

“Still Small” // 2 Samuel 6:1-23 // *The Search for A King*

Got something for those of you who consider yourselves covenant members here at the Summit... (not for everyone else, especially those of you it is your 1st time... next couple of minutes are family talk, like when you were a kid and you were at a friend's house... they start talking about family business; you start feeling awkward... should I be here? I'd tell you to feel free to excuse yourself but this will be real quick). **The end of the year, a lot of people give a lot to the church... 3 main ways you can do that.**

- Main and primary way... GENERAL GIVING TO THE CHURCH. That's the biggest way and most foundational. All we do comes from the giving...
 - 500 baptisms; 120 to 210 small groups; counseling ministry; kids and student ministries; SENDRDU; all that comes from the general giving (your tithes and regular gifts, you put in on an ongoing basis)
- BELIEVE: projects
- CMO
- My family does all 3... we give a minimum of 10%; on top of that we give monthly and yearly to the Believe project; finally every year at Christmas we make a special gift to missions; you say, “that's a lot.” Yes. But God and I have played a game for the last 10 years, and that is to see who can outgive who. He has won 10 years in a row. I am 0-10 but we are playing again this year.

2 Samuel 6... This has always been one of my favorite Bible stories. When I was a teenager the title over this section of my Bible was simply, “David dances naked before the Lord.” I mean, what's not intriguing about that? Lots of drama in this. (Have you noticed that whoever wrote 1 and 2 Samuel had a flair for the bizarre and risqué? People getting hacked to pieces; David getting trapped in a cave with

Saul while Saul popped a squat; Samuel's ghost coming back from the dead and telling Saul that he's going to be beheaded and strung up on a wall; 2 Samuel is filled with stories of peeping toms and adultery and incest and Absalom getting trapped by his hair in a tree and being treated like a piñata... It's like these books were written for a middle school boy class)

2 Samuel 6 does not disappoint. In this bizarre story, David teaches you some things about Gospel-centered worship.

Now, listen: We have lots of people in here who come from different backgrounds as it relates to worship. For some of you, worship was very subdued, reflective—Presbyterians, Baptists, Catholics. Another way of categorizing this group is “All you white people.”

Others of you, more the Pentecostal variety, if the service was any good, somebody passed out. Those of you that are more subdued look at those who are yelling and think they are loud, irreverent, and doing this stuff for show. Those of you on the more energetic side look around and you are like, “What is wrong with you people? You yell your heads off at a basketball game, but in here every week you act like you're in a funeral.”

Others of you are new to Christianity and you wonder what the big deal is anyway... why do you people sing so much? Why do you raise your hands? You have a question...? Had lunch with a graduate student from Duke, told me this was the 1st church he'd ever come to; he came every week, told me when he only came to the preaching part because he didn't understand the music and felt weird during it.

Well, I think today there is something here for all of you... *Some of you are legitimately going to change an attitude toward worship today.* I'm going to show you that the subdued people are partly right, and partly wrong; and I'm

going to show you that the energetic people are partly right, and partly wrong; and some of you, who aren't Christians, are going to learn what is going on with the craziness we call worship.

There are some things very difficult to hear in this passage, difficult things to say. But I think the HS has made clear to me is that I am never to edit this book for you, to make it politically correct. I'm just trying, as best I can, to give it to you unfiltered, the way it is written, whether it offends you or me. ***Don't get mad at me; I didn't write the book; take it up with the Author.***

2 Samuel 6: [2] And David arose and went... to bring up from there the ark of God, which is called by the name of the LORD of hosts who sits enthroned on the cherubim.

First, a little background: ***What is the ark?***

- When Israel left Egypt God told them to construct a big, **wooden box** and overlay it with gold inside and out and that was going to be the place where His presence would dwell;
- On top there were **two golden angels** facing each other, over a thing called the mercy seat.
- It was placed in the tabernacle in a place called the **Holy of Holies**, where it was the only piece of furniture there. 1 priest could go in 1 time each year, and he would take the blood of a sacrifice and sprinkle it in "the mercy seat" between the cherubim, signifying that God would one day provide a sacrifice for their sin.
- Inside of the Ark were 3 things: a **jar of manna** (signifying God's provision); the 2 tablets of the **Ten Commandments** (God's law); **Aaron's rod** which had miraculously budded, like a walking stick that suddenly grew apples (God's miraculous power).

Second, where is David getting it back from?

- 1 Samuel 5... the people had been disobedient to God and so when they went out to battle against the Philistines, they lost, but instead of repenting of their sin, they said, "We know... let's go get the Ark and take it into battle; that will guarantee our victory." It was like their **rabbit's foot**; **4-leaf clover**; their **grilled cheese** where the face of the virgin Mary appeared (grilled Cheesus);
- Well, it didn't work, because God's not into being manipulated—not only did Israel lose the battle, they lost the Ark itself.
- The Philistines captured it. So they took it like a trophy to the city of Ashdod and put it in the temple of their god of war, who was called "Dagon." Put it there like, "Look how strong our god is."
- Well, the next morning, when the priests come into the temple, the statue of Dagon is now lying face down in front of the Ark. God had done that in the middle of the night. (Which, you've got to admit is kind of funny. It's like God pulled a fraternity prank or something).
- So, the priests set Dagon back up (which should have told them something, because, fyi, you should never have to "set your god back up.") Well, the next morning they come in, same thing, except this time Dagon's head and hands have disappeared. They are like, "This is weird."
- And then, that afternoon, all the people got smitten with tumors and the city gets overrun with mice and a bunch of people die.
- They're like, "You know... call me superstitious, but it might have something to do with that Ark." So they send the Ark to another Philistine city, Gath. (That's right: they re-gifted the Ark of the Covenant). Well, the people of Gath are all excited, they unwrap it and are like, "What? Why are you giving this to us?" And the people are like, "Enjoy!"
- Same thing happens there. Everyone gets tumors, the city is overrun with mice, and so they re-gift it to another city called Ekron. Same thing happens there.

- So, by this time, the Philistines are saying, *“Hmm. We’re thinking the Ark is just not the best fit for us... doesn’t really match our other furniture. We should probably send it back to Israel. Right away.”*
- So the Philistine rulers call for their priests and they’re like, “What do we do with this thing?” The priests, in a truly fascinating conversation in 1 Samuel 5, say, “Well, you do have to send it back, but you can’t just send it back empty-handed. You have to include an ‘I’m sorry’ gift to God.” And, one of them is like, “An ‘I’m sorry’ gift? Like flowers?” They say “Yeah, but not flowers. You should make golden images of the tumors (Which... what does that look like? Like my 2 year old came to me Friday with a squashed thing of yellow Play-Do and said, “Dad, look, I made the sunshine.” Awesome.)
- So, they make golden images of tumors and mice and they put it with the Ark on a cart hooked up to some cows.
- And, they are like, “Who is going to drive this thing back into enemy territory?” And, as they are talking, the cows turn themselves toward Israel and walk straight there. The Philistines are like, “Jehovah Jireh...glad that thing is gone.”
- Well, the cows lumber across the border and go the house of a guy in Israel named “Shemesh;” he recognizes what it is, and takes the cows, offers them as an offering, and tears apart the cart and uses it as the wood for the offering, and then puts the ark in his house.
- Well, some of the people in his house get curious and look inside the ark, and they die (remember the scene in *Raiders of the Lost Ark?*), so Shemesh says, “I don’t want this thing,” and he sends for some Israelite priests from the next city over and they come, get the ark, and take it to the house of a guy named Abinadab. Abindab put it in like a guest room in his tent where it sits undisturbed for 20 years. Visitors were like, “What’s in that room?” and he’s like, “I wouldn’t go in there.”

That’s 1 Samuel 5. **20 years later**, David says, “I want the Ark” back at the capital. Saul never wanted it. David did. David says, I want God’s presence back.

Now, with that background, we will begin reading 2 Samuel 6:

[3] And they carried the ark of God on a new cart and brought it out of the house of Abinadab... And Uzzah... the son of Abinadab, was driving the new cart.

[5] And David and all the house of Israel were making merry before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals, and the Hammond B-3 organ and the electric guitars.

- They were having a worship service!

[6] And when they came to the threshing floor of Nacon, the oxen stumbled, and Uzzah put out his hand to the ark of God to steady it. (explain)

[7] And the anger of the LORD was kindled against Uzzah, and God struck him down there because of his error*, and he died there beside the ark of God. *error=irreverence

Look at this verse: [8] And David was angry because the LORD had burst forth against Uzzah...

- How many of you understand that reaction?
- 1 of the things I love about the Bible is how honest it is. David looks at God and says, “God, He was trying do you a favor! Come on.”
- The reason I say that is that sometimes people encounter truths about God in the Bible and they feel offended... and they assume that we are the 1st generation in history to be enlightened enough to be offended by the Bible. The Bible has been offending people for ages, including it’s writers.

- I had someone recently who was struggling with their faith say, “It’s not that I don’t believe in a God, I just don’t know if I like Him. When I think about how He’s set up the world; I wonder why He won’t stop suffering; the whole thing about judgment and hell...”
- David gets this. David was angry at God because of what he perceived as unusually harsh judgment.
- You’re not the first one. The Bible has been offending all peoples in all places and at all times. It is an equal opportunity offender.
- The point is, Don’t be an ignorant and arrogant American who assumes you’re the 1st people in history to be offended just because you graduated with a UNC Chapel Hill education.
- You say, “Well, how is that supposed to help? Because they found reasons to believe despite these things.

[9] And David was afraid of the LORD that day, and he said, “How can the ark of the LORD come to me?” [10] So David was not willing to take the ark of the LORD into the city of David. But David took it aside to the house of Obed-edom the Gittite. (...you get that? David walked away from God. **It’s in the house of someone who is not even a Jew!** David and God broke up temporarily).

Write this down: (1) The problem of the God’s presence

- **The Ark is God’s presence.** It brings His blessing. This is David’s source of strength, security and identity. David wants to know that the all-powerful Creator is a part of his life. Most of us do, especially around Christmas time.
- However, **the problem is that the Ark**, God’s presence, can also cause great destruction. Not just for the Philistines; it’s killed a bunch of Israelites, too.

Now, like I told you, we have problem with this.

- I mean... Uzzah here looks like he’s doing a favor for God, doesn’t he? We think when Uzzah did this he should have heard God’s voice shouting down from heaven, “Thanks a lot,

Uzzah!” But instead he dies. And we think, “His heart was good. So what he touched the Ark?”

- **We think the punishment is more severe than the crime.** And when the punishment is more severe than the crime, a little tuning fork goes off inside of us that says, “*Injustice*,” and so here our hearts accuse God of injustice. And this angers us!¹
- Here is the Bible’s premise, and I give it to you straight-up w/o apology: ***The punishment is not more severe than the crime.*** A couple of things going on here:
 - **First: God had given specific instructions** about how the Ark was to be carried to avoid this situation (poles; covered). Instead, they were carrying it like the Philistines did. This one story alone should tell you how God feels about the attitude that says, “**I worship God in my own way. It doesn’t matter how you worship God or what you do, it’s personal.**” I would say that the message here is pretty clear that *God decides how He should be worshipped*. Uzzah and David are not approaching God like God has instructed He be worshipped.
 - Second (and bigger) issue: **Uzzah is unaware of his own sinfulness.** Uzzah sees the Ark about to touch the ground, and he wants to protect the Ark from the earth. He thinks, I should keep the Ark from touching the ground, because the ground is dirty. Uzzah assumes his hand is less dirty than the ground.
 - But the earth has never committed the blasphemy of rejecting God’s authority. The earth had always obeyed the commands of God. It wasn’t the ground or dirt that would pollute the ark. It was the touch of man that would pollute the ark.
 - Uzzah doesn’t understand that, so he touches the Ark. David doesn’t understand that, either, so he’s mad at God for striking Uzzah dead.

¹ See R. C. Sproul, “Holy Justice,” in *The Holiness of God*

- **Write this down: *The reason we do not understand the judgment of God is we don't understand the wickedness of our sinfulness.***
- Let me bring this down to us... *because most of us have never seen someone die for touching the Ark... no one has seen the Ark in 2500 years, except Harrison Ford...* so let me bring this down to us.
- Most of us think that hell is too severe a punishment for sin, don't we? "One small sin, an eternity being apart from God?" Overreaction.
- Or think about the cross... What had we done that was so bad that Jesus, the Son of God, had to come down and being torn to shreds, a whip that lacerated His back... (they say the crucifixion was unspeakably brutal... **intestines; nails** in his hands and feet; beard pulled out. Didn't look like a man.²)
- You say, "That's gross." That's the point. That grosses you out, your sin grosses God out.
- The cross was the just penalty for our sin. Doesn't that show you something? What can you conclude but that our sin is unspeakably wicked... *The fact that we don't see it as that wicked is part of the problem.*
 - Adam and Eve made a choice: cosmic treason. You say, "I'm not Adam and Eve." We ratify it.
 - St. Augustine... "I wanted those pears not just because I was hungry; I wanted them also because it was wrong." It was not just hunger that drove me to steal the pears; it was love of the wrong.
 - In the human heart, we delight in the wrong. We love the stolen. Delight in the wrong is hatred of truth and

² the way you'd die in a crucifixion is you'd **suffocate**. Hanging down you couldn't breathe... got so excruciating you'd just die. Well, they wanted to prolong the agony so they built a seat. Men kept sliding off of the seat... Cicero said that they would nail their genitalia to the seat... Cicero said that when Romans crucified women, and they did, they would do it backwards so they wouldn't have to look at them.

- goodness. It is hatred of God. God can't allow that into heaven.
- People say, "Well, God is love. He should allow all people into heaven." What kind of love would that be? Say a child molester—an unrepentant one, who still practiced—came to our church... and I say, "Brother, we are glad you're here. We receive you in love... Have free roam here. We accept. Would you like to work in our kids' ministry?" That's not loving. That's such a narrow view of love. The most loving thing I can do is keep him far away from our children.
- You say, "Aha. If he repents, we would accept him, wouldn't we?" Well, yes, we would accept him. He couldn't work in our kids' ministry, but we would accept him.
- But here's the thing. The Bible says that people in hell don't repent. They're not down in hell saying, "Oh God, we're sorry. Give us another chance." People go to hell because they resent and resist the authority of God in their lives. Down there, that doesn't change. They may hate the pain of hell, but they hate God even more.
 - C. S. Lewis, *The Great Divorce*... people in hell take a bus ride to heaven... and they want to leave because they hate the authority of God more than they hate the pain of hell.
- All this to say: **The punishment is not too severe for the crime...**
 - God is so holy that He cannot tolerate impurity. It would like mixing in a little blood contaminated with the AIDS virus into a glass of milk you were drinking. One sin in His presence leads to immediate annihilation. Like a tissue paper on surface of the sin.
 - "But we're religious. We're God's people." **Great, you got some religion in you. Illus.** Say you have someone sick of an **infectious disease** in a hospital and they

have a catheter in their body taking waste out of their body and after they die I take that catheter and cut the tube and give it to you, unwashed, as a straw to drink out of. You say, that is disgusting. I say, "But there's no more urine in it. You can drink whatever you want with it." You'd say, "But it is so stained with defilement I don't want to touch it." That is you.

- Uzzah touched the Ark, and He died.
 - Question: You are holding the Bible. Why are you still alive?
 - I've been aware this week of that... I hold the Word of God. Why am I still alive?

So, we have the problem of God's presence. But look at the next verse:

[11] And 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.

- It's like God is sending a message to David that his intention is blessing. David's faith is rekindled.

2) The Ark's Gospel

[12] And it was told King David, "The LORD has blessed the household of Obed-edom and 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 the city of David with rejoicing.

[13] And when those who bore the ark of the LORD had gone six steps,

- "Those who bore": What do you see? The ark is being born by people. David is having the Ark carried the correct way now, not the Philistine way.

...he sacrificed an ox and a fattened animal.

- *He offered sacrifices.*
 - God had provided a way for His presence to be among His people.
 - The focus was on the mercy seat. Blood was sprinkled.
 - Blood was poured put inbetween the mercy seat, as a reminder that God would one day send a sacrifice to pay the penalty of death.
 - Jesus would come and die the sacrifice, pay the full penalty of our sin.
 - Jesus would die like Uzzah. **Described it a few weeks ago... TSUNAMI.**
 - Interesting, when the women got there to the tomb, the 2 angels at Jesus resurrection....
 - All our condemnation, God's full wrath, has been absorbed into Jesus. Not a drop is left for you.
 - Do you get this? One of two things will happen to you because of your sin: either you will die for it, eternally, that is; or Jesus will die for it in your place. It's a gift.

Now, watch David's response, which makes sense in light of the Gospel

3) David's response to the Gospel

[14] And David danced before the LORD with all his might. And David was wearing a linen ephod. (Some translations say "naked" here, but Hebrew scholars tell us the phrase here means David was stripped down to his undergarments, to a linen ephod—the Hebrew version of adult underoos—a linen ephod... they are really comfortable, I'm actually wearing one right now under this. They actually sell them at Target: boxers, briefs, and linen ephods.

[15] So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn. [16] As the ark of

the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

- We'll come back to that.

[18] 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 [19] and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, and a cake of raisins to each one. Then all the people departed, each to his house.

- We'll come back to that, too.

[20] And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, "How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' female servants, as one of the vulgar fellows shamelessly uncovers himself!"

- You looked like a fool, David, dancing in your Underoos. Like Chris Farley and Patrick Swayze in that skit. Not a king.
- This is Saul's daughter. Apple did not fall far from the tree! This is what Saul was always concerned about—how he looked.

David, who was pretty good with the smack talk, said: [21] And David said to Michal, "It was before the LORD, who chose me above your father un-un. No he did not bring my father-in-law. Yes he did. and above all his house, to appoint me as prince over Israel, the people of the LORD—and I will make merry before the LORD. [22] I will make myself yet more contemptible than this, and I will be abased in your eyes. But by the female servants of whom you have spoken, by them I shall be held in honor."

- David said, "God chose me when I was nothing. And now that I am something I am going to show people it's because God is something in me, not that I am something in myself."

- Your father's problem is that he wanted people to think a lot of him. I don't want people to make a big deal out of me, I want them to make a big deal out of God. And so if I've got to be undignified before people to put on display the glory of God, that's fine with me.
- And ironically, Michal, my greatest honor in the eyes of people will be that I gave glory to God and not to myself.

Here's the biggest difference between Saul and David: Saul wanted to be a big deal in everyone's eyes. David wanted God to be a big deal, and if David needed to be humiliated for that to happen, he was willing. David knew that looking small to others might help them see the largeness of God.

- Only one person can be large in your life: You, or God.

And one of the ways he did that was through his worship. David was aware that people were watching him as he worshipped and learning something about the value of God to him by the way he worshipped.

So here's my question for you. What does your worship tell others about the value of God to you?

- **Some of you say, Well, what is worship?** Dancing like this? Music?
- **Worship is our response (whatever it is) to the Gospel**
- Worship is not just what we do in here when we sing. Worship is how we live.
 - How we spend our money.
 - What we do with our time.
 - The values we teach our children.
 - How we treat the poor.
 - How we respond to the things God hates like sin and injustice.
- So worship is not just what we do in here when we sing... but it certainly includes what we do in here. When we come together as a community, and we sing God's praise, and listen

to God's word, we are putting on display God's greatness and glory in our lives.

- What should that look like?
 - Some of you are getting nervous... you are thinking, "Is the application of this sermon going to be us stripping down to our skivvies and walking it out?" No, you'd probably go to jail if you did that in here. and it's really cold.
- But **your worship makes a statement to others about the worth of God to you. Our worship puts our hunger for God on display for the world to see.**
 - Our worship should physically demonstrate our admiration of God's greatness and our gratitude for His grace.
 - David in the Psalms says constantly that when he worships he is aware, constantly, that the surrounding nations are his audience.
 - Do you ever think, "What if the reason our community out there doesn't take God more seriously is the result of the way we worship in here."
- Some of you say, "Well, I'm just not that expressive as a person. It's not my personality." I understand. You should not, not be yourself in worship. I'll buy that as long as it would be true that if I walked up to you and handed you an envelope with \$1 million dollars in it your response would be (*looking down*), "Well, praise God and thank you." If that would be your response to that, then I think it's appropriate for you to respond that way in worship. But, if not, then maybe you don't put as much value on your salvation as you do the million dollars.
 - Jesus once had a woman who came in while he was eating and began to weep and wash Jesus' feet with her hair... Those who are forgiven much love much. Maybe you don't love much because you have never really experienced the reality of God's forgiveness.

- You say, "Well, I think somber reflection and a sense of awe are what is important in worship." Listen: I agree. The Bible presents a range of emotions that are appropriate in worship.
 - Sometimes you need to be on your face in the presence of God.
 - Sometimes you need to stand in the presence of God in stunned silence.
 - Sometimes, like when I'm teaching God's word, you probably should have a pen and notebook out writing down what the word of God says to you (sometimes when I'm telling someone that works for me what I want them to do they'll get out a piece of paper and write it down... I love that because it shows they are taking me seriously and want to accomplish what I tell them... do you take your boss more seriously than you take God?)
 - Sometimes you need to sit in awe; sometimes you need to bow your head and weep over your sin.
 - And sometimes you need to clap your hands all you people and shout unto God with the voice of triumph.
- Let me just put this bluntly: Some of you need to repent of the dignity you carry yourself with in church.
 - **Example: Daniel vs. Raudel.** One of our pastors on staff comes from a Presbyterian background. Really subdued... We have another pastor who comes from a more Pentecostal background... and, Hispanic at that. which means, he's emotional. Double whammy. Raudel: "Do you show emotion like that in other areas of your life?" Daniel watched himself for 2 weeks. Seeing his kids, seeing his wife, hearing about his favorite football team. His relationship with God is the only thing which he did not express joy in! Said to Raudel, "You are right, I am wrong."
- **Some guys feel like worship is girly**—emotions and expressiveness and praise and joy. You're like, "I'm not a singer... Singing is just not what I do. My life is not a glee

episode. I've never looked at a sunset and burst into poetry.

"A double rainbow... what does it mean?" Couple of things:

- First, David killed a 9 foot giant and cut off his head and carried it back to Jerusalem under his arm... he had a song written about him by young girls about how he'd slain entire armies single handedly. Has any of that happened to you, big shot? You ever had girls write a song about you, tough guy? **Your problem is not that worship is not manly; it's that you don't know humility and understand salvation like David does.**
- Second, if I can just go ahead and get more personal and meddle in life more than I am already... this is what the problem is in your marriage... you don't know how to express yourself.
 - You're not tender, and affectionate... never tell your wife and kids how much you love them. "They should know. I provide for them." Any Christian counselor will tell you that is destructive for both you and them. I had to learn that. You have to be tender, affectionate, *expressive*. It is necessary for you and for them.
 - *There is a role to expressing your emotion to God.*
- Some people say, "Well, I'm not really a mature enough Christian yet. I don't know a lot; I haven't been a Christian long enough."
 - **Example: Fireman rescues you...** How much do you have to understand about the guy who rescued you to say, "That guy, when all hope was lost for me, rescued me." You may not even know his last name but you can talk about what he did for you. It doesn't take a seminary degree, it just takes understanding God's grace. If you understand the Gospel, you will worship. If you are not a worshipper, you don't understand Gospel.

- To my Presbyterian/Baptist friends... this is about putting God on display. And you need to repent of the dignified way you conduct yourself in worship. *You need to repent of your whiteness. How about if I say that?*
- Now, some of you are sitting there smugly saying, "Don't judge me. You don't know my heart." You're right. I can't judge you. And I don't know your heart. But the point is, "Nobody knows your heart. And they're supposed to know it by the way you worship."
- Again, *what if they don't believe out there because of how we worship in here? Your kids need to see it.*
- And to my Pentecostals friends... this is not just emotion and frenzy. Shouldn't happen when the choir hits a powerful note or I alliterate something. This is genuine response of awe to the Gospel that affects not just your singing, but **how you do your taxes**. How you worship on the other 6 days is just as important as what you do in here.

That's worship... now, real quick. Here's the thing I skipped...

[19] and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, and a cake of raisins to each one. Then all the people departed, each to his house.

- Raisin cakes are Aphrodisiac. That's why they all went home after David gave them to him. So when the time was right, they were.
- The point? The Gospel makes you fruitful
 - My illustration: How do you bear fruit? Getting caught up in an act of spiritual intimacy
- When you believe the Gospel, you become the Gospel. As you believe the Gospel, you learn about God's character, His love, given for you... and you become like that for others.
- Why do Christians become generous people? Trying to be good and better than others? No, we are generous because we realize how generous God has been with us.

[23] And Michal the daughter of Saul had no child to the day of her death.

- As a response to Michal's mocking David's gratitude toward God, God shut up her womb. No kids. Pretty serious, right? And pretty intriguing when you consider that a few chapters later David would commit adultery with Bathsheba... yet, from her womb would come Solomon, whose crown would ultimately pass to Jesus Christ.
- Which sin is worse? Adultery or being embarrassed at worship? Adultery. What is being taught to you?
- God can forgive any sin and make it beautiful. *It's only if you're one of those people who doesn't understand your need of forgiveness that there is no hope for you.*
- God would have forgiven Michal. He had great mercy for her. But her dignity kept her from throwing herself on it.
- Which is why I've told you that it's not our bad deeds, and sins, that keeps us from God. Those can be forgiven. It's our good deeds, our righteousness, that keep us from God, because those keep us from understanding we need a Savior.
- **There is only thing that could really ever keep you from God, and that is not understanding your need of Him.**

Invitation: So, my question is not do you worship, but do you have a reason to worship? Have you received the forgiveness of Jesus? If so, are you in touch enough with it that fills your heart with praise and songs of gladness?