and dancing and worshiping and they are playing all these instruments and when we look at it from the outside it seems to be that everything is right.

Until they get to the threshing floor and Uzzah reaches out his hand and he grabs the ark and says and the anger of the Lord burned against him and Uzzah died. That moment they were doing it with sincerity they were doing it with authenticity we don't see that there's any hidden means why they're doing it they were doing everything for the right reasons problem is they were doing the right thing the wrong way.

and it absolutely matters in the economy of God if we do the right thing the right way. They were doing the right thing in the wrong manner because what we read is that they took the ark and they put it on a new cart.

Now that should pique your interest. There was another time when the ark of the covenant was placed upon a new cart and that was when the Philistines sent it back. So what David and the people of Israel were doing is they were worshipping the Lord in the manner of the Philistines.

[15 : 45] If it worked for the Philistines then it will work for us. The problem is is God had already prescribed a manner for his people. You ever wondered why?

I mean to put the ark on a new cart Philistines had to pick it up and put it on there right? Probably had to put other things there. We don't see God just killing the Philistines that are doing it it's coming back.

But here when he gets into the land of Israel and we see there are men looking into it they all die when it first gets there if you remember going back reading 1 Samuel and here Uzzah sticks out his hand and he does he touches it.

Why? Because they're doing the right thing the wrong way. They were following the order of the Philistines not the order of Mount Sinai. God had made a clear declaration to Moses how things were to be and they didn't follow those.

So it says and David became angry. I tend to agree with Bible scholars that say David's anger probably was not mad at God it was an anger because of the situation it was an anger probably because he had caused the death of Uzzah.

[16 : 57] Ultimately he's angered himself. And the reason we can say that is because there's this one line and I don't want you to miss then David feared the Lord that day. This is the first time that we have recorded for us that David fears the Lord.

You know a holy reverent fear of the Lord God is a necessary thing. David is a man after God's own heart and now he has coupled the reality of being a man after God's own heart with a holy reverent fear for God.

Because one of the things that has happened and we notice it when we read history especially in particular when we read church history is when the church began to do the right thing the wrong way and it began to separate a love for the Lord from a fear for the Lord and the church began to think that we can do things as long as we're doing the right thing we can do it however we want to do it when God had very clearly prescribed for us how he wants things done and we began to make the right thing but we were doing it in the way of the world the way of the Philistines and we were putting the ark on a new cart rather than carrying it on poles and the reason we do that is because we separate a love for the Lord from the fear of the Lord it is a good thing to love the Lord your God with all your heart with all your soul with all your mind with all your strength you ought to but the love for the Lord needs to also be coupled with the fear of the Lord that's not like a terrified I'm afraid of big mean God that is a holy reverent fear may we never forget the reality that the

God we serve is a holy God we are welcomed into his presence because of the shed blood of Jesus Christ on the cross at Calvary alone that's the only reason we come the Bible says boldly before the throne through the blood of the Lamb but the reality is we are also going boldly before that throne in which every person we find in scripture that ever goes in the presence of that throne falls on their face because it is only through a reverent fear for the Lord with a love of the Lord transition into true service so here we have an instilled reverence which leads to the second thing and that is an intentional realignment because when we really begin to fear the Lord our God then the love of the Lord is coupled with the fear of the Lord and we realign what we do so David is so afraid of the Lord God that he takes the Ark of the Covenant and he leaves it where they're at they take it over here to Obed-Edom's house by the way side note Obed-Edom is a Levite that that matters okay so it's a Levite he puts it in the house of a Levite and it stays there and God blesses Obed-Edom and his household and David hears about the blessing it's there for six months and they come David the house is being blessed and David says well let's move the Ark back so it tells us in 2 Samuel so David moved the Ark back now we really need to couple this with 1 Chronicles chapter 15 but I'm not going to ask you to turn to 1 Chronicles chapter 15 but you can write that down because you need to cross reference that Bible teachers will tell you that Chronicles is written from the priestly standpoint where this is written from the king standpoint so you need both sides of the coin if you want to but 1 Chronicles 15 tells us a little bit more detail about this account because then it tells us like it says here so David said since they blessed and David went and brought up the Ark of God that's what it tells us here but when we turn to 1 Chronicles what we find is David is very intentional in his realignment he goes with fewer people but he goes with the right people and every one of them are

[20 : 46] Levites because the articles of the tabernacle were to be moved by the tribe of Levi so he doesn't go with 30,000 valiant warriors it's actually just in the hundreds and they're counted out for you there in 1 Chronicles 15 it's only in the hundreds but every one of them are Levites intentional now he's not bringing warriors now he's bringing a priest and he gets there with all these Levites and they pick up the ark on the poles and David makes this declaration something changes in those six months because the fear of God has been coupled with the love of God because David was genuine and authentic six months ago he really loved the Lord God and he wanted to do the right thing and now that he really sees who God is he wants to do it the right way and so he makes this declaration no one should carry the ark but the Levites he didn't say that before this is an intentional realignment now we're going to go not the way the Philistines we're going to go the way that God has commanded us to through Moses and he does this why because of this holy reverent fear he wants to do it the right way and it says and they took just a few steps now when we read first Samuel or second

Samuel it appears as if David is offering the sacrifices which should be a flag to us because Saul got in trouble because he offered a sacrifice didn't wait on Samuel to get there right at this time there were priests and there were kings and it was not the role of the king to offer the sacrifice that's the role of the priest but when we read this again this is why you need to read what they call cross references passages in scripture because when you read the rest of the account in first chronicles 15 you find that it was David giving the animals to the priest and the priest are the ones who literally did the sacrificing it was David's offering but they made the sacrifice they go just a few steps the priest offers sacrifices and then they get to the end of the journey the priest offers sacrifices we see this realignment first time hey put it on the cart let's all start dancing second time give it to the Levites let's walk a few steps and then let's humble ourselves before the Lord and worship him sacrifices big difference second difference or the third difference that you notice when you go to the first chronicles passages when you read it in second samuel the first time six months prior to this they have all these musical instruments right everybody's playing an instrument everybody's dancing everybody's having a great time when we go to second chronicles 15 what happens six months later the Levitical musicians are playing their instruments and the Levitical singers are leading the nation in worship intentional realignment why because these were the people that God declared would lead the nation in worship they did things the right way you say well these are small details right God is not a God of confusion God is a God of details and what God has declared matters so they began to do things the right way and guess what they carried the ark all the way back no problem rejoicing celebrating blessing because see the reason God instills reverence for himself in his people is so that his people will realign their lives and do things the right way there are

innumerable times in my own life in which God has had to remind me of this reverence which I must have for him and quite often it's because I begin to want to do the right thing the wrong way but when he reminds me who he is and who I am then all of a sudden we need to do it the right way and he realigns himself and they do it in the right order third thing we see with this restored presence is not only is there this instilled reverence this intentional realignment number three there's this internal resentment because mark it in scripture when God's people begin to do the right thing the right way somebody's going to get upset every time and since it's recorded for us in scripture

Jesus said it this way if they oppose me they will oppose you too we begin to do the right thing the right way somebody's going to get upset as long as we do it the way of the world the way of the philistines nobody cares if we have a new cart we put the ark on it we go trudging along but when we begin to do things the right way somebody gets upset this is grand time of rejoicing the Levites are carrying the ark of the covenant the Levitical musicians are playing their instruments the singers are leading and singing which every time I read that I try to remind and he's not in here our second son one he's like nope not me dad so Ethan is there and he's leading the singing and they're all worshiping and dancing and they come in and then we read this statement because this is a time of rejoicing right we're restoring the presence of God but it says there in the 16th verse then it happened as the ark of the

Lord came into the city of David that Michael the daughter of passage she is referred to as the daughter of Saul now I believe scripture is intentional in its word choice I think words matter so here we really see her behaving as the daughter of Saul and she refers to David as King David not as her husband she looks out the window she sees David dancing he's wearing a linen and she gets upset says she hated him in her heart there's this eternal resentment so much so that after David blesses the nation blesses the people the priests offer the sacrifice David pronounces a blessing over the people he gives them gifts he sends them home every household is blessed and the scripture tells us and he goes home to bless his own house but he can't bless his house because before he blesses his house

[27 : 06] Michael walks up to him and ridicules him there's this internal resentment I'll have to go back and check but I believe this is the first mentioning of there being trouble in the home of David remember I told you that God had declared in Deuteronomy 17 that the king of his people should not take multiple wives David had disregarded that and taken multiple wives and said well why did God allow that to happen I reminded you that even when we're reading this that sin always has consequences and we would begin to see those consequences and we see it very quickly here because David can't bless his house because of one of his wives and what we see is we are reminded of how little if any part of reverence for the Lord God played into the ruling of Saul because we're reminded this is the daughter of Saul and Saul's disregard for the things of the

Lord God evidently had flowed into his own home other than his son Jonathan who had entered into a covenant with David but especially into his daughter here because she seems to have all this resentment for what should be a time of rejoicing some people just don't want the presence of God and we understand that and she's so upset and she mocks David and David tells her it's this wonderful testimony David makes this declaration she said you've despised yourself you've belittled yourself you made yourself look like a fool in front of all the people David says for all the God and I'm paraphrasing for all the Lord God has done for me I will make myself even lower than this that's the man after God's own heart that's the humility there's some things that David says that we need to be reminded of when he buys the threshing floor here he makes this declaration for all that God has done I will belittle myself even lower God has so esteemed me he is so wonderful he is so rich to me what does it matter because see the concern of

Michael was what it looked like to everybody else the concern of David was what can I do to worship and honor my Lord and God because concern for others and appearance sake! always limits genuine worship it just does I would almost guarantee that each and every one of us sing louder and grander when by ourselves in genuine moments of worship than we do as a corporate body the reasoning is what will everybody else think but you know there have been great studies I think I got a remedy for this just as a side note one of the great studies about corporate worship is that something happens to you physiologically that is in your brain when you see others singing so really the answer to the problem is that we ought to just face one another it releases a hormone in your brain which makes you happier causes you greater joy and enables you to sing

louder and enables you to freedom of worship see that when God called his people to worship together if you remember when we have all these public worship settings

I think when Nehemiah completed the walls remember that and Ezra is leading them they have the singers on this side and the singers on this side and they're walking on the walls and they're singing well they're facing one another right and so everybody everybody just needs to turn and face each other and just sing great right the reason we're so pulled back from that is because it's better when nobody's looking at me but the back of my head right that's what makes up here so uncomfortable it is but it's a concern for others but we see this what was going on with Michael was to the point of sin she's like oh we can't do that we have to be exalted we have to be above the people David's like no it doesn't really matter how they see me!

[31 : 13] as long as they see the Lord God there's this internal resentment that Michael had now I can't remember which commentator said it but it is worth noting that God in his sovereignty because he causes all things to work together for good for those who love him and are called according to his purposes right remember Romans 8 28 God in his sovereignty uses this sin in Michael's life to kind of free David from what or David's family from what could have been further heartache because from David never we don't know if David fulfilled his responsibilities as a husband to Michael from that point on some think that he did not that he disregarded her and put her over there and caused her great shame in public for a husband to ignore a wife was to be very shameful but we do know she bore the reproach of never having children now the reason this saved heartache is because by never having children no descendants of Saul ever lived to have a right to the throne because if

David had had children through Michael they would have been descendants to Saul who would have been the first king so there's a purging the complete purging of the lineage of Saul completely because of this sin the last thing I want you to see because we always want to look at every one of these passages and see them in their greater fulfillment not only do you have the instilled reverence and intentional realignment and internal resentment the last thing I want you to see is an identifiable representation that is a good picture an identifiable representation and it comes in David's dancing David comes in and he's dancing and it says he's wearing a linen ephod now many people believe and I had believed it for a long time too but hopefully we'll be going to see a fuller picture here that David really exposed himself in this that he girded up his loins and he did he girded up his loins and he danced but to gird up the loins means you have to be wearing something else but the linen ephod and this is Michael said well you really made a debacle of yourself it came down to about right here it stopped right here some people thought well that's all he had on well that was the garment of the priest right it's kind of like a vest but when you read 1st chronicles 15 you find out that David also had on some nice linen robes along with the other

Levites so what he had on were and that's what he would have girded up because to gird up means to take that which is long tied up around your thighs and to run with it because you couldn't run as a man wearing essentially a skirt I don't want to say that but it's a long word so David had this nice fine linen garment and on top of the linen garment he had the linen ephod now I show you this what difference does that matter well the linen robe was a the wearing and the picture of the king that's what the king would be dressed in so he's wearing his kingly garments as well the garments of the king because he's the king of Israel he's coming into the city of David which is Jerusalem Jerusalem had another name stay with me this is pretty good right because we can look back and we can look forward all right here in one picture Jerusalem had another name in the past and his name was Salem!

So in one moment for the first time in the history of the nation of Israel you have priest and king united he's wearing the garments of the king and he puts over top of the garments of the king the garments of the priest now he does not fulfill the role of the priest he does not offer sacrifices because to do that would be sinful but he walks into Jerusalem dancing he doesn't walk he dances into Jerusalem before the ark of the covenant and in his dancing he is wearing both the garments of the king and the garments of the priest so you have king and priest combined at one time as they come into Jerusalem this should cause you to look back because there was a king that reigned from Salem who was both priest and king and his name was Melchizedek when Abraham came back from his great victory he met the king of Salem who was Melchizedek and paid to him a tenth he is both priest and king he is the first combined priest and king that we ever meet and he is the king of Salem which becomes

Jerusalem and this moment going into Jerusalem we have David uniting the office of priest and king he doesn't fulfill the roles but he unites them in type he is portraying himself as both priest and king and that's okay because there had been a priest king here before in Melchizedek but the reality is the reason we have this and the reason it's so important is because there will be a day when a king who is also a priest will come into the same city riding on the back of a donkey and his name is Jesus they will go shouting and dancing before him because he is both the mercy seat the propitiation seat that is over the ark of the covenant and he is the priest and king who is there he fulfills every picture everything that's going on here the ark of the covenant and it was the ark that was called by the name the name of the lord of hosts who is Yahweh it was the fulfillment had the cherubim now never lose the sight of this okay so the ark of the covenant

[36 : 52] I know I'm getting a little preachy on you but it's a really good picture you need to see this so you have this box of acacia wood it's overlaid with gold and on top of it you have these cherubim that are facing each other and the wings are teaching and that's the mercy seat and here the presence of god resided above the cherubim that is the Shekinah glory and the reason it's so good is because in the box so if this was the box in the box were the ten commandments the ten commandments are the holy righteous standard which god declares you must fulfill in order to be acceptable before him which by the way we don't get past commandment one before we start breaking them right so there's ten and ten great sayings the decalogue the ten commandments god sets a standard so high we can't live by it so god wants to meet us at that standard so the Shekinah glory of god is above that standard because this is where god meets us he meets us when we can fulfill that but between the glory of god and the standard of god is the propitiation seat or the mercy seat in which they would put blood once a year jesus is our mercy seat he is the thing the person the king and the priest who stands before the holy standard of god and the very presence of god and allows us to be there he is the one that we don't sprinkle blood on but that he sprinkles blood on us so this identifiable representation what we have here is the holy standard being met and the image being fulfilled this is why jesus is a priest forever according to the order of melchizedek he wears the garments of the priest and he has the robe of the king he is the fulfillment of every type and every picture that we see in the old testament david is wearing both the garments of the priest and the garments of the king he doesn't fulfill the office but there is one coming who will and that is jesus christ because we're not looking for someone dancing before a box of acacia wood overlay would go we're looking for one riding on a donkey he came on a donkey lowly and humble mild meek and mild was crucified paid the blood became our propitiation seat as he was raised above the earth the standard of god the presence of god he's raised above the earth there he is our mercy seat he came down off that mercy seat of the cross and ascended into glory one day he will come back with the keys of the kingdom of david in his hand and he won't come back on a donkey he'll come back on a horse as the victor the name written on his thigh with the sword of the lord in his hand blazing eyes of fire he is both priest and king he enables us to go into the presence of god and he rules over us in the place of god what a wonderful picture what a wonderful picture we have as david here is just dancing but yet even in the midst of that some people don't want it we understand that but what a wonderful picture we have of restoring his presence david failed sure because he was trying to do the right thing the wrong way the wonderful thing is is that when god taught him reverence he realigned his life and he did it the right way it is sinful when we understand and when we begin to see the holiness and reverence of god and we fail to realign and we keep saying well that's the way i want to do it that's when it becomes sin second samuel chapter six thank you brothers so

Thank you.