

**“Through the Bible in a Year with Pastor Don and the FBC Family”**  
**July 20, 2016**

**2 Samuel 5:1–6:23.** David is crowned king and returns the Ark.

**1 Peter 4:1–11.** ‘Above all: love.’

**Psalms 136:1–26.** The everlasting loyal love of God.

**COMMENTS:**

**2 Samuel 5:1–6:23. 5:1-3:** With Ish-Bosheth, Saul’s son, now dead, the way was clear for David to assert his sovereignty over the Northern tribes of Israel as well as over Judah. There was a general recognition in the North that this should be done, so a delegation from all the tribes went to Hebron to encourage David’s rule over them. They pointed out that they were his kinsmen, his own flesh and blood, that is, all were descendants of Jacob. They stated that he had distinguished himself as a hero of Israel. Furthermore, they were conscious of the calling and anointing of the Lord in bringing David to power to shepherd them. With no further hesitation they installed him as king over the entire nation. David reciprocated by entering into covenant with them. **5:10-12:** David’s capture, expansion, and occupation of Jerusalem made it clear to all Israel and to surrounding peoples as well that ‘*God was with him*’ and that he was not a renegade tribal chieftain but a political power with whom they must reckon. In **chapter 6** David returns the Ark, which for 100 years had been separated from the tabernacle and other places of worship. The Ark of the Covenant represented God’s presence more than any other article in the tabernacle (1 Sam. 4:4), so David wants to bring it to Jerusalem. This chapter also records the strange incident with his wife, Michal. Michal, daughter of Saul, began to berate him. She first accused him of “*disrobing in the sight of the slave girls of his servants*”—thus exposing his nakedness. Second, she equated him with a “*vulgar fellow*.” Implicitly she suggested that immoral sexual urges, not zeal for the Lord, had motivated his enthusiastic activities in the festivities of the day. David rejected Michal’s slanderous accusations; “it was before the Lord (**6:21**)—not “before” the young women—that David was celebrating. Furthermore, his actions were appropriate for one who had been “*appointed*” by the Lord as “*ruler over the LORD’S people Israel*.” David’s celebratory acts earlier in the day expressed the king’s unbridled joy in having been selected by the Lord for such significant service. Besides, assuming he was dressed as a properly outfitted as a priest, David’s energetic dancing could not have exposed his nakedness and so violated the Mosaic Law (see Ex. 20:26) since he was wearing a linen undergarment. In rejecting David, Michal was also rejecting the Lord because it was he who “*chose*” David in preference to Michal’s “*father or anyone from his house*” to lead Israel. More probably, Michal’s rejection of David actually was symptomatic of an underlying problem in her relationship with God. As a result of this incident “Michal daughter of Saul had no children to the day of her death” (**6:23**). In the Torah a blessing associated with obedience to the Lord is a fruitful womb (Ex. 23:26; Deut. 7:14; 28:11). To an audience knowledgeable of the Torah, Michal’s unproductive womb would have been interpreted as a curse sent against a disobedient wife—not as evidence of a husband’s neglect of a marital duty. The house of Saul would be forever separate from Israel’s eternal royal dynasty. God is now with David and the Davidic line, which would bring forth the Messiah Jesus Christ; see Matt. 1:1; John 7:52.

**1 Peter 4:1–11.** When Peter states, “Above all, keep your love for one another constant, because love covers a large number of sins” (1 Pet 4:8), he’s saying that choosing to love sets all motives in the right place. It dispels our own pride and puts issues into perspective. When we are truly loving others, it’s not about our pride or “being right.” As we have noted in 1 Cor. 13, love just is the form of all virtues. Take a minute and reflect on all of the virtues that love alone creates in 1 Corinthians 13:4-7, *Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; 6 does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things.* Love is the root, hinge, and fruit of all virtues, and as far as power to move the soul, it is even greater than faith and hope: 1 Corinthians 13:13 *And now abide faith, hope, love, these three; but the greatest of these is love.* But how could love be greater than faith and hope? Because faith and hope do not have their objects before them. No matter how great the faith is, it still deals with the unseen realm and the unseen God (Heb. 11:1). And hope is always looking with eager expectation of the future good of God. However, there is a sense in which love for God already has obtained God in the will, which brings delight. When we love God, our wills are united to God in way that is not possible in faith or hope. What is more is that it was our love for God and Good and not our intellect that caused our intellects to assent to the saving message of the gospel to begin with. As I will note in our next few Bible class, it really is love as a desire for the Good, not our intellects or knowledge, of God that is the deciding factor in God supernaturally and efficiently moving our wills to believe in God to begin with. Love of God as the Good not only is how we began this journey with God, it is the guide and the end as we move closer and closer to being more united to Him in love as our final and ultimate end. As human beings, all that we do is by our intellects and wills, our intellects give us the content of what we love and our wills provide the motion to move us toward our love. Both the intellect and the will are important in loving God and others, but properly speaking love is in the will. Knowing God is one thing, but loving Him is another. Thinking about God is one thing, loving Him is another; just like thinking about someone and loving someone is different. Thinking about someone is just knowing them, loving them is seeing them as a good and is characterized by a delight in the soul as one thinks about them in terms of goodness of some sort. When it comes to loving people there are three aspects of true love: (1) a delight when considering that person; (2) a desire to be united with that person in the proper way; and (3) a desire for the beloved’s good, regardless of how it effects the lover. As far as the believer loving others with the love of God, the believer gains that love by participating in the very life of God, just as he does with all other super human virtues, see 2 Peter 1:4ff. Moreover, not only does divine love in the believer have enormous power for positive qualities, this verse tells us that love keeps the believer from a great deal of sinfulness. Just by loving others with the love of God, the believer avoids an enormous amount of mental attitude sins, sins of the tongue, and overt sins toward others. Moreover, no sin can be effectively eliminated without changing the form in the believer’s mind and will with respect to that person—displacing an evil form with the form of love.

**Psalms 136:1–26.** Note the emphasis and nature of God’s loyal love (אֱהָבָה) that runs through this psalm. Over and over, the refrain celebrates the everlasting loyal love of God through all of the issues of life. God’s loyal love for His own really does motivate Him to provide for us in all of the issues of life. No one loves us more than the Lord, and we have been given the gift of life with the wonderful option of using it to seek Him, the Creator, Sustainer, and Lover of our souls.

*Romans 11:36 For of Him and through Him and to Him are all things, to whom be glory forever. Amen.*

*Pastor Don*