

Sunday 9AM & 11:15AM Notes 7/28/2019 – Jeff Lyle

“The Thief Named Resentment” 2 Samuel 6:12-23 | 9 AM

God is worthy to be celebrated and enjoyed. He is the greatest treasure that can be experienced by human beings. As God gave victory to King David, it was time to bring His presence back to Jerusalem. This account contrasts David’s worshipful, celebrational, unrestrained heart with that of his wife, Michal, who owned a resentful, isolated and angry heart. What we learn from this husband and wife can serve to both inspire and warn us concerning what is currently happening in our own hearts. Are we nursing resentment with God or others? Are we releasing ourselves to God in purpose and passion? Resentment is a thief who is not satisfied until he robs of everything. We are either opening the door to let him in or we are bolting the door to tell him he has no entry into our lives. So much depends on our decision.

I. David ‘s Response To God’s Discipline (12-13)

“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.”

Sometime earlier, King David sought to bring the ark of the covenant into Jerusalem. In his haste, he did not reference what the Law said about how to move the ark and ignorantly violated God’s instructions about how to do so. When one of David’s men, Uzzah, put out his hand to stabilize the ark on bumpy terrain, the man was struck dead by God. This grieved David intensely and he felt ambushed by God’s holy discipline. During three months between Uzzah’s death and the second attempt to bring the ark to Jerusalem, David righted his heart with God and learned God’s ways of moving the ark from the written Word (Deut. 4). The temporary resting place for the ark was in Obed-edom’s house, and God gave this man great blessing for hosting His presence. When the time came for David to again move the ark to Jerusalem, he intentionally did so according to God’s Word, and David turned the processional into a celebration of joy and worship.

II. David’s Celebration in God’s Presence (14-20a)

A. David was free to celebrate God (14) - “And David danced before the Lord with all his might. And David was wearing a linen ephod. 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.”

The return of the ark to the people and city of God was no small thing. The ark represented the manifest presence of God. In essence, this event was an

incredibly significant Welcome Home party. While the day was holy and intense, it was a moment to be celebrated. The Philistines had formerly possessed the ark, and this was the day of restoration and victory for Israel. There was music, celebrational shouts and dancing. For the king of Israel to dance in public was a very rare and impactful moment. By dancing and celebrating publicly, David revealed himself to be subject to his King more than he was himself a king leading his subjects. David revealed himself to be a true worshipper of God.

B. David lived in awareness of God (14-17) - “David danced before the Lord...David offered burnt offerings (wholly burnt, Lordship) and peace offerings (forgiveness & restoration)...”

The dancing was also accompanied with liturgical sacrifices which showed reverence and honor unto God. David ensured that all that was being done in celebration was also done in accordance with the Law of God. They offered sacrifices during the entire journey from Obed-edom’s house to Jerusalem. This celebration would have been long, messy and costly. David did not mind at all. God had his heart as Israel’s king, and David wanted all the people to visibly acknowledge the worth of God through the joy and reverence of this amazing day.

C. David operated in joy & generosity (18-20a) - “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. And David returned to bless his household.”

Here we get a greater glimpse of David’s heart. He not only blessed God in worship, he blessed the people of Israel in generosity. Other leaders will use their power and position to enrich themselves. Not David. David would not leave the day with an absence of blessing his subjects. Everyone got to share in the day as David gave men, women and children delicious food to feast upon. Then David headed towards his home to enter his palace and bless his own family. **This is when things get awkward.**

III. Michal’s Bitter Heart Revealed (16, 20)

A. Michal valued dignity over liberty - “As the ark of the Lord came into the city of David, Michal the daughter of Saul looked out of the window...”

Michal was the daughter of Saul who had become David’s wife while her father was still the king of Israel. Scripture paints Michal in a rather unfavorable light. She seemed to love her father more than she did her husband. While all of Israel were in the streets celebrating, Michal stayed elevated in the confines of the palace, looking out a window at the festivities but not personally participating in the

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welcome of the ark back to Jerusalem. She was the stereotypical ivory palace elitist who refused to mingle with the common people.

B. Michal chose judgment over joy - "...and saw King David leaping and dancing before the Lord, and she despised him in her heart."

This is almost hard to believe...unless you understand first-hand what the spirit of religion looks like in people. Michal saw her husband, the king of Israel, worshiping God with joy and enthusiasm. His dancing before the lord is specified as the factor that sent Michal over the edge. She hated David's undignified, non-royal, display of worship and praise. Her father never would have behaved in such a way. She would not dare to cast off inhibition and worship in a manner that she felt was unbecoming of royalty. The bible declares that she despised David in her heart. Do not miss this: Michal sat isolated from celebrating God, she judged her husband in her heart, she hated his enthusiastic worship, and she chose personal judgment over potential joy. She refused to enter into what God was doing in Israel.

C. Michal preferred rebuking over rejoicing (20a) - "And David returned to bless his household. But Michal the daughter of Saul came out to meet David..."

Wow - now Michal rises up from her place and gets moving. She arose to rebuke but not to rejoice! David is walking in the front door filled with worship and joy. Sadly, for him, he will not be able to release the blessing he came home to release. His wife cannot receive it from him because her own heart is hardened against her husband. She is disgusted with his unbridled displays of passionate devotion to the God of Israel.

D. Michal prioritized outward appearances more than inward devotion (20b) - "...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!"

Can you imagine how this must have landed upon David's soul? In this peak moment of David's reign as Israel's king, his own wife comes out in a spirit of religious accusation to shame him. Michal had missed the spiritual significance of everything which occurred in bringing the ark back to Jerusalem. Her heart was bitter against her husband. She calls David out for not wearing his kingly garments and, instead, for dancing around in common apparel which may have exposed him as he danced before the Lord. Michal associated her husband with the lewd and vulgar men of the city who intentionally expose themselves to women. This daughter of Saul was never more like her daddy than she was on this particular day. She displays no appetite for the things of God. She had her royalty as her religion. She exalted herself to become the one who would put the man after God's

own heart in his proper place. This fury and judgmentalism is the fruit of resentment in a person's heart.

VI. David Defense of His Devotion (21-22)

A. David's pinpoints Michal's bitterness (21a) - "It was before the Lord, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the Lord..."

David doesn't buckle. David doesn't retreat. David does play soft and nice with his bitter wife. David pinpoints the issue in Michal's heart as her traces all that she has just spewed out to the fact that she is still bitter about her father being removed from the kingship by God. Michal preferred her father's way of ruling the people. Saul ruled through insecurity, anger, fear and violence. Michal was of the same spirit. David reminds her that the God he had been celebrating all day was the one who had made him the new king of Israel. David was worshiping the God that her father failed to honor. Michal came out with her fangs exposed, and David broke those fangs with some hard-hitting spiritual reality.

B. David does not bow to Michal's bitterness (21b) - "...and I will celebrate before the Lord."

I love the fact that David did not comply for a second with Michal's indictment of his worship. He lets her know that he was not dancing for her. He was not celebrating her. He viewed himself as a singular worshiper of God who would not restrain himself from celebrating the goodness of God in the land of the living. He, in no uncertain terms, began to let Michal know that he would not partake of her sourness and that he intended to live a life of unbridled worship of God.

C. David defies Michal's bitterness (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."

This is the knockout blow. David, in essence, says to his wife, "And, sweetie, go ahead and prepare yourself for my worship to get more intense, less dignified and more challenging to your hard heart and religious spirit. I do not bow at the altar of royal, kingly decorum. My goal is not to be the most outwardly dignified. I am a worshiper of God Almighty and, though you have no ability to honor and respect me, there are other women in my kingdom who will see the mark of joy and celebration on my life, and they will give me the honor that you bitterly withhold!"

KABOOM! C'mon, King David! Say it!!!

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V. Michal Reaped from Her Seed of Bitterness (23)

“And Michal the daughter of Saul had no child to the day of her death.”

How sad it is that the last recorded words of Michal in the bible are words of bitterness, resentment and condemnation of her worshiping husband and king. The testimony of her life ends with a rebuke from David and then a footnote that her life was unfruitful. Michal died in her bitterness, and it is likely that the reason she had no child is because David never touched her again. Her resentment killed her access to intimacy, which resulted in a barrenness for the rest of her days. This is a sobering picture of the danger of cultivating a resentful spirit. Michal never got over the fact that her daddy had been dethroned by God. She was angry with God, but she actually took it out on David. When any of us lives in resentment or bitterness, we too will find that there is no access to intimacy with others or God. Time passes and we feel more alienated and alone. We watch from an exalted window of separation as other people enjoy God, celebrating Him, dancing before Him and delighting in His presence. Then, when resentment begins to control us, we partner with the accuser in our hearts and with our words. We denounce inwardly and verbally all that we see that is happening in celebration. Why does this occur? Because resentment and celebration never occupy the same heart. When one is exalted, the other has to leave. David chose celebration and did not let the harsh treatment from his wife cause his own heart to harden. He let her know that she could continue to stew in her own sour juices, but he would be one who continued to pursue God. Michal chose resentment, and it siphoned the life out of her until the day she died.

11:15 Notes Below

“Humility & Offense” 2 Samuel 16: 5-14 | 11:15 AM

There is no ability to experience spiritual maturity apart from conflict. God will allow that all who pursue Jesus to experience mistreatment at the hands of others. We simply cannot be like the Savior without experiencing a degree of all that He experienced when He was upon the earth. Because of this Kingdom reality, we must expect seasons wherein we are mistreated, misrepresented and misunderstood by others. In King David’s life, this painful reality happened frequently. In this message, you will meet one of the most despicable men in the bible, a man named Shimei. How David responded to Shimei’s persecution is how we must learn to respond when relational poison is spit in our direction. God gives grace to the humble. Having said that, humility only comes through the painful process of dying to our rights, our pride and our reputations. This is part of becoming like our King.

I. The Derision Of David By A Tactless Man (5-8)

A. The words were inflamed (5) - “When King David came to Bahurim, there came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera, and as he came he cursed continually.”

Saul was the previous king of Israel whom David replaced. Saul’s family clan was in the tribe of Benjamin, and Shimei had been a relative of the now dead king. In David’s moment of pain and trouble due to the rebellion of his son, Absalom, David was forced to flee the palace to preserve his life. As he was leaving town, some of his opposition came out to shame him. Shimei is seen to be the most vicious and vocal of all David’s enemies. His inflamed words were meant to scorch David down to the roots.

B. The words were public (6) - “And he threw stones at David and at all the servants of King David, and all the people and all the mighty men were on his right hand and on his left.”

It would have been bad enough for Shimei to slander David privately. That alone would have been painful to the struggling king. When Shimei chose to unleash his bitterness, it was a public affair. He added to his words handfuls of rocks and dust to throw at David as he left the city. This was an ancient way of expressing utter contempt for a person. Mind you, David is the God-appointed king of the land. Shimei must have been convinced that God was done with David, so he lifted his voice and hand against the Lord’s anointed and shamed David in the presence of the people which included David’s own cabinet of leaders and servants. Public shaming was released upon God’s man from a cowardly, bitter nobody named Shimei.

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C. The words were filled with rejection (7) - “And Shimei said as he cursed, “Get out, get out, you man of blood, you worthless man!”

Now, Shimei added rejection to his speech. He commanded David to leave the territory. This is wholesale rejection which was interspersed with a misrepresentation of the facts. Certainly, David had already become a man of bloodshed, but he was not responsible for Saul’s death. Shimei had inwardly blamed David all along, and now he seized his opportunity to vent all that was in his heart.

D. The words were accusatory (8) - “The Lord has avenged on you all the blood of the house of Saul, in whose place you have reigned, and the Lord has given the kingdom into the hand of your son Absalom. See, your evil is on you, for you are a man of blood.”

How painful it must have been for David to hear the accusation that God was against him. David had been living for God and had repented of his sin with Bathsheba. He was on the right path, but Shimei cooperated with the spirit of accusation and slandered David while invoking the name of God. He poured salt in David’s wounds by declaring that God had now deposed David and given the kingdom to David’s wicked son, Absalom. While David may have known how untrue these words were from Shimei, it likely at least caused him to wonder in fear if maybe Shimei was right. Was God punishing David? Had David forfeited his privilege to be king of Israel due to his prior sins? As the accusation flowed out from Shimei, the heat of shame likely started impacting David’s mind and heart. Few things cause more inward pain than being lied about, slandered and publicly vilified.

II. The Decision Of David As A Trusting Man (9-12)

A. He had encouragement to get even (9a) - “Then Abishai the son of Zeruiah said to the king...”

Abishai was David’s nephew from his sister, Zeruiah. He was also a high-ranking and trusted leader in David’s military. As Abishai would have been a regular advisor to David in military matters, he was by the king’s side as Shimei continued to run his mouth.

B. He had power to get even (9b) - “Why should this dead dog curse my lord the king?”

Abishai reminded David of the great gap of authority between David as the king and Shimei, a no-named scoundrel from Saul’s family. Abishai is indignant that this man should be allowed to live to utter one more word. David was being reminded

that he had the authority to pronounce and immediate death sentence against his enemy, Shimei.

C. He had opportunity to get even (9c) - “Let me go over and take off his head.” **Not so subtle!**

Now added to David’s awareness of his authority to execute Shimei was the clear opportunity to do so. David would not even have to get his hands dirty. All he had to do was provide a nod of his head and Abishai would have climbed up the hill and decapitated the man pouring out slander and accusation. What a temptation this might have been? When we wronged, our fleshly instinct is to do wrong back to the person wronging us. We innately lean toward revenge. We believe in an eye for an eye and a tooth for a tooth. David had the authority and opportunity to destroy his bitter enemy. What would the king of Israel do?

D. He had no desire to get even (10-11)

- First, David recognized foolish counsel of Abishai (10a) - “What have I to do with you, you sons of Zeruiah?”
- He also perceived the hand of God in the midst of his being slandered and accused (10b) - “If he is cursing because the Lord has said to him, ‘Curse David,’ who then shall say, ‘Why have you done so?’”
- David kept a clear big-picture perspective (11a) - “Behold, my own son seeks my life; how much more now may this Benjaminite!”
- David refused to execute vengeance on Shimei (11b) - “Leave him alone, and let him curse, for the Lord has told him to.”

Let us all remember that our primary battle is not with flesh and blood. Shimei was not David’s biggest issue. The biggest issue facing David at that time was that his own son had dishonored him and was robbing him of his throne. There is an African proverb which says, “The lion does not turn around at the little dogs who bark.” Shimei was an insignificant little dog. David was a mighty lion. So, David chooses to humble himself and shows great restraint in allowing Shimei to get away with his wicked words. May God instruct us to be like David when our own personal Shimei rises up against us.

E. He had a God to defend him (12) - “It may be that the Lord will look on the wrong done to me, and that the Lord will repay me with good for his cursing today.”

What an amazing display of humility, wisdom and insight into the heart of God. David knew that He needed the power and presence of God. By humbling himself

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in this painful situation, David positioned himself to receive the fullest grace of God which always flows down the lowest place. David left his defense with God, endured the mistreatment from Shimei, refused the opportunity to get even, and waited on the Lord to vindicate him. This is how we handle personal attacks: humility, love, grace and patience as we wait on God to come to our defense. THIS is becoming more like Jesus.

IV. The Discovery Of David As A Tested Man (13-14)

A. Sometimes circumstances get worse before they get better (13) - “So David and his men went on the road, while Shimei went along on the hillside opposite him and cursed as he went and threw stones at him and flung dust.”

David made the right decision and chose the right response to his mistreatment. Yet, as he did so, the attack against David intensified. God did not shut Shimei's mouth. The public defamation continued as Shimei kept releasing fresh rounds of verbal attack. Even though we choose the right response when we are slandered, accused and defamed, those who oppose us may not immediately go away. Sometimes we are not only tested by the content of the mistreatment, but by the duration of it as it continues.

B. Though some may curse us, some stand by us also (14a) - “...the king, and all the people who were with him...”

Very subtly, we are reminded that David was not alone. Others were alongside of him, walking in loyalty while he was experiencing his season of humiliation. Thank you, father, for loyal friends in our hour of pain.

C. There is refreshment during wearied times (14b) - “...arrived weary at the Jordan. And there he refreshed himself.”

This story ends with David enduring the pain, being deeply wearied by all that was coming hard against him and ultimately escaping the immediate danger from Absalom's treachery and the sting of Shimei's words. David had chosen humility before the lord and had survived the ordeal. He found himself wearied and worn by the weight of it all. God, in grace, provided a source of refreshment as David came to the Jordan River. It was there that he would have been able to immerse himself in the cool waters to wash off all the dirt and dust that had been slung on him by Shimei. What a picture of the refreshment which comes to us from the waters of the Word and Spirit. God's truth washes off Satan's accusations. God's Spirit refreshes us when opposition, challenge and betrayal find our lives. We are not promised that we will be immune from mistreatment by others, but we are promised not to endure it alone. God is fighting for us.

PRACTICAL HELPS

When receiving difficult, hurtful words we should do the following before responding:

- **Consider the source: mules kick, pigs oink. If the character of the person who is doing the speaking is less than honorable, you may be able to dismiss the great majority of what was said.**
- **Take time to discover whether anything that WAS said might be true and learn from it. HUMILITY leaves room for the possibility that God can even use your enemy's words to bring enlightenment to your heart about things you need to address. In a box of rotten apples there may very well be one or two which are edible.**
- **Discipline yourself not to react emotionally, be unwilling to match the verbal assault with one of your own.**
- **Develop a thick skin while continuing to keep a sensitive heart. Chances are, you will go through this again.**
- **Remember that there have been times when we have spoken an unkind word and needed forgiveness. Be quick to give the offender the forgiveness which is asked for.**
- **In mercy, don't keep records when one has spoken against you. God's grace keep's no records of wrongs done to Him by His children. We must do the same to those who have wronged us.**