

Michal Despises David

Call to Worship: Psalm 33:1-5
1st Scripture: 2 Samuel 6:12-19
2nd Scripture: 2 Samuel 6:20-23

Hymn #667- *To God be the Glory!*
Hymn #22 (supp)- *How Great Thou Art*
Hymn #34 (supp)- *As the Deer*
Doxology- *Humble Thyself in the Sight of the Lord*

Introduction:

With the help of God, David has successfully brought the ark of God to Jerusalem. After offering up sacrifices of burnt offerings and peace offerings, he blessed the people in the Name of The Lord of Hosts, and gave everyone, man and woman, a loaf of bread, a piece of meat and a cake of raisins. And then, he set up the Levitical choir, to sing praises and play music, daily before the ark (and the tabernacle at Gibeon), before dismissing all of the people.

What David does not yet realize, is that Michal, Saul's daughter, and David's first wife, despised him in her heart, as he danced and whirled before the Lord, while the ark was being transported to Jerusalem. As they entered the city, she was peering through a window, watching him dance. And now, as David returns home to bless his family, that which is in Michal's heart, will make its way out, leading to a sinful confrontation with David, and dreadful consequences for Michal.

I. Michal Despises David

Now, before we get to the "outflow" of Michal's heart, in her interaction with David, let us consider the root of the matter, which springs up on the *inside* of her heart, while she is looking at David dancing, through the window. What comes out of the mouth, is merely an outflow of that which has already been conceived in the heart. And the Scriptures, here take us to the "breeding moment," when sin is conceived in Michal's heart.

"Now as the ark of the Lord came into the City of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the Lord; and she despised him in her heart" (vs. 16).

And so, here we find David dancing and whirling about, shamelessly, wearing a plain, white, linen robe and ephod, before all of Israel, as the ark is being transported to Jerusalem. And as we have already examined this event (a few weeks ago), we noted that this was by far unusual for the behavior of a king. Generally, a king is decked in his best attire, with royal robes

and crown; with an aura of awe inspiring majesty, when he parades out, in the presence of his subjects. And he is doing anything but "dancing and whirling about." And under ordinary circumstances, what David was doing, could very well be looked upon as an embarrassment to the throne. Of course, we know that the circumstances here were, by far, extraordinary. Indeed, David was both, doing all to avoid eclipsing the glory and focus, which was to be cast upon the King of Kings (The Lord of Hosts), and he was caught up in the joyful and sincere, heartfelt worship of God! David's dancing and violent whirling was a genuine expression of his thankfulness toward, and worship of God.

Nevertheless, Michal could not comprehend or begin to appreciate the motivation for David's humble and shameless worship here. Go back and ponder the life of her rebellious father, the only *true* king, who stood before her as an example (prior to this), and you don't have to wonder too long, about the view of royalty that she had adopted. It was no different than the heathen nations. Saul had very little concern for the glory of God. In fact, it was Saul's self-focus, and his own pride, which, in large part, led to his great jealousy toward, and hatred of David. Well, here, in some way, the apple does not fall too far from the tree. Michal is unable to grasp a kneeling king, in the presence of an infinite and eternal God. And so, seeing David dance so shamelessly, she begins to despise him in her heart. [Notice, the emphasized reminder here, *not* "Michal, David's wife...", but "Michal, Saul's daughter."-----her connection to her father is that which is emphasized here, intentionally].

And what is it to *despise*? It is to look down upon; to view as little or worthless. And in this case, Michal looked upon David with contempt; as if he were unsuited for royalty. Of course, it would not be unreasonable to assume that she was still quite unsettled (and perhaps even bitter) about having been taken away from her husband, Paltiel, after having been married to him for several years, only to be returned to her first husband, David, who now also had other wives. But, needless to say, her despising of David here, was certainly without excuse, and unacceptable to God. The consequences, given in verse 23, seem to confirm this. Let us then move on to see how Michal's sin, makes its way out, when she sees David.

2 Samuel 6:20- "Then David returned to bless his household. And Michal *the daughter of Saul* came out to meet David, and said, 'How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!'"

And so, David, no doubt, full of excitement and joy, after having set the ark in the tent, blessed the people of God, and inaugurated the Levitical choir, returns home to cap off the event, by blessing his own household. And little does he know, that his time of great rejoicing is going to be met with the "kill joy" comments of his wife, Michal. Indeed, some of the most hurtful experiences in life, come on the heels of great joy. Notice again, the author emphasizes the fact that Michal is the daughter of Saul, reminding the reader of her familial attachment to the disgraced king, as a preface to her harsh and disrespectful comments toward David.

And so, rather than examine her own heart before God, considering whether her attitude toward David was warranted or not, Michal goes to David, and releases that which is in her heart. The root of bitterness must always spring up, often times, defiling many along the way. And as David, perhaps, looks her in the eyes, preparing to bless her, he is met with the biting, insulting, belittling and harsh comments, "How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself." Notice the magnitude of arrogance, sarcasm and insult, infused in these biting words. "Oh, look at how majestic the great king of Israel was before his people today, stripped of all of his glory and virtually naked, before, not merely his servants, but even the maids of his servants, just like a worthless, despised drunk. Hardly befitting of a king, to uncover himself before all, whirling around in circles, like the worthless outcasts of society. I hope you are quite proud of yourself. I could only wonder what even the lowliest think of their glorious king, right about now!"

And then, consider David's response, which in itself, speaks well, to the dignity befitting a king, unlike Michal's father: "So David said to Michal, 'It was before the Lord, who chose me instead of your father and all his house, to appoint me ruler over the people of the Lord, over Israel. Therefore I will play music before the Lord'" (vs. 21).

Three times (so far), Saul is emphasized in this text, and here David pushes right to the heart of the matter. King Saul, who sought his own honor; the one whom Michal would have recognized as majestic, glorious and worthy of all respect, was in fact, rejected by God. The very thing, for which, Michal was mocking David, namely, his humility, was the key virtue that was lacking in her father. Saul had the outward pomp and show; Saul was very conscience of his own outward glory, but he was dead on the inside. He knew not God in truth. David, though presented with a great display of humility, stripped of his kingly glory (in this event), was, on the

inside, caught up in the exaltation and glory of God. This humility, attached to his fear of, and love for God, were the means, by which, God had blessed him, exalting him to replace Saul, whose glory was mere outward pomp. Indeed, inward humility is a far greater robe for a king to wear, than mere outward pomp. David's dancing and whirling and humble attire, were representative of his joyful and humble spirit before the Lord, indeed, the same Lord, who had chosen him above Saul and all his house.

And David moves on to say, in verse 22, "And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor."

"You think this is embarrassing? I will gladly go much further than this. I will gladly be even more undignified, so that I will be humble in my own sight. This isn't about me, Michal. It never has been. This is about God, and His glory! And, if this is what it takes to present a spirit of humility before God (and all), so as to ensure that God is glorified in me, by necessity, I will be even more shameless! And as far as your concern about how the maidservants have viewed me, they, knowing their place, will yet honor me as their king. They will give me the honor, which you have withheld from me." You see, David, here, wisely brings the arrow back to Michal's own conscience. The problem had nothing whatsoever to do with how the maidservants (or anyone else for that matter) would view David. The problem was within Michal, herself. The way in which she viewed David, the contempt that was conceived in her heart, was the real issue. Her failure to honor God's anointed, should have troubled her more than anything else. Her failure to guard her own heart, has brought the real problem to the surface. Had she understood that, she would have been able to deal with the real issue. The maidservants would be fine; they were a mere "clouding of the real issue," and so David, wisely turns the mirror toward Michal, pressing her, as it were, to address the real issue.

And so, the author concludes with the sad, but warranted narrative, given in verse 23, "Therefore Michal the daughter of Saul had no children to the day of her death." A curse, as it were, was placed upon her, because of her lack of respect for God's anointed. And notice again, for the fourth time, that which is emphasized throughout the event, "Michal *the daughter of Saul...*" Saul's house continues to be cut off, even through Michal. David will have no seed from the womb of Saul's daughter. All of Saul's sons have been killed, Michal will be without child, her older sister's (Merab's) children will later be killed (for the past sins of Saul, against the

Gibeonites), and virtually all that will remain is Mephibosheth, Jonathan's crippled son, to whom David will show mercy. Where does pride and selfish ambition lead the former king of Israel? Unto a ruined and destroyed house!

II. Closing Thoughts and Applications

Brethren, let us then close, by considering a few closing thoughts and applications for this morning:

1) Notice again, that that which pleases God, is often contradictory to that which pleases men. Man looks at the outward appearance, but God looks at the heart. Is that not one of the critical messages, we have seen, over and over again, in our surveying of the life of David? The royal robes, the glory of sparkling material things and riches, the outward talents and strength, the athletic genius, the smooth talking, the amassing of great wealth, the exploding IQ and academic achievement, are all stimulants, which stir up the great respect and praise of mankind. But such things mean very little to God. God looks at the heart! God looks at the heart, which is very well aware of the Creator and His glory, revealed in all of these other things, as he gifts men, according to the good pleasure of His will. God delights in humility; the wise virtue, which springs out of all who know, love and serve Him in truth. Who are you more like, this morning? Saul or David? Are you more concerned about what others think, than what God thinks? Are you too ashamed to wear the linen robe and ephod of humility, which acknowledges and professes Christ, in a world that despises Him? Are you starving for the praises of men or are you more concerned with pleasing God? Are you willing to be despised for Christ?

2) Parents, let us learn, again, from Saul, that our actions will often serve to teach and indoctrinate our children! Was not Michal influenced by the stubborn pride and self-absorbed ego of Saul? How could she ever respect the good and proper, humility of David, when all she knew was Saul? And what are we teaching our children, brethren? What are we teaching them by our actions? That it is ok to lie? That it is never good to acknowledge sin and to confess faults and wrongs to others, seeking forgiveness? That, all that matters is that the world respects you, and holds you in high regard, no matter what, and at any expense? That it is ok to mock others, with whom you don't agree? That, if your team doesn't win, than it is right to complain, and yell and scream? That the sins of your spouse give you the right to respond in kind, returning evil for evil? That Christ does not have to be the center of your life, as long as you go

to church on Sunday? That the Lord's Day is nothing more than 11-12:30pm church? And, we can go on and on, brethren. What are you teaching your children, by your actions, by your words, by your responses, by your inactions...etc? How are you shaping their theology (their view of God), their worldview, their future marital roles...etc, by the book of life that you are placing before them, daily? Rest assured brethren, our actions are "life texts books" for our children.

3) Consider the great need of examining the roots that spring up, in our hearts. Is there anger? Is there jealousy or envy? Is there hatred? Is there lust? Is there bitterness? What is at the root of the way in which you view "so and so?" Is it a sincere and deep concern for the glory of God? Or is there some, self serving, weed, that needs to be plucked up, from the garden of your heart. Let us be those, who don't carelessly spill out, all that develops in our hearts. Rather, let us bring every root to Scripture, and deal with them accordingly. Weeds will come up in all of us. But we must strive to renew our minds, in accordance with God's revealed will, given in Scripture. In this regard, our lives ought to be filled with even much, private confession of sin and repentance, seeking to nip the weeds in the bud, before they grow out and defile many. What if Michal, examined her own heart, as she peered out the window, enabling her to see the poisonous, ungodly, despising of David, which was taking root there? Might it have been dealt with, between her and God, before she let her tongue loose on David?

4) Lastly, brethren, let us find our motivation unto these ends, and our greatest motivation unto humility, by constantly bringing our eyes to the crucified Christ! Does not His humility, on our behalf, drive our humility, in every respect? Is not our Lord's humility on the cross, the great motivator, which ought to drive our humility, with the utmost sincerity and fervency behind it? You need a good dose of humility? Spend time at Calvary, and see the Christ, bearing *your sin*, there on the cross! See the whole gruesome and somber scene...and see the personal nature of it, how He has done this...for you! And then, "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (Philippians 2:5-8)!

AMEN!!!

Benediction: Ephesians 3:14-21