

Moving the Ark to Jerusalem. Second Samuel chapter 6 in chapter 6. David is now king over all of the nation of Israel. This is the united 12 tribes now.

He has not been king over the nation very long at this point in time, but they did have to deal with some immediate attacks from the Philistines and that was all because of David. That's why they attacked the Israelites. What had them set with David? Well, that would be in the fact that for the last however many months into years, David has been trying to convince the Philistines that he was anti-Israel, that he was an anti-Semite.

And as you know, many of the Philistines bought that. Many of them didn't. But imagine still still believing that David's on your side and right after this final battle you start to get word that something, something happened. Something changed in Israel after Saul was killed in that last battle with the Philistines after a long war with the, a civil war between Judah the one tribe and Israel the 11 tribes.

The news is that David, the anti-Semite, self-professed anti-Semite, is now the king over the entire nation of Israel, which means we have been fooled. We have been buffaloed. We have completely been betrayed by David. So the decision of the Philistines would be, we can't let that slide.

David has got to die. chapter 5, right? So that explains those two attacks from the Philistines. And once David dealt with those immediate threats, we come now to chapter 6, where David is about to make his first very big decision.

We're not talking about responding to battles, you know, as the nation of Israel is being attacked. I'm talking about the really big decisions, the spiritual decisions for the nation and that big decision that he's going to make in this chapter is to fetch the Ark of the Covenant and to bring it to Jerusalem. Does anyone remember where the Ark of the Covenant is at this point? You have to go all the way back to 1 Samuel chapters 5-7 to figure that out.

Back in 1 Samuel 5-7, the ark was stored in the house of one of the Levites, a guy by the name of Abinadab. You'll read his name in these verses. He lived in, we read back then, Kyrgat Yerim, or Kyrgat Yerim, depending on what your translation and how you choose to pronounce that transliteration, but it is also known as, well, you're going to see it in this passage, Ba'el e Judah, and this is the location where the Ark of the Covenant has been this entire time. As 1 Chronicles chapter 13 verse 3 points out, and by the way that is a parallel account for what we're studying tonight, 2 Samuel 6, parallel account, almost word-for-word with just this one additional detail in 2, pardon me, 1 Chronicles 13 verse 3, we are told that in my own words, King Saul did not lift a finger to do anything with the Ark of the Covenant the entire time that he was reigning over the nation of Israel.

He was just basically taking up space in some guy's house during the reign of Saul. He basically had, the nation of Israel, they had under the reign of Saul a tabernacle without an Ark of the Covenant. I mean, how do you do that? An Ark of the Covenant is the very symbol of God's presence and they didn't have that in the tabernacle during Saul's reign and what did Saul do about it?

Nothing. Probably didn't even think about it. He probably didn't even care. That's like the equivalent of a church doing what it does year after year, decade after decade and never even asking the question, hey, is God with us in this thing?

Is God's spirit in this? Is His presence with us? Is He leading this? Is He blessing this?

So it's a strange thing to see from Saul, but that was Saul, and David is built different. Saul didn't have a spiritual bone in his body, as I've said many times throughout these studies. But David was quite the opposite. David was a hyper spiritual guy.

He was intensely spiritual. And so David wants to make the tabernacle great again. How do you make the tabernacle great again? You get the Ark of the Covenant and you get that thing back in the tabernacle where it belongs.

So the heart behind David's first big decision here is a really good thing. It really is to, number one, get the nation back to God, and then number two, get God back in charge of the nation. And that's going to affect him, David, as well. He wants to do something Saul was never capable of doing, and that is that even though he is the king, the earthly king, he still wants the Lord to be the king.

The Lord was able to do that during the time period of the judges. They were rulers over the people, but really it was a theocratic government because God was at the top and everyone else was just an undershaper. The judge was an undershaper. Lord, what do you want?

Okay. I'll tell the people. David is attempting to be the same kind of king he wants to get the nation of Israel. Spiritual again, back on track again.

So it's really a national call to revival from King David here. When we begin reading in verse 1, David again gathered all the chosen men of Israel, 30,000. So it says again, because twice in the previous chapter, after the 11 tribes of Israel joined with David and recognized him as king, twice they were attacked, so twice they had to go to war there. Well, once again that has to happen.

It was in Baal Parazim and then in the valley of Refayim, but now David is going to gather up some soldiers once again, but this is a different kind of thing. He doesn't need all of his soldiers. He's got about, well, two to 300,000 soldiers at his command at this point in time. But the task is a little bit different for this one.

He's not marching into battle. He is marching to Kiryat Yereem in order to fetch the Ark of the Covenant and bring it back. So he's taking 30,000 soldiers. This is like really a security guard detail here.

Now it's a very large one when you think about the typical security guard detail, but when you consider the numbers that David had accessible to him, you know, a couple hundred thousand, considering that it's a very small number. But he does need a hefty number of soldiers here because of the gravity of the situation, because of what he's doing. This is very sensitive stuff. The Ark of the Covenant is precious.

It's really the centerpiece of the Tabernacle. The Tabernacle is the centerpiece of the nation. So David is prepared for anything, 30,000 of his best soldiers. too, and David arose and went with all the people who were with him from Ba'elah, Judah, again same city as Kyriath Yudrim, to bring up from there the Ark of God, that's the Ark of the Covenant, which is called by the name of the Lord of hosts who sits enthroned on the cherubim.

Cherubim is plural for cherub. A cherub is a high ranking angel. And the The cherubim are angels that are quite unique in their roles and also in their appearances. If you read about them, it sounds like they would really creep you out just to look at them.

But because they're holy angels, I would assume they're very beautiful, not at all as off-putting as they may sound to us. But we've studied them before, so we'll focus on the rest of the text here. I don't know if you remember much from our studies in 1 Samuel, chapters 5-7, But we are told there that the Philistines stole the Ark from Israel during the time period of Eli, the high priesthood there over the nation, at a time period when Samuel was the very young boy and being trained early in the ministry. And they had, they being the Philistines, they had the Ark of the Covenant for seven months.

And it was not a pleasant seven months. do you remember all that? It wreaked havoc wherever it was in Philistine territory. It wreaked havoc in the form of tumors, some versions say hemorrhoids, I like that

better just because it's funnier.

Mists, infestation of mice, and we're just told vaguely about a plague, a pestilence, which usually does follow a very large population of mice or That's where the plague, the black death, came from decades ago, but they realized it's the Ark. That's the problem. That's why it's wreaking havoc on this city and they started passing it around from city to city like they were playing hot potato with it, like, okay, it is destroying us. We have got to get rid of this thing here.

You guys take it. Take it in your city for a while and then once that city was, you know, nearly demolished by the effects of Philistines having the Ark of the Covenant, they would pass it on to the next city and on and on this went until they finally realized maybe, maybe Israel's God doesn't want us to have this thing. Maybe that's the issue. So then what they did was they took the Ark, they, you know, slapped and sent back to sender, returned to sender on that thing.

They shipped it back to the nation of Israel. And when the Israelites got the Ark back, they didn't fare too much better than the Philistines either, did they? It wreaked havoc on the people of Israel as well because they were out of practice. They had either never understood or had completely forgotten the rules from the Law of Moses about how to handle the Ark of the Covenant.

They did the wrong thing with it. A bunch of folks looked at it and that's right in, we're going to read the verse tonight. It's right in the law of Moses that if you're not a priest, you can't even look at this thing, but they did. And as a result, 70 men of Beth Shemash, that's where that ark ended up, 70 men of Beth Shemash died just because they looked at the ark.

And that was against the law of Moses. So of course, frightened by the ark, they did what probably anyone would do. They just decided to store the ark like in the nearest home of the nearest Levite, and that was a guy by the name of Abinadab. He lived there in Kyriathirim, or Ba'aleh, Judah, this same place that David is heading off to now, to fetch the ark.

Folks, it's been there the whole time. From 1st Samuel, chapters 5 through 7, it's been there the whole time. And verse 3 says, And they carried the ark of God on a new cart and brought it out of the house of Abinadab, there he is, the guy from 1st Samuel 7, which was on the hill, and Uzzah and Ahio, the sons of Abinadab, so all these guys are Levites. They were driving the new cart, verse 4, with the Ark of God, and Ahio went before the Ark.

Okay, does anyone see anything wrong with the way that they are returning the Ark of the Covenant back in bringing it to the city of Jerusalem. Anyone see anything wrong with that? I mean, it's a new cart. It's not an old cart.

It's not a dirty cart. This isn't a cart that was used for common labor. It's a new cart, brand new, right off the factory line. I don't know.

Initially, seems like a pretty good idea to me. Just ratchet, strap the Ark of the Covenant down, you know, smack the cattle on the rear end, send them off, and I think you got a pretty good setup. If you're hauling anything else, that's a good setup. But not if you're hauling or trying to transport the Ark of the Covenant.

First of all, I think we should ask the question, where did they even get this idea? Because Israel has a deep history at this point. And throughout their history, they have relocated the Tabernacle and thus the Ark of the Covenant countless times. They did this non-stop for almost 40 years of desert wandering and not once did they do this, not once did they stick it on a cart, even a new cart.

Not once did they do that, stick it on a cart and then have the cattle pull this. So we gave them the idea this time. Yeah, the Philistines, because you know who did this very thing. It was the Philistines.

This is exactly how they moved the Ark of the Covenant back in 1 Samuel chapter 5. They actually threw it on a cart and they had it pulled by oxen. Now when they did it, it was the test. They were basically like putting a fleece out before the Lord.

They just wanted that thing to go away and they kind of gave this fleece that if Israel's God wants them to have it and he doesn't want us to have it, then what we're going to do is we're going to strap the ark to this cart, we're going to send the paddle on their way, and if they come right back to their baby calf to nurse them, then we'll know. Okay, it's just our imagination. Sure, a lot of weird things have been happening, a lot of hemorrhoids going around in this tumor. You know a lot of weird stuff happening big coincidences, but it wasn't the Lord. But if against all animal instinct they leave they deserve their little calves and they go off and take it to an Israeli city. Well, then that's going to be our proof that that's what the Lord wanted and and you know what?

No repercussions for the Philistines for that. They didn't have any issues. The Lord didn't strike him dead for doing that. The Lord didn't give him any kind of hard time over that. That it worked for the Philistines. But it's not going to work for the Israelites. And that is because this is not the Philistines sending the ark back to where it belongs.

This is Israel in the beginning stages of trying to get the nation right with God. And if that's what you're trying to do, then the last thing you want to do is start off by trespassing against the law of Moses. The last thing you want to do is start off by attempting to conduct spiritual business in a secular way. You know, it's like you're watching what the heathens did.

You're learning from the heathens and you're bringing those business practices into the church and that's just never a good way to run a church. The last thing you want to do is try to be a spiritual people without following the word of God without knowing what he said and following it. The last thing you want to do is take the advice from the world on how we should operate things for God. The Lord had given Israel strict commands about this in the law of Moses.

This is Numbers chapter 4. It's suitable for the entire passage that we're studying. He told the the nation of Israel in Numbers chapter 4 how to move the Ark of the Covenant anytime that it needed to be relocated. And the way this worked is that the Ark had gold rings that were attached to the four corners of the Ark of the Covenant and then God had them make poles that they could stick through those gold rings and that way the Levites could get under those poles and they could carry it like that, one on each corner, four Levites bearing the weight of the Ark of the Covenant.

And that's the key word right there. Bearing the weight. The Levites were supposed to bear the weight of the Ark of the Covenant. And that is definitely not what is taking place here.

The Lord didn't want it to be hauled off by cattle like it was a pile of dirt thrown in a cart from, you know, a good day's work in the the field. And I think the name meanings here kind of add to the point that I'm trying to build. The name meanings are quite fitting for this one. Uzzah, that means strength.

And Ahio means friendly. And that's really the carnal person's way of running the church or trying to manage the presence of God in a church. You know, you just do it in your own strength. And whatever you do, make sure you're friendly.

And I like this. Notice the Bible took the time to mention that Ahio was out leading the whole thing. So he's out in front. So he was the foremost important guy on this, the friendly guy.

It kind of is starting to sound like to me, the sticker sensitive churches. Like, well, we want to to have service for our church people, people that know doctrine, but we want to make sure we also have seeker services so that we don't bring up any of that convicting and pesky doctrine. We don't want anyone to feel bad. We don't want anyone to be convicted.

We don't want to get into doctrinal stuff. We want to be friendly. And we want to do this in our own strength. Let's just do this in our own ingenuity, in our own efforts and energy, What does the Bible teach you about all that we do for him?

Not by my, not by my strength, but by my spirit, says the Lord. So David, you know, when we look at what he's doing here, the intention is good, it's another lesson for us on trying to do the right thing, but in the wrong way, and we do have to be very careful about that. I think the Lord would want us to hear that because this is a repeat lesson that we've been getting through these books, 1 Samuel and 2 Samuel. Yes, the Lord wants you to do the right thing, but he also wants you to do the right thing in the right way.

He wants, in this case, the Ark to be managed on the shoulders of his ministers. It's a good lesson for New Testament ministry workers. We as New Testament ministry workers, we need to be carrying the weight of God's presence into our sanctuaries of worship. And what that means for us is not getting under poles and lifting physical weight.

What that means for us is carrying the burden through prayer, through seeking God, through asking Him for direction, through knowing His Word, knowing how He wants us to operate the church. And then at the end of all of that, it's submitting to Him. So that's what it looks like for us in the New Testament. David made a good decision here.

He just didn't carry it out properly. It's a really bad pun. Evidence to buy, not a single laugh. Verse 5.

Thank you for the confirmation. And David and all the house of Israel were celebrating before the Lord with songs and liars and hearts and tambourines and castanets and cymbals. The whole worship team is together here. They've got 30,000 people worshipping.

This is an exciting moment, no doubt, for the nation of Israel, for David especially, just experiencing this very beginning of a national revival, probably feeling very confident that, oh man, the Lord is going to love this. Look at what we're doing for him. This is the best day ever, this massive worship service of 30,000 people, verse 6. And when they came to the threshing floor of Naqan, Uzza put out his hand to the Ark of God and took hold of it, he stabilized it, for the oxen stumbled.

And I think anyone in this situation would do the same thing. If nothing else, out of reflex, that's your reflex, right, if something starts to fall, you grab it, you stabilize it, you try to keep it from falling. In this case, the oxen stumbled, that is the correct translation by the way, the oxen stumbled and the arc just starts teetering, it starts rocking on the cart. This guy, Uza, by just reflex, figures he's got to do something, he's got to try to keep it from hitting the ground.

After all, it's the holy arc of the covenant. Even when that thing you hit the ground, so you throw out your arm and you try to a brace that you try to stop it from falling off the cart. But see, there's a problem here even in this, with the best of intentions from Uzzah. He's kind of doomed from the start because they have him in a situation that he should never be in.

He should never be in the situation where it would even be possible for the Ark to start to like rock and teeter on a cart because it should never be on a cart. They're only in this situation because they've started this all out by disobeying the Word of God. And how many unnecessary life problems start out for us the exact same way? They're problems that we could have avoided if we first knew the Word and

then really embraced it and practiced it and obeyed the Lord on things, but because we either don't know the Lord or we're stubborn and we resist the Lord, we don't obey Him, We end up getting ourselves into situations where we're like in these straight betwixts.

What's the lesser of two evils here? For Uzzah, what's the lesser of two evils? Is it the lesser of two evils? It'll let the Ark of the Covenant smash onto the ground and bust in pieces.

Is that better? I would figure no. He figured no. Is it better for me just to real quick throw my hand out, try to stabilize it, and show God my heart's in the right place.

I'm honoring this symbol of His presence and I don't want it to hit the ground. What's the last letter of two evils there? Well, they're both evils. They're both wrongs.

They're both violations of the Word of God and we get ourselves in the same situation when we don't know the Scriptures. Again, I come back to this verse. We had it not all that long ago in a study, Hosea chapter 4 verse 6. My people are destroyed for lack of knowledge.

If you only knew, like this one verse, if who just knew this one verse? If the rest of the Levites, the priests, David, if anyone just knew this one verse, that would have fixed everything, wouldn't it have? It would have fixed everything because in that one verse, and let's read it in Numbers 4, 15, this one verse is like all they would have needed to know for this situation. It He says, the sons of Cohath shall come to carry these.

He's talking about all of the furnishings of the tabernacle. But they must not touch the holy things or they die. If you touch any of the furnishings of the tabernacle, you die. If they had just known or if they had just remembered that one verse, then none of this happens.

at all in this one verse. And he showed how serious he was about this command. Don't do it if you do it, you're going to die. Your life is going to be gone.

And, you know, God had this all set up. There was the system in place for this. Only the priests could touch the furnishings of the tabernacle. So the way God had set this up is through very detailed instructions on how to pack up the tabernacle when it needed to be moved.

Some of the stuff, it was wrapped up in the tent so that when the Levites were carrying it, they couldn't touch any of it. The Ark of the Covenant, it was covered so that the Levites, as they're carrying it, they couldn't touch it. But then on top of that, they had poles through the thing, so they weren't even close to touching it. None of that was done because they had not either known or remembered the Word of God.

Verse 7, And the anger of the Lord was kindled against Uzzah. And God struck him down, well we saw that coming didn't we? To the law of Moses. And God struck him down there because of his error.

He really did mess up here. And he died there beside the Ark of God. Not the kind of day that David was expecting here. Not a day of very long continuous and exuberant celebration but now a situation where you're left to try to sort things out and figure what just happened.

Now Israel had been away from the Lord for a long time now and they haven't had the Ark of the Covenant in the Tabernacle for decades. So it probably wasn't a major topic in preschool to be talking about how to manage the Ark of the Covenant. probably didn't cover those verses much. So he would have some pretty good excuse just humanly speaking as to why he did this.

Maybe he just didn't know this law or maybe he knew it, but it had been so long since they had to mess with the Ark of the Covenant that he forgot it. Or again, it could be just that he was caught between two evils here. You know, You know, either I touch the ark or it hits the ground, but none of these are a good excuse for what took place in God is just in doing what He did because we all come back to this. It should not be transported like this.

It makes me wonder kind of like if any of the priests were talking about this and knew the law of Moses on this, like, did they just have this thought, I wonder if we should be doing this. I'm pretty sure there's something in the law about the necessity of the Levites carrying it with the poles bearing the weight of it. I'm pretty sure there's something in the law of Moses about that, but boy, this way is much easier. The Ark is heavy, it's wood and it's plated in gold.

I think I just keep my mouth shut on this one. I wonder if there was someone like that in the Levite or priesthood crowd just kind of kept their mouth shut if so boy did they regret it when it was all said and done. So at any rate Uzna here had to die so that God could lead the nation of Israel where they actually wanted to be all along and that would be following God according to his word that's what what David's trying to do here. And the Lord is taking them there.

It's a painful route, but he's taking them there to the point where they could be people following the Lord again, according to his word. Verse 8. And David was angry because the Lord had broken out against Uzzah. And that place is called Perez Uzzah to this day.

Perez Uzzah means the breach of Uzzah. If I would put that to you in modern terms it would sound something like this. The city where Uzzah done messed up. It would be something like that.

Yeah this is the place where Uzzah really dropped the ball and then dropped himself. Now let's talk about David's anger. It is not justified just because David is who he is. He's the king.

Yes, I know. He is the man that God picked. Yes, I understand that, but that does not give David the right to be angry at God. I don't care who you are, what your position is, what you do for the Lord, how much you think the Lord loves you.

You cannot be angry at God and be just in that anger. I'll say it again. You cannot be angry at God and be just in that anger. You can't.

That is only a justifiable thing if the Lord ever did you wrong. If the Lord was ever unjust in His dealings with you, but because that's not going to happen, you will never be justified in your anger toward God. It always makes me cringe. It always makes me nervous.

When And I hear people giving testimonies, and they think they're like, I don't know what they're doing, but they think it's an impressive thing to tell people how they told the Lord like it was, and I told the Lord how unhappy I was about Him sending me through that, but I went through that. And I'm like, just kind of stand them back, take a step or two back, just in case the lightning bolts do come. No, you're never justified in being angry at God. Of course not.

that's just nuts. Now, I don't know if you're the type of person that has ever been angry with God in the past, or the type of person that is perhaps angry with the Lord in the present. If so, I hope tonight shakes some sense into you. I hope you listen to your pastor up here.

I hope you take this seriously because there are some very real dangers involved when it comes to being angry with the Lord. First of all, it's just the, we were talking about a downward spiral on Sunday, This is a downward spiral, it starts with anger against God. And you guys know this, where does anger lead to? Anger leads to resentment, you could use bitterness there as the word if you wanted to.

And where does resentment ultimately lead if it's unchecked? Ultimately, it leads to absolute enmity and in this case it's God that you're angry about and then you leave that go unchecked, you don't deal with that emotion and that anger, it devolves its way into resentment. Eventually if you don't stop it, you end up in complete enmity with God or against God. That's not a good place to be.

That is not a good downward spiral to get involved with. So you have to be very careful with unresolved anger against God for that matter. Unresolved anger in general. It doesn't matter who it is, but especially when we're dealing with God as the center or the focus of your anger.

So if you've been guilty of this in the past or if it's a tendency in the present, I would strongly urge you to learn from David. Now it was wrong for him to be angry against God. It would have been better if he was never angry, but you know, sometimes those emotions pop in there before we can deal with them, and they are what they are. They're still sinned.

Remember Jesus taught us that. Anger in the heart does as good as murder. It's a sin. So yes, that's a sin there to be angry at God.

But at least David does this. He directs that anger in the right direction. He channels it for the right purposes. And And that's what the next verse shows us.

Watch how David uses that anger redirects it, deals with it, resolves it, and then steers it into something better. Look at verse 9. And David was afraid. David was afraid.

Started off angry, but now David is afraid of the Lord that day. And he said, how can the Ark of the Lord come to me? So David controlled his emotions and he wasn't really able to turn that frown upside down necessarily but he was able to manage that anger and turn it towards something better which is the fear of God. The fear of God is always a good thing.

That's a good thing. Not a bad thing at all for him to fear the Lord. Now that's one of those things that's becoming nearly extinct in the world that we live in, the fear of God. That's why you see so much of the repulsive behavior that is going on in the world today and just their brazenness against God.

The world has like lost all fear of God and unfortunately that's even the case for many churches. churches that have no fear of God in them, and that is something we need. We need the fear of God. The fear of God is the beginning of knowledge, it's the beginning of wisdom.

That's like a good starting point for everything that you're going to do spiritually is just to have a good, healthy fear of the Lord. It's not the kind of fear like the way that you would fear a monster. God's not a monster. He is loving and merciful.

But you should fear Him or deeply revere Him because though He is loving and merciful, He is deadly serious about sin. And He's not going to let that slide. He's not going to just overlook sin. So if there is sin in your life and you don't know the Savior and that is not covered by the blood, you're in trouble.

Now once you get saved, different story. just want you to confess those sins. But otherwise, it should, I should say either way, it should give us pause to remind us who we're dealing with here. Are we praying Cavalierly to the Lord?

Are we using His name Cavalierly? Are we not taking this seriously? We should remember who He is. I know He's Abba.

He's Daddy. That makes Him very close, very intimate, very accessible. But he's also the creator. He's also the giver of the law.

He's also the just one who will judge. So yes, we need a good, healthy fear of the Lord. And if you are having a difficult time channeling your emotions, this is something that we talk about on the regular here at Anchored Fellowship. There's a very easy way to do this.

Well, know, pardon me, the steps are easy to tell you about. They're not easy to do. So like David was able to do the right thing with his negative emotions. And if you're the kind of person that says, well, it's just impossible.

I can't control my emotions. They're just too strong. If you say that, if you think that, then I can diagnose you as being a person that has never exercised the discipline of trying to control yourself with your mind and your will over your emotions. And there's a very, I was going to say easy again, it is not easy if you're not disciplined in this.

Once you're disciplined in this, it gets very easy, you can get a flash of a negative emotion, you can just instantly start to channel that and control that with the mind and the will. you are not disciplined in that. Here's the steps to it. You start by making the decision in your mind.

You just make up the decision in your mind with your will, whatever it is. And then you say that out loud if you need to, say it in your mind. If you, you know, however you, whatever works for you, say it as many times as you need to say whatever you need to say, I will not be angry at that person anymore. I will forgive that person.

I will not be angry at God here. I will trust him. I will not kneecap that person that did what they did to me the other day. I will not do those things.

And then once you make those decisions with the mind, with the will, you of course pray about them. And then after you've asked the Lord for his help, Lord, I've made these decisions with my mind, with my will. I'm now asking you for your help because my emotions are strong on this when they're fighting me back. And then once you do that, in the future, moving forward, the moment you have those flare ups of emotions that you've already decided against, like unforgiveness, bitterness, anger, envy, jealousy, whatever it is, whatever negative thing it is, once you have those flare-ups that are contrary to what you have determined with your mind and with your will, what do you do?

You repeat these steps, ad nauseam, as much as it takes, you just lather and repeat with this stuff, you keep going. Alright, if you feel that emotion again, say it again in your mind. It's really the same thing as the New Testament teaching us to take our thoughts captive to the obedience of Christ, that's what you're doing. You are controlling your thoughts with the mind, with the will, and when you do that long enough, eventually your emotions weaken and they don't rule you anymore.

It gets easier and easier to control your emotions if you'll discipline yourself with this. Verse 10, we better hurry. This might be a two-parter. Verse 10, so David was not willing to take the Ark of the Lord into the city of David, which is Jerusalem here.

is making Jerusalem the capital city. It says, but David took it aside to the house of Obed Edom the get tight verse 11 and the Ark of the Lord remained in the house of Obed Edom the get tight three months and the Lord blessed Obed Edom and all his household. So imagine being this guy you know you've heard the stories about what the Ark of the Covenant did to the Philistines back in 1st Samuel chapter 5 through 7. You heard that story.

You heard about about what it did when it came back to Israel, back in 1st Samuel chapter 5 through 7, 70 men of Israel there, and Beshamesh dead. And now they're bringing the Ark of the Covenant. Again, they're bringing it back. They're moving it, trying to get it to Jerusalem.

What happens? Another casualty of the Ark of the Covenant. And then David comes knocking on the door, hey, you're the closest guy. You're a Levite.

You're the closest guy, can we stick this thing in your home? We don't know what to do with it. It's causing us issues. It's wreaking havoc.

It's like poking an old wound from our history. We don't know what to do with it. We're afraid it's going to go nuclear, so can we put it in your living room? Would that be okay?

Store here. Can we figure out how to diffuse the thing? How would you feel if you're a Obed item? It's a no for me. Sorry.

I had a guy next door, I just now decided I'm selling this house and I'm moving, you know. Whatever it takes. No, I don't want anything to do with the Ark, but I mean, I guess if there's anything good about that, tell me that wouldn't affect the way you live your life in your house if you knew the Ark of the Covenant was in there. Tell me that would not affect the way you talk to your wife, your kids, your family if the Ark of the Covenant was in the living room.

Tell me that wouldn't affect what you watch on TV, what you listen to on the radio, What you stream, what you download of the Ark of the Covenant sitting right there staring at you in your living room. I think it would affect you. I think it would help you. Don't you agree?

Okay, well I just had you agree to something major because let me spin this back on you. The Ark of the Covenant is just a symbol of the presence of God. What does that look like in the New Testament? God's Spirit is in us and God's Spirit is upon us.

So this is, you understand, this is degrees deeper, many degrees deeper than having the ark sit in your living room. This is God's spirit in us, His spirit that can be quenched, His spirit that can be grieved, and that should motivate us even more to be careful about those things, how we speak to family, wife, kids, what we watch, what we bring into our homes, what we allow. This should be a pretty convicting point for us, I do believe. But I digress and back to David, we go.

What does David do here at this point? Has he forgotten about the Ark? Let's just forget about it, man. Leave it there, figure it out in the future.

Well, I, as I study this, believe that David was very busy this entire time. I do not believe that David ever gave up on this dream. I believe he was spending these three months trying to figure out what went wrong and how to remedy the situation. What's the problem?

Is it the cart? It worked for the Philistines. All right, maybe it doesn't work for us. Is it the cart?

Is it the fact that who's the touched it? What really is happening here? And you can write down this passage, 1 Chronicles chapter 15, verses 12 through 15, because to give us a hint at what David was involved in during these three months. It wasn't just sitting there for three months.

David was working on something. What was he doing? Well, we read in 1 Chronicles chapter 15 verse 12 that David gathered up all the priests and said to them, you are the heads of the fathers, talsas of the Levites, consecrate yourselves so that you may bring up the ark of the Lord, the God of Israel, to a place that I had prepared for it, verse 13, because you did not carry it the first time. Because you did not

carry it the first time, the Lord our God broke out against us.

That was the problem. Because we did not seek Him according to the rule. We did not seek Him. We did not follow Him according to His Word, according to the law of Moses, verse 14.

So the priests and the Levites consecrated themselves to bring up the Ark of the Lord, the God of Israel, verse 15. And the Levites carried the Ark of God on their shoulders with the poles. They did it the way they were supposed to, as Moses had commanded according to the word of the Lord. So what was David doing for three months?

He was studying the Old Testament law of Moses and trying to figure out where they went wrong. Either that or he had commissioned the priests and the Levites to do that very thing. Study the Law of Moses, find out what we did wrong. It was a return to the Word of the Lord in order to diagnose what they did wrong so that they could know how to do it right and then do it right.

I think that's what we're interested in because we're here twice a week doing the same thing, trying to figure out what it is that we're doing wrong in life. What it is that we're doing that's not pleasing God so that we can get it right. Not out of a legalistic base, but just simply because we love the Lord. We want to please him, so we want to learn.

We want to know. Tell us, Lord, tell us in your word, how should we be as your people? Verse 12, and it was told, King David, the Lord has blessed the household of Obed Edom all that belongs to him because of the Ark of God. So David went and brought up the Ark of God from the house of Obed Edom to this city of David with rejoicing.

So it's not the Ark returning to Israel. That's not the problem. It's not relocating. God's not mad at that.

It's in just some guy's house. And his house is blessing and it's being blessed and it's prospering like they brought a Chick-fil-A next door. They're working on the skyscraper, right? I mean, things are really blossoming and blooming there.

God is blessing so. Now, that's the nudge that David needs. He's found the solution he thinks from the Word of God, and that's the nudge he needs. So, verse 13, 12, verse 12, David went and brought it up, pretty uneventful, not uneventful, what's the word?

I can't think of the word I want, it's just a really quick response there, we don't get all of the details in between, but 1 Chronicles chapter 13 does help us with that chapter 15 as well. So verse 13, and when those who bore the ark, again they're doing it right now, the Levites are burying the ark and when those who bore the ark of the Lord had gone six steps he sacrificed an ox and a fattened animal so like they're they're they're gone above and beyond here they're like airing on the side of caution right they don't have to do this but they're like hey how many steps you think we can go before we risk committing come some kind of sin and messing something up. Well, like seven, seven steps, ten steps. Alright, here's what we're going to do.

Every six steps. Just to be safe. Every six steps. We're going to stop and we're going to do a thin sacrifice just in case in those six steps we did something wrong.

Can you imagine how long this would take? This would take forever. Six steps, alright. Kill the next oxen.

Kill the next bull. This would be a long process. I think there's There's a good spiritual lesson in that for us, though, as there always is in these Old Testament passages that would be the equivalent of us confessing sin all day long, even we're not even sure if it was a sin. Lord, if I came close to sinning

there, Lord, if my thinking there was kind of wrong, just all throughout the day, every six steps of your life, confess sin.

Lord, if that was a sin, forgive me, I love you, Lord. I think that's a healthy thing. I think that's what the spiritual lesson there would be, but don't do it literally, otherwise I wouldn't go anywhere with you, especially if we have to walk a distance. Verse 14, And David danced before the Lord with all his might.

He wasn't just swaying to the stat list like I do. I swayed to the stat list and I feel pretty spiritual, like I bet that other people aren't moving like I am. I'm dancing before the Lord. I don't really think like that.

He's not just swaying. He's with all his might. Have you ever danced with all your might? Oh, you were all saved from birth.

Okay, cool. Awesome. No one lived in the world. Okay.

I mean, this is all of your energy into the dancing here, alright? He's really, really getting into this. He is just full energy, full strength into this dance for the Lord. And it says this, and David was wearing an e-fod.

And I'm gonna let you think about that for the week, okay? You think about that statement, and David was wearing an e-fod. You think about that, we'll come back together next Wednesday and we'll finish out this chapter.