

Lecture #11 – Exposition of II Samuel 6-10

Chapter 6 – David and the Ark – 1047 B.C.

vs. 1-11 – David’s First Attempt to Move the Ark

☪ I Chronicles 13:5-14

David calls for a national assembly in vs. 1, the “again” referring to last time they gathered with was either his anointing as king over all Israel or to battle against the Philistines. The purpose here is to bring the Ark to the new national capital in Jerusalem.

They go to Kirjath-Jearim¹ to retrieve the Ark (where it has been since 1121 BC, or about 74 years)² or but do not do so according to God’s instructions. God had commanded that to move the Ark they should (1) carry it by its staves on their shoulders (Numbers 7:9), (2) only allow Kohathite priests to touch or move it (Numbers 4:5), and (3) cover it when it was moved (Numbers 4:5). David did not follow at least the first of these commands and instead followed the example of the Philistines (I Samuel 6:7) and placed it on a cart.

Tragedy strikes as Uzzah (“strength”)³ tries to steady the Ark as the oxen pulled the cart. He is immediately struck dead by God for his error. The place was near the threshing floor of Nachon (“prepared”)⁴ and it became thereafter known as Perezuzzah (“the breaking of Uzzah”)⁵. The Ark’s progress is stopped, and it is left in the care of Obededom (“servant of Edom”), whose is believed to be a Kohathite⁶.

Why was the Ark mishandled? Some claim it was ignorance of the Law that led them to not carry the Ark as they should have, yet it seems unlikely that no priests had knowledge of or access to the Law to know what it said. Perhaps carelessness or zeal caused them to err. It seems likely that this was first attempt to move the Ark was approached not spiritually but governmentally, as David and Israel are working to strengthen the kingdom. It is not until after the tragedy that David asks, “How shall the ark of the LORD come to me?” (vs. 9).

Why was Uzzah killed? He is the one that “breached” the holiness of God’s sacred Ark. His efforts, even if reactionary, were a lack of faith that the Ark and God’s presence above it would fail without human aid. Gaebelein make this application for us today:

“When Uzzah put forth his hand to steady the ark, he was smitten for his error and died. God had spoken to His people and taught them the lesson that the ways of the Philistines and disobedience to His Word in holy things demands His judgment. How many in the past and more so today act

¹ Which is also called Kirjathbaal (Joshua 15:20), Baalah (Joshua 15:9-12), and Baale (II Samuel 6:2).

² According to Reese.

³ Smith’s Bible Dictionary

⁴ Smith’s Bible Dictionary

⁵ Smith’s Bible Dictionary

⁶ “...described as a Gittite, II Samuel 6:10-11, that is, probably, a native of the Levitical city of Gath-rimmon in Manasseh, which was assigned to the Kohathites (Joshua 21:25).” - Smith’s Bible Dictionary

like Uzzah when in service for God they employ the methods of the world and disregard entirely His Word. Godly fear and faithful submission to the Word of God are essentials in true service for God. Service without these is often a snare and results in dishonour.”⁷

vs. 12-19 – David’s Second Attempt to Move the Ark

☪ I Chronicles 15:25-29, 16:1-7

After perceiving God’s blessing on the house of Obededom, David decides that His anger is assuaged and could be time to try to move the Ark again. This time he prepares choirs and sacrifices to heighten the spiritual side of the journey.

On David’s “dancing”, Scott Aniol writes:

“In 2 Samuel 6, when David brought the ark to Jerusalem, ‘leaping and dancing before the Lord,’ *machowl* [Strong’s H4234] is not used; only *karar* [Strong’s H3769] and *ragad* [Strong’s H7540] appear to describe David's expressive act. Since the context is God punishing the people (specifically Uzzah) for not following his prescribed instructions for carrying the ark, what David was doing was certainly not an imitation of pagan dance. There is nothing in the text, outside of Michal's condemnation of David's act... that indicates David's dance was orgiastic or otherwise pagan in character. Contextually, this seems to be more of a spontaneous leaping for joy because of the safe return of the ark. Further, even if this is some kind of choreographed, artistic dance, it is the only record of a king, priest, or prophet ever dancing.”⁸

We must also take notice that the Ark was placed in a tent in Jerusalem. It would never be reunited with Tabernacle, but rather held in this temporary dwelling until placed in the Temple. This tent, sometimes called the “Tabernacle of David”, is rarely given notice by most commentators, etc. It has gained some prominence in the recent past because many Pentecostals/Charismatics use it as a foundation for their theology of worship.⁹

🎵 I Chronicles 16:8-36¹⁰ and Psalms 65¹¹, 15, 24, 68¹², 96, 103, 105, 106¹³

⁷ Annotated Bible by A.C. Gaebelien. E-Sword module.

⁸ Changed From Glory into Glory: The Liturgical Story of The Christian Faith by Scott Aniol, p. 45. I added the Strong’s numbers.

⁹ I will refer you to an article on my website titled “The Mysterious Tabernacle of David” that I put together on this topic. <https://www.baptistbasics.org/2022/06/19/the-mysterious-tabernacle-of-david/>

¹⁰ David appears to have reused these words later: vs. 8-22 correspond with Psalm 105:1-15, vs. 23-33 with Psalm 96:2-13, and vs. 34-36 with Psalm 106:1,47-48

¹¹ vs. 1 appears to anticipate bringing the ark to Zion (Jerusalem)

¹² The opening words of vs. 1 are the same as Moses spoke when the ark was moved in Numbers 10:35

¹³ No author is given for Psalms 96, 105, and 106, but they based on portions of David’s psalm in I Chronicles 16.

vs. 20-23 – Michal's Fate

Aniol writes:

“Michal's reaction to what David was doing was likely a response to the fact that the victory of bringing the ark to Jerusalem signified everything that was wrong with her father's rule-it is no coincidence that the author calls her ‘the daughter of Saul’ (2 Sam. 6:16) here instead of ‘the wife of David’ - and everything that was right with David's rule. This occasion officially marked the transition of rule from Saul's line to David's, which displeased Saul's daughter Michal.”¹⁴

My interpretation of Michal is that she was more in love with David's power and potential than she was David the man. She loved the up-and-coming hero that slew Goliath and seems poised to do great things in Israel, perhaps even be king. But in this moment, she saw David's heart for God and not for greatness. The Pulpit Commentary states: “David's offence in the eyes of Michal was, not his dancing, but his divesting himself of his royal robes, and appearing before his subjects clad in the dress of an inferior class.”¹⁵

Concerning David being “uncovered” vs. 20, the Treasury of Scriptural Knowledge states:

“We are only to understand by this expression that David had divested himself of his royal robes, in order to appear humble before the Lord, by assimilating himself to the condition of one of the priests or Levites. For we find that he was ‘girded with a linen ephod,’ and consequently no part of his body was exposed, having only put off his outer garments. The terms uncovered or naked frequently mean no more than this in Scripture.”¹⁶

Chapter 7 – David and the Temple

vs. 1-11 – David Not Allowed to Build the Temple

↻ I Chronicles 17:1-10

David's desire to build the Temple has a Scriptural foundation. Deuteronomy 12:10-11 says that when Israel was in the Promised Land and their enemies subdued that God would establish a central place for their worship. At this point, Israel has been in the Promised Land for generations, but their enemies are not yet completely subdued.

B.H. Carroll observes two reasons why David was not the man to build the Temple:

“We now come to one of the most important lessons in the Bible.... You will understand that Deuteronomy 12:10-11, is the key passage for interpreting the present section. Here is the direction that after they get over into the Promised Land and their enemies are subdued, the kingdom is settled, all the wars ended, then God will designate a central place of worship for his

¹⁴ Changed From Glory into Glory: The Liturgical Story of The Christian Faith by Scott Aniol, p. 45.

¹⁵ https://biblehub.com/commentaries/2_samuel/6-20.htm - accessed 9-22-22

¹⁶ Treasury of Scriptural Knowledge, E-Sword module.

house. David was familiar with the passage in Deuteronomy. He now believes that the provisional days are over, and that the time has come for God to have fixed habitation where all must come, in fulfilment of that passage, and he purposes in his heart to build the most magnificent house for God that the world has ever seen (2 Samuel 7:1-3). He was not mistaken in the divine purpose to have a central place of worship; he was not mistaken that Jerusalem was the place, but he was mistaken as to the time when, and the man by whom this glorious Temple of God should be erected. It is important for you to see wherein he was mistaken and wherein he was not mistaken. God commends him for his zeal: 'It was well that thou didst purpose this in thine heart.' 'That is a good thing, but you are not the man to do it.'

"The Bible assigns two reasons why David was not the man. In 1 Kings 5:3, Solomon, who was the right man, uses this language: 'Thou knowest how that David, my father, could not build a house for the name of Jehovah his God for the wars which were about him on every side, until Jehovah put these under the soles of his feet. In other words, the military power of David had not fully given rest; the time of rest had not fully come; a partial rest had come, but not the full rest necessary to the establishment of this house. Solomon then adds: 'But now Jehovah my God hath given me rest on every side; there is neither adversary nor evil occurrence. That is the first reason.

"We find another reason in 1 Chronicles. David is speaking: 'But God said unto me, 'Thou shalt not build a house for my name, because thou art a man of war, and hast shed blood' (1 Chronicles 28:3). He refers to it again as follows: 'But the word of Jehovah came to me saying, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight' (1 Chronicles 22:8).

"Now go back to the passage in Deuteronomy: 'When you have gotten over into that country and have obtained rest from all your enemies, then this permanent house of God shall be built.' David mistook, (1) the time – the wars were not yet ended; (2) the person – he had been a man of war and had shed blood abundantly, and the builder of the house of God must be a prince of peace. We will have use for this thought when we come to consider the antitype. Whereupon the message to David, the message of our text (and I want you to see that this divine message to David made the deepest impression ever made upon his mind by any event of his life) made a stronger impression upon the Jewish mind after his time than any preceding thing. You will find the psalms full of references to it, and the prophets magnify it above every promise, particularly Isaiah, Daniel, and Ezekiel, and you will find that this message that Nathan, from God, delivered to David, thrilled the Jewish heart with marvelous expectation of the Messiah, David's son, the Great King that was to come. Frequent reference is made to it in the New Testament, and Matthew's whole Gospel was written on the thought of the coming of the King. This is his great theme."¹⁷

Had David been allowed to build the Temple, it would have been seen as a testimony to his strength and not God's. It would be like the great monuments in Rome that were erected for the egos of the Caesars, such as Trajan's Column, the Arch of Titus, or the Flavian Amphitheater (a.k.a. "the Colosseum").

¹⁷ An Interpretation of the English Bible: The Hebrew Monarchy, by B.H. Carroll. p. 209-211

vs. 12-17 – The Davidic Covenant

☪ I Chronicles 17:12-17

The first and fullest details of the David Covenant are found here. There are many other references to it, including Psalm 89:3-4 and 34-36, Jeremiah 23:5 and 30:9, Isaiah 9:7 and 11:1, Luke 1:32 and 69, Acts 13:34, and Revelation 3:7.

The five key promises made:

David will have another child (Solomon) that will rule after him – II Samuel 7:12

That Solomon would build the Temple – II Samuel 7:13

The throne would be established through Solomon – II Samuel 7:13

God would not remove Solomon, even though he would deserve it – II Samuel 7:14-15

David's house (posterity), throne (regal line), and kingdom (rule or kingdom) would be established forever – II Samuel 7:16

vs. 18-29 – David's Response

☪ I Chronicles 17:16-27

David responds to God denying him the privilege of building the Temple by going before God in a wonderful prayer of submission and gratitude. David never felt slighted by God's refusal. Instead, he works to get things in order so that his future son may build the Temple.

Chapter 8 – David's Wars

vs. 1-14 – David's Military Victories

☪ I Chronicles 18:1-13

David greatly expands the borders of Israel through military conquest and alliances. He takes territory from the kingdoms surrounding Israel: Philistia¹⁸, Moab, Ammon, Edom, and Amalek. He presses northward by attacking Zobah and Syria¹⁹ to extend his influence up to the Euphrates River. God had promised Abraham: "Unto thy seed have I given this land, from the river of Egypt²⁰ unto the

¹⁸ Methegammah in vs. 1 is a name for the region around Gath – compare to I Chronicles 18:1

¹⁹ a.k.a, Aram.

²⁰ There is debate whether this is the Nile or the Sihor (Joshua 13:3).

great river, the river Euphrates” (Genesis 15:18). David appears to have controlled that promised territory.

B.H. Carroll claims there are three “dark episodes” in David’s career as a warrior: (1) his sin concerning Bathsheba and Uriah in II Samuel 11, (2) his treatment of the Ammonite captives in II Samuel 12:31, and (3) his treatment of the Moabite captives here in vs. 2.²¹ We cover the last now and the other in their proper time.

In vs. 2 David is described as killing 2/3 of the Moabites. Taking the passage literally (and why not?), it appears David defeated the Moabites in battle, made the survivors to lie prostrate on the ground, took some sort of measuring or survey tools to divide them into thirds, and then kill 2/3 of the prisoners. Josephus says it was in battle, while most commentaries say this was performed on the prisoners of war. It is an interesting turn for David, who had sought refuge for his parents in Moab (I Samuel 22:3-5). Most speculate that Moab turned on David either allying with his enemies and/or killing his parents.

♪ Psalms 2, 9, 20, 21, 144, 60, 108.

vs. 15-18 – David’s Administration

↻ I Chronicles 18:14-17

Often overlooked is David’s ability as an administrator. More space is given to his organization of government or priests than to the entire reigns of many kings.

Note that there are two high priests: Zadok (“the just”)²² and Ahimelech (“brother of the king”). Zadok is a descendant of Aaron through his son Eleazar. Ahimelech is a descendant of Aaron through the line of Ithamar and is from the family of Eli.

The Cherithites and Pelethites are David’s personal bodyguard. The names are linked to the Philistines (I Samuel 30:14). It is unclear if these are Philistines or David’s mighty men that had been with him in Philistia.

♪ Psalm 95²³

²¹ An Interpretation of the English Bible: The Hebrew Monarchy, by B.H. Carroll. p. 189

²² Smith’s Bible Dictionary.

²³ Attributed to David in Hebrews 4:7.

Chapter 9 – David and Mephibosheth

vs. 1-8 – David finds Mephibosheth

The back story of Mephibosheth (“exterminator of shame; i.e., of idols.”)²⁴ is found in I Samuel 4:4. He is called Meribbaal (“contender with Baal”)²⁵ in I Chronicles 8:34. He is the last surviving son of Jonathan, but he is not the last living descendant of Saul²⁶. He lives at Lodebar (“without pasture”)²⁷ and has a son²⁸ named Micha (“who is like God?”)²⁹. Reese believes that Mephibosheth is 20 years old, and David is 45.³⁰

Now that David is secure in his kingdom, he searches for someone from the house of Saul to keep his covenant promise to Jonathan that he would not destroy his house. Through one of Saul’s old servants named Ziba (“post; statue”)³¹ he locates Mephibosheth and brings him to Jerusalem.

vs. 9-13 – Mephibosheth’s State

David establishes Mephibosheth as the heir of Saul’s properties and grants him a place in the royal court. Ziba and his sons were appointed as stewards of Mephibosheth’s properties.

Gaebelein observes:

“Mephibosheth is a type of the sinner and the condition which he is in. He was helpless, being lame of both feet. How he became lame is found in II Samuel 4:4. He fell and became lame, a helpless cripple. It reminds us of the fall of man and the helpless condition into which sin has put man. Therefore he could not come to David. He had to be carried into the king’s presence. The sinner cannot come of himself to the Saviour; He has to seek him out. And David wanted to show him ‘the kindness of God’ for Jonathan’s sake. ‘Thus the kindness and love of God our Saviour toward man hath appeared’ (Titus 3:4). God for Christ’s sake shows His great kindness to sinful man. Mephibosheth means ‘shame out of the mouth’³²; when he hears from David’s lips what kindness was prepared for him he confessed with his mouth his own shame and nothingness. ‘What is thy servant that thou shouldst look upon such a dead dog as I am?’ And what words of grace came from David’s lips! Surely the kindness of God is here fully made known. He is lifted from his low place of shame to take a place at the King’s table ‘as one of the King’s sons.’ It is the kindness of God as made known in the gospel of His Son our Lord Jesus Christ. He takes us out of our shame and makes us one of His sons.”³³

²⁴ Easton’s Bible Dictionary

²⁵ Easton’s Bible Dictionary

²⁶ 2 Samuel 21:1-11

²⁷ Smith’s Bible Dictionary

²⁸ Often overlooked, II Samuel 9:12

²⁹ Smith’s Bible Dictionary

³⁰ Reese’s Chronological Study Bible, p. 463.

³¹ Easton’s Bible Dictionary

³² Not sure where he gets this...

³³ Annotated Bible by A.C. Gaebelein. E-Sword module.

Chapter 10 – The Ammonite War

Gaebelein writes:

“The chapter with the war against Ammon and the Syrians is the prelude to the great sin of David. While Joab is carrying on the siege of Rabbah, the last city of the Ammonites, David, no doubt flushed with the great victory and prosperity, remained in his house and committed his awful sin.”

³⁴

vs. 1-14 – Repaying the Ammonites

☪ I Chronicles 19:1-15

David hears that Nahash (yes, that Nahash that besieged Jabesh-Gilead after Saul was first chosen as king) is dead and that his son Hunan (“favored”)³⁵ is now ruler over Ammon. At some time in the past, Nahash had helped David. Some speculate that he aided David when Saul was hunting him, probably to get back at Saul more than to aid David. Perhaps he aided in some military campaign. It is not recorded so we cannot be sure.

What is recorded is that Hunan dishonored the representatives that David sent by cutting off half their beards and half their robes then sending them back in this humiliating state. The Jews it appears did not shave their beards but let them grow long, or else they could have shaved the other half, and no one would have thought anything about it. David allows the men to stay in Jericho until their beards grew back in and their shame abated.

Joab and the army of Israel is dispatched to repay Hunan for his cruelty. Hunan hires Syrian mercenaries to aid him. In the day of battle, Israel is caught between the Ammonite forces on one side and the Syrian on the other. Joab takes the best men to fight the Syrians while his brother Abishai commands most of the force against the Ammonites. The fierceness of Joab’s attack drives the Syrians from the field, which the Ammonites see and go into retreat.

³⁴ Annotated Bible by A.C. Gaebelein. E-Sword module.

³⁵ Smith’s Bible Dictionary

vs. 15-19 – The Syrian Offensive

☪ I Chronicles 19:16-19

The Syrian pride is hurt, and they come back for revenge against Israel. David rallies his troops, and they clash at Helam (“place of abundance”)³⁶, a location lost to us somewhere between the Jordan and Euphrates Rivers. David won a great victory, and the Syrians played no further part in the war.

This is not the end of the war against the Ammonites. Israel is still on the offensive against them. The siege of the Ammonite capital of Rabbah that we will see in the next chapter is just a portion of this war campaign.

🎵 Psalms 110

³⁶ Easton’s Bible Dictionary