

# THRU BIBLE

## 2 Samuel 6–7 | “The Ark Brought To Jerusalem”

### I. THE ARK OF THE COVENANT BROUGHT TO JERUSALEM. (6)

#### A. (v. 2)

1. **“And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.”**

a. “Baale of Judah”

1) This is the same as *Kirjathjearim* or *Baalath* ([Josh 15:9](#); [1 Chron. 13:6](#)).

b. “to bring up from thence the ark of God”

1) Cf. [Deuteronomy 26:1-3](#), - This is the fulfillment of what Moses wrote, “*And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.*”

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### B. (v. 3)

#### 1. **“And they set the ark of God upon a new cart,...”**

- a. This is the same method used by the Philistines 83 years earlier (1 Sam. 6:7-16).
- b. Here we see David doing the right thing in the wrong way.
  - 1) He is following the way of the world rather than the way God wanted it done.
    - a) God had a prescribed way of transporting the Ark of the Covenant:
      - i. It was to be handled only by Levites (Num. 1:47-53).
      - ii. It was to be handled by the Kohath line of Levites by the staves, and they were not to touch it lest they die (Num. 3:20-31; 4:4-6, 15; 7:9).
    - b) They should have went back and read God’s Word to see how he was to do it, but just followed the example of the Philistines.
  - 2) They were borrowing from the world to do the work of God.
    - a) I think there is a great danger in the church today to borrow the methods of the world to accomplish the purposes of God.
      - i. We seek to borrow the marketing techniques for advertising or promotion.

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- ii. I believe that if we start to copy the world, that is a sign of weakness within the church.

**2. “...and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.”**

- a. The Ark has been in Kirjathjearim for 83 years (1 Sam. 6:2-21; 7:1-2).

**C. (v. 10)**

**1. “So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.”**

- a. “Obededom”

- 1) He was a Levite of the Kohath line (1 Chron. 26:1, 4-8).

- b. “the Gittite”

- 1) Normally Gittite refers to somebody that is from Gath, but in this case, he is not a Philistine from Gath, but from a Jewish town that has “Gath” in its name, like *Moreshethgath* (Micah 1:14) *Gathrimmon* (Josh. 21:24).

**D. (v. 14)**

**1. “And David danced before the LORD with all his might; and David was girded with a linen ephod.”**

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- a. “danced” - Heb. *mecharkeir* - “to whirl around; springing around in a circle”
- 1) He was whirling around like Julie Andrews in the Sound of Music.
  - 2) **NOTE:** David wrote 2 Psalms for this occasion (**Psalm 96; 105:1-15**).
  - a) We know those Psalms were written on this occasion because those same lyrics were recorded at this event in **1 Chronicles 16:7-36**.

b. “*linen ephod*”



- 1) **NOTE:** Some think that he was only wearing a loincloth, which showed too much, because Michal will say that he “uncovered” himself, or as other translations say: “exposed” (CSB), “undressed” (ISV), or “shamelessly uncovered” (NKJV). However, the context is clear that he was wearing a *linen ephod* instead of the royal attire.<sup>1</sup>

- a) I don’t think that David was dancing in his tightsy-whities!<sup>2</sup> 😂



Priestly Underwear

Loincloth

- 2) He was not wearing the royal robes, but a priestly garment. As the King of the “*kingdom of priests*” (**Exod. 19:6**), he could wear the *linen ephod* on this occasion representing the

<sup>1</sup> <https://www.gotquestions.org/did-David-dance-naked.html>

<sup>2</sup> <https://scribalishness.wordpress.com/2014/02/14/was-david-dancing-in-his-tightsy-whities-2-samuel-6/>

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priesthood, though he was not able to do the sacrificing.

3) **NOTE:** Some commentators suggest that the *linen ephod* spoken of here refers to the priestly underwear (Exod. 28:6-14, 31-35; 39:2-7, 22-26), however, the Hebrew suggests that it was the garment of the ordinary priests (Exod. 28:40-42; 1 Sam. 2:18; 22:18), not just around the waist as a loincloth or underwear.

a) This robe is not the same as the High Priest’s linen ephod, which uses a different Hebrew word (*shesh*) instead of the one used here (*bad*).

c. **NOTE:** David is going down to the level of the common priest instead of wearing his royal garments!

1) **KEY:** In other words, David is demonstrating that this is a spiritually significant event, yet before the Lord, he is on equal footing as everyone else!

### E. (v. 15)

1. “So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.”

a. “trumpet” - Heb. *shofar*

### F. (v. 19)

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1. ***“And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.”***
  - a. For this religious feast, David gave everyone:
    - 1) A cake of bread.
      - a) This is an unleavened, flat loaf of bread that was always used only in a sacrificial context ([Exod. 29:2](#); [Lev. 2:4](#); [Num. 6:15](#)).
    - 2) A good piece of meat.
    - 3) A cake of raisins.

## II. THE DAVIDIC COVENANT. (7)

### A. (v. 1)

1. ***“And it came to pass, when the king sat in his house, and the LORD had given him rest round about from all his enemies;”***
  - a. This chapter is not in chronological order of the story since David does not have peace until the end of chapter 8. So, this chapter is not given chronologically, but topically since the Ark of the Covenant is connected with the Temple.

### B. (v. 3)

1. ***“And Nathan said to the king, Go, do all that is in thine heart; for the LORD is with thee.”***

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- a. Here, Nathan speaks on his own behalf, not in the name of the Lord.
  - 1) A prophet that misspoke for God was to be put to death ([Deut. 18:20](#)), however, Nathan will be corrected by the Lord since he was not “prophesying” in the name of the Lord.
  - 2) This shows that prophets were not always speaking under divine inspiration, but only when they were speaking in the name of the LORD.

### C. (v. 6-7)

1. ***“Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?”***

- a. The Lord is saying, “I’ve been in the Tent for 443 years! In that time, have I ever asked anyone to build me a House?”
  - 1) The LORD was content to live in a tent in the desert! He didn’t need the nice house by the beach in an expensive neighborhood!
  
- b. *“the Tribes of Israel”*

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- 1) He’s referring specifically of the various Judges ([1 Chron. 17:6](#); [28:4](#); [Psalm 78:67-68](#)) which came from different tribes in Israel.

### D. (v. 9)

1. **“...and have made thee a great name, like unto the name of the great men that are in the earth.”**
  - a. This is the same promise that the LORD gave to Abraham ([Gen. 12:2](#)).

### E. (v. 10)

1. **“Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,”**
  - a. “and move no more”
    - 1) This will be fulfilled in the Messianic Kingdom.

### F. (v. 11-16)

1. This is called the Davidic Covenant.
  - a. God give FIVE PROMISES David:
    - 1) He will build David a house. (v. 11b)**
      - a) David wanted to build a house of cedar for the Lord, but instead the LORD will build David a house (i.e. a dynasty).



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- b) God did not promise a dynasty to Saul, but has not promised this to David. His throne will be permanently succeeded by one of his descendants.

### 2) He would establish his son’s kingdom. (v. 12)

- a) He would not establish Ishbosheth’s kingdom.
- b) Cf. **1 Chronicles 7:11-14** - In the parallel account in 1 Chronicles, there is the overlap in speaking of the Messiah when He said, *“And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.”*
  - i. Solomon would succeed David, yet the Messiah would come from David’s other son Nathan.
- c) **Q** = Why the differences between 2 Samuel and 1 Chronicles?...
  - i. 2 Samuel is speaking of David’s immediate circumstances, whereas 1 Chronicles is speaking of His distant Son, the Messiah.

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### 3) **David’s son would build a House for the LORD’s Name. (v. 13a)**

- a) Solomon, and not David, would build the Temple, thus fulfilling the promise of God that He would establish Israel in the place which He chose ([Deut. 12:11-12, 21; 14:23-24; 16:2, 6, 11; 26:2](#)), which was in Jerusalem.

### 4) **God would establish the throne of David’s son forever. (v. 13b)**

- a) Not that Solomon would be established forever, but his *throne* will be! His throne will be an *Eternal* throne!

### 5) **God promises the non-removal of covenant love. (v. 14-16)**

- a) This shows the nature of an Unconditional Covenant:
  - i. Both Saul and Solomon would sin, yet God said He will not take away His lovingkindness away from Solomon like He did from Saul.
  - ii. **Q** = What is the difference between the sin of Solomon and the sin of Saul?...
    - a. In some ways, the sins of Solomon were way worse than Saul’s!
      - i. Saul offered a sacrifice though he was not a Levite, but at least he

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offered it to the LORD  
instead of a pagan god like  
Solomon would do.  
Solomon’s sin was idolatry.

- iii. **NOTE:** An Unconditional Covenant means that the fulfillment of that covenant is only based on God keeping His promises, not based on our performance!
  - a. **KEY:** The New Covenant is an Unconditional Covenant, which is based on God’s ability to fulfill it, not ours! It’s all by His grace!!
  - b. **KEY:** In this Davidic Covenant, we see God’s ETERNAL promises to David:
    - 1) An Eternal DYNASTY. (2 Sam. 7:11)
    - 2) An Eternal KINGDOM. (2 Sam. 7:12-14)
    - 3) An Eternal THRONE. (2 Sam. 7:12-14)
    - 4) An Eternal DESCENDANT (1 Chron. 17:11-14).
  - c. **Eight OBSERVATIONS of the Davidic Covenant:**
    - 1) He promised David and eternal house/dynasty.
    - 2) One of David’s own sons, Solomon, would be established on the throne after him.
    - 3) Solomon will be the one to build the Temple.
    - 4) He promises an eternal throne.

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- a) The throne of David and Solomon is to be established *forever*.
- 5) Solomon would be disciplined for disobedience, but God would not remove His lovingkindness from him.
- 6) The Messiah would come from the seed of David.
  - a) The Messiah is connected with David in several different ways:
    - i. He is called the “*Son of David*” ([Matt. 1:1](#); [12:23](#); [21:9, 15](#); [22:42](#)).
    - ii. He is called the “*root of David*” ([Rev. 5:5](#); [22:16](#)).
    - iii. He is called the “*offspring of David*” ([Rev. 22:16](#)).
    - iv. He is called the “*seed of David*” ([Jer. 33:22, 26](#); [John 7:42](#); [Rom. 1:3](#)).
    - v. He is called the “*key of David*” ([Isaiah 22:22](#); [Rev. 3:7](#)).
    - vi. David will have a special place in the Messianic Kingdom in that he will be co-ruler with the Messiah over Israel ([Jer. 30:9](#); [Ezek. 34:24](#); [37:24](#); [Hosea 3:5](#)).
- 7) The Messiah’s House and Kingdom will be established forever.
- 8) The Davidic Covenant promises 4 Eternal things:
  - a) An Eternal House/Dynasty.

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- b) An Eternal Throne.
- c) An Eternal Kingdom.
- d) An Eternal Descendant.

### **G.** (v. 20)

#### **1.** *“And what can David say more unto thee?...”*

- a. David, the great Psalmist and singer of Israel, who was so eloquent with words to describe human emotions in a way that we can only dream, was at a loss for words because of the grace of God in his life!
  - 1) True worship rises spontaneously from the heart in response to God’s goodness and grace!