

2 Samuel 6 Commentary

PREVIOUS

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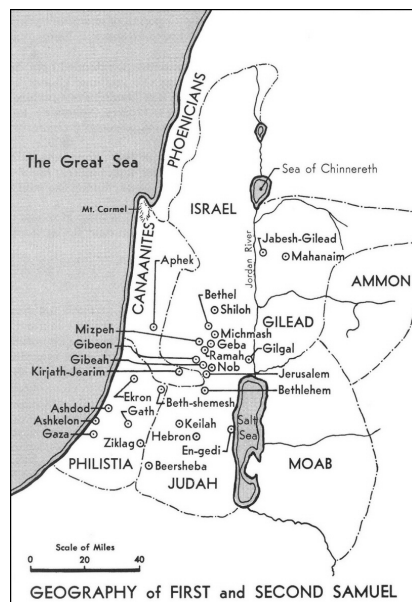
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Chart from recommended resource Jensen's Survey of the OT - used by permission
2 Samuel Chart from Charles Swindoll

Timeline of the Books of Samuel, Kings & Chronicles									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1Chr 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as **"Judah"** and the Northern Kingdom as **"Israel."** Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



Map of David's Kingdom-[ESV Global](#)

Map of Cities in 2 Samuel

2 Samuel 6:1 Now David again gathered all the chosen men of Israel, thirty thousand.

BGT 2 Samuel 6:1 κα συν γαγεν τι Δαυιδ π ντα νεαν αν ξ Ισραηλ ς βδομ κοντα χιλι δας

LXE 2 Samuel 6:1 And David again gathered all the young men of Israel, about seventy thousand.

KJV 2 Samuel 6:1 Again, David gathered together all the chosen men of Israel, thirty thousand.

NET 2 Samuel 6:1 David again assembled all the best men in Israel, thirty thousand in number.

CSB 2 Samuel 6:1 David again assembled all the choice men in Israel, 30,000.

ESV 2 Samuel 6:1 David again gathered all the chosen men of Israel, thirty thousand.

NIV 2 Samuel 6:1 David again brought together out of Israel chosen men, thirty thousand in all.

NLT 2 Samuel 6:1 Then David again gathered all the elite troops in Israel, 30,000 in all.

- 2Sa 5:1 1Ki 8:1 1Ch 13:1-4 Ps 132:1-6

Youngblood's Outline of 2 Samuel (Expositor's Bible Commentary) Doing the Right Thing in the Wrong Way

- A David's unsuccessful attempt to transport the ark (6:1–5)
- B Judgment against Uzzah (6:6–11)
- A' David's successful attempt to transport the ark (6:12–19)
- B' Judgment against Michal (6:20–23)

Related Passages:

1 Chronicles 13:1-4+ (**PARALLEL PASSAGE**) Then David consulted with the captains of the thousands and the hundreds, even with every leader. 2 David said to all the assembly of Israel, "If it seems good to you, and **if it is from the LORD our God (NOTE DAVID'S EMPHASIS)** let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us; 3 and let us bring back the ark of our God to us, for we did not seek it in the days of Saul." 4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

Ps 132:1-6+ A Song of Ascents. Remember, O LORD, on David's behalf, All his affliction; 2 How he swore to the LORD And vowed to the Mighty One of Jacob, 3 "Surely I will not enter my house, Nor lie on my bed; 4 I will not give sleep to my eyes Or slumber to my eyelids, 5 Until I find a place for the LORD, A dwelling place for the Mighty One of Jacob." 6 Behold, we heard of it in Ephrathah, We found it in the field of Jaar.

DAVID BEGINS TO

ORGANIZE HIS KINGDOM

Now David again gathered all the chosen men of Israel, thirty thousand - This is a significant military escort for the transport of the Ark! Notice in the parallel passage that it says "**Then David consulted with the captains of the thousands and the hundreds, even with every leader**". So what is wrong with consulting with other leaders? After all doesn't Pr 24:6 teach there is wisdom in an abundance of counselors? Yes, there is, but when it comes to major decisions such as "should I go up against the Philistines" or "should I bring the Ark up to my city?" it is the wise course of action to consult with The Leader, the LORD God. David did not do that in this case! Had he done this, tragedy would have been averted! Note that in 1Ch 13:4 "all the assembly said that they would do so, for the thing was right in the eyes of all the people." The majority opinion is not always correct! Only God's opinion matters!

THOUGHT - How many times have we consulted with other men or women (and the majority agreed) but failed to consult with God and had to pay a price for our neglecting the best and highest Source of wisdom (Jas 1:5+, Jas 3:17+) to which we all have access because of the blood of Jesus (Heb 10:19-22)? That is a rhetorical question. Hebrews 4:15-16+ says "we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore **let us draw near with confidence to the throne of grace**, so that we may receive mercy and find grace to help in time of need."

2 Samuel 6:2 And David arose and went with all the people who were with him to Baale-judah, to bring up from there the Ark ([aron](#)) of God which is called by the Name, the very name of the LORD of hosts who is enthroned above the cherubim.

BGT 2 Samuel 6:2 καὶ ἐν ὅτῃ καὶ πορεύθη Δαυὶδ καὶ πρὸς λαὸν μετὰ τοὺς ῥηγόντων Ἰουδᾶ ἐναβῆσαι τοὺς ναγὰς ἐκεῖθεν ἐν κιβωτῷ τοῦ θεοῦ ἐν περὶ ἧς τὸ νομὸν κυρίου ἐν τῷ οὐρανῷ μετὰ καθήκοντος τοῦ Χερουβὶν πᾶσι

LXE 2 Samuel 6:2 And David arose, and went, he and all the people that were with him, and some of the rulers of Juda, on an expedition to a distant place, to bring back thence the ark of God, on which the name of the Lord of Hosts who dwells between the cherubs upon it is called.

KJV 2 Samuel 6:2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims.

NET 2 Samuel 6:2 David and all the men who were with him traveled to Baalah in Judah to bring up from there the ark of God which is called by the name of the LORD of hosts, who sits enthroned between the cherubim that are on it.

CSB 2 Samuel 6:2 He and all his troops set out to bring the ark of God from Baale-judah. The ark is called by the Name, the name of Yahweh of Hosts who dwells between the cherubim.

ESV 2 Samuel 6:2 And David arose and went with all the people who were with him from Baale-judah 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.

NIV 2 Samuel 6:2 He and all his men set out from Baalah of Judah to bring up from there the ark of God, which is called by the Name, the name of the LORD Almighty, who is enthroned between the cherubim that are on the ark.

NLT 2 Samuel 6:2 He led them to Baalah of Judah to bring back the Ark of God, which bears the name of the LORD of Heaven's Armies, who is enthroned between the cherubim.

- **Baale:** Jos 15:9,10,60, 1Sa 7:1 1Ch 13:5,6
- **Name:** Lev 24:11-16 Isa 47:4 54:5
- **enthroned:** Ex 25:18-22 1Sa 4:4 1Ki 8:6,7 Ps 80:1 1Pe 1:12

Related Passage:

1 Chronicles 13:2+ David said to all the assembly of Israel, "If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and

Levites who are with them in their cities with pasture lands, that they may meet with us;

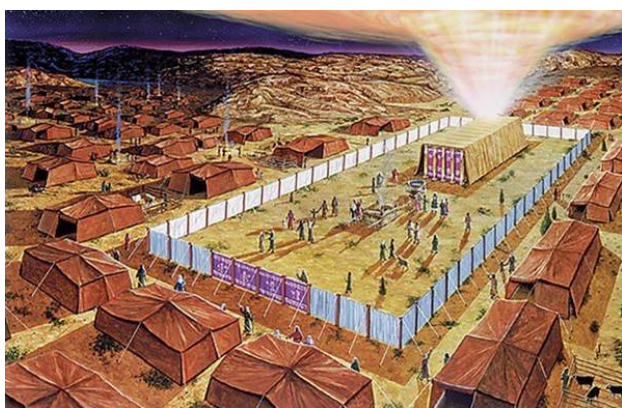
1 Chronicles 13:6+ David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the LORD Who is enthroned above the cherubim, where His name is called.

1 Samuel 7:1-2+ And the men of Kiriath-jearim came and took the Ark of the LORD and brought it into the house of Abinadab on the hill, and consecrated Eleazar his son to keep the Ark of the LORD. 2 From the day that the Ark remained at Kiriath-jearim, **the time was long, for it was twenty years;** (SEE [NOTE ON TIME](#)) and all the house of Israel lamented after the LORD.

2 Kings 19:15 Hezekiah prayed before the LORD and said, "O LORD, the God of Israel, **who are enthroned above the cherubim**, You are the God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

Psalms 80:1 For the choir director; set to El Shoshannim; Eduth. A Psalm of Asaph. Oh, give ear, Shepherd of Israel, You who lead Joseph like a flock; You who are enthroned above the cherubim, shine forth!

Psalms 99:1 The LORD reigns, let the peoples tremble; He is enthroned above the cherubim, let the earth shake!



SHEKINAH GLORY OVER TENT OF MEETING

DAVID GOES TO BRING UP THE ARK

And David arose and went with all the people who were with him to Baale-judah - This geographical location for the Ark was about six miles northwest of Jerusalem at **Baale-judah** ("the lords of Judah" - called [Baalah](#) ["possessor," "mistress"] in 1Ch 13:6+) in Judah which was also called [Kiriath-jearim](#) and where the Ark had been housed for many years as explained in **Youngblood's** note below...

Youngblood has an interesting note on how long the Ark had been "off the scene" - Since the **'twenty years'** of 1 Samuel 7:2+ perhaps "refers to the period between the ark's return from Philistia [1Sa 6:21–7:1] until the battle reported in" 1Sa 7:7–13 (Klein, 65)—or alternatively until the end of Samuel's judgeship (1Sa 7:15)—to the **twenty years** must be added at least the **forty years of Saul's reign** (see comment on 1 Sa 13:1+) plus a few years into the reign of David, leading to a grand total of **more than sixty years that the ark languished in exile** (for a similar estimate based on "the well-established view that Shiloh was destroyed about 1050 BC and that David began to reign around the turn of the millennium," see Blenkinsopp, 145).....Youngblood adds "In any event, for half a century or more the ark of the covenant had been sequestered in "the house of Abinadab, which was on the hill" (v. 3; 1 Sa 7:1), either inaccessible to the Israelites because of Philistine control of the region or languishing in neglect (perhaps partially because King Saul had shown no interest in it; cf. 1 Ch 13:3). ([Expositor's Bible Commentary](#))

Alan Redpath: "For almost 70 years (**ED: THIS ESTIMATE IS PROBABLY A LITTLE HIGH AND IT IS MORE LIKE 50+ [AS NOTED ABOVE](#)**) the ark had been missing from its rightful place. To begin with, it was captured by the Philistines. However, they found it a perpetual embarrassment to them, so they built a nice new cart and sent it back. For decades it had languished at the border of Judah, in the household of Abinadab, and from there David determined to rescue it. There is nothing more important in any life than the constantly-enjoyed presence of the Lord. There is nothing more vital, for without it we shall make mistakes. And without it, we shall be defeated. Without the sense of his abiding presence and a place of constant communion and

fellowship, how far wrong we will go." (Pdf - [The Making of a Man of God Life of David](#))

Ryrie has a note that I think is too long and not sure how he arrived at it - The Philistines captured the ark at Shiloh (1Sa 4:4, 11), kept it for some months, then returned it to Israel (1Sa 6:1-12), where it stayed at Beth-shemesh and Kiriath-jearim for 100 years.

to bring up from there the Ark of God which is called by the Name, the very Name of the LORD of hosts, Jehovah Sabaoth, LORD of hosts, of armies) Who is enthroned above the cherubim ("Who is enthroned above the cherubim, where His Name is called" 1Ch 13:6+) - The ark of God represented the immediate presence and glory of God in Israel. 1Ch 13:3+ adds **let us bring back the ark of our God to us, for we did not seek it in the days of Saul** for it had been in Abinadab's house for many years and the implication is that for all of years Israel did not seek God's manifest presence in the Ark. In the wilderness, the Shekinah glory was the manifestation of the LORD of hosts' presence (see depiction above), but there is no description of the Shekinah glory either in Abinadab's house or associated with the transporting of the Ark in this chapter.

NIV Study Bible - called by the Name. Used elsewhere to designate ownership (2Sa 12:28; Dt 28:10; Isa 4:1; 63:19). **enthroned between the cherubim.** On each end of the atonement cover of the ark of the covenant were cherubim of gold with their wings touching each other and spread upward over the ark (Ex 25:17-22). In the space between these cherubim God's presence with his people was localized in a special way, so that the atonement cover of the ark came to be viewed as the throne of Israel's divine King (see 2 Sa 6:2; Ps 80:1; 99:1; see also note on Ex 25:18). see also 1Ch 28:2 = "footstool of our God" David recognized the great significance of the ark as the footstool of God's earthly throne. As a true theocratic king, he wished to acknowledge the Lord's kingship and rule over both himself and the people by restoring the ark to a place of prominence in the nation. .(Borrow [NIV Study Bible](#))

Youngblood on which is called by the Name- Indeed, the ark "is called by the name/Name" (v. 2), an idiom denoting ownership (BDB, 896; cf. 12:28 ["will be named after"]; 1 Ki 8:43 ["bears your Name"]; 2 Ch 7:14; Jer 25:29 ["bears my Name"]) and thus here emphasizing that the ark is the Lord's property. The term "**Name**" (unmodified grammatically with a divine title following it), appearing in the books of Samuel only here and in 2Sa 7:13, not only refers to the Lord's Name but also stands for His presence (cf., e.g., Ex 23:21; Lev 24:11, 16; see also 1 Sa 25:25) and is especially common in Deuteronomy in connection with the centralized place of worship that the Lord would choose for his people in the Promised Land (Dt 12:5, 11, 21; 14:23-24; 16:2, 6, 11; 26:2). (Ibid)

Alan Redpath: Preparation for Service – The one thing above all else which David wanted was that, having assumed the responsibility of this position, he should know constantly the presence of God with him. He could not possibly rule in authority and power and victory without the Lord's guidance. . . This is the thing that matters most in the life of a Christian: that the ungrieved Holy Spirit is indwelling his life in power and authority. (Pdf - [The Making of a Man of God Life of David](#))

Paul Apple - The ark of the covenant represents the holy presence of God. While God desires our worship, that worship must be in spirit and in truth. Man must come to God on His terms. Sincerity is no excuse for failure to obey God's directives. The presence of God is no trifling matter. He should command our holy reverence and inspire unrestrained joyful celebration. This passage provides tremendous insight into how we should approach a holy God in worship and praise. Trace the phrase "and God was with him" throughout the Bible and see the blessing that accompanies the presence of God. No matter our circumstances or opposition, we are secure in God's blessing when God is with us.

J Vernon McGee - At least eleven of the psalms were composed around the great event of bringing the ark to Jerusalem. You can be sure of one thing: David did not have some peculiar superstition about the ark. He knew where the Lord was, and he knew He was not in that box. In Psalm 123:1 David says, "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." David knew where God was, but he knew that the approach to God was made through the ark which spoke of a mediator between God and man.

Bob Utley - the ark" Notice how this sacred covenant box is named and characterized. [SPECIAL TOPIC: THE ARK OF THE COVENANT](#)

1. of God (the *Elohim*, vv. 3,4,6,7; of YHWH, v. 9)
2. called by the Name of YHWH of hosts
3. who enthroned *above* the cherubim

Notice how "the Name" is emphasized (cf. Deut. 28:10; 1 Kgs. 8:43)

1. capitalized in NASB
2. called "the very name of YHWH of Hosts"

This awe and respect due to God's name is seen in the Ten Commandments, Exodus. 20:7; Lev. 19:12; 24:16.

2 Samuel 6:3 And they placed the Ark([aron](#)) of God on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart.

BGT 2 Samuel 6:3 καὶ πηβ βάσεν τὴν κιβωτὴν κυρίου φέμαξαν καὶ νεν καὶ ῥεν αὐτὸν ἐξ οἴκου Ἀμινάδαβ τοῦ ἐν τῇ βουλῇ καὶ Ὀζα καὶ οἱ δέλφοι αὐτοῦ οἱ Ἀμινάδαβ γόν τὴν φέμαξαν

LXE 2 Samuel 6:3 And they put the ark of the Lord on a new waggon, and took it out of the house of Aminadab who lived on the hill, and Oza and his brethren the sons of Aminadab drove the waggon with the ark.

KJV 2 Samuel 6:3 And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

NET 2 Samuel 6:3 They loaded the ark of God on a new cart and carried it from the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were guiding the new cart.

CSB 2 Samuel 6:3 They set the ark of God on a new cart and transported it from Abinadab's house, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the cart

ESV 2 Samuel 6:3 And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, were driving the new cart,

NIV 2 Samuel 6:3 They set the ark of God on a new cart and brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were guiding the new cart

NLT 2 Samuel 6:3 They placed the Ark of God on a new cart and brought it from Abinadab's house, which was on a hill. Uzzah and Ahio, Abinadab's sons, were guiding the cart as it left the house,

NRS 2 Samuel 6:3 They carried the ark of God on a new cart, and brought it out of the house of Abinadab, which was on the hill. Uzzah and Ahio, the sons of Abinadab, were driving the new cart

NJB 2 Samuel 6:3 They transported the ark of God on a new cart and brought it out of Abinadab's house which is on the hill. Uzzah and Ahio, the sons of Abinadab, drove the cart,

NAB 2 Samuel 6:3 The ark of God was placed on a new cart and taken away from the house of Abinadab on the hill. Uzzah and Ahio, sons of Abinadab, guided the cart,

- **they placed the Ark ([aron](#)) of God on a new cart** Hebrew literally =. made the ark of God to ride, Nu 4:5-12 Nu 7:9 1Sa 6:7

Related Passage:

1 Samuel 6:7 "Now therefore, take and prepare a **new cart** and two milch cows on which there has never been a yoke; and hitch the cows to the cart and take their calves home, away from them.

Comment - Why did the Philistines get away with putting the ark on a cart? They got away with it because they were ignorant. Light creates responsibility: "To whom much is given; much is required."

Exodus 25:14+ "You shall put the poles into the rings on the sides of the ark, to carry the ark with them.

Numbers 4:5-6, 15+ "When the camp sets out, Aaron and his sons shall go in and they shall take down the veil of the screen and **cover the ark of the testimony with it**, 6 and they shall lay a covering of porpoise skin on it, and shall spread over it a cloth of pure blue, and **shall insert its poles**.....15 "When Aaron and his sons have finished covering the holy objects and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry them, so that they will not touch the holy objects and die. These are the things in the tent of meeting which the sons of Kohath are to carry.

Numbers 3:10, 38+ "So you shall appoint Aaron and his sons that they may keep their priesthood, but the layman (**UZZAH WAS A LAYMAN**) who comes near shall be put to death."....38 Now those who were to camp before the tabernacle eastward, before the tent of meeting toward the sunrise, are Moses and Aaron and his sons, performing the duties of the sanctuary for the obligation of the sons of Israel; but the layman coming near was to be put to death.

Psalms 132:8-10⁺ Arise, O LORD, to Your resting place, You and the ark of Your strength (NLT = the symbol of your power). 9 Let Your priests be clothed with righteousness, And let Your godly ones sing for joy. 10 For the sake of David Your servant, Do not turn away the face of Your anointed.

Frank White on *The ark of thy strength*. - The historical records of the ark are numerous, and deeply interesting. Miracles were often wrought at its presence. At the passage of the Jordan, no sooner were the feet of the priests which bare this holy vessel dipped in the brim of the river, than the waters rose up upon an heap, and the people of God passed over on dry ground—"clean over Jordan": Josh 3:14-17+. At the siege of Jericho, the ark occupied a most prominent position in the daily procession of the tribes around the doomed city. (Josh 6:4+)



Poles for Carrying Ark on Shoulders

And they placed the Ark ([aron](#)) of God on a new cart that they might bring it from the house of Abinadab which was on the hill; and Uzzah and Ahio, the sons of Abinadab, were leading the new cart - Note the emphasis on "new cart," so it was at least not an old one which had carried "profane" objects, and therefore might seem satisfactory to transport the Ark. One might reason that God's Ark deserves a new cart, but clearly they are ignorant of the stipulations in Nu 4:5-6+ on how the Ark of God was to be transported. One has to wonder what they were thinking as they saw the rings on the sides of the box and the [staves](#) (poles) inserted. And one has to ask how did they place the Ark on the new cart unless they used the poles? Clearly the poles were surely still inserted because this is the only way they could they have transported the Ark to the cart without dying! And had they already forgotten the tragedy that had occurred with mishandling the Ark in 1Sa 6:13-21+ where a number of the men were struck down simply because they gazed at the Ark, forgetting Nu 4:20+ that "they shall not go in to see the holy objects (**SEE** what men of Beth-shemesh did in 1Sa 6:13+) **even for a moment, or they will die.**" Finally, **Uzzah** was a son of **Abinadab** where the Ark had been housed for probably from 50-70 years (See Note on Time). Had familiarity bred contempt or at least indifference or ignorance (I fear that we are all forgetful people when it comes to the holiness of the LORD)?

THOUGHT - It worked for the Philistines so it should be good enough for us! There is a subtle lesson here that believers (churches) need to be very cautious when imitating other programs, etc just because they seem to work. What works is not always God ordained or God pleasing. Too often saints are drawn to a particular movement, a particular personality, a particular popular book, because it seems to work. Too often the church imitates the world by selecting successful men in the world to be their leaders and elders, to the exclusion of the less well known saint who is saturated with God's Word and Spirit and would be exactly the kind of leader/elder the church desperately needs. Just thinking out loud here.

Mackintosh - who would have even thought that an Israelite would have deposited the ark of the God of Israel upon a wooden cart to be drawn by oxen. Yet, such is ever the sad effect of departing from the written word to follow human traditions.

What's the lesson here? Don't follow the example of the Philistines! (they used a cart) but instead "Read the Directions" before you put it together! The instructions of Ex 25:12-15; Nu 4:5-6, 15, required that the Ark be carried on the shoulders of the Levites (1Ch 15:13-15).

"It is not new things we need, but new fire."

--John Wesley

Youngblood on **sons of Abinadab** - If Abinadab had not already died, he was surely an elderly man by this time. It is therefore possible that Uzzah and Ahio were Abinadab's grandsons rather than his "sons" (v. 3; the Heb. word for "son" often means "grandson," as in 2Sa 9:9-10; 19:24). (Ibid)

Alan Redpath - "We want God's presence very much, don't we? But we like to hitch His presence to some of our new carts. We like to add Him to our list of organizations, to load Him on top of the mechanics of a busy life, and then drive. How much of our service is really in the energy of the flesh, I wonder! So often we put forth our hands, but not our hearts." (Pdf - [The Making of a Man of God](#) [Life of David](#))

A M Hodgkin comments that "For twenty years the Ark with its mercy-seat, God's appointed meeting-place with His people, was neglected and almost forgotten-- **a true picture of a heart out of communion with God** God ordained that the Ark should always be carried on the shoulders of the Levites, but they seem to have thought they could improve on God's plan, and the result of

disobedience was death."

[David Guzik](#) makes an interesting observation - Uzzah and Ahio, the sons of Abinadab, drove the new cart: The meaning of the names of these sons of Abinadab paint a meaningful picture. Uzzah means "strength" and Ahio means "friendly.". Much service for the LORD is like this—a new cart, a big production, with strength leading and friendly out front—yet all done without inquiring of God or looking to His will. Surely David prayed for God's blessing on this big production, but he didn't inquire of God regarding the production itself. This was a good thing done the wrong way.

This serious oversight by David also brings into question whether David was obeying the clear instructions for the king in Dt 17:18-20+...

Now it shall come about when he sits on the throne of his kingdom, **he shall write for himself a copy of this law on a scroll in the presence of the Levitical priests.** 19 "It shall be with him and **he shall read it all the days of his life**, that he may learn to fear the LORD his God (**NOTE DAVID'S REACTION IN 2Sa 6:9! TOO LITTLE, TOO LATE AS THEY SAY!**), by carefully observing all the words of this law and these statutes, 20 that his heart may not be lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

Ark (0727)([aron](#)) means a chest, a box (first use was coffin for Joseph's body - Ge 50:26), a container for funds to repair the Temple in (2 Ki 12:10-11, 2 Chr 24:8, 10-11). It is used most often of the Ark in the Holy of Holies and is first called the Ark of the Covenant in Nu 10:33.

Jack Lewis writes "As described in Exodus, Bezaleel made the ark of acacia wood. There were gold rings on the corners through which staves were placed for carrying it (Exodus 25:10-21; Exodus 37:1-9). In size the ark was 2 1/2 by 1 1/2 by 1 1/2 cubits, and was overlaid inside and out with gold (Exodus 25:11). It was surmounted by the mercy seat (kappōret) and cherubim with outstretched wings. The ark contained the tables of stone with the law (Deut. 10:1-5; Exodus 40:20), a pot of manna, and Aaron's rod which budded (Hebrews 9:4). The Damascus Document, fragments of which were found at Qumran, has the peculiar tradition that a copy of the Law was in the ark and it was sealed, which explains why David had not read it! (C.D.C. 5, 3). The ark was set in the most holy place in the tabernacle.

In the wilderness the ark was carried by the Levites (Deut. 10:8) before the line of march. A liturgical formula was recited when it was transported (Numbers 10:35-36). The ark was prominent at the crossing of the Jordan (Joshua 3-4) and in the capture of Jericho (Joshua 6-7). It was at Gilgal (Joshua 7:6), Shechem (Joshua 8:33), Bethel (Judges 20:27-28), and later Shiloh (1 Samuel 3:3). It was carried into battle against the Philistines at Aphek. They captured it (1 Samuel 4:3-11) but it caused plagues in the Philistine cities (1 Samuel 6:3-4). It was returned to Israel and for twenty years remained in the house of Abinadab at Kiriath jearim. Finally David brought it up to Jerusalem (1Sa 7:1-2; 2 Samuel 6:1ff.; Ps 132:8). Helping move the ark, Uzzah fell dead for touching it (2 Samuel 6:6-11). After that incident, it remained three months at the house of Obed edom. Later it was carried on a military expedition against the Ammonites (on one interpretation of 2 Samuel 11:11), but it remained in Jerusalem at Absalom's revolt (2 Samuel 15:24f.). Solomon placed it in the holy of holies of the temple (1 Kings 8). The ultimate fate of the ark is a mystery. Jeremiah 3:16-17 may imply its existence as late as the time of Nebuchadnezzar. It was the subject of later Jewish legend (2 Macc. 2:4f.; T. Sota 13:1; The Lives of the Prophets, ed. Torrey, I, p. 36). There was no ark in either Zerubbabel's or Herod's temple (cf. Josephus, Wars 5.5.5).

Often designated "the ark" (hā-'ārôn), it is also "the ark of the Lord" (Joshua 4:11, etc.) and "the ark of God" (1 Samuel 3:3, etc.). It is called "the ark of the God of Israel" by the Philistines (1 Samuel 5:2-11, etc.). The ark is most often "the ark of the covenant" ('ārôn habberîṭ, Numbers 10:33, etc., 184 times), "the ark of the testimony" ('ārôn ha-'ēdūt, Exodus 25:22, etc.; 13 times); "the ark of thy might" (Psalm 132:8), and once "the holy ark" ('ārôn haqqōdesh; 2 Chron. 35:3). (See [Theological Wordbook of the Old Testament](#))

2 Samuel 6:4 So they brought it with the Ark([aron](#)) of God from the house of Abinadab, which was on the hill; and Ahio was walking ahead of the ark.

GT 2 Samuel 6:4 σ ν τ κιβωτ κα ο δελφο α το πορε οντο μπροσθεν τ ς κιβωτο

LXE 2 Samuel 6:4 And his brethren went before the ark.

KJV 2 Samuel 6:4 And they brought it out of the house of Abinadab which was at Gibeah, accompanying the

ark of God: and Ahio went before the ark.

NET 2 Samuel 6:4 They brought it with the ark of God up from the house of Abinadab on the hill. Ahio was walking in front of the ark,

CSB 2 Samuel 6:4 and brought it with the ark of God from Abinadab's house on the hill. Ahio walked in front of the ark.

ESV 2 Samuel 6:4 with the ark of God, and Ahio went before the ark.

NIV 2 Samuel 6:4 with the ark of God on it, and Ahio was walking in front of it.

NLT 2 Samuel 6:4 carrying the Ark of God. Ahio walked in front of the Ark.

NRS 2 Samuel 6:4 with the ark of God; and Ahio went in front of the ark.

- 1Sa 7:1,2 1Ch 13:7

Related Passages:

1 Chronicles 13:7+ They carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.

ARK ON NEW CART BOUND FOR JERUSALEM

So they brought it with the Ark ([aron](#)) of God from the house of Abinadab, which was on the hill- Apparently the Ark was actually in Abinadab's house! And for probably more than 50 years (SEE [NOTE ON TIME](#))! This is crazy! The hill may be significant because it could account for the Ark sliding if they were going up or down an incline.

And Ahio was walking ahead of the Ark ([aron](#)) - 1Ch 13:7+ says **Uzza and Ahio drove the cart..** While the text does not specifically say, the **NJB** assumes "Uzzah walked alongside the ark of God and Ahio went in front."

2 Samuel 6:5 Meanwhile, David and all the house of Israel were celebrating before the LORD with all kinds of instruments made of fir wood, and with lyres, harps, tambourines, castanets and cymbals.

BGT 2 Samuel 6:5 καὶ Δαυὶδ καὶ ὁ οὖο Ἰσραὴλ παίζοντες ἐν πικρῇ κυρτοῦ ἐν ῥυθμοῖς ῥημοσμοῖς ἐν σὺν καὶ ἐν ὄρχαις καὶ ἐν κινύροις καὶ ἐν βλαῖς καὶ ἐν τυμπανοῖς καὶ ἐν κυμβάλοις καὶ ἐν αὐλοῖς

LXE 2 Samuel 6:5 And David and the children of Israel were playing before the Lord on well-tuned instruments mightily, and with songs, and with harps, and with lutes, and with drums, and with cymbals, and with pipes.

KJV 2 Samuel 6:5 And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

NET 2 Samuel 6:5 while David and all Israel were energetically celebrating before the LORD, singing and playing various stringed instruments, tambourines, rattles, and cymbals.

CSB 2 Samuel 6:5 David and the whole house of Israel were celebrating before the LORD with all kinds of fir wood instruments, lyres, harps, tambourines, sistrams, and cymbals.

ESV 2 Samuel 6:5 And David and all the house of Israel were celebrating before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals.

NIV 2 Samuel 6:5 David and the whole house of Israel were celebrating with all their might before the LORD, with songs and with harps, lyres, tambourines, sistrams and cymbals.

NLT 2 Samuel 6:5 David and all the people of Israel were celebrating before the LORD, singing songs and playing all kinds of musical instruments-- lyres, harps, tambourines, castanets, and cymbals.

- **David:** 1Sa 10:5 16:16 2Ki 3:15 1Ch 13:8 15:10-24 Ps 47:5 68:25-27 Ps 150:3-5 Da 3:5,7,10,15 Am 5:23 6:5

Related Passage:

1 Chronicles 13:8+ David and all Israel were celebrating before God with all their might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets.

DAVID IS CELEBRATING ARK'S RETURN

Meanwhile, David and all the house of Israel were celebrating before the LORD with all kinds of instruments made of fir wood, and with lyres, harps, tambourines, castanets and cymbals - adds their celebration was intense for it was with all their might. David the sweet psalmist of Israel would soon sound a very off key note, a sad "sour note!"

[Paul Apple](#) - Premature Response of Exuberant Celebration. Obedience and holy reverence must come first. Then there is appropriate opportunity for exuberant celebration. The Lord cannot accept our worship when it is not in the context of obedience.

Youngblood on sistrum (**castanets**) - The "sistrum," mentioned only here in the OT, was used widely throughout the ancient Near East, especially in Egypt. It consisted of a handle fitted to "a metal loop with holes through which pieces of wire were inserted and bent at the ends. Since the holes were larger than the wire, the instrument produced a jingling sound when shaken. The Hebrew word comes from a verb which means 'shake,' so it is reasonable to suppose that the mena'an'im were sistra" (Sellers, 44-45). (Ibid)

[David Guzik](#) has a pithy comment - The atmosphere was joyful, exciting, and engaging. The problem was that none of it pleased God because it was all in disobedience to His word.. We are often tempted to judge a worship experience by how it makes us feel. But when we realize that worship is about pleasing God, we are driven to His word so we can know how He wants to be worshipped. It is hard to receive it in our consumer-oriented culture, but worship isn't all about what pleases us. It's all about what pleases God.

2 Samuel 6:6 But when they came to the threshing floor of Nacon, Uzzah reached out toward the Ark([aron](#)) of God and took hold of it, for the oxen nearly upset it.

BGT 2 Samuel 6:6 κα παραγ νονται ως λω Νωδαβ κα ξ τεινεν Οζα τ ν χε ρα α το π τ ν κιβωτ ν το θεο κατασχε ν α τ ν κα κρ τησεν α τ ν τι περι σπασεν α τ ν μ σχος το κατασχε ν α τ ν

LXE 2 Samuel 6:6 And they come as far as the threshing floor of Nachor: and Oza reached forth his hand to the ark of God to keep it steady, and took hold of it; for the ox shook it out of its place.

KJV 2 Samuel 6:6 And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

NET 2 Samuel 6:6 When they arrived at the threshing floor of Nacon, Uzzah reached out and grabbed hold of the ark of God, because the oxen stumbled.

CSB 2 Samuel 6:6 When they came to Nacon's threshing floor, Uzzah reached out to the ark of God and took hold of it because the oxen had stumbled.

ESV 2 Samuel 6:6 And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled.

NIV 2 Samuel 6:6 When they came to the threshing floor of Nacon, Uzzah reached out and took hold of the ark of God, because the oxen stumbled.

NLT 2 Samuel 6:6 But when they arrived at the threshing floor of Nacon, the oxen stumbled, and Uzzah reached out his hand and steadied the Ark of God.

- **Nacon:** 1Ch 13:9
- **reached out toward the ark** Nu 4:15,19,20

Related Passage:

1 Chronicles 13:9+ When they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset it.

UZZAH'S FATAL TOUCH

But - Note the stark contrast - celebrating before the Ark in v5 and mishandling the Ark in v6!

When they came to the threshing floor of Nacon - 1 Chronicles 13:9+ says "threshing floor of Chidon" and leaves the "he" off of Uzzah. Threshing floors were usually elevated to take advantage of the prevailing winds from the Mediterranean Sea. This suggests that at this juncture the new cart with Ark was not on level ground

Utlei has a very insightful comment on why mention **the threshing floor** - Grain was placed in piles on hard grounded hills. Animals pulling heavy sleds were dragged over the grain to loosen the husk from the kernel. Then men with wooden forks lifted the grain into the air so that the wind would blow away the husks while the heavier grains fell back to earth. Apparently the oxen veered aside to eat the grains and the new cart almost fell over.

Uzzah reached out toward the Ark (aron) of God and took hold of it, for the oxen nearly upset it (shamat - let it drop) - **Uzzah's** name ironically means "strength"! **NIV** is a dynamic paraphrase (some literal, some added words for clarity) and says "because the oxen stumbled." The Septuagint says "because the bullock moved it from its place. (1Ch 13:9 LXE)" In sum, the text clearly implies not only did Uzzah touch the Ark but he actually grasped it, presumably to keep it from sliding off the cart (or at least he thought that was a possibility). To substantiate that he did not just touch it but actually grasped it, the Septuagint uses the verb [krateo](#) which means to take into one's possession or forcibly take hold of. The instruction in Nu 4:15+ to "not touch the holy objects and die" uses the verb [naga](#) which speaks of physical contact and is translated in the Septuagint with [hapto/haptomai](#) which conveys the sense handling of an object as to exert a modifying influence upon it or upon oneself. In sum, even the [Kohathites](#), who were appointed to carry the Ark, after it was covered by the priests, were forbidden to touch it on pain of death. **Uzzah** was not a priest and may not have known the Ark was not to be touched by human hands, but there were no exception clauses for Israelites (there was an exception in that He did not kill the Philistines for handling the Ark)!

Walter Kaiser - 6:6–7 Why Did God Destroy Uzzah?

Over the years, many have complained that God was unfair to kill Uzzah when he tried to protect the ark of God from damage or shame when the oxen stumbled and the ark slipped. Should not Uzzah have been praised for lunging forward to protect the ark of God?

There is no doubt that David's intentions in bringing the ark to Jerusalem were noble and good. Now that his kingdom was established, he did not forget his earlier vow to return the ark to its rightful place of prominence. But what began as a joyful day quickly became a day of national grief and shame. Why?

A significant omission in 2 Samuel 6:1–3 sets the scene for failure. Previously when David needed counsel, for example when he was attacked by the Philistines, the text records that David **"inquired of the Lord"** (2Sa 5:19, 23). But those words are sadly missing in 2 Samuel 6:1–3. Instead, we are told in the parallel account in 1 Chronicles 13:1–14 that David "conferred with each of his officers."

There was no need to consult these men. God had already given clear instructions in Numbers 4:5–6 as to how to move the ark. It should be covered with a veil, to shield the holiness of God from any kind of rash intrusion, and then carried on poles on the shoulders of the Levites (Num 7:9).

God had plainly revealed his will, but David had a better idea—one he had learned from the pagan Philistines. He would put it on a "new cart" (2 Sam 6:3). However, God had never said anything about using a new cart. This was a human invention contrary to the will and law of God.

Thus David did things in the wrong way, following his own ideas or those of others instead of God's ways. Surely this passage warns that it is not enough to have a worthy purpose and a proper spirit when we enter into the service of God; God's work must also be performed in God's way. Pursuing the right end does not automatically imply using the right means.

But why did God's anger break out against Uzzah if David was at fault? The Lord had plainly taught that even the Kohathites, the Levite family designated to carry the ark, "must not touch the holy things or they will die" (Num 4:15). Even if Uzzah were not a Kohathite or even a Levite, he still would know what the law taught in Numbers 4 and 7. God not only keeps his promises, but also fulfills his threats!

When the Philistines, who had no access to the special revelation of God, sinned by touching the ark and using a new cart to transport it, God's anger did not burn against them (1 Sam 6). God is more merciful toward those less knowledgeable of his will than

toward those who are more knowledgeable. This is why it will be more tolerable for Sodom and Gomorrah in the day of judgment than it will be for those who personally witnessed the great acts of the Savior in Capernaum (Mt 11:23–24).

Uzzah's motive, like David's, was pure, but he disregarded the written Word of God, just as David did. Thus one sin led to another. Consulting one's peers is no substitute for obeying God when he has spoken. Good intentions, with unsanctified minds, interfere with the kingdom of God. This is especially true of the worship of God and the concept of his holiness.

Because God is holy, he is free of all moral imperfections. To help mortals understand this better, a sharp line of demarcation was drawn between holy things and the common or profane. Our word profane means "before" or "forth from the temple." Thus all that was apart from the temple, where the holiness of God was linked, was by definition profane. However, Uzzah's act made the holiness associated with the ark also profane and thereby brought disrepute to God as well.

It is unthinkable that God could condone a confusion or a diffusion of the sacred and the profane. To take something holy and inject into it the realm of the profane was to confuse the orders of God. Thus in 1 Samuel 6:19 seventy men of Beth Shemesh were killed for peering into the ark.

The situation with Uzzah can be contrasted with that of the Philistines in 1 Samuel 6:9. These uncircumcised Gentiles also handled the ark of God as they carted it from city to city in what is now called the Gaza Strip, as they did when they prepared to send the ark back home to Israel on a cart. But where the knowledge of holy things had not been taught, the responsibility to act differently was not as high as it was for Uzzah, who should have known better.

In fact, in order to determine if the calamities that had struck each of the cities where the ark had gone (a calamity that was almost certainly an outbreak of the bubonic plague) was merely a chance happening unrelated to any divine wrath from the God of Israel, the Philistines rigged up an experiment that was totally against the grain of nature. They took two cows that had just borne calves, penned up the calves, and hitched these cows, who had never previously been hitched to a cart, to a new cart, and watched to see if against every maternal instinct in the animal kingdom the cows would be directed back to the territory of the Philistines. They were. The Philistines were convinced that what happened to them in the outbreak in each city during the seven months when the ark of God was in their midst was no chance or freak accident at all: it was the hand of God! And they had better not harden their hearts as the Egyptians did years ago (1 Sam 6:6).

The Philistines had enough sense for the holiness of God to use a new cart and to send back offerings of reparation, to the degree that they had any knowledge, but they were not judged for what they did not know about the distinction between the sacred and the common.

Another case of trivializing that which is holy can be seen in the brief reference to Nadab and Abihu offering strange fire on the altar of God (Lev 10:1–3). It is impossible to say whether the two sons of Aaron, the high priest, erred in the manner in which they lighted their fire-pans, the timing, or in the place of the offering. The connection with strong drink and the possibility of intoxication cannot be ruled out, given the proximity and discussion of that matter in the same context (Lev 10:8–11). If that was the problem, then the drink may have impeded the sons' ability to think and to act responsibly in a task that called for the highest degree of alertness, caution and sensitivity.

The offense, however, was no trivial matter. Nor was it accidental. There was some reversal of everything that had been taught, and what had been intended to be most holy and sacred was suddenly trivialized so as to make it common, trite and secular. Exodus 30:9 had warned that there was to be no "other incense" offered on the altar to the Lord. From the phrase at the end of Leviticus 10:1, "which he did not command them" (literal translation), what was done was a clear violation of God's command.

As a result fire comes from the presence of the Lord and consumed Nadab and Abihu. Again, the fact that they are ministers of God makes them doubly accountable and responsible. Moses then used this as an occasion to teach a powerful lesson on the holiness and worship of God (Lev 10:3). ([Page 192 Hard Sayings of the Bible](#))

QUESTION - [Why did God strike Uzzah dead for touching the Ark of the Covenant?](#)[Watch the associated video.](#)

ANSWER - The story of Uzzah and the [Ark of the Covenant](#) is found in 2 Samuel 6:1-7 and 1 Chronicles 13:9-12. As the ark was being transported, the oxen pulling the cart stumbled, and a man named Uzzah took hold of the ark. God's anger burned against Uzzah and He struck him down and he died. Uzzah's punishment does appear to be extreme for what we might consider to be a good deed. However, there are the reasons why God took such severe action.

First, God had given Moses and Aaron specific instructions about the Tent of Meeting and the movement of the Ark of the Covenant. "After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, the Kohathites are to come to do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the Tent of Meeting" (Numbers 4:15). No matter how innocently it was done, touching the ark was in direct

violation of God's law and was to result in death. This was a means of preserving the sense of God's holiness and the fear of drawing near to Him without appropriate preparation.

Notice how David took men with him to collect the ark, rather than allowing the Levites to bring it to him. That was a great mistake, since it ought never to have been put upon a cart, old or new. It was to be borne upon men's shoulders, and carried by Levites only, and those of the family of Kohath (Exodus 25:12-14; Numbers 7:9), using the poles prescribed. Failing to follow God's precise instructions would be seen as (a) not revering God's words when He spoke them through those such as Moses, whom He had appointed; (b) having an independent attitude that might border on rebellion, i.e., seeing and acting on things from a worldly, rather than a spiritual, perspective; or (c) disobedience.

Second, the ark had stayed for a period of time at Abinadab's house (2 Samuel 6:3), where his sons, Uzzah and Ahio, may well have become accustomed to its presence. There's an old saying, "familiarity breeds contempt," that could apply in this case. Uzzah, having been around the ark in his own home, could very likely forget the holiness that it represented. There are times when we, too, fail to recognize the holiness of God, becoming too familiar with Him with an irreverent attitude.

Third, the account tells us the oxen stumbled. The cart didn't fall and neither did the Ark, just as the boat carrying Jesus and the disciples rocked fiercely in the storm, though it wasn't necessarily in danger of sinking (Matthew 8:24-27). And yet, just as with the disciples who failed to put their faith in their Master, Uzzah, for a moment, felt it was his responsibility to save the integrity of God, and that our almighty God somehow needed Uzzah's assistance. He presumed that, without his intervention, God's presence would be dealt a blow. As Job asks, "Can you fathom the mysteries of God?" (Job 11:7). "His greatness no one can fathom" (Psalm 145:3). "His understanding no one can fathom" (Isaiah 40:28). Moses lost his right to enter the promised land because he felt his intervention was needed when he struck the rock, instead of speaking to it as God had commanded (Numbers 20:7-12). We need to listen carefully to what God has to say to us, and in obedience strive to do all He commands. Yes, God is loving and merciful, but He is also holy and He defends His holiness with His power, and affronts to His holiness sometimes bring about His holy wrath. "It is a dreadful thing to fall into the hands of the living God" (Hebrews 10:31).

Something of God's presence in the Ark of the Covenant seems to be lost in the church today. In the time of Moses, the people knew the awesomeness of God's absolute holiness. They had witnessed great miracles when the ark was with them. They respected that God's ways and thoughts are much higher than ours (Isaiah 55:8-9). In truth, the more we try to bring God down to our worldly way of thinking or reasoning, the further away He will seem to us. Those who would draw near to God and have Him draw near to them are those who approach Him in reverence and holy fear. Uzzah forgot that lesson, and the consequences were tragic. GotQuestions.org

2 Samuel 6:7 And the anger of the LORD burned against Uzzah, and God struck him down there for his irreverence; and he died there by the Ark ([aron](#)) of God.

BGT 2 Samuel 6:7 κα θυμ θη κ ριος τ Οζα κα παισεν α τ ν κε θε ς κα π θανεν κε παρ τ ν κιβωτ ν το κυρ ου ν πιον το θεο

LXE 2 Samuel 6:7 And the Lord was very angry with Oza; and God smote him there: and he died there by the ark of the Lord before God.

KJV 2 Samuel 6:7 And the anger of the LORD was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God.

NET 2 Samuel 6:7 The LORD was so furious with Uzzah, he killed him on the spot for his negligence. He died right there beside the ark of God.

CSB 2 Samuel 6:7 Then the LORD's anger burned against Uzzah, and God struck him dead on the spot for his irreverence, and he died there next to the ark of God.

ESV 2 Samuel 6:7 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.

NIV 2 Samuel 6:7 The LORD's anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God.

NLT 2 Samuel 6:7 Then the LORD's anger was aroused against Uzzah, and God struck him dead because of this. So Uzzah died right there beside the Ark of God.

- God smote: Lev 10:1-3 1Sa 6:19 1Ch 13:10 15:2,13 1Co 11:30-32
- error: or, rashness

Related Passages:

1 Chronicles 13:10 The anger of the LORD burned against Uzza, so He struck him down because he put out his hand to the ark; and he died there before God.

Exodus 25:14 "You shall put the poles into the rings on the sides of the ark, to carry the ark with them.

Numbers 4:5; 15; 20 "When Aaron and his sons have finished covering the holy objects and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry them, **so that they will not touch the holy objects and die**. These are the things in the tent of meeting which the sons of Kohath are to carry....15 "When Aaron and his sons have finished covering the holy objects and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry them, **so that they will not touch the holy objects and die**. These are the things in the tent of meeting which the sons of Kohath are to carry.....20 but they shall not go in **to see the holy objects even for a moment, or they will die.**"

1 Samuel 6:19; 20 He struck down some of the men of Beth-shemesh because they had looked into the ark of the LORD. He struck down of all the people, 50,070 men, and the people mourned because the LORD had struck the people with a great slaughter. 20 The men of Beth-shemesh said, "Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?"

Exodus 19:22; 24 "Also let the priests who come near to the LORD consecrate themselves, or else the LORD will break out against them." (19:24) Then the LORD said to him, "Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the LORD, or He will break forth upon them."

1 Chronicles 14:11 So they came up to Baal-perazim, and David defeated them there; and David said, "God has broken through my enemies by my hand, like the breakthrough of waters." Therefore they named that place **Baal-perazim**.

SHAZAM! THE BURNING ANGER OF YAWHEH

And the anger of the LORD burned against Uzzah, and God struck him down there for his irreverence and he died there by the Ark (aron) of God - The writer explains the reason Yahweh's anger burned and He killed Uzzah was because of his **irreverence** (NET "negligence" ESV - "error" NJB - "crime", NJB = "this crime" REV ="his imprudent action" JPSOA, Targums = "his indiscretion") The parallel in 1Ch 13:10 says God was angry

[David Guzik](#) has an interesting application of **Nachon's threshing floor**: At a threshing floor the whole stalks of wheat were gathered and the chaff was separated from the wheat. There was a lot of chaff in this production, and God blew away the chaff at Nachon's threshing floor.....David wanted Israel to know the presence of the LORD and God showed up at Nachon's threshing floor—but not in the way anyone wanted.

Alexander Maclaren on Uzzah's response - "He saw no difference between the ark and any other valuable article. His intention to help was right enough; but there was a profound insensibility to the awful sacredness of the ark, on which even its Levitical bearers were forbidden to lay hands."

Sincerity of purpose is never an adequate reason for rejecting God's Word.

-- Henry Morris

[Believer's Study Bible](#) - Uzzah was not unaware of that command (**TO NOT TOUCH THE ARK**), nor of the Philistine experience with the ark (1Sa 5:1-6:18), nor of that of the men of Beth Shemesh who looked into the ark (1Sa 6:19, 20). Uzzah's error was disobedience to the Law of God, based upon an inadequate view of the holiness of God. Actually, the ark was not being transferred in compliance with the divine command (cf. 1Ch 15:12-15). Thus, all the ingredients for this tragedy were present from the start.

When all else fails read the instructions!!

NIV Study Bible makes a very interesting observation - At this important new beginning in Israel's life with the Lord, he gives a shocking and vivid reminder to David and Israel that those who claim to serve him must acknowledge his rule with absolute

seriousness (see Lev 10:1–3; Achan in Jos 7:24–25; Josh 24:19–20; Ananias and Sapphira - Ac 5:1–11—all are instances of stern divine judgments at the **beginning of new eras in the history of redemption**)..(Borrow [NIV Study Bible](#))

Theodore Epp points out: "This teaches us that what we do for the Lord must not be treated as something commonplace. In order to do it right, we need God's favorable presence with us. We must not tone it down to suit man's given it to us. We must not tone it down to suit man's low desires not alter it to suit his perverted ideas. We must not tamper with the holiness of God. When we do, we invite judgment."

Henry Morris - God had strictly forbidden anyone to touch the ark (Numbers 4:15), and Uzzah disobeyed God's command, even though his intentions were good. Sincerity of purpose is never an adequate reason for rejecting God's Word Critics of the Bible decry this "petty vindictiveness" of God, since they say that Uzza was merely trying to be helpful, even spiritual, in his zeal to keep God's ark from falling. But **good intentions do not justify disobedience to God's Word**, which had decreed that human hands should never touch the sacred ark of God's covenant (Exodus 25:14+). God's unseen hand would have been fully capable of sustaining the ark, and at the very beginning of the long-awaited Davidic kingdom, it was essential that the people of Israel should learn finally to believe and obey the Word of God at all costs. An even greater judgment had fallen upon the men of Beth-shemesh for presuming to look into the ark when it was returned from the Philistines (1 Samuel 6:19). (Borrow [The Defender's Study Bible](#))

Laney points out: "In the first attempt to bring the ark to Jerusalem, two violations of Old Testament law took place. First the ark was carried on an ox cart. That violated the Old Testament requirement that the ark be carried by the sons of Kohath in Exodus 25:14, 15 and Numbers 3:30, 31 and 7:9, not transported by a cart or other vehicle. In his enthusiasm for moving the ark to Jerusalem as quickly as possible, David adopted a Philistine expedient. The second violation of Old Testament law took place when Uzzah inadvertently touched the ark to keep it from toppling off the cart. Touching the ark was in direct violation of Numbers 4:15. The sin of Uzzah in touching the ark resulted from the fact that the ark was not being carried by the Levites as God had directed. That violation of God's holiness cost Uzzah his life. The judgment of Uzzah serves as a warning against situation ethics. Because of his holiness, God's laws cannot be violated, no matter how reasonable it would seem in a particular situation." (Borrow [First and Second Samuel](#))

Alan Redpath points out: "I suggest to you that if David had inquired of the Lord, as had become his usual practice, although apparently he had omitted it in this case, he could have avoided the catastrophe. Why should this thing have happened. Surely it seems a bit tough of God to strike a man dead simply because he did the thing that was natural. After all, the ark might have fallen off the cart altogether. Surely it was all right to touch it and keep it steady. The point is, you see, the ark should never have been on that cart at all. In the construction of the ark, as commanded by God in Exodus 25, it was made with rings and staves for carrying it. There was nothing mechanical about the ark of God, whatever. It was a divine institution. When it was moved, it was to be carried exclusively by Levites, and even they were not allowed to touch it, as we find in Numbers 4:15. The ark was nothing less than the burden of the Lord, and the burden of the Lord was to be carried on the hearts of the Levites. **We want God's presence very much, don't we? But we like to hitch his presence to some of our new carts.** We like to add him to our list of organizations, to load him on top of the mechanics of a busy life and then drive. How much of our desire is really in the energy of the flesh, I wonder. So often we put forth our hands but not our hearts. **We put forth our hands to the work of the Lord but somehow our hearts have never really gotten under the burden of the Lord and begun like the Levites to carry it.** Always it is a tragic thing to die under the judgment of God, but I suggest to you that the **biggest tragedy of all was to die right alongside the ark of God's mercy.**" (Pdf - [The Making of a Man of God Life of David](#))

THOUGHT - There is a strong note of caution in this story which parallels Paul's words of warning to the church in Corinth regarding the manner in which they were approaching the Lord's Table of communion. Paul writes "Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. 29 For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. 30 For this reason many among you are weak and sick, and a number sleep. 31 But if we judged ourselves rightly, we would not be judged. 32 But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world. 33 So then, my brethren, when you come together to eat, wait for one another. 34 If anyone is hungry, let him eat at home, so that you will not come together for judgment. The remaining matters I will arrange when I come." (1Cor 11:27-34+). Uzzah's action and God's response indicate He is serious about HOLY! Paul's warning begs the question am I serious about the holiness of the Lord's Table? If I approach it in an unworthy manner, God may either strike me with sickness or even death! With possibly one exception (at 77 it is hard to remember every communion over the past 35 years) I don't think I have ever had anyone who was leading the communion to warn with Paul's words. I know my wife refused to take communion one Sunday and got up from the pew and went to another part of the auditorium to ask forgiveness of a lady and then she came back and took communion.

Irreverence (07944)(shal) is used only here ([hapax legomenon](#)). Gilbrant writes that "Many see it as an addition to the original text, which is reflected in its **absence from the Septuagint**. And many hold that it is a shortened form of an addition found in the Dead Sea Scrolls and 1 Chr. 13:10 which reads, "because he put his hand to the ark." The phrase would not include this form, but instead, it would be found as part of the verb shālach, "to send." However, there is no obvious text-critical mechanism at work here for the rest of the phrase to be dropped. Further, the witness of the Septuagint may be ignored on the text-critical principle of *lectio difficilior*, meaning the more difficult reading is probably the original, as easier readings are often efforts to smooth out tougher texts. Others see this form as a noun derived from the verb shālāh, "to be at ease." An Akkadian cognate would mean something such as "slander," "imprudence." The verb connotes the sense of being at ease despite doing a morally deplorable act. Hence, the phrase would be rendered something akin to "on account of his imprudence." The act of imprudence on the part of Uzzah was that he touched the Ark, a holy relic with which the presence of Yahweh came in contact, while he was ritually impure. His act would have defiled the Ark had he been allowed to touch it. By killing Uzzah, the ritual purity of the Ark was maintained.

Norman Geisler - 2 SAMUEL 6:7—Does reverence for the ark of the covenant support the Roman Catholic view of venerating relics?

MISINTERPRETATION: According to this verse, "The LORD's anger burned against Uzzah because of his irreverent act; therefore God struck him down and he died there beside the ark of God." Does this give credence to the Catholic dogma of venerating religious relics?

CORRECTING THE MISINTERPRETATION: Uzzah was not stricken for failing to venerate the ark but for disobedience to the law of God that forbade anyone but a priest to touch it (Num. 4:15; cf. 2 Sam. 6:7).

Showing respect for the ark, in which the very presence of God and his glory was manifested, is far different from venerating the relics of human creatures. For one thing, the ark was a divinely appointed symbol, not the mere remains and adornment of men. For another, it was a special symbol in a unique theocracy, where God personally and visibly (in the cloud of his glory) dwelt among his specially chosen people, Israel. Finally, even granting the special place the ark had, the people were not to venerate it (Exod. 20:4–5) but were simply to obey God's laws with regard to its use.

God clearly commanded his people not to make graven images or to bow down to them in an act of religious devotion. This is the same error of the pagans who "revered and worshiped the creature rather than the Creator" (Rom. 1:25). The Bible forbids us ever to make or "bow" before an "image" of any creature in an act of religious devotion: "You shall not make for yourselves any carved image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; you shall not bow down nor serve them" (Exod. 20:4–5 NKJV, emphasis added). (When Cultists Ask)

2 Samuel 6:8 And David became angry because of the LORD'S outburst against Uzzah, and that place is called Perez-uzzah to this day.

BGT 2 Samuel 6:8 καὶ θὴ μῆσεν Δαυὶδ πρὸ τοῦ κοῦφεν κρείσσος διακοπὴν ἐν τῷ Οὐζᾷ καὶ κληθῆται πρὸς τοῦτο διακοπὴ Οὐζᾶ ὡς τὸ σημεῖον αὐτῆς

LXE 2 Samuel 6:8 And David was dispirited because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day.

KJV 2 Samuel 6:8 And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day.

NET 2 Samuel 6:8 David was angry because the LORD attacked Uzzah; so he called that place Perez Uzzah, which remains its name to this very day.

CSB 2 Samuel 6:8 David was angry because of the LORD's outburst against Uzzah, so he named that place an Outburst Against Uzzah, as it is today.

ESV 2 Samuel 6:8 And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah to this day.

NIV 2 Samuel 6:8 Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah.

NLT 2 Samuel 6:8 David was angry because the LORD's anger had burst out against Uzzah. He named that place Perez-uzzah (which means "to burst out against Uzzah"), as it is still called today.

- **David became angry:** 1Ch 13:11,12 Jon 4:1,9

Related Passages:

1 Samuel 6:19+ He struck down some of the men of Beth-shemesh because they had looked into the ark of the LORD. He struck down of all the people, 50,070 men, and the people mourned because the LORD had struck the people with a great slaughter.

And David became angry because of the LORD'S outburst against Uzzah, and that place is called Perez-uzzah to this day - The question arises as where was David's anger directed, to God or to himself? If David's anger was directed against the Lord, it was misdirected, because the tragedy occurred through his own carelessness. Youngblood feels it was against the LORD, writing "David is understandably indignant that the divine "wrath" (lit., "breaking out," v. 8) has broken out against Uzzah and resulted in his death, a seemingly harsh penalty for so small an infraction" (Ibid) David's giving of a name to the place of this tragedy was a good thing, because **Perez-uzzah** would hereafter serve as a reminder to everyone that the LORD God is holy, holy, holy, a true that unholy people are prone to quickly forget! When families would walk by this place on the way to Jerusalem, the children could ask why does this place have such a strange name?

Perez-uzzah is a play on the "break out" and literally means "the break-through of Uzzah."

Paul Apple - Uzzah's Knee Jerk Reaction of Expediency– Uzzah's Fatal Mistake. The Righteous Anger of the Lord Evokes the Humanistic Anger of David

David Guzik - David's anger was based in confusion. He couldn't understand why his good intentions weren't enough. God cares about both our intentions and actions.

2 Samuel 6:9 So David was afraid of the LORD that day; and he said, "How can the Ark([aron](#)) of the LORD come to me?"

BGT 2 Samuel 6:9 κα φοβθη Δαυιδ τ ν κ ριον ν τ μ ρ κε ν λ γων π ς ε σελε σεται πρ ς με κιβωτ ς κυρ ου

LXE 2 Samuel 6:9 And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me?

KJV 2 Samuel 6:9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?

NET 2 Samuel 6:9 David was afraid of the LORD that day and said, "How will the ark of the LORD ever come to me?"

CSB 2 Samuel 6:9 David feared the LORD that day and said, "How can the ark of the LORD ever come to me?"

ESV 2 Samuel 6:9 And David was afraid of the LORD that day, and he said, "How can the ark of the LORD come to me?"

NIV 2 Samuel 6:9 David was afraid of the LORD that day and said, "How can the ark of the LORD ever come to me?"

NLT 2 Samuel 6:9 David was now afraid of the LORD, and he asked, "How can I ever bring the Ark of the LORD back into my care?"

- **afraid:** Nu 17:12,13 1Sa 5:10-11 6:20 Ps 119:120 Isa 6:5 Lu 5:8,9 1Pe 3:6
- **How can:** 1Ki 8:27 1Ch 13:11,12 Job 25:5,6

Related Passage:

Psalms 119:120+ (**SPURGEON THINKS DAVID WROTE PSALM 119**) My flesh trembles for fear of You, And I am afraid of Your judgments.

Numbers 17:12-13+ (**AFRAID OF GOD**) Then the sons of Israel spoke to Moses, saying, "Behold, we perish, we are dying, we are all dying! 13 "Everyone who comes near, who comes near to the tabernacle of the LORD, must die. Are we to perish completely?"

1 Samuel 5:10-11+ (**PAGANS AFRAID**) So they sent the ark of God to Ekron. And as the ark of God came to

Ekron the Ekronites cried out, saying, "They have brought the ark of the God of Israel around to us, to kill us and our people." 11 They sent therefore and gathered all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, so that it will not kill us and our people." For there was a deadly confusion throughout the city; the hand of God was very heavy there.

A WHOLE LOT OF SHAKING GOING ON

So David was afraid of (CSB - "feared") **the LORD that day** - Yes, the fear of the LORD is the beginning of knowledge (Pr 1:7) but David's fear here is not reverential awe but appears to be a "trembling" fear. Fear of the LORD is always a fine balance between holy reverence and holy dread. The holy things of God should always be viewed with utmost reverence and respect.

THOUGHT - There are two types of fear in this section. There is reverential (holy) fear which draws one toward the Holy One. Then there is fear that is dread which tends to draw one away from the Holy One. David had the latter type of fear. Why do I say it separates? Look at the effect on David -- the Ark was the symbol of Yahweh's mystical presence and yet David did not want to bring that "presence" into his city.

Paul Apple - Fear of the Lord Should Lead to Repentance – Not Avoidance

Utley on **David was afraid** - What a sad statement. The God who had brought David such peace, power, and was constantly with him, was now an object of fear. Fear, not reverence, brings emotional and physical separation. David was truly human. His fear is overcome in this context by the divine prosperity of Obed-edom (vv. 11,12).

and he said, "How can the Ark (aron) of the LORD come to me - David's question is a good one. And as the scenario unfolds, it is clear that David learns how the Ark of the LORD can come to the city of David and that is by bringing it "according to the Book" (so to speak). Nu 4:15 was clear that the poles in the rings of the Ark were there for a "holy" purpose - to prevent death by touching the Ark!

2 Samuel 6:10 And David was unwilling to move the Ark(aron) of the LORD into the city of David with him; but David took it aside to the house of Obed-edom the Gittite.

BGT 2 Samuel 6:10 κα ο κ βο λετο Δαυιδ το κκλ ναι πρ ς α τ ν τ ν κιβωτ ν διαθ κης κυρ ου ε ς τ ν π λιν Δαυιδ κα π κλινεν α τ ν Δαυιδ ε ς ο κον Αβεδδαρα το Γεθθα ου

LXE 2 Samuel 6:10 And David would not bring in the ark of the covenant of the Lord to himself into the city of David: and David turned it aside into the house of Abeddara the Gethite.

KJV 2 Samuel 6:10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.

NET 2 Samuel 6:10 So David was no longer willing to bring the ark of the LORD to be with him in the City of David. David left it in the house of Obed-Edom the Gittite.

CSB 2 Samuel 6:10 So he was not willing to move the ark of the LORD to the city of David; instead, he took it to the house of Obed-edom the Gittite.

ESV 2 Samuel 6:10 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.

NIV 2 Samuel 6:10 He was not willing to take the ark of the LORD to be with him in the City of David. Instead, he took it aside to the house of Obed-Edom the Gittite.

NLT 2 Samuel 6:10 So David decided not to move the Ark of the LORD into the City of David. Instead, he took it to the house of Obed-edom of Gath.

- **Obed-edom:** 1Ch 13:13-14 1Ch 5:18 1Ch 16:5 1Ch 26:4-8
- **Gittite** : 2Sa 4:3 15:19 18:2

Related Passages:

1 Chronicles 13:13-14+ (**PARALLEL PASSAGE**) So David did not take the ark with him to the city of David,

but took it aside to the house of Obed-edom the Gittite. 14 Thus the ark of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that he had.

DAVID NOT WILLING TO MOVE ARK TO JERUSALEM

And David was unwilling to move the Ark ([aron](#)) of the LORD into the city of David with him; but David took it aside to the house of Obed-edom the Gittite - Obed-edom was a Levite so it would be appropriate for him to care for the Ark of the Covenant.

OBED-EDOM ("Servant of Edom") - "The Gittite" (probably because he was a native of Gath-rimmon), a Levite of the family of the Korahites (1Ch 26:1, 4-8), to whom was entrusted the custody of the ark (1Ch 15:18). When David was bringing up the ark "from the house of Abinadab, that was in Gibeah" (a hill near Kirjath-jearim), and had reached Nachon's threshing-floor, he became afraid because of the "breach upon Uzzah," and carried it aside into the house of Obed-edom (2Sa 6:1-12). There it remained for 3 months, and was to him and his house the occasion of great blessing. David then removed it with great rejoicing to Jerusalem, and set it in the midst of the tabernacle he had pitched for it.

Youngblood adds "**Obed-Edom** was a Levite (1 Ch 15:17–18, 21, 24–25; 16:4–5, 38; Josephus, Ant. 7.83 [4.2])—in fact, he was a Kohathite Levite if Gath Rimmon in Dan or Manasseh was his hometown (Jos 21:20, 24–26; 1 Ch 6:66, 69; cf. Kirkpatrick)." (Ibid)

NIV Study Bible on **Gittite**. He appears to have been a Levite (see note on 1 Ch 13:13; cf. 1 Ch 15:18, 24; 16:5; 26:4–8, 15; 2 Ch 25:24), though many think the term "Gittite" fixes his place of birth at the Philistine city of Gath (see 15:18 and note). However, Gittite may be a reference to the Levitical city Gath Rimmon in Dan or Manasseh (Jos 21:20–25). (Borrow [NIV Study Bible](#))

Utley on **Obed-edom the Gittite** - This is probably the Levite mentioned in 1 Chr. 15:18,21, a descendant of Merarite. He is called a "Gittite" because he was from Gath (cf. Josh. 21:25).

QUESTION - [Who was Obed-Edom in the Bible?](#)

ANSWER - Obed-Edom was a man from the tribe of Levi. We first read about Obed-Edom in 2 Samuel 6:10 when David was bringing the ark of the covenant to Jerusalem for a more permanent resting place.

The ark had been in the home of Abinadab and his sons Eleazar, Uzzah, and Ahio for many years since being captured by the Philistines and returned to Israel (1 Samuel 5:1; 7:1–2). David and thirty thousand men arrived at Abinadab's house to escort the ark to Jerusalem. The problems began when they placed the ark on a cart drawn by oxen instead of transporting it on the shoulders of the Levites as God had instructed in Numbers 7:9. It may have been that in the excitement David forgot the instruction about its transport. But, whatever the reason, Uzzah, Ahio and all David's men were joyfully transporting the ark of the covenant to Jerusalem on a cart when the oxen stumbled.

Fearing the ark was about to slide off, [Uzzah](#) reached out to steady it. When his hand touched the ark, the "the Lord's anger burned against Uzzah because of his irreverent act; therefore God struck him down, and he died there beside the ark of God" (2 Samuel 6:7). While this punishment may seem extreme to us, the Israelites had been warned for centuries that the ark of the covenant was holy to the Lord. Only Levites could carry it, only high priests could minister before it, and no one was to look inside it (Exodus 40:20–21; Numbers 4:15; 1 Samuel 6:19). David was angry over this incident and became afraid of the Lord, refusing to take the ark to Jerusalem himself. Instead of completing the journey to Jerusalem with the ark, David placed the ark in the home of a man named Obed-Edom the Gittite, and it remained there for three months (2 Samuel 6:10–11).

During the three months that the ark was in the possession of Obed-Edom, the Lord blessed Obed-Edom and his entire household (1 Chronicles 13:13–14). We can infer from this that Obed-Edom was a God-fearing man and showed proper reverence for the ark, unlike Uzzah who may have become overly familiar with it while it remained in his father's house for twenty years. Despite knowing about Uzzah's fate, Obed-Edom welcomed the ark and seemed to have no misgivings. Indeed, as a godly man, Obed-Edom had nothing to fear: "The righteous are as bold as a lion" (Proverbs 28:1). It could be that he viewed having the ark in his home as a high honor rather than a nuisance, and God rewarded his attitude.

When King David saw that God had blessed rather than cursed Obed-Edom, his fear of transporting the ark dissipated and he went once again to retrieve the ark (1 Chronicles 15:25). This time he did according to God's law and brought Levites to carry the ark on their shoulders. He also showed utmost respect for the ark: "When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf" (2 Samuel 6:13).

One of the ways God blessed Obed-Edom was in giving him many sons—eight to be exact. First Chronicles 26:4–6 lists them and their own sons, along with their father, as gatekeepers in God's temple. Obed-Edom named each of his sons in honor of God's

blessing on his household. For example, he named one son Jehozabad (“The Lord Has Given”) and another Issachar (“Reward”). Obed-Edom had sixty-two strong male heirs, and it appears that all were faithful to the Lord. Although his was a minor role in Scripture, Obed-Edom is an example to us that God is fully aware of those whose hearts are wholly His (2 Chronicles 16:9), and He delights to bless those who honor Him (see 1 Samuel 2:30). GotQuestions.org

2 Samuel 6:11 Thus the Ark ([aron](#)) of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household.

BGT 2 Samuel 6:11 κα κ θισεν κιβωτ ς το κυρ ου ε ς ο κον Αβεδδαρα το Γεθθα ου μ νας τρε ς κα ε λ γησεν κ ριος λον τ ν ο κον Αβεδδαρα κα π ντα τ α το

LXE 2 Samuel 6:11 And the ark of the Lord lodged in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his possessions.

KJV 2 Samuel 6:11 And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.

NET 2 Samuel 6:11 The ark of the LORD remained in the house of Obed-Edom the Gittite for three months. The LORD blessed Obed-Edom and all his family.

CSB 2 Samuel 6:11 The ark of the LORD remained in his house three months, and the LORD blessed Obed-edom and his whole family.

ESV 2 Samuel 6:11 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.

NIV 2 Samuel 6:11 The ark of the LORD remained in the house of Obed-Edom the Gittite for three months, and the LORD blessed him and his entire household.

NLT 2 Samuel 6:11 The Ark of the LORD remained there in Obed-edom's house for three months, and the LORD blessed Obed-edom and his entire household.

- the Lord blessed: Ge 30:27 39:5,23 Pr 3:9,10 Mal 3:10

THE BLESSING OF OBED-EDOM

Thus the Ark ([aron](#)) of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household - Was David afraid of the LORD all 3 months? We can't say, but the next verse shows the blessing blunted his former fear.

John MacArthur observes that "Two basic principles...prevail throughout the OT, namely, obedience brings blessing, disobedience brings judgment."

Blaikie: "The God of heaven," says Bishop Hall, "pays liberally for His lodging."

GotQuestions.org - One of the ways God **blessed** Obed-Edom was in giving him many sons—eight to be exact. First Chronicles 26:4–6 lists them and their own sons, along with their father, as gatekeepers in God's temple. Obed-Edom named each of his sons in honor of God's blessing on his household. For example, he named one son Jehozabad ("The Lord Has Given") and another Issachar ("Reward"). Obed-Edom had sixty-two strong male heirs, and it appears that all were faithful to the Lord. Although his was a minor role in Scripture, Obed-Edom is an example to us that God is fully aware of those whose hearts are wholly His (2 Chronicles 16:9), and He delights to bless those who honor Him (see 1 Samuel 2:30).

Youngblood - In the case of Obed-Edom, the divine blessing (as often in the OT) would ultimately come in the form of numerous descendants: "62 in all" (1 Ch 26:8; cf. "For God had blessed Obed-Edom," 1 Ch 26:5). (Ibid)

Don Anderson - When you try and come into the presence of God in the wrong way, all you get is judgment. When God's presence comes by the power of the Holy Spirit, you get blessed. God always comes either to BLAST or to BLESS, CONDEMN or COMFORT, to DESTROY or to DELIVER, to JUDGE or to SAVE. It all depends on how we come close to God—by his method or by our own.

and the Levites consecrated themselves to bring up the ark of the LORD God of Israel. 15 The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.

Now it was told King David, saying, "The LORD has blessed the house of Obed-edom and all that belongs to him, on account of the Ark ([aron](#)) of God." And David went and brought up the Ark ([aron](#)) of God from the house of Obed-edom into the city of David with gladness - God's blessing on the household of Obed-Edom showed David that God's anger had been appeased. After the curse brought by mishandling the Ark, David was understandably hesitant, but when he saw that the Ark (when handled correctly) brought blessing, he brought it to the city of David, not with fear or trepidation, but with **gladness**.

David also made a significant "course correction" as recorded in 1 Chronicles 15:13+ where David explained to the priests "Because you did not carry it at the first, the LORD our God made an outburst on us, for we did not seek Him according to the ordinance."

Alan Redpath - "During the three months the ark stayed in this man's house, David seems to have learned at least two things: First, he learned that he had tackled the situation in the wrong way, attempting to get God's presence without recognizing God's holiness. Therefore, eh the king, had been dealt with in judgment. But then he heard how apparently this very significant man who had the awesome presence of God in his home was being blessed. In other words, the ark of God was, as Paul wrote in 2 Cor. 2:16, 'To the one the savor of death unto death, and to the other the savor of life unto life.' I think David learned something else too: "Those three months gave him time to think and to pray. Just to make it simple, I will put it this way: Apparently David had been reading his Bible. He had taken these three months to get alone with God and say, 'Now Lord, what has gone wrong? You know that I want your presence with me. I need your power for my testimony and service. But look what has happened. What is the matter?' As he thought and prayed about it, the Lord evidently directed his mind to the books of Moses (ED: DAVID WAS DOING WHAT A KING WAS SUPPOSED TO DO! Deut 17:18-20+), and he saw where he had made a mistake." (Pdf - [The Making of a Man of God Life of David](#))

Psalm 24:1-10 IN CONTEXT: If you look at a map of Palestine and study the life of David, you learn that in the days before he became king, whenever he wanted to go from the southern part of the country to the north, he had to pass a city named JEBUS, an ancient fortress from the days of Joshua during which time the Israelites never took the Promised Land as God had commanded them. So whenever David would go by JEBUS, the soldiers would taunt him challenging him when he became king to try and take JEBUS. When David became king he never forgot their taunts, saying "The first thing we're going to do is to clean out Jebus." (cf 1 Chr 11:4-5) And this is what Ps 24 is talking about. David defeated Jebus and made it his capital (called Jerusalem, city of David, 2Sa 5:3-10). One of his first acts as king was to bring the Ark of the Covenant to Jebus (2Sa 6:1, 12-14). Psalm 24 is a processional hymn that he and the people sang as they brought it up the incline to the city: "Lift up your heads, O gates! Tear down the walls! Enlarge the breeches!" And the walls, as if sharing the ancient antipathy of their defenders, ask, "Who is this king who demands that we enlarge the gates?" The answer comes back ""The Lord of hosts. He is the King of glory." So once you understand the historical background, Psalm 24 suddenly becomes alive.

In his [introductory comments on Psalm 24](#) Spurgeon adds "This sacred hymn was probably written to be sung when the ark of the covenant was taken up from the house of Obed-edom, to remain within curtains upon the hill of Zion. The words are not unsuitable for the sacred dance of joy in which David led the way upon that joyful occasion. The eye of the psalmist looked, however, beyond the typical upgoing of the ark to the sublime ascension of the King of glory. We will call it **The Song of the Ascension**."

Psalm 24:1-10 ([Spurgeon](#)) A Psalm of David. The earth is the LORD'S, and all it contains, The world, and those who dwell in it. 2 For He has founded it upon the seas And established it upon the rivers. 3 Who may ascend into the hill of the LORD? And who may stand in His holy place? 4 He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood And has not sworn deceitfully. 5 He shall receive a blessing from the LORD And righteousness from the God of his salvation. 6 This is the generation of those who seek Him, Who seek Your face—even Jacob. Selah. 7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 8 Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle. 9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! 10 Who is this King of glory? The LORD of hosts, He is the King of glory. Selah.

2 Samuel 6:13 And so it was, that when the bearers of the Ark([aron](#)) of the LORD had gone six paces, he sacrificed an ox and a fatling.

LXE 2 Samuel 6:13 And there were with him bearing the ark seven bands, and for a sacrifice a calf and lambs.

KJV 2 Samuel 6:13 And it was so, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

NET 2 Samuel 6:13 Those who carried the ark of the LORD took six steps and then David sacrificed an ox and a fatling calf.

CSB 2 Samuel 6:13 When those carrying the ark of the LORD advanced six steps, he sacrificed an ox and a fattened calf.

ESV 2 Samuel 6:13 And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal.

NIV 2 Samuel 6:13 When those who were carrying the ark of the LORD had taken six steps, he sacrificed a bull and a fattened calf.

NLT 2 Samuel 6:13 After the men who were carrying the Ark of the LORD had gone six steps, David sacrificed a bull and a fattened calf.

- **when the:** Nu 4:15 Nu 7:9 Jos 3:3 1Ch 15:2,15,24-26
- **ox:** 1Ki 8:5 2Ch 5:6

Related Passages:

1 Chronicles 15:2; 15; 24-26+ Then David said, **"No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to Him forever."**.....15:15 The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.....15:24-26 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, blew the trumpets before the ark of God. Obed-edom and Jehiah also were gatekeepers for the ark. 25 So it was David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the LORD from the house of Obed-edom with joy. 26 Because God was helping the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams.

And so it was, that when the bearers of the Ark([aron](#)) of the LORD had gone six paces, he sacrificed an ox and a fatling-
The bearers of the Ark are now without doubt Levites from the appropriate tribe, the Kohathites!

[Paul Apple](#) has an interesting thought of 6 paces - This was the test distance to see whether God would strike them dead again. There must have been great relief and thanksgiving to see that all was well

Winter: "Why did they sacrifice after only going six steps? The men carrying the ark were just starting their journey. David evidently ordered the company to stop because they had made a successful beginning. On the first attempt they had met with tragedy. But now they were moving successfully. No doubt they stopped to give thanks to God for his successful beginning of the journey."

Gehrke points out: "Even then his first steps are taken with utmost delicacy to avoid a new accident. Porters take the place of the oxen and cart. The first hazardous steps taken to disturb area breathlessly observed to see if the Lord now approves, and as soon as the initial process of disturbing the ark has been affected without calamity, a sacrifice is offered to the Lord. ([Commentary on 1-2 Samuel - online](#))

Redpath points out: "This chapter is like a mirror, and I trust you have been looking into it today. If Jesus comes soon, as we hope and believe, will he find you among these people with new carts who are putting their hands to the things of God but keeping their hearts back? Or will you be found with your heart under the burden enjoying his presence?" (Pdf - [The Making of a Man of God Life of David](#))

2 Samuel 6:14 And David was dancing before the LORD with all his might, and David was wearing a linen ephod.

BGT 2 Samuel 6:14 καὶ Δαυὶδ νεκροῦ ἐτοῦ ν ῥγ νοῖς ῥμοσμ νοῖς ν πιον κυρ ου καὶ Δαυὶδ νδεδυκ ῆ στολ ν ξαλλον

LXE 2 Samuel 6:14 And David sounded with well-tuned instruments before the Lord, and David was clothed with a fine long robe.

KJV 2 Samuel 6:14 And David danced before the LORD with all his might; and David was girded with a linen ephod.

NET 2 Samuel 6:14 Now David, wearing a linen ephod, was dancing with all his strength before the LORD.

CSB 2 Samuel 6:14 David was dancing with all his might before the LORD wearing a linen ephod.

ESV 2 Samuel 6:14 And David danced before the LORD with all his might. And David was wearing a linen ephod.

NIV 2 Samuel 6:14 David, wearing a linen ephod, danced before the LORD with all his might,

NLT 2 Samuel 6:14 And David danced before the LORD with all his might, wearing a priestly garment.

- **David was dancing:** Ex 15:20 Jdg 11:34 21:21 Ps 30:11 149:3 150:4 Lu 15:25
- **with all his:** De 6:5 Ec 9:10 Col 3:23
- **David was wearing a linen ephod:** 1Sa 2:18,28 22:18 1Ch 15:27

Related Passages:

Ecclesiastes 9:10 Whatever your hand finds to do, do it with all your might; for there is no activity or planning or knowledge or wisdom in Sheol where you are going.

1 Chronicles 15:27 Now David was **clothed with a robe of fine linen with all the Levites who were carrying the ark**, and the singers and Chenaniah the leader of the singing with the singers. David also wore an ephod of linen.

DAVID'S WORSHIP BEFORE THE LORD

And David was dancing before the LORD with all his might, and David was wearing a linen ephod - Clearly David is no longer afraid of Yahweh. David had taken off his royal robe and was clothed with the ephod, but he was not naked!

THOUGHT - Everything we do (good and bad) is **before the LORD**, for Proverbs 15:3 reminds us "The eyes of the LORD are in every place, Watching the evil and the good." David an imperfect man, but a man God says was one after His heart, was worshiping before the LORD. Worship should not be restricted to Sunday Morning or just to the time we are singing praises to His Name, but should be our continual mindset. Indeed, is not all of our life, day in, day out, to be as worship **before the LORD**. This next week let this mindset frequently enter your heart and watch what a difference it makes in all the circumstances of your life. Indeed, worship before the LORD is the epitome of **Vertical Vision** which can mightily empower **Horizontal Living** for our good and His glory. Great Father in Heaven we ask you to bestow on all who read these words a heart of continual worship, enabled by Your Spirit and Word and made possible through our Great High Priest, Christ Jesus. Amen. Play Michael W Smith's version [Heart of Worship](#) and let it be your song all week long.

David Guzik - This expression of David's heart showed that he had a genuine emotional link to God. There are two great errors in this area—the error of making emotions the center of our Christian life and the error of an emotionally detached Christian life. In the Christian life, emotions must not be manipulated and they must not be repressed.. We don't think that dancing is strange when the baseball player rounds the bases after the game winning home run. We don't think it is strange when the winning touchdown is scored or when our own child scores a goal. We think nothing at hands raised at a concert or a touchdown. We should not think them strange in worship to God.

Henry Morris - Michal's sarcastic charge that David had "uncovered himself" (2 Samuel 6:20) while bringing the ark into Jerusalem was an exaggeration intended to show her displeasure at David's display of religious emotion. David had evidently divested himself only of his royal vestments to show humility before the Lord, and Michal resented this. Her judgment of childlessness (2 Samuel 6:23) was appropriate in this context. (Borrow [The Defender's Study Bible](#))

Believer's Study Bible - David accompanied the ark to Jerusalem, sacrificing at the outset (2Sa 6:13) and conclusion (v. 17) of the journey. David's dance was a kind of religious ecstasy in which he gave public demonstration of his joy in the Lord and of his own submission to the Lord. His participation in sacrifice points to his role as a messianic priest, one like Melchizedek, in anticipation of the priestly role of the second David, Jesus Christ (Ps. 110:4; Mark 2:26; Heb. 5:5-10; 7:1-28).

QUESTION - [Did David dance naked \(2 Samuel 6:14\)?](#)

ANSWER - In one of the most effusive displays of worship recorded in the Bible, [King David](#) danced “before the Lord with all his might” (2 Samuel 6:14). The occasion was the return of the Ark of the Covenant to Jerusalem. It was a day of rejoicing as David “and all Israel were bringing up the ark of the Lord with shouts and the sound of trumpets” (verse 15). David had set aside his royal robes and was “wearing a linen ephod” (verse 14)—a clear indication that he was not naked.

The [ephod](#) David wore was a garment usually reserved for priests and those ministering before the Lord. As David led the procession of the ark into the city, he humbly laid aside his royal garments and worshiped the Lord, in ecstatic joy, as the representative of God’s “kingdom of priests” (Exodus 19:6).

The ephod David wore was made of fine linen and consisted of two pieces, covering both back and front (Exodus 28:6–8, 31–32). The two pieces were fastened together over the shoulders and held at the waist by a belt of some kind. The ephod worn by the high priests would have been different, as it was embroidered with gold and bright colors and somehow bore the [Urim and Thummim](#) by which God directed the people.

[David's wife Michal](#) was horrified at her husband’s public dance, but not because he was naked. Scripture says she “watched from a window. And when she saw King David leaping and dancing before the Lord, she despised him in her heart” (2 Samuel 6:16). She was embarrassed at his lack of decorum and felt it was beneath his dignity as king. In a sarcastic rebuke of her husband, Michal accused him of “going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!” (verse 20). Other translations render Michal’s complaint as David’s being “exposed” (CSB), “undressed” (ISV), and “shamelessly uncovered” (NKJV). Some of this wording makes it sound as if David danced naked, but the context is clear that he was wearing the ephod instead of the royal attire.

It should also be noted that Michal’s contempt for David may have had nothing to do with his public performance; rather, it could have stemmed from the fact that he had taken her from her husband and reclaimed her as his wife—most likely without her consent (2 Samuel 3:14–16). Whatever the reason for her disgust, the Bible notes that Michal never had any children (2 Samuel 6:23), which may indicate a judgment from God or simply that David never sought to have marital relations with her again.

David was undeterred by Michal’s criticism. In fact, he doubled down, telling her that it was the Lord he was dancing before, and he was quite willing to abase himself in the Lord’s presence: “I will celebrate before the Lord. I will become even more undignified than this, and I will be humiliated in my own eyes” (2 Samuel 6:21–22). David’s deep passion and exuberant worship are part of what make his [psalms](#) so relatable. He expressed his adoration of God in a variety of ways: through his music, his writings, and his public displays. [GotQuestions.org](#)

2 Samuel 6:15 So David and all the house of Israel were bringing up the ark of the LORD with shouting and the sound of the trumpet.

BGT 2 Samuel 6:15 καὶ Δαυὶδ καὶ πᾶς ὁ κοῦς Ἰσραὴλ ἔνεγον τὴν κιβωτὴν κυρίου μετὰ κραυγῶν καὶ μετὰ φωνῶν σάλπιγγος

LXE 2 Samuel 6:15 And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.

KJV 2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

NET 2 Samuel 6:15 David and all Israel were bringing up the ark of the LORD, shouting and blowing trumpets.

CSB 2 Samuel 6:15 He and the whole house of Israel were bringing up the ark of the LORD with shouts and the sound of the ram’s horn.

ESV 2 Samuel 6:15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

NIV 2 Samuel 6:15 while he and the entire house of Israel brought up the ark of the LORD with shouts and the sound of trumpets.

NLT 2 Samuel 6:15 So David and all the people of Israel brought up the Ark of the LORD with shouts of joy

and the blowing of rams' horns.

- **David:** Ps 132:18
- **with shouting:** 1Ch 15:16,25,28 Ezra 3:10,11 Ps 47:1,5,6 68:24-27
- **the sound:** Nu 10:1-10 Jos 6:4,5 Ps 150:3

Related Passage:

Psalms 150:3 Praise Him with trumpet sound; Praise Him with harp and lyre.

1 Chronicles 15:16; 25; 28 Then David spoke to the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy.....**25** So it was David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the LORD from the house of Obed-edom with joy.....**28**) Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres.

1 Chronicles 16:4-6 4He appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel: 5 Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals, 6and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God.

1 Chronicles 16:37-42 So he left Asaph and his relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day's work required; 38and Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers. 39He left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which was at Gibeon, 40to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel. 41With them were Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting. 42And with them were Heman and Jeduthun with trumpets and cymbals for those who should sound aloud, and with instruments for the songs of God, and the sons of Jeduthun for the gate.

So David and all the house of Israel were bringing up the Ark([aron](#)) of the LORD with shouting and the sound of the trumpet - Note the role that the music of praise played in the worship of the Lord before the ark of the covenant (1Ch 16:4–6, 37–42) (See [HORNS USED BY ISRAEL](#))

This event of bringing up the Ark impacted everyone, most positively, some negatively - **David** (2Sa 6:12–15, 18, 19), (2) The Levites (1Ch. 15:4–28), (3) Michal (2Sa 6:16, 20), (4) The worshiping multitude (1Ch 15:3, 28+), (5) David and Michal (2Sa 6:20–23).

2 Samuel 6:16 Then it happened as the Ark ([aron](#)) of the LORD came into the city of David that 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.

BGT 2 Samuel 6:16 καὶ γένητο τὸ κίβωτο παραγίνομαι ὡς πλεῶς Δαυὶδ καὶ Μελχολ θυγὰ τῆς Σαουλ δὲ κυπτεν διὰ τὴς θυροῦ καὶ εἶδεν τὴν βασιλῆα Δαυὶδ ῥχομένον καὶ νάκρουμένον ὑπὸ κυρίου καὶ ἔουδνωσεν αὐτὴν ὅτι καρδία αὐτῆς

LXE 2 Samuel 6:16 And it came to pass as the ark arrived at the city of David, that Melchol the daughter of Saul looked through the window, and saw king David dancing and playing before the Lord; and she despised him in her heart.

KJV 2 Samuel 6:16 And 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 dancing before the LORD; and she despised him in her heart.

NET 2 Samuel 6:16 As the ark of the LORD entered the City of David, Saul's daughter Michal looked out the window. When she saw King David leaping and dancing before the LORD, she despised him.

CSB 2 Samuel 6:16 As the ark of the LORD was entering the city of David, Saul's daughter Michal looked

down from the window and saw King David leaping and dancing before the LORD, and she despised him in her heart.

ESV 2 Samuel 6:16 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.

NIV 2 Samuel 6:16 As the ark of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David leaping and dancing before the LORD, she despised him in her heart.

NLT 2 Samuel 6:16 But as the Ark of the LORD entered the City of David, Michal, the daughter of Saul, looked down from her window. When she saw King David leaping and dancing before the LORD, she was filled with contempt for him.

- **Then it happened:** 1Ch 15:29
- **Michal:** 2Sa 3:14
- **despised:** 1Ch 15:29 Ps 69:7 Isa 53:3 Ac 2:13 1Co 2:14

DAVID'S DANCING DESPISED

Then it happened as the Ark ([aron](#)) of the LORD came into the city of David that Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD; and she despised ([bazah](#); Lxx - phaulizo - consider worthless, hold cheap) him in her heart - What does it say about Michal that she had not gone down with David to bring back the Ark? Women were allowed. At the least it shows she was indifferent to the most important symbol in the Jewish religion! This seems to be like father, like daughter, for Saul was not enamored with the things of God (**he let the Ark sit at Kiriath-Jearim for 40 years!**) (the old saying [the apple does not fall far from the tree!](#)), in fact even killing the priests at Nob, showing he had no holy fear. As someone wrote Michal's criticism of David was tantamount to "acting like a true daughter of Saul!" She may have been bitter because she was torn away from a man who loved her. She may have been bitter because she was wife #1 but now was wife among what amounted to an harem!

God's work done in God's way results in God's blessing!

Utley on **leaping** - This is a rare VERB (BDB 808 II, KB 921, *Piel* PARTICIPLE) which denoted agility and here, excited dancing.

Davis points out: "The removal of the ark to Jerusalem was no small affair in the eyes of David. He was overwhelmed with emotion, as he thought of the spiritual and practical implications of its presence in Jerusalem. The evidence of his joy is witnessed in the fact that he 'danced before the Lord with all his might.' The Hebrew word for '**danced**' is a word which literally means 'to whirl' or 'to whirl around.' While the occasion was a thrilling one for David, it was somewhat less than that for David's wife Michal." (Borrow [The Birth of a Kingdom : Studies in I-II Samuel and I Kings 1-11](#))

Spurgeon - No doubt, there are particularly nice and dainty people who will censure God's chosen if they live wholly to his praise, and they will call them eccentric, old-fashioned, obstinate, absurd, and I don't know what besides. From the window of their superiority they look down upon us.

Youngblood - Perhaps still smarting from her earlier separation from her former husband Paltiel (cf. 2Sa 3:13–16), Michal looks at her present husband, David, with something less than the love she at one time had for him (see 1 Sa 18:20).....she reacts with disgust. Once Michal, Saul's daughter, had helped David escape through a **window** (1Sa 19:12); now, peering at him through a **window**, she despises him "in her heart" (v. 16). (Ibid)

Despised ([0959](#)) [bazah](#) is from a root meaning to accord little worth to something) means to disdain or to hold in contempt. The use of **bazah** shows that disobedience to the Lord is based on "contempt, despising" of him. Bazah is used in a number of places to mean "despise" in the sense of treating someone or something as totally insignificant or worthless. Bazah means to raise the head loftily and disdainfully, to look down one's nose at something (so to speak)! The idea is that one undervalues something or someone which implies contempt for that thing or person (in this case God's Name in Mal 1:6 and here His table/altar, the place He is to be worshipped, revered, and adored! Woe!) **Lest we be too hard on these ancient Israelites, let us "moderns" consider what we do EVERY TIME we willfully sin against God! Are you as convicted as I am!** In fact **Larry Richards** writes that "Disobedience and other sins are portrayed in the OT as nothing less than evidences that we despise God. When we disobey, we show that we place little value on the Lord."

Bazah is the same word used by the prophet Nathan uttering God's words when confronting his sin with Bathsheba issuing a blistering prophecy "Why have you **despised** ([bazah](#)) the word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. 10 'Now therefore, the sword shall never depart from your house, because you have **despised** ([bazah](#)) Me and have taken the wife of Uriah the Hittite to be your wife.' (2Sa 12:9-10). The Lord also condemns to insignificance those who despise what he chose: Esau for despising the birthright (Ge25:34), worthless fellows for despising Saul's election (1Sa10:27), Goliath for despising David's youth (1S 17:42), and Michal for despising David's religious enthusiasm (2Sa6:16).

2 Samuel 6:17 So they brought in the Ark([aron](#)) of the LORD and set it in its place inside the tent which David had pitched for it; and David offered burnt offerings and peace offerings before the LORD.

BGT 2 Samuel 6:17 κα φρουσιν τν κιβωτν το κυρ ου κα νθηκαν ατν ες τν τπον ατς ες μσον τς σκην ςς πηξεν ατ Δαυιδ κα ννεγκεν Δαυιδ λοκαυ ματα ν πιον κυρ ου κα ερηνικ ς

LXE 2 Samuel 6:17 And they bring the ark of the Lord, and set it in its place in the midst of the tabernacle which David pitched for it: and David offered whole-burnt-offerings before the Lord, and peace-offerings.

KJV 2 Samuel 6:17 And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

NET 2 Samuel 6:17 They brought the ark of the LORD and put it in its place in the middle of the tent that David had pitched for it. Then David offered burnt sacrifices and peace offerings before the LORD.

CSB 2 Samuel 6:17 They brought the ark of the LORD and set it in its place inside the tent David had set up for it. Then David offered burnt offerings and fellowship offerings in the LORD's presence.

ESV 2 Samuel 6:17 And they brought in the ark of the LORD and set it in its place, inside the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the LORD.

NIV 2 Samuel 6:17 They brought the ark of the LORD and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the LORD.

NLT 2 Samuel 6:17 They brought the Ark of the LORD and set it in its place inside the special tent David had prepared for it. And David sacrificed burnt offerings and peace offerings to the LORD.

- **they brought:** 1Ch 15:1 1Ch 6:1 2Ch 1:4 Ps 132:8
- **offered:** 1Ki 8:5,62-65 2Ch 5:6 7:5-7 Ezr 6:16,17

Related Passages:

1 Chronicles 15:1 Now David built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it.

2 Chronicles 1:4 However, David had brought up the ark of God from Kiriath-jearim to the place he had prepared for it, for he had pitched a tent for it in Jerusalem.

Psalms 132:8 Arise, O LORD, to Your resting place, You and the ark of Your strength.

ARK IN TENT STIMULATES DAVID TO MAKE OFFERINGS

So they brought in the Ark([aron](#)) of the LORD and set it in its place inside the tent which David had pitched(Heb. stretched) **for it; and David offered burnt offerings and peace offerings before the LORD** - This implies the tabernacle of the wilderness was no longer in use - perhaps it had deteriorated over the years, but this is a new tent. See [BURNT OFFERING](#) and [PEACE OFFERING](#).

Guzik "The burnt offerings spoke of consecration (**ED**: BECAUSE IN THIS OFFERING NOTHING WAS HELD BACK - IT WAS WHOLLY BURNT). The peace offerings spoke of fellowship. This was a day of great consecration and fellowship with God. It was also a great barbeque."

Youngblood - Apparently at a somewhat later date, another tabernacle was constructed and installed at the high place in Gibeon (1 Ki 3:4; 1 Ch 16:39; 21:29; 2 Ch 1:3, 5, 13), about six miles northwest of Jerusalem (see comment on 2:12). Thus there were in effect two tabernacles: the one in Jerusalem serving as the repository for the ark (1 Ch 16:37), and the one in Gibeon housing the other tabernacle furnishings (1 Ch 16:39–40; cf. 1 Ki 1:39; 2:28–30; 3:4). Nowhere in the books of Samuel, Kings, or Chronicles is the ark associated with Gibeon or with a sanctuary there. (Ibid)

2 Samuel 6:18 And when David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD of hosts.

BGT 2 Samuel 6:18 κα συνετελεσεν Δαυιδ συναναφρων τς λοκαυτσεις κα τς ερηνικς κα ελγησεν τν λα ν ν ματι κυρ ου τ ν δυν μεων

LXE 2 Samuel 6:18 And David made an end of offering the whole-burnt-offerings and peace-offerings, and blessed the people in the name of the Lord of Hosts.

KJV 2 Samuel 6:18 And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts.

NET 2 Samuel 6:18 When David finished offering the burnt sacrifices and peace offerings, he pronounced a blessing over the people in the name of the LORD of hosts.

CSB 2 Samuel 6:18 When David had finished offering the burnt offering and the fellowship offerings, he blessed the people in the name of Yahweh of Hosts.

ESV 2 Samuel 6:18 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

NIV 2 Samuel 6:18 After he had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD Almighty.

NLT 2 Samuel 6:18 When he had finished his sacrifices, David blessed the people in the name of the LORD of Heaven's Armies.

- **And when David had finished offering:** 1Ki 8:55 1Ch 16:2 2Ch 6:3 30:18,19,27 Ac 3:26
- **he blessed:** Ge 14:19 Ex 39:43 Lev 9:22,23 Heb 7:1-7

DAVID BLESSES THE PEOPLE

And when David had finished offering the burnt offering ([olah](#)) and the peace offering ([selem/shelem](#)), he blessed ([barak](#)) the people in the name of the LORD of hosts ([Jehovah Sabaoth, LORD of hosts - of armies](#)) - David's blessing is not so much from him as it ultimately is from God for he blessed them IN the Name (All that He is, All His attributes) of the LORD of hosts ([Jehovah Sabaoth, LORD of hosts of armies](#)). His son Solomon did the same thing when the Temple was dedicated

Then the king faced about and blessed all the assembly of Israel, while all the assembly of Israel was standing. 15 He said, "Blessed be the LORD, the God of Israel, who spoke with His mouth to my father David and has fulfilled it with His hand, saying, (1 Kgs. 8:14-15, also in 1 Ki 8:55–61)

Burnt offering ([05930](#)) '[olah](#)' from '[alah](#)' = to ascend and thus the picture of *going up* in smoke) refers to a whole burnt offering (one which *goes up* in smoke), which was voluntary, was understood as a sacrificial gift to God, resulting in a pleasing aroma acceptable to Jehovah (Lev 1:9). The presenter laid hands on the sacrifice which many feel signifies they saw the animal sacrifice as their substitute. The blood was sprinkled on the altar (Lev 1:6) When this offering was properly carried out (including a right heart attitude not just a "going through the motions," [which was not pleasing to God - Jer 6:20, Jer 7:21, 23, 24, see David - Ps 51:16-17-[note](#)] not just an external "work," but an internal submission and obedience to Jehovah), they made atonement and were acceptable before Jehovah. The total burning indicated (or should have indicated) total consecration of the presenter's heart and soul and life to Jehovah. As noted a key feature of '[olah](#)' appears to be that among the Israelite sacrifices only '[olah](#)' is **wholly burned**, rather than partially burned and eaten by the worshipers and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (*minha*) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh. [Burnt Offering](#) - '[olah](#)' , "what

ascends" in smoke to God, being wholly consumed to ashes. Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was wholly burnt, as a "whole burnt offering." ([Fausset's Bible Dictionary](#))

Peace offerings (08002) [selem/shelem](#) is a noun which means fellowship offerings, thanksgiving offerings and all uses (except [Amos 5:22](#)) are in the plural form (**selamim**). The root Hebrew word conveys the idea of completion and fulfillment, of entering into a state of wholeness and unity, a restored relationship. The peace offerings were voluntary offerings (like burnt and grain offerings) given to God with thanks and praise.

Carr - Current understanding of the meaning of **šelem** follows three main lines of thought. First, **šelem** symbolizes the gift of [shalom](#), i.e. the blessing of wholeness, prosperity, and the status of being at peace with God. This involves more than forgiveness of sin, in that fullness of life, prosperity, and peace with men is the expected result of [shalom](#) status. A second alternative is identified by de Vaux as "communion sacrifice," i.e. one in which there is a sharing of the sacrificial animal and the resultant fellowship around a meal. The **šēlāmīm**, then, were social occasions "before" (Hebrew = panim = face) the Lord never "with" the Lord (Dt 12:7, 18; 14:23, 26; 15:20). There is no sense of attaining mystical union with God through these sacrifices. Rather there is a sense of joyful sharing because of God's presence. Note too, that a quarter of the animal is shared with the priest (Lev 7:32). Thirdly, the fact that the **šelem** usually comes last in the lists of the offerings (though not in the description of Lev 1–5), has prompted some scholars to argue that this is a "concluding sacrifice." This derives šelem from the rare Piel meaning "to complete." If this sense is correct, the NT references to Christ our Peace (e.g. Eph 2:14) become more meaningful, as he is the final sacrifice for us (cf. Heb 9:27; Heb 10:12)." (See online [TWOT](#))

Bless (01288) [barak](#) is a verb which literally can mean to kneel (to go to one's knees - Camel in [Ge 24:11](#), Solomon in [2Chr 6:13](#)) as contrasted with standing position or even a bowing at the waist). And so barak can refer to an act of adoration sometimes on bended knee. To give divine blessings ([Ge 1:22](#), [9:1-7](#)) To esteem greatly or adore God for His blessings ([Ge 24:48](#), [Ps 103:1](#)) To invoke blessings upon another ([Ge 24:60](#), [27:4](#), [27](#)) Barak includes the idea of to endue with power for success, prosperity, fecundity, longevity, etc. & is frequently contrasted with qalal meaning to curse (Dt 30:1,19). Frequently God blesses humans, meaning that they are given benefits (Ps. 115:12, etc). Occasionally God blesses things, such as a Sabbath ([Ge 2:3](#)), fields ([Gen. 27:27](#)), work (Dt. 28:12) or bread ([Ex 23:25](#)). Humans could also bless humans, as when fathers on their deathbed blessed their children ([Ge 27](#)). The Greek ([Septuagint](#)) usually translates **barak** with the verb [eulogeo](#) (from **eú** = good, well + **logos** = word. English = eulogize, eulogy = commendatory formal statement or set oration; high praise; to extol) means literally to a good word and so to speak a good word of , to speak well or favorably of someone (especially God - [Lk 1:64](#), [1Cor 14:16](#)) or some thing. To say something commendatory, to praise, to extol.

2 Samuel 6:19 Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one. Then all the people departed each to his house.

BGT 2 Samuel 6:19 καὶ διέμερισεν παντὶ τῷ λαῷ ἐς πᾶσαν τὴν ὄναμιν τοῦ Ἰσραὴλ πρὸς Βηρσαββὲ πρὸς ὅσους γυναῖκες ἕκαστος κολλυρῶν καὶ σάχαρ πρὸς καὶ λγανον πρὸς τῆς γαστρὸς καὶ πρὸς τὸν οὐκὸν αὐτοῦ

LXE 2 Samuel 6:19 And he distributed to all the people, even to all the host of Israel from Dan to Bersabee, both men and women, to every one a cake of bread, and a joint of meat, and a cake from the frying-pan: and all the people departed every one to his home.

KJV 2 Samuel 6:19 And he dealt among all the people, even among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon of wine. So all the people departed every one to his house.

NET 2 Samuel 6:19 He then handed out to each member of the entire assembly of Israel, both men and women, a portion of bread, a date cake, and a raisin cake. Then all the people went home.

CSB 2 Samuel 6:19 Then he distributed a loaf of bread, a date cake, and a raisin cake to each one in the entire Israelite community, both men and women. Then all the people left, each to his own home.

ESV 2 Samuel 6:19 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.

NIV 2 Samuel 6:19 Then he gave a loaf of bread, a cake of dates and a cake of raisins to each person in the whole crowd of Israelites, both men and women. And all the people went to their homes.

NLT 2 Samuel 6:19 Then he gave to every Israelite man and woman in the crowd a loaf of bread, a cake of dates, and a cake of raisins. Then all the people returned to their homes.

- **he distributed to all the people:** 1Ch 16:3 2Ch 30:24 35:7,8,12,13 Ne 8:10 Eze 45:17 Ac 20:35 Eph 4:8
- **Then all the people departed:** 1Ki 8:66 2Ch 7:10

Related Passage:

1 Chronicles 16:43 Then all the people departed each to his house, and David returned to bless his household.

DAVID'S JOY OVERFLOWS IN HIS GENEROSITY

Further, he distributed to all the people, to all the multitude of Israel, both to men and women, a cake of bread and one of dates and one of raisins to each one In this period worshipers were often given a food gift and it reflects David's generous heart (cf Acts 13:22+!)

Then all the people departed each to his house - Filled with the joy of the Lord from having been in His presence (the Ark), David was anticipating bestowing a blessing on his own household including his wives and many children

2 Samuel 6:20 But when David returned to bless his household, Michal the daughter of Saul came out to meet David and said, "How the king of Israel distinguished himself today! He uncovered himself today in the eyes of his servants' maids as one of the foolish ones shamelessly uncovers himself!"

BGT 2 Samuel 6:20 καὶ π στρεψεν Δαυιδ ε λογ σαι τ ν ο κον α το κα ξ λθεν Μελchol θυγ τηρ Σαουλ ε ς π ντησιν Δαυιδ κα ε λ γησεν α τ ν κα ε πεν τ δεδ ξασται σ μερον βασιλε ς Ισραηλ ς πεκαλ φθη σ μερον ν φθαλμο ς παιδισκ ν τ ν δο λων αυτο καθ ς ποκαλ πτεται ποκαλυφθε ς ε ς τ ν ρχουμ νων

LXE 2 Samuel 6:20 And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and saluted him, and said, How was the king of Israel glorified to-day, who was to-day uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself!

KJV 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 to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!

NET 2 Samuel 6:20 When David went home to pronounce a blessing on his own house, Michal, Saul's daughter, came out to meet him. She said, "How the king of Israel has distinguished himself this day! He has exposed himself today before his servants' slave girls the way a vulgar fool might do!"

CSB 2 Samuel 6:20 When David returned home to bless his household, Saul's daughter Michal came out to meet him. "How the king of Israel honored himself today!" she said. "He exposed himself today in the sight of the slave girls of his subjects like a vulgar person would expose himself."

ESV 2 Samuel 6:20 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!"

NIV 2 Samuel 6:20 When David returned home to bless his household, Michal daughter of Saul came out to meet him and said, "How the king of Israel has distinguished himself today, disrobing in the sight of the slave girls of his servants as any vulgar fellow would!"

NLT 2 Samuel 6:20 When David returned home to bless his own family, Michal, the daughter of Saul, came out to meet him. She said in disgust, "How distinguished the king of Israel looked today, shamelessly exposing himself to the servant girls like any vulgar person might do!"

- **bless:** 2Sa 6:18 Ge 18:19 Jos 24:15 1Ch 16:43 Ps 30:1 *title Ps 101:2
- **Michal:** 2Sa 6:16 Ps 69:7-9 Mk 3:21
- **distinguished:** Ne 4:3,4 Isa 53:2,3 Joh 13:6 1Co 4:10-13 Php 2:7,8
- **uncovered:** 2Sa 6:14,16 1Sa 19:23,24

- **one of the foolish ones:** Jdg 9:4 Job 30:8

MICHAL'S SHAMELESS SARCASTIC REBUKE

But when David returned to bless his household - Note David was filled with joy, filled with the Spirit and desiring to bless his household (including Michal).

Michal the daughter of Saul came out to meet David and said, "How the king of Israel distinguished himself today! He uncovered himself today in the eyes of his servants' maids as one of the foolish ones shamelessly uncovers himself - NIV = "How the king of Israel has distinguished himself today, disrobing in the sight of the slave girls of his servants as any vulgar fellow would!" **NLT** - "How glorious the king of Israel looked today! He exposed himself to the servant girls like any indecent person might do!" The Hebrew word Michal used for uncovered can mean stark exposure or making oneself naked. She is exaggerating because he was not naked. Words that come to mind describing Michal's reaction include sarcastic, snappy, snarky, sneering, etc.

[David Guzik](#) rightly remarks that "With biting sarcasm, Michal's criticism could have ruined this whole day for David. **He might have expected such an attack after such a remarkable day of victory.** "Pirates look out for loaded vessels." (Spurgeon)

[GotQuestions.org](#) In a sarcastic rebuke of her husband, Michal accused him of *"going around half-naked in full view of the slave girls of his servants as any vulgar fellow would!"* (verse 20). Other translations render Michal's complaint as David's being "exposed" (CSB), "undressed" (ISV), and "shamelessly uncovered" (NKJV). Some of this wording makes it sound as if David danced naked, but the context is clear that he was wearing the ephod instead of the royal attire.

TSK Note on uncovered - We are only to understand by this expression that David had divested himself of his royal robes, in order to appear humble before the Lord, by assimilating himself to the condition of one of the priests or Levites: for we find that he was "girded with a linen ephod;" and consequently no part of his body was exposed, having only put off his outer garments. The terms uncovered or naked frequently mean no more than this in Scripture.

[Don Anderson](#) - You know, in some ways this might have been all the emotional strain that David needed to begin looking for someone else to love. He comes back from a day of victory to find a wife of his own heart and home despising him for his devotion. This happens a lot. Sometimes a person gives himself over completely to the will of God and after a time, they discover that they have left their partners behind, spiritually speaking. Often this may lead to the other person despising the one who is spiritual, not understanding the devotion to Christ.

[Believer's Study Bible](#) - Michal showed herself to be the daughter of Saul, displaying on this occasion an irreverence which was typical of her father. Though she admired David in his role of king and warrior, she found this demonstration of unreserved joy before God quite unpalatable; therefore, she despised David (v. 16). Nor did she hesitate to inform David by means of acid sarcasm that he had made a fool of himself before all of his subjects. Her real concern was her recognition that David had at last stolen all the glory of the house of her father Saul (see 1 Sam.18:7). The conclusion of the matter was provided by David, who asserted his intention to humble himself still further before God, and who also noted that his subjects would honor him in the act (v. 22). For Michal, the result was childlessness. It is not certain whether this was a judgment of God upon her, or whether the statement implies that David never embraced Michal again in conjugal relations.

Walter Kaiser - 2Sa 6:20 Was David's Public Dancing Indecent?

Was Michal correct in her estimate of David's dancing in front of the ark of God as it was being brought to the tent David had prepared for it in his city? Or did she misinterpret David's actions and purpose?

If David had expected his wife Michal, the daughter of Saul, to rejoice with him in the arrival of the ark of God in the capital city, he had a long wait coming. It is a real question if this ever was a happy marriage, for as Alter notes, "Until the final meeting between Michal and David, at no point is there any dialogue between them—an avoidance of verbal exchange particularly noticeable in the Bible, where such a large part of the burden of narration is taken up by dialogue. When the exchange finally comes, it is an explosion."¹

In one sentence Michal's sarcastic words tell us what she thinks of David's actions. To her way of thinking, the king had demeaned himself by divesting himself of his royal robes and dressing only in a "linen ephod" (2 Sam 6:14). With abandoned joy David danced before the Lord as the ark, properly borne this time on the shoulders of the Levites, went up to Jerusalem.

Michal did not even deign to go out on the streets to be part of the festivities, but she watched from a window (2 Sam 6:16). Obviously, there was more bothering Michal than David's undignified public jubilation. Her words about David "distinguish[ing]

himself” are further punctuated by her disdainfully emphasizing the fact three times over that the king had “disrob[ed]” (the final clause of 2 Sam 6:20 literally reads, “as any vulgar fellow, disrobing, would disrobe”). Was David’s dress, or lack thereof, as scandalous as Michal made it out to be? Though some have thought that they detected overtones of orgiastic rituals in preparation for sacred marriage rites (in, for example, the presence of slave girls), such suggestions are overdrawn if we are to take seriously David’s rejoinders to Michal in 2 Samuel 6:21–22. David speaks of his election and appointment to the office of king by God. He does rub in the fact that God chose him over her father Saul. But as far as David was concerned, it was not an issue of public nudity or scandalous dress, but a matter of humiliating himself before the Lord. Furthermore, he danced not for the “slave girls,” but for the Lord. The “linen ephod” consisted probably of a linen robe used normally by the Levites. ([Page 192 Hard Sayings of the Bible](#))

2 Samuel 6:21 So David said to Michal, "It was before the LORD, who chose me above your father and above all his house, to appoint me ruler over the people of the LORD, over Israel; therefore I will celebrate before the LORD.

BGT 2 Samuel 6:21 κα ε πεν Δαυιδ πρ ς Μελχολ ν πιον κυρ ου ρχ σομαι ε λογητ ς κ ριος ς ξελ ξατ με π ρ τ ν πατ ρα σου κα π ρ π ντα τ ν ο κον α το το καταστ σα με ε ς γο μενον π τ ν λα ν α το π τ ν Ισραηλ κα πα ξομαι κα ρχ σομαι ν πιον κυρ ου

LXE 2 Samuel 6:21 And David said to Melchol, I will dance before the Lord. Blessed be the Lord who chose me before thy father, and before all his house, to make me head over his people, even over Israel: therefore I will play, and dance before the Lord.

KJV 2 Samuel 6:21 And David said unto Michal, It was before the LORD, which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

NET 2 Samuel 6:21 David replied to Michal, "It was before the LORD! I was celebrating before the LORD, who chose me over your father and his entire family and appointed me as leader over the LORD's people Israel.

CSB 2 Samuel 6:21 David replied to Michal, "I was dancing before the LORD who chose me over your father and his whole family to appoint me ruler over the LORD's people Israel. I will celebrate before the LORD,

ESV 2 Samuel 6:21 And David said to Michal, "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-- and I will celebrate before the LORD.

NIV 2 Samuel 6:21 David said to Michal, "It was before the LORD, who chose me rather than your father or anyone from his house when he appointed me ruler over the LORD's people Israel--I will celebrate before the LORD.

NLT 2 Samuel 6:21 David retorted to Michal, "I was dancing before the LORD, who chose me above your father and all his family! He appointed me as the leader of Israel, the people of the LORD, so I celebrate before the LORD.

NRS 2 Samuel 6:21 David said to Michal, "It was before the LORD, who chose me in place of your father and all his household, to appoint me as prince over Israel, the people of the LORD, that I have danced before the LORD.

NJB 2 Samuel 6:21 David replied to Michal, 'I was dancing for Yahweh, not for them. As Yahweh lives, who chose me in preference to your father and his whole family to make me leader of Israel, Yahweh's people, I shall dance before Yahweh and

NAB 2 Samuel 6:21 But David replied to Michal: "I was dancing before the LORD. As the LORD lives, who preferred me to your father and his whole family when he appointed me commander of the LORD'S people, Israel, not only will I make merry before the LORD,

- **before the LORD** 2Sa 6:14,16 1Co 10:31
- **the LORD, who chose me above your father:** 1Sa 13:14 15:28 16:1,12 Ps 78:70-72 89:19,20 Ac 13:22
- **therefore I will celebrate before the LORD:** 2Sa 6:5 1Ch 15:29

Related Passages:

DAVID JUSTIFIES HIS EFFUSIVE WORSHIP

Effusive means expressing feelings of gratitude, pleasure, or approval in an unrestrained or heartfelt manner.

So David said to Michal, "It was before the LORD (4x - 2Sa 6:14, 16, 17), Who chose me above your father and above all his house, to appoint me ruler over the people of the LORD, over Israel - NET - " David replied to Michal, "It was before the LORD! I was celebrating before the LORD" GWN paraphrase has "I didn't dance in front of the slave girls but in front of the LORD." David's reply clearly indicates he was not pleased! One can only imagine the thoughts that went through Michal's mind with David's retort (say something in answer to a remark or accusation, typically in a sharp, or wittily incisive manner.)! Note that he does not resort to name-calling or personal denigration of Michal, but simply replies with words of truth.

"I did it for God, not for you."

-- [David Guzik](#)

therefore I will celebrate before the LORD - NLT = "So I am willing to act like a fool in order to show my joy in the LORD." His point is that he was not celebrating before Michal. What he had done was no fake or sham but from his heart and was as he was directly in front of the LORD. Like Paul in 2Co 5:9 "therefore we also have as our ambition, whether at home or absent, **to be pleasing to Him.**"

[David Guzik](#) points out that "David didn't let Michal's sarcastic criticism ruin his day. He simply explained the truth: "I did it for God, not for you." This is not a justification for everything in the context of worship. When David considered the context of the procession and the whole setting, his conscience was clear. He knew his dancing wasn't inappropriate to the setting or context. Someone who acts inappropriately to the setting or context of a meeting can't simply justify it by saying, "It was before the LORD."

2 Samuel 6:22 "And I will be more lightly esteemed than this and will be humble in my own eyes, but with the maids of whom you have spoken, with them I will be distinguished."

BGT 2 Samuel 6:22 κα ποκαλυφθ σομαι τι οτως κα σομαι χρε ος ν φθαλμο ς σου κα μετ τ ν παιδισκ ν
ν ε π ς με δοξασθ ναι

LXE 2 Samuel 6:22 And I will again uncover myself thus, and I will be vile in thine eyes, and with the maid-servants by whom thou saidst that I was not had in honour.

KJV 2 Samuel 6:22 And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour.

NET 2 Samuel 6:22 I am willing to shame and humiliate myself even more than this! But with the slave girls whom you mentioned let me be distinguished!"

CSB 2 Samuel 6:22 and I will humble myself even more and humiliate myself. I will be honored by the slave girls you spoke about."

ESV 2 Samuel 6:22 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."

NIV 2 Samuel 6:22 I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in honor."

NLT 2 Samuel 6:22 Yes, and I am willing to look even more foolish than this, even to be humiliated in my own eyes! But those servant girls you mentioned will indeed think I am distinguished!"

NRS 2 Samuel 6:22 I will make myself yet more contemptible than this, and I will be abased in my own eyes; but by the maids of whom you have spoken, by them I shall be held in honor."

NJB 2 Samuel 6:22 lower myself even further than that. In your eyes I may be base, but by the maids you speak of, by them, I shall be held in honour!"

NAB 2 Samuel 6:22 but I will demean myself even more. I will be lowly in your esteem, but in the esteem of the slave girls you spoke of I will be honored."

YLT 2 Samuel 6:22 and I have been more vile than this, and have been low in mine eyes, and with the handmaids whom thou hast spoken of, with them I am honoured.'

GWN 2 Samuel 6:22 and I will degrade myself even more than this. Even if I am humiliated in your eyes, I will be honored by these slave girls you speak about."

BBE 2 Samuel 6:22 And I will do even worse than this, and make myself even lower in your eyes: but the servant-girls of whom you were talking will give me honour.

RSV 2 Samuel 6:22 I will make myself yet more contemptible than this, and I will be abased in your eyes; but by the maids of whom you have spoken, by them I shall be held in honor."

NKJ 2 Samuel 6:22 "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."

ASV 2 Samuel 6:22 And I will be yet more vile than this, and will be base in mine own sight: but of the handmaids of whom thou hast spoken, of them shall I be had in honor.

DBY 2 Samuel 6:22 And I will make myself yet more vile than thus, and will be base in mine own sight; and of the handmaids that thou hast spoken of, of them shall I be had in honour.

BHT 2 Samuel 6:22 ûnûqallô^{ti} `ôd mizzô^t wûhâyî^{ti} šăpāl Bû`ênây wû`im-hăj`âmăhôt `ăšer `ămarT `immăm `ikkăbê^{dâ}

NIRV 2 Samuel 6:22 And that's not all. I will bring even less honor to myself. I will bring even more shame on myself. But those female slaves you spoke about will honor me."

RWB 2 Samuel 6:22 And I will yet be more contemptible than this, and will be base in my own sight: and by the maidservants which thou hast spoken of, by them shall I be had in honour.

WEB 2 Samuel 6:22 And I shall yet be more vile than thus, and shall be base in my own sight: and by the maid-servants which thou hast spoken of, by them shall I be had in honor.

- **I will be more lightly esteemed:** Isa 50:6 51:7 Mt 5:11,12 Ac 5:41,42 Heb 12:2 1Pe 4:14
- **will be humble in my own eyes:** Ge 32:10 Job 40:4 42:6 1Ti 1:15 1Pe 5:6
- **I will be distinguished:** 1Sa 2:30

Related Passages:

1 Samuel 2:7-8 (**HANNAH'S PRAISE**) "The LORD makes poor and rich; He brings low, He also exalts. 8 **He raises the poor from the dust**, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the LORD'S, And He set the world on them.

Matthew 23:12 "Whoever exalts himself shall be humbled; and **whoever humbles himself shall be exalted**.

1 Samuel 2:30 "Therefore the LORD God of Israel declares, 'I did indeed say that your house and the house of your father should walk before Me forever'; but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor, and those who despise Me will be lightly esteemed.

DAVID'S WILLINGNESS TO BE EVEN MORE LOWLY APPEARING

And I will be more lightly esteemed than this and will be humble in my own eyes- NIRV "And that's not all. I will bring even less honor to myself. I will bring even more shame on myself." BBE = "And I will do even worse than this, and make myself even lower in your eyes." NET = "I am willing to shame and humiliate myself even more than this!"

Spurgeon explains it this way "David would more and more abase himself before the Lord. He felt that whatever Michal's opinion of him might be, it could not be more humbling than his own view of himself. Brother, if any man thinks ill of you, do not be angry with him; for you are worse than he thinks you to be."

but with the maids of whom you have spoken, with them I will be distinguished- NET = "But with the slave girls whom you mentioned let me be distinguished!" The point of David's reply is that he was quite willing to be lowly esteemed and humbled, realizing that the Lord exalts those who are abased (1Sa 2:7-8; Mt. 23:12).

Alan Redpath has an interesting thought - "Later in his life David was cursed by Shimei, but surely nothing hit him to the core like

these words from the woman he had first married. Do you remember about Michal? She was Saul's daughter, the king's reward to a young warrior for killing a couple hundred Philistines. Before long, we will come to consider the great sin of David's life. Could its root have been right here? Perhaps the thing that started him looking at another man's wife. Was the bitterness of soul which began when he came back from a day of victory to find the woman of his own heart and house did not enter into joy of it but despised him for his devotion." (Pdf - [The Making of a Man of God Life of David](#))

Alexander Whyte points out, "Never, surely, were man and wife more unequally yoked together than was David, the man after God's own heart, with Michal, Saul's daughter. What was David's meat was Michal's poison. What was sweeter than honey to David was gall and wormwood to Michal. The things that had become dearer and dearer to David's heart every day - - those were the very things that drove Michal absolutely mad, furiously and ungovernably mad that day on which the ark of God was brought up to the city of David." Had David not been so unequally yoked, Michal would have put on David's shoulder that day an ephod that she had worked for that day with her own hands; and as she put it on him, she would have sung and said, 'I will clothe her priests with salvation and her saints shall shout aloud for joy.' had Michal done that day what any woman with any sense of decency left in her would have done, had she put on her royal garments and set out with David to the house of Obed-Edom, how differently for her and for David that day would have ended. David was no doubt a great provocation and a constant cross to Michal. They were never made for one another. It was impossible. They could never be happy as man and wife short of a miracle. David was all emotions, especially in divine things, whereas Michal was as proud and cold as if she had been a daughter of Lucifer, as indeed she was. There will be times when husband and wife do not see eye to eye - - times when their two hearts do not beat as one heart - - times of distaste and disapproval and difference of opinion and positive dislike. When Michal, who is written for our learning, must be called to every wife's mind, Michal with her heart full of war and her mouth full of wicked words, and her whole afterlife full of remorse and misery for that evil day in her house in Jerusalem. Michal is a divine looking glass for all angry and outspoken wives. I will find among the poorest and most despised of God's people that which my own married wife denies me at home, and who can tell how many husbands here are in David's desolate case. Who can tell how many have to go out of their own homes to find the finest sympathy and the fullest utterance and the completest rest for their hearts. The wife see that her husband has not to go abroad to find his best friend, his most sympathetic and fellow-feeling friend, and above all, in his religion.

2 Samuel 6:23 And Michal the daughter of Saul had no child to the day of her death.

BGT 2 Samuel 6:23 κα τ Μελχολ θυγατρ Σαουλ ο κ γ νετο παιδ ον ως τ ς μ ρας το ποθανε ν α τ ν

LXE 2 Samuel 6:23 And Melchol the daughter of Saul had no child till the day of her death.

KJV 2 Samuel 6:23 Therefore Michal the daughter of Saul had no child unto the day of her death.

NET 2 Samuel 6:23 Now Michal, Saul's daughter, had no children to the day of her death.

CSB 2 Samuel 6:23 And Saul's daughter Michal had no child to the day of her death.

ESV 2 Samuel 6:23 And Michal the daughter of Saul had no child to the day of her death.

NIV 2 Samuel 6:23 And Michal daughter of Saul had no children to the day of her death.

NLT 2 Samuel 6:23 So Michal, the daughter of Saul, remained childless throughout her entire life.

- **Michal:** 1Sa 1:6-8 Isa 4:1 Ho 9:11 Lu 1:25
- **the day:** 1Sa 15:35 Isa 22:14 Mt 1:25

MICHAL'S "REWARD" FOR HER REBUKE

And Michal the daughter of Saul had no child to the day of her death- Childlessness was a disgrace in ancient Israel, and would be especially true given the fertility of so many of David's wives and concubines! One might even see Michal's act as "touching the LORD'S anointed!" She was childless either because of the LORD closing her womb or David not cohabiting with her after this episode. I tend to favor the former because the latter might suggest an element of bitterness or unforgiveness, which I do not think was in David's heart (albeit it may have been in Michal's heart). He had not been bitter or unforgiving to her father, but he also kept his distance from Saul because of his hatred toward him. As an aside, to despise (like Michal did David) is not far from hating!

Gordon: We may also observe that this apparent judgment on Michal, for the sake of the ark, is in pointed contrast to the blessing, also for the sake of the ark, of Obed-edom and his household. (**Youngblood** says "In the case of Obed-Edom, the divine blessing

would ultimately come in the form of numerous descendants -- "62 in all" in 1 Ch 26:8; cf. "For God had blessed Obed-Edom," 1 Ch 26:5)

The principle stands:

there is often barrenness in the life and ministry of the overly critical.

-- [David Guzik](#)

[GotQuestions.org](#) What began as a "celebrity marriage" in Israel involved a series of dramatic events that ultimately led to David choosing multiple wives. Michal chose to speak against her husband and went through her life childless. Though David was a man after God's own heart ([Acts 13:22](#)), his marriage relationships were problematic. Through David and Michal's relationship, God worked despite their sinful nature, and the Lord likewise calls us today to live for Him despite past failures to pursue His direction for our lives.

[GotQuestions.org](#) We can learn from Michal's sad story what happens in a marriage when offenses go on for years, unaddressed. Michal's youthful infatuation with Israel's hero turned to bitterness when he treated her like property, tore her away from a loving husband, and apparently never made it right. Even someone like David, [a man after God's own heart](#) (Acts 13:22), could also be selfish and cause pain in someone he should have loved. Although David was used greatly by God, he was also a sinful human being who made tragic mistakes. God placed stories like Michal's in the Bible to remind us that heroes are also human and bitterness can destroy even a queen.