

2 Samuel 6

2 Samuel 6:1–23

David Moves the Ark to Jerusalem

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Introduction: 2Sam. 6 is the chapter where David brings the Ark of God to Jerusalem (which is, herein, called the City of David). At the first, there is a misstep, and Uzzah, one of the men who brought the Ark, tried to steady the Ark, and God kills him on the spot. David is upset, but also, he did not want to see anyone else die, so the Ark is kept for a few months in the home of Obed-edom. When David finds that Obed-edom is blessed for keeping the Ark, then David tries again to bring the Ark into Jerusalem, which is done with burnt offerings and dancing. In fact, David dances naked in public before the Ark, and his wife Michal, hates him for these actions, and, as a result, has no children by David.

David begins by gathering 30,000 of the chosen men of Israel (v. 1) and then going to, as the text says, Baale-judah, in order to bring the Ark of God out (v. 2). First, we see Uzzah and Ahio, the sons of Abinadab, lead the Ark out from the house of Abinadab (vv. 4–5), and then we go to the celebration that David and the men of Israel are enjoying (v. 6—which may be occurring near the Ark or back in Jerusalem). While the Ark is being moved, it appears that it might topple out of the cart, and Uzzah reaches out to steady it, and God kills him for his impertinence (vv. 6–7). David is both angry and afraid, and the Ark is taken to the house of Obed-edom instead of into Jerusalem (vv. 8–10). When David finds out the Obed-edom’s house is blessed for having the Ark, he makes another attempt to move it, this time with great care and many sacrifices (vv. 12–15). David is running about the Ark while this is going on, and it is unclear whether he is dancing or being careful that nothing is in the way of the wagon, and he apparently is wearing very little, which upsets his wife, Michal, greatly (vv. 14, 16). The Ark is taken to the tent which David had prepared for it (v. 17a) and David continues to offer burnt offerings and peace offerings, and blesses the people of Israel (vv. 17b–18). David distributes food to each person there (v. 19) and then returns home to find Michal waiting, who is filled with anger, and she unloads on him (vv. 20–22). Her anger is so great, and this fight so significant, that she has no children by David (v. 23).

Gordon writes a good introduction to this chapter, although a portion of this is speculation (but reasonable speculation): *Now that the kingdom is united and the Philistines have been expelled from the land, the time has come for it to be conveyed to a more worthy resting-place in David’s capital city. It was, moreover, a politically astute move on David’s part, since the presence of the ark in Jerusalem would help to ensure thta tribal loyalties, despite their centrifugal tendencies, focused on the capital and the ruling house.*¹

¹ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 230.

There are a number of things which we learn in this chapter. The most important is, man, in his fallen state, cannot have direct contact with God. When Uzzah, Abinadab's son, reaches out to steady the Ark, he will have, in a sense, direct contact with God. The Ark, according to the Law, was not to be touched, and touching it results in the death of this young man, even though he was probably a moral, religious man.

The second thing which we learn in this chapter is about marriage and anger. Although the wisdom of the day is, if you have a strong emotion, you just let it out, otherwise it will just fester up inside of you and, I suppose, do all kinds of bad things to your psyche. Michel has some anger and she needed to let it stay inside. When she unloads on David over his behavior around the Ark, she, in effect, ends their marriage. They will remain married, but, apparently, it will be a loveless marriage. Application: it is not necessary for you to inform your opposite number of each and every emotion that you feel. In many cases, you ought to simply ignore and forget a lot of your emotional reactions.

I like including the outline as presented by another theologian, as long as it varies somewhat from mine. Although Matthew Henry's outline, from a glance, looked like it would fill the bill, the way he separated topics and sub-topics made little sense, so I fixed and expanded his outline.

A Modification of Matthew Henry's Outline of 2Samuel 6

- I. David makes an attempt to move the Ark, which failed and miscarried.
 1. The design was well laid (2Sam. 6:1–2).
 2. They were guilty of an error in carrying it in a cart (2Sam. 6:3–5).
- II. This attempt to move the Ark fails.
 1. They were punished for that error by the sudden death of Uzzah (2Sam. 6:6–7).
 2. This death was a great terror to David (2Sam. 6:8–9).
 3. His death put a stop to his proceedings (2Sam. 6:10–11).
- III. The great joy and satisfaction with which it was at last done
 1. There was great joy and happiness at moving the Ark successfully (2Sam. 6:12–15).
 2. There was a good understanding between David and his people (2Sam. 6:17–19).
 3. There was an uneasiness between David and his wife upon that occasion (2Sam. 6:16, 20–23).

Taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6 introduction.

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In 2Sam. 5, we found parallel passages in 1Chronicles which were almost identical. 2Sam. 6 also has parallel passages in 1Chronicles, but they are, most of the time, much different than those found here.

Because 2Sam. 6 parallels, more or less, 1Chron. 13, 15–16, it might be better to see this broken down into specific verses and incidents. Since there are 29 verses in 2Sam. 6 and 86 in those 3 chapters of 1Chronicles, the account in Chronicles is going to contain additional information and incidents. Therefore, I will compare them below.

2Samuel 6 in Parallel with 1Chronicles 13, 15, 16

2Samuel	1Chronicles	Summary
	13:1–4	David consults with his lead generals about bringing the Ark into Jerusalem.
6:1–4	13:5–7	Provisions are made and the transportation of the Ark begins.
6:5	13:8	David and all Israel are celebrating the moving of the Ark

2Samuel 6 in Parallel with 1Chronicles 13, 15, 16		
2Samuel	1Chronicles	Summary
6:6–8	13:9–11	The Ark appears to be off-balance, Uzza reaches out to steady it, and he is killed by God for his impertinence.
6:9–11	13:12–14	David is afraid because of Uzza's death, and the Ark is stored for 3 months with the family of Obed-edom. Obed-edom and his family are greatly blessed because of this.
	15:1	David builds houses for himself and pitches a tent for the Ark of God.
	15:2–24	David determines that Levites should be the ones to transport the Ark of God, and the Levites are gathered and prepared for this venture.
6:12–15	15:25–28	David and the Levites bring the Ark up to Jerusalem with sacrifices and celebration.
6:16	15:29	Michel, David's wife, observes this procession, and despises David in her heart because of his behavior.
6:17–18	16:1–2	The Ark arrives in Jerusalem, and is placed in the tent that David had prepared for it. There are great celebrations which follow.
	16:4–7	The celebration of the Levites who are involved in this.
	16:8–36	A psalm of thanksgiving offered when the Ark is placed in the Tent and during the celebrations which follow.
	16:37–42	Those who are principally involved in this celebration are named.
6:19	16:3, 43	David distributes food to all who attend and they return home.
6:20–23		There is hell to pay when David returns to his home; Michel is waiting and is very critical of his behavior. As a result, they apparently never have sex again, as they have no children throughout their marriage. Note that this is the only portion of the narrative which is not covered in 1Chronicles.

You will notice that Chronicles tends to deal primarily with things which have spiritual impact; Samuel deals more with the events and adds the human interest aspect of Michel, her anger, and the results.

Unlike the previous chapter, where we found almost a word-for-word parallel account in 1Chronicles, here, it is just not quite the same. Even the parallel verses, from time to time, will be very different. I think that the best approach, from time to time, will be to compare a passage in 2Sam. 6 with its exactly parallel passage as we exegete this chapter.

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Keil and Delitzsch make some interesting comments about this chapter as a whole: *After David had selected the citadel of Zion, or rather Jerusalem, as the capital of the kingdom, he directed his attention to the organization and improvement of the legally established worship of the congregation, which had fallen grievously into decay since the death of Eli, in consequence of the separation of the ark from the tabernacle. He therefore resolved first of all to fetch out the ark of the covenant, as the true centre of the Mosaic sanctuary, from its obscurity and bring it up to Zion; and having deposited it in a tent previously prepared to receive it, to make this a place of worship where the regular worship of God might be carried on in accordance with the instructions of the law. That he should make the*

capital of his kingdom the central point of the worship of the whole congregation of Israel, followed so naturally from the nature of the kingdom of God, and the relation in which David stood, as the earthly monarch of that kingdom, towards Jehovah the God-king, that there is no necessity whatever to seek for even a partial explanation in the fact that David felt it desirable to have the high priest with the Urim and Thummim always close at hand.²

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David Moves the Ark of God, Part I

1Chronicles 13:1–11

And so adds again David all chosen in Israel—thirty-thousand. 2Samuel 6:1 Again, David [gathered] all the chosen [men] of Israel—30,000.

David again gathered the chosen men of Israel—30,000 men.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). Now and again, I update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

Masoretic Text
Septuagint

And so adds again David all chosen in Israel—thirty-thousand.
And David again gathered all the young men of Israel, about seventy thousand.

Significant differences:

The Greek adds the verb *to gather*, which seems to be reasonable. There is also a difference in the number of those that David gathers. The Latin and Syriac are in agreement with the Hebrew, which is common.

Thought-for-thought translations; paraphrases:

CEV
The Message
NLT

David brought together thirty thousand of Israel's best soldiers and...
David mustered the pick of the troops of Israel--thirty divisions of them.
Then David mobilized thirty thousand special troops.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™
HCSB
JPS (Tanakh)

David again assembled all the best soldiers in Israel, 30,000 men.
David again assembled all the choice men in Israel, 30,000.
David again assembled all the picked men of Israel, thirty thousand strong.

Literal, almost word-for-word, renderings:

WEB
Young's Updated LT

David again gathered together all the chosen men of Israel, thirty thousand.
And David gathered again every chosen one in Israel, thirty thousand.

The gist of this verse?

David gathers together 30,000 men in Israel, who are called his chosen men in this verse.

² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6 introduction.

2Samuel 6:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (יָצַף) [pronounced <i>yaw-SÄHPH</i>]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal imperfect	Strong's #3254 BDB #414
ôwd (וְעוֹד) [pronounced <i>ôhd</i>]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	Qal passive participle	Strong's #977 BDB #103
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e râ ^e l (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
elep (אֶלֶף) [pronounced <i>EH-lef</i>]	<i>thousand, family, (500?); military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48

The Septuagint has 70,000; the Hebrew, Latin and Syriac all have 30,000.³

Translation: [Again, David \[gathered\] all the chosen \[men\] of Israel—30,000.](#) David gathered men in the previous chapter to fight against the Philistines. This was the ancient equivalent to the draft today. David has a purpose, and that is to bring the Ark of God into Jerusalem, taking it out of disuse. The use of the word *again* simply indicates that David has gathered large groups of men previous to this (2Sam. 5:1–3, 17–25 1Chron. 12:23–40). It appears as though the gathering of these men was the advice of the leaders in Israel (the parallel passage, 1Chron. 13:1 reads: [And David consulted the chiefs of the thousands and of the hundreds, to every leader.](#))

³ As well as the Targum and Arabic, as per Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:1.

Some people may say that this was David merely consolidating his power;⁴ and particularly from human viewpoint, it may seem that way. Human viewpoint might think, *okay, let's see how many we can get together for a religious thing; we've already gathered people for battle (2Sam. 5:17–25) and we've gathered a large group of Israelites to David's coronation (2Sam. 5:1–3); so now let's see if we can flush out the religious types to support him as well.* However, I don't think that David was thinking of any such thing; the greatest religious artifact in the history of Israel (actually, in the history of mankind) is the Ark of God. David is well-aware of this Ark, and correctly understands that bringing it to Jerusalem is a great event in the history of Israel. Therefore, he is going to call together all Israel to celebrate this historic event with him. Let me be more specific: David is actually calling together a relatively small group to celebrate this event, as I assume that hundreds of thousands might have attended had David so asked.

Let me give you an example: at this point in time, the US Navy has decided to move some of its ships from a very inhospitable, anti-military San Francisco, to San Diego. Therefore, we can expect, when the ships roll into San Diego, that there is going to be some sort of celebration; that is exactly what we have here, except that it is a more significant event.

The parallel passage in 1Chronicles is not much of a parallel; in 1Chron. 13:1–3, we have David consulting with the captains of thousands and of hundreds in order to bring the Ark to Jerusalem. I will wait until the completion of v. 2 before putting the passages side-by-side, but our verse 1 here is merely a summary of the preparations. However it is important to recognize that, David, prior to making this or that important decision, often consulted the Ephod of God; he would go to the High Priest and ask pointed questions about what he should do. Here, David speaks with the assembly of men which he had gathered, and they willingly agree to go with him to move the Ark (1Chron. 13:4). You cannot ignore God's truth and you cannot substitute human wisdom or human consensus for God's revealed Word, which is what David is doing.

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As is my approach, I examine and discuss each verse in as much detail as I believe the verse warrants, and then I refer to several very good commentators to see if I left anything out. After seeing what others have said, you need to know that in this verse alone, you are going to get more information and doctrine than most exegetes pack into an entire chapter. There is a great deal of significance to the Ark and Tabernacle not being used at this time; there is a great deal of significance to David bringing the Ark to Jerusalem; and to the fact that God has David's son—not David—build a permanent home for the Ark. If you are the average reader, than I can guarantee you that you have no idea how meaningful these events are; they are not simply random, historical events, but carefully guided and integrated into the plan of God.

Introduction to 2Samuel 6:2

Before we get into this verse, you need to know that, what David does here and what Solomon his son does, is a matter of their freewill choices. God may have guided them, and God knew from eternity past what they were going to do, but the choice to do what they did is a matter of their free will. God's plan is perfect, and, throughout the Bible, when you are properly guided through the Bible, we get glimpses of just how perfect His plan is. God's plan includes the free will decisions of believers in fellowship, believers out of fellowship, and unbelievers. All of these are factors in His plan.

⁴ Barnes implies this in Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:1.

Introduction to 2Samuel 6:2

If you raise up a family, you make plans for that family as time goes on. You take into consideration the personality and character of each child, and you, as a responsible parent, try to determine the best course of action for that child. For instance, I attended public schools all of my life; one of my younger brothers attended a private school for a time. Based upon the personality and character of my brother and I, they determined that this would be the best course of action for each one of us. My parents did their best to keep our upbringing equal, but they also had to take into account that we were all very different people, and therefore required some differences in the way that they dealt with us, and the choices that they made for us. God does the same thing, except that He deals with billions of people, and the billions of decisions that each person makes, and God determines all that would occur in eternity past—with the billions of free will decisions as being a part of His plan.

Most of the time, when we read the Bible—particularly narrative portions of the Bible—we think, *this happened, then this happened, and then something else happened*; but, too often, we only recognize the most fundamental relationships of these various events. However, what occurs in history and, particularly, what we find in Scripture, is fraught with meaning. These are real historical events, which really happened, and really involved the free will of the people involved; but, these events have meaning; these events are not simply random. We do not live in a random universe. What I hope to do is, in the next verse alone, is to unearth the meaning and import of these historical events which we are studying.

We'll spend a dozen pages on the next verse alone.

And so rises up and so goes David and all the people who [are] with him from Baale-Judah to bring up from there an Ark of the Elohim, which was named a name, a name of Y^ehowah of Armies dwelling the cherubim upon him.

2Samuel
6:2

David then arose and departed with all the people with him [and they went] from Baale-Judah [or, from the lords of Judah] to bring up from there the Ark of Elohim, which was called a name, the name of Y^ehowah of the Armies, the cherubim sitting upon it.

David and the people with him arose and departed from Baal-Judah to bring up the Ark of God, whose name and reputation are proclaimed by the Ark where the Lord of hosts dwells between the cherubim.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of Hosts is invoked, who sits over it upon the cherubims.

Masoretic Text

And so rises up and so goes David and all the people who [are] with him from Baale-Judah to bring up from the an Ark of the Elohim, which was named a name, a name of Y^ehowah of Armies dwelling the cherubim upon him.

Septuagint

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 Host who dwells between the cherubs upon it is called.

Significant differences:

We begin with texts which are very similar until we come to *Baal-Judah*, which is often interpreted as being a city or place, but which some (Jerome and the seventy) tried to translate instead, indicating that *lords* of Judah accompanied David. This indicates that the text from which Jerome and the seventy worked was the same as the masoretic text, but simply interpreted differently than I have.

The remainder of the text also seems to be very similar, and, it is moderately clunky in the Hebrew (where *name* is repeated), but it seems that it is either the *name of the Lord of the army* or *Jehovah of the army* is the one who is dwelling between the cherubim.

Thought-for-thought translations; paraphrases:

CEV	...led them to Baalah in Judah, which was also called Kiriath-Jearim. They were going there to get the sacred chest and bring it back to Jerusalem. The throne of the LORD All-Powerful is above the winged creatures on top of this chest, and he is worshiped there.
NJB	Setting off with the whole force then with him, David went to Baalah of Judah, from there to bring up the ark of God, who bears the title 'Yahweh Sabaoth, enthroned on the winged creatures'.
NLT	He led them to Baalah of Judah to bring home the Ark of God, which bears the name of the LORD Almighty, who is enthroned between the cherubim.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He and all the people with him left Baalah in Judah to bring God's ark to Jerusalem. (The ark is called by the name of the LORD of Armies, who is enthroned over the angels.)
HCSB	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 the LORD of Hosts who dwells between the cherubim.
JPS (Tanakh)	Then David and all the troops that were with him set out from Baalim of Judah to bring up from there the Ark of God to which the Name was attached, the name LORD of Hosts Enthroned on the Cherubim.

Literal, almost word-for-word, renderings:

MKJV	And David arose and went with all the people with him from beyond Baale of Judah, to bring up the ark of God from there, which <i>is</i> called <i>by</i> the Name, the Name of Jehovah of Hosts who dwells <i>above</i> the cherubs.
NKJV	And David arose and went with all the people who <i>were</i> with him from Baale Judah to bring up from there the ark of God, whose name is called by the Name [LXX, Targums and Vulgate omit <i>by the Name</i> ; many Hebrew manuscripts and Syriac <i>there</i>] ⁵ , the LORD of Hosts, who dwells <i>between</i> the cherubim.
Young's Updated LT	And David rises and goes, and all the people who are with him, from Baale-Judah, to bring up thence the ark of God, whose name has been called—the name of Jehovah of Hosts, inhabiting the cherubs—upon it.

The gist of this verse?

Although the sentence is a little clunky (to me at least), the idea is that David takes all the people with him up from Baal-Judah to bring the Ark of God to Jerusalem. The Ark of God is further identified as that where Jehovah of Hosts name is invoked, Jehovah Who lives between the cherubim upon the Ark.

⁵ I don't really follow the second part of this footnote.

2Samuel 6:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced <i>koom</i>]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
'êth (עִתְּ) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person masculine singular suffix	Strong's #854 BDB #85

Translation: [David then arose and departed with all the people with him...](#) David is in Jerusalem and he arises and departs, taking all the people with him. It seems obvious that not everyone from Jerusalem accompanies David, so we might understand this as *all the people* referring to those *from the lords of Judah* go with David. Although I don't think that this is the full 30,000, I would guess that this would be a significant number of men.

2Samuel 6:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Ba'ălêy (בְּעֵלֵי) [pronounced <i>bah-guh-LAY</i>]	<i>aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants</i>	masculine plural construct	Strong's #1181 BDB #127
Y ^e hûwdâh (יְהוּדָה) [pronounced <i>y^ehoo-DAW</i>]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Together, these are often transliterated *Baal-Judah*. Strong's #1184 BDB #127.

If this is not the name of a city, then we would render this verse, so far, [David then arose and departed with all the people with him from the lords of Judah to bring up the Ark of Elohim...](#)

Translation:...[and they went] from Baale-Judah [or, from the lords of Judah]... There are two primary ways to understand this phrase: David and all the people are going up from Baale-Judah, a place not named before, but which some identify with Kiriath Jearim (more on this below). The second interpretation is, *all the people* are taken out of the *lords (or leaders) of Judah*. Therefore, we are talking about all the 30,000 which David assembled and all those who are leaders out of Judah as well.

According to a footnote in the Tanakh: *Baalim [Baale] is identical with Baalah, another name for Kiriath-jearim, where the Ark had been kept (compare 1Sam. 6:21 1Chron. 13:6 Joshua 15:9).*⁶

There are two big problems with interpreting this as above (which is how the majority interprets this verse): (1) *from Baale-Judah* is a weird way to express their destination. 99% of the time, when we have men rising up and departing and [going] *from this or that city*; we are speaking of their city of origin—but they did not originate in *Baale-Judah*, they are going to go to *Baale-Judah* (assuming this is the name of a city). Almost all translations render this verse in this way, and, if you check your translation, it does not read *from*, as the MT reads, but they use the preposition *to* instead. (2) We do not find *Baale* used in conjunction with a city anywhere; we do find *Balam* used in that way, but not *Baale*. *Baale* is the masculine plural construct of *baal*, and it refers to *lords*, suggesting that we are speaking of the *lords of Judah* here.

It would be a good idea to determine the relationship between Baale-Judah and Kiriath-Jearim, so below are several texts which are related to those names.

Scripture Related to Baale-Judah and Kiriath-Jearim

Scripture	Text
Joshua 15:9	Then the boundary extends from the top of the mountain to the spring of the waters of Nephtoah, and from there to the cities of Mount Ephron. Then the boundary bends around to Baalah (that is, Kiriath-jearim).

⁶ Tanakh, the Jewish Bible by the Jewish Publication Society; ©1985; p. 478 (footnote).

Scripture Related to Baale-Judah and Kiriath-Jearim	
Scripture	Text
Joshua 15:60	Kiriath-baal (that is, Kiriath-jearim), and Rabbah: two cities with their villages.
Joshua 18:14	Then the boundary goes in another direction, turning on the western side southward from the mountain that lies to the south, opposite Beth-horon, and it ends at Kiriath-baal (that is, Kiriath-jearim), a city belonging to the people of Judah. This forms the western side.
1Sam. 7:1–2	And the men of Kiriath-jearim came and took up the ark of the LORD and brought it to the house of Abinadab on the hill. And they consecrated his son Eleazar to have charge of the ark of the LORD. From the day that the ark was lodged at Kiriath-jearim , a long time passed, some twenty years, and all the house of Israel lamented after the LORD.
2Sam. 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. Our passage is the only time where we find this name. This could be <i>Lords of Judah</i> or it could refer to a place called <i>Baale of Judah</i> .
1Chron. 13:5–6	So David assembled all Israel from the Nile of Egypt to Lebo-hamath, to bring the ark of God from Kiriath-jearim . And David and all Israel went up to Baalah , that is, to Kiriath-jearim that belongs to Judah, to bring up from there the ark of God, which is called by the name of the LORD who sits enthroned above the cherubim.

From the verses we find here, it is clear that *Baalah*, *Kiriath-jearim*, and *Kiriath-baal* are equivalent to one another. The name *Baale-Judah* is found only in our passage, and it would be an easy conclusion to say that it is simply another name for Kiriath-jearim, as Kiriath-jearim is on the border of Judah and Benjamin. However, that is not necessarily how we should view this.

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There are several theories as to where Baale-Judah is, and how it relates to Kiriath-jearim, where the Ark has been kept the past several decades. It might be better if I list the various approaches here.

Where and What is Baale-Judah?		
Proponent (s)	Theory	Discussion
Clarke, the Tanakh, and many others	Baale-Judah is another name for Kirjah-baal (Joshua 15:60) or Kirjath-jearim (1Chron. 13:6); or Baalah (Joshua 15:9). ⁷ This is the most common view here.	<p>A simple reading of the Hebrew text sounds as though these men went <i>from</i> Baale-Judah in order to go to where the Ark is being kept. The preposition found prior to <i>Baale-Judah</i> here means <i>out of, out from, from, away from</i>.</p> <p>It is important to note that the Dead Sea Scrolls read <i>to Baalah—that is, Kir [yath-jearim] of Judah</i> at this point.⁸ 1Chron. 13:6 reads, in part, <i>...to Baalah, to Kiriath-jearim, which belongs to Judah...</i> On the other hand, <i>Baale</i>, in the MT, is a masculine plural construct. Although there is but a scrap of Chronicles from the Dead Sea Scrolls, there are a number of incidents where Samuel in the Dead Sea Scrolls is in agreement with Chronicles where it is not in complete agreement in the MT.⁹</p>
Kimchi	He is in agreement with the above, and indicates that there must be something missing in the text; he offers: “ <i>And David went, and all the people who were with him, out of Baale-Jehudah, to which they had gone up to fetch the ark of God</i> ” ¹⁰ The idea is, David and these men first go up to Baale-Judah, put the Ark in a new cart, and then leave <i>from Baale-Judah</i> .	<p>Kimchi is one of the few who recognizes that there is a problem with the preposition used in this verse. Other exegetes either do not realize that there is a problem, or they do, and choose to ignore it.</p> <p>Obviously, we must read a little into the verse, but there is nothing wrong with doing that, as long as that does not lead us to some extreme position. We have run into a large number of passages where the passage itself does not give us the complete story (for instance, in this passage, do these 30,000 men go with David? Do they remain in Jerusalem, while some of them accompany David? This information is not given to us).</p>

⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:2.

⁸ 4QSam^a MT.

⁹ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 632. It is noted here that much of the time when 4QSam^a varies from the traditional MT text, it is in agreement with Chronicles, the LXX and the narrative of the historian Flavius Josephus. Now, whether the text was altered to so agree or whether this is a more accurate text, is a matter for discussion.

¹⁰ This was taken from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:2.

Where and What is Baale-Judah?		
Proponent (s)	Theory	Discussion
Luther, Chaldee, Vulgate and Septuagint	That what is being said is, David goes up from those leaders to Kiriath-Jearim. The translation which I have from the Latin is: <i>And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of Hosts is invoked, who sits over it upon the cherubim.</i> Luther renders this <i>from the citizens of Judah.</i>	The word is in the plural construct form (<i>Baalim</i>) which lends credence to this. Most of the other times we find <i>Baal</i> associated with another noun to form the name of a city, it is singular in number. I may have missed one, but I don't find any cities listed with this form of <i>Baal</i> , although I do find a couple of names of people using this form of <i>Baal</i> (see Strong's #1182, #1183, #1185). Keil and Delitzsch argue against this theory, saying that it does not hold water because of the short phrase <i>from there</i> which is not found in the Latin, but it is found in the Hebrew and Syriac (the Greek leaves out the preposition).
A third view	These cities are nearby and these men went from Baale-Judah to Kiriath-Jearim. These would be twin cities, Kiriath-Jearim in Benjamin and Baale-Judah in Judah.	The problem is, we just have no other support for this, apart from our passage saying <i>from Baale-Judah</i> . Kiriath-Jearim is on the border of Judah and Benjamin, but primarily associated with Judah.

Although I originally went with the most common view here, I think that we are dealing with the *lords of Judah*, and that David chose certain men out of that group (however, my confidence level is about a 60% here).

This is a very tough call. Since the other ancient versions appear to differ so much, my guess is, they struggled with this as well. The LXX may have left out the preposition simply to make their translation smoother.

Note that this solves the problem of *who* goes with David; some of the *leaders of Judah*, which is going to be a subset of this 30,000, which is what we would reasonably deduce.

Now, bear in mind, despite that fact that I took way too long examining these few words, no matter which we way interpret it, our interpretation will not affect any doctrine that we hold to.

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Therefore, let us view the two different translations, depending upon the way we want to interpret this:

2Samuel 6:1–2: Two Translations	
This phrase should read <i>lords of Judah</i>	<i>Baale-Judah</i> is a city equivalent to <i>Kiriath-jearim</i>
David again gathered all the chosen men of Israel, thirty thousand. David then arose and departed with all the people with him from <i>the lords of Judah</i> to bring up from there the Ark of Elohim, which was called a name, the name of Y ^e howah of the Armies, the cherubim sitting upon it.	David again gathered all the chosen men of Israel, thirty thousand. David then arose and departed with all the people with him [<i>and they went</i>] from <i>Baale-Judah</i> to bring up from there the Ark of Elohim, which was called a name, the name of Y ^e howah of the Armies, the cherubim sitting upon it.

What is italicized simply indicates how these interpretations vary.

Arguments For

We do not need to add any words in order to make this verse hold together.

We do not find *Baale* elsewhere in connection with a city. However, we do find it used regularly as a masculine plural construct.

The name here is very similar to names which are synonymous with Kiriath-jearim.

This gives the phrase *from there* a place to point back to.

Arguments Against

We have this tiny phrase *from there* which has no antecedent. However, not every author of Scripture has a master's degree in English (well, in Greek or Hebrew). That is, we should not expect every sentence to be in perfect Hebrew from every author.

We need to add a few extra words in order to make this come out right.

Usually when a group of men rise up to go anywhere to do anything, when we have the phrase *from this or that city*; we are generally referring to a point of origin. Their destination is first the city where the Ark is being kept, and then they will leave *from* that city.

We do not find *Baale* used in conjunction with the names of other cities, but we do find it used to mean *lords of*.

I realize that I have spent far to long on this little point; I tend to be very analytical in that way. I think that I have beat this horse to death.

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Okay, let's say that you are teaching this verse, either in church or to a Sunday school class. Now, I have beaten this verse to death, particularly this little portion of it, looking at it from several different angles; and, in the end, I state, it does not affect any real doctrine. My opinion is, a pastor, in most cases, should give what he feels is the correct understanding of this verse, given the alternate quickly, and indicate, as I have, that no doctrine rests upon the interpretation of this verse. I cover it in great detail, primarily so that a pastor who looks at this, does not need to.

2Samuel 6:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâlâh (עלה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up, to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
min (מן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʿărōwn (ארון) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75

2Samuel 6:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]</p>	<p>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</p>	<p>masculine plural construct</p>	<p>Strong's #430 BDB #43</p>

Translation: ...to bring up from there the Ark of Elohim,... The purpose of leading this large congregation of people was to move the Ark of God from point A to point B (from Kiriath-jearim to Jerusalem). This is the Ark of God which has not really been mentioned since it was moved to Kiriath-Jearim originally when Samuel essentially guided Israel. David has a fortified city; it appears as though the Ark has been in disuse for perhaps 50 years or so, and David is going to bring it into Jerusalem.

As discussed earlier, *from there* refers to *Kiriath-Jearim*, which is not named here, although there may be a synonym for Kiriath-Jearim here (*Baale-Judah*).

Matthew Henry: *The obscurity of the ark, during the reign of Saul, had been as great a grievance to Israel as the insults of the Philistines. David, having humbled the Philistines and mortified them in gratitude for that favour, and in pursuance of his designs for the public welfare, is here bringing up the ark to his own city, that it might be near him, and be an ornament and strength to his new foundation.*¹¹

It might be a good idea to stop for a moment and get a few points from the **Doctrine of the Ark of God** (which doctrine was covered back in 1Sam. 4:11).

Summary of the Ark of God

1. The Ark of God was one of the furniture of the Tent of Meeting which represented the God-man, Christ Jesus.
2. It was built out of Acacia wood (which represented His humanity) and overlaid with gold (which represented His Deity).
3. Inside the Ark were three items: (1) the tablets of the Law, representing God's perfect standards and our inability to reach these standards; (2) a golden pot of manna, representing God's perfect provision for us (manna was a perfect food); and (3) Aaron's rod which budded, which represents the resurrection from the dead (the rod was a dead staff on which buds came forth).
4. On the Ark was a mercy seat and on both sides of the mercy seat was two angels, or cherubim. The mercy seat represents our point of contact (which is upon the Ark itself, above the three items mentioned); and the cherubim represent the angelic conflict, of which we are a part.
5. The Ark was kept in the Holy of Holies, which was a room inside the Tent of Meeting. Only the High Priest went into this room once a year on the Day of Atonement to sprinkle blood upon the mercy seat, which represents the blood of our Savior for our sins.

The actual **Doctrine of the Ark of God** is 16 pages long, and therefore is much more detailed. The Ark is no longer in existence; however, several have attempted mockups of the Ark.



¹¹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6 introduction.

The picture comes from <http://www.ebibleteacher.com/3DTaber/ark6.jpg>; which was apparently created for the Passion Play, found at <http://www.greatpassionplay.com/>

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It might be instructive to know a little history behind the Ark.

For those of us who know a little Old Testament history, this all seems somewhat surprising, not to know where the Tabernacle of God is, and to have the Ark of God kept elsewhere, unused. We associate these things with the nation Israel, we know that God mandated their construction and use, much of the ceremonial law of the Pentateuch revolved around these things, so it seems confusing that they would not be a part of Israel's daily life. Therefore, let me remind you what has happened over the past century or so.

Recent History of the Ark and the Tabernacle of God

Under Eli, the rotund High Priest, the Ark was in the Tabernacle of God, and these things were in use during his life. In fact, he raised up young Samuel in close association with the Tabernacle of God. However, Eli's sons took over the Tabernacle worship and perverted it into BBQ-time for them. That this was tolerated by Eli and by the Israelites indicated that Israel was going into a spiritual down-cycle. This was confirmed later when the soldiers of Israel came to Eli and took the Ark of God with them into battle against the Philistines for good luck. The Philistines defeated the Israelites and took the Ark with them. However, wherever the Ark went in Philistia, there were plagues and many deaths, so that the Philistines finally brought the Ark back to Israel, unwilling to endure its presence.

When the Ark was brought back into Israel, the people, many of whom had not actually seen it before, knew what it was, but treated it with disrespect, and many Israelites died. Therefore, the Ark was moved to Kiriath-Jearim, to the house of Abinadab, where it remained until the time of this chapter (these events are laid out in 1Sam. 3–7). As a result, much of Samuel's adult ministry, and all of Saul's kingship take place while the Ark is at the house of Abinadab, not being used.

Although Saul seemed to start out okay, he went awry as king. The Ark never appears to be an issue to him, and he goes so far as to assume Samuel's position and he offers up sacrifices to God, something which is completely outside of his responsibilities. Therefore, we cannot look to him to rectify the situation with the Ark. Furthermore, Saul gets so crazy that he goes to where the Tabernacle is, to Nob, the city of priests (apparently at some point in time, the Tabernacle was moved here), and he kills all of the priests except for one, Abiathar, who escapes to David. What happened to the Tabernacle at this point is purely speculation, but, for years previous to Saul's attack, it had been without the Ark of God, making it empty of its soul, so to speak. Tabernacle worship probably declined severely under Saul, and probably stopped altogether after Saul killed the priests.

Edersheim makes the assertion¹² that there are two Tabernacles, and bases this upon the parallel priesthood, Zadok and Abiathar (who escaped Saul's attack on Nob and fled to David). However, for a year and a half, David was in Philistine-held territory, all the priests related to Abiathar were dead and Abiathar was missing (he did not leave a note on the Tabernacle door, *fled to David*). So, when this heinous act was discovered by Israel, and probably by religious types, the line of Zadok kicked in, and they assumed responsibility at this point. This could account for the parallel priesthood under David. Edersheim's conjecture requires that two tabernacles be built and functioning at the same time; mine requires that, following the massacre at Nob, for the line of Zadok to assume priestly responsibilities.¹³ Both of these are conjecture, although I think that mine requires less imagination. Edersheim's conjecture is, *after* the two priesthoods are established, that a second Tabernacle had to be erected. If this were the case then, logically, Abiathar's priesthood would preside over a Tabernacle in Jerusalem, as he has been staying with David, yet we are not aware of the Tabernacle ever being in Jerusalem until Solomon builds the Temple, and brings the Tabernacle to Jerusalem.

¹² Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 524.

¹³ This is, by the way, another assumption which Edersheim makes. *Ibid*.

Recent History of the Ark and the Tabernacle of God

Let me backtrack momentarily on Edersheim's assertion that there are two Tabernacles; *if*, by the second tabernacle, Edersheim is referring to this tent which David's sets up for the Ark, then *yes*, there were two Tabernacles. However, it is difficult to determine just to what extent the second tent was used. In 1Chron. 16, we see that there is a great religious celebration; and many sacrifices offered; however, it does not appear that David made any attempt to duplicate the Tabernacle in Jerusalem or to have parallel Tabernacle worship in Jerusalem. He will have a focus on building the Temple in Jerusalem (which his son Solomon will build), which may explain why David does not require the Tabernacle be set up in Jerusalem (furthermore, there is no indication that God wanted David to move the Tabernacle to Jerusalem).

It is fairly easy to understand why Tabernacle worship did not thrive under Saul, but it is more difficult to explain why Samuel did not restore this function of the Tabernacle.

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Recall that Samuel, the High Priest and Prophet of God, was raised in the Tabernacle, yet he did nothing with regards to the Ark or Tabernacle. This is more difficult to explain, so let me do it in points:

Why Didn't Samuel Restore Tabernacle Worship?

1. First of all, Samuel did have his head screwed on right, in contrast to Saul, and his actions appear to have divine approval throughout the book of 1Samuel.
2. Samuel would have been very young when the Ark was taken, and decision regarding the Ark were probably not a part of his responsibility at that time.
3. However, it is important to bear in mind that Samuel was raised by Eli in and around the Tabernacle of God, which was clearly functioning at this time (1Sam. 1–3).
4. When the Ark was taken, Eli and his sons died that very same day, leaving Samuel as the authority, although, again, he was probably very young at this point in time.
5. Let me offer some conjecture here: the Philistines soundly defeated the Israelites when they took the Ark, and it is likely that there were Philistine garrisons established in Israel and that the Philistines, for a time, collected tribute from the Israelites. This may have shut down Tabernacle worship; after all, if people bring offerings to the Tabernacle, the Philistines would think that these offerings should come to them, and they had the means to enforce this opinion.
6. For whatever reasons—the Ark was in storage, the Philistines exercised some control over Israel, the Priest Eli and his sons were killed on the same day, or because the Ark had been taken originally—the Tabernacle was moved and/or fell into disuse.
7. Either because of Samuel's young age or because God did not command him to do so, he did not restore Tabernacle worship. For the same reasons, Samuel did not move the Ark of God anywhere, or make an attempt to reunite the Ark with the Tabernacle.
8. God apparently kept Samuel busy with other things. He had to anoint Saul, he had to guide Saul, he had to advise Saul; and Samuel functioned as a judge and as a prophet, and as a priest, but outside of the Tabernacle.
9. Here is the most important point: the Tabernacle with the Ark within the Holy of Holies, represents Jesus Christ. When Samuel came on the scene, he was also a picture of Jesus Christ—in fact, the most complete picture of Jesus Christ to that date, as Samuel was a priest, prophet and judge. Therefore, the shadow image we are to see is, the ceremonial worship of God in the Tabernacle gave way to the person of Samuel, just as Temple worship will give way to Jesus Christ, the Son of God. The parallels between Samuel and Jesus Christ were uncanny.
10. Therefore, we may reasonably assume that, God did not move Samuel to restore the Ark to the Tabernacle nor did God move Samuel to restore Tabernacle worship to Israel because this was all a picture of the shadow of the ceremonial law giving away to the person of Jesus Christ.

In short, the key is, God uses the temporary disuse of the Tabernacle and Ark, and the preeminence of Samuel, to illustrate the fading away of the shadows (the ceremonial Law) when Jesus Christ comes to this earth.

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This is such an important point, I don't want you to miss it:

From God's Point of View: Why the Ark and Tabernacle Fell into Disuse

The Old Testament Shadows	The New Testament Reality
The Tabernacle falls into disuse while the Ark is in storage.	When Jesus Christ comes to this earth and dies for our sins, there is no need for the ceremonial Law to point into the future at Him. There will be no reason for animal sacrifices to be offered in the Temple.
The Tabernacle is an empty tent without the Ark within the Holy of Holies.	The Temple worship had become empty, legalistic religion, maintained by corrupt leaders (the pharisees and sadducees).
Samuel, the prophet, priest and judge, gains preeminence, as the Tabernacle worship fades away. Samuel is a shadow of Jesus Christ to come, and the most exact shadow of our Lord up until that time. .	Jesus Christ, the reality of what the Ark of God and Temple worship represents, has come to this earth, which means that there is no more reason for the shadows of His coming.
David, who must war against all of Israel's enemies in order to establish peace.	Jesus Christ returning for the 2 nd advent, where He will destroy all of Israel's armies at Armageddon.
Solomon, who rules during a period of extended peace, and builds a permanent home for the Ark—the Temple of Solomon.	Jesus Christ ruling <i>permanently</i> over the earth after the Tribulation. He will be king over all the earth throughout the Millennium

Heb. 10:1–23: **For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sin? But in these sacrifices there is a reminder of sin every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" When he said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then he added, "Behold, I have come to do your will." He abolishes the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin. Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus, by the new and living way that he opened for us through the curtain, that is, through his flesh, and since we have a great priest over the house of God, let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for he who promised is faithful.**

Let's go with this illustration: your husband, the love of your life, is in Iraq, in a war zone, and all you have is a picture of him which you keep at your bedside and look at from time to time. When he returns from Iraq, you do not spend your time with the picture anymore. Why spend time with the shadow, if the reality is there?

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My point is, none of this is random—not even historical events; there are no accidents in the plan of God. God intended for Tabernacle worship to fade away with the advent of Samuel. Now that Samuel has been dead for awhile, the illustration of the ceremonial Law giving way to the *reality* of Samuel no longer makes sense. The historical parallel has come and gone. Therefore, Tabernacle worship must be restored, and the first step in this is the retrieval of the Ark. I want you to get the picture here: David, a picture of Jesus Christ; and, in many ways, a picture of our Lord at His 2nd Advent, brings the Ark of God, also a picture of Jesus Christ, to Jerusalem, which is where Jesus Christ will come to (His feet will come down on the Mount of Olives).

Preview of coming attractions: Can you figure out why God will allow Solomon to build a semi-permanent Temple but not David? Again, this is all a shadow of things to come. Samuel represents Jesus Christ in His 1st advent; David represents Jesus Christ in His 2nd advent, when He returns to this earth and destroys the armies who have attacked Israel. Solomon represents Jesus Christ in His Millennial rule. So, from the Law of Moses through the reign of Solomon, we see the future of God's people laid out in shadow form.

2Samuel 6:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to be named; to be called, to be proclaimed; to be called together [assembled, [summoned]]; to be read aloud, to be recited</i>	3 rd person masculine singular, Niphal perfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun	Strong's #8034 BDB #1027
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ts ^e bâ'ôwth (צְבָאוֹת) [pronounced tz ^e b-vāw-OHTH]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838

Translation: ...which was called a name, the name of Y^ehowah of the Armies,... I think the final words of this verse more or less pontificate on the Ark itself, identifying it, as it had not been spoken of for some time (1Sam. 14:18 notwithstanding¹⁴). As I have previously indicated, in the history of the Ark, it has been in storage for perhaps 50 or so years, during Saul's reign and Samuel's ministry. What this does is clearly identify the Ark of God with Jehovah God. That is, David and the author of this portion of Samuel clearly understand that, of all the articles of furniture of the Tabernacle, this Ark of God most closely gives us a picture of Jehovah God. Do not misunderstand that this refers to some form of idolatry, because the Ark was not to be worshiped; nor was the Ark to be seen as an idol of God. It represents God; it tells us about God; but the Ark is not God nor is it to be worshiped as some form of God here on earth. In fact, recall that, when the Tabernacle is up and running, the

¹⁴ You may recall that, in our exegesis of that passage, that the word which should be found there is *ephod* and not *ark*.

Ark is inside the Tabernacle, inside the Holy of Holies, and no one, save the High Priest on the Day of Atonement, ever even sees the Ark. The text here identifies the Ark with God, but not in such a way as to encourage idolatry in any form.

2Samuel 6:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (שׁב) [pronounced yaw-SHAH ^b V]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
k ^e rûwbîym (כְּרוּבִים) [pronounced k ^e roo ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun the with definite article	Strong's #3742 (and #3743) BDB #500
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752

Translation: ...the cherubim sitting upon it. Given their closeness, we would think we are speaking of the two *cherubim* who are *sitting* on the Ark, each opposite the other. However, another interpretation is that, it is Jehovah of the Armies who dwells upon the Ark, between these cherubim (however, we do not have the prepositions required here which would mean *between*).

For the most part, God did not instruct Israel to construct anything which might be construed as idolatrous. There were no statues or idols constructed which attempted some sort of representation of the God of Heaven or anything else in heaven. However, here, and only here, we have carved Cherubim affixed to the Ark of God. A reasonable question to ask is,...

Why Are there Cherubim Sitting Upon the Ark of God?

Exegete	Explanation
Barnes	<i>The cherubim, described by Ezekiel (Ezek. 1:10), have been regarded as representing the whole creation engaged in the worship and service of God (compare Rev. 4:9–11 5:13); and it would be in harmony with this view to suppose that the more strictly human shape of the cherubim of the mercy seat represented the highest form of created intelligence engaged in the devout contemplation of the divine law of love and justice (compare 1Peter 1:12).¹⁵</i>
Henry	<i>These cherubim were designed to represent the holy angels, who always attended the shechinah, or divine Majesty, particularly at the giving of the law; not by any effigies of an angel, but some emblem of the angelical nature, probably some one of those four faces spoken of (Ezek. 1:10). Whatever the faces were, they looked one towards another, and both downward towards the ark, while their wings were stretched out so as to touch one another. The apostle calls them cherubim of glory shadowing the mercy-seat, Heb. 9:5. It denotes their attendance upon the Redeemer, to whom they were ministering spirits, their readiness to do his will, their special presence in the assemblies of saints (Psalm 68:17 1Cor. 11:10), and their desire to look into the mysteries of the gospel which they diligently contemplate (1Peter 1:12).¹⁶</i>

¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Ex. 25:18.

¹⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Ex. 25:10–22.

Why Are there Cherubim Sitting Upon the Ark of God?

Exegete	Explanation
Jamieson, Fausset and Brown	<i>The prevailing opinion now is, that those splendid figures were symbolical not of angelic but of earthly and human beings—the members of the Church of God interested in the dispensation of grace, the redeemed in every age--and that these hieroglyphic forms symbolized the qualities of the true people of God—courage, patience, intelligence, and activity.</i> ¹⁷ I assume this is the prevailing opinion around their household?
Kukis	One of the most important aspects of the plan of God is that what occurs on earth is observed by angels—both elect and fallen angels. They see all that occurs, and they develop a complete appreciation and understanding for God’s wisdom, love, righteousness and perfection by observing us and our relationship to God day by day. One angel represents the elect angels and the other the fallen angels.
R. B. Thieme Jr.	These two angels represent righteousness and justice. It may be just as reasonable to propose that these two angels represent justice and love, which meet at the cross.
Another theory	Israel and the Church, which are made one in Christ. ¹⁸
Another theory	They represent both human and angelic creation. This does not ring true, as they appear to be identical figures.
Unnamed	Gill indicates that some of the <i>ancients</i> believed these to stand for the Old and New Testaments. ¹⁹
Unnamed	The two witnesses who dress in sackcloth during the Tribulation. ²⁰

After doing a relatively thorough search of the internet, I have not come across any other theories on this.

That these Cherubim are found upon the Ark is alluded to many times in Scripture (Ex. 25:18–22 1Sam. 4:4 1Kings 8:6–7 Psalm 80:1). Peter tells us that they observe us: **It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look** (1Peter 1:12).

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As we go through this chapter, I will stop now and again and place 2Sam. 6 next to its parallel passage from Chronicles.

¹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Ex. 25:18.

¹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Ex. 25:18.

¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Ex. 25:18.

²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Ex. 25:18. Gill makes several suggestions, yet does not appear to side with any of them.

David Begins to Move the Ark: 2Sam. 6:1–2 and Its Parallel Passage in Chronicles

2Samuel 6:1–2	1Chronicles 13:1–6
David again gathered all the chosen men of Israel, thirty thousand. 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.	David consulted with the commanders of thousands and of hundreds, with every leader. And David said to all the assembly of Israel, "If it seems good to you and from the LORD our God, let us send abroad to our brothers who remain in all the lands of Israel, as well as to the priests and Levites in the cities that have pasture lands, that they may be gathered to us. Then let us bring again the ark of our God to us, for we did not seek it in the days of Saul." All the assembly agreed to do so, for the thing was right in the eyes of all the people. So David assembled all Israel from the Nile of Egypt to Lebo-hamath, to bring the ark of God from Kiriath-jearim. And David and all Israel went up to Baalah, that is, to Kiriath-jearim that belongs to Judah, to bring up from there the ark of God, which is called by the name of the LORD who sits enthroned above the cherubim.

You will note that only portions of the final sentences (2Sam. 6:2 and 1Chron. 13:6) are a match.

Keil and Delitzsch: *This account in the Chronicles is not an expansion of the brief notice given here; but the account before us is a condensation of the fuller description given in the sources that were employed by both authors.*²¹

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And so cause to ride upon an Ark of the Elohim unto a cart new; and so they bring him from a house of Abinadab which [is] in the hill. And Uzzah and Ahio, sons of Abinadab, are leading the cart new.

2Samuel
6:3

They caused the Ark of Elohim to ride upon the new cart. They brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were leading the new cart.

They placed the Ark of Elohim in a new cart and they had brought it up from Abinadab's home, which was on the hill. Abinadab's two sons, Uzzah and Ahio, led the new cart.

Here is how others have translated this verse:

Ancient texts:

Masoretic text

And so cause to ride upon an Ark of the Elohim unto a cart new; and so they bring him from a house of Abinadab which [is] in the hill. And Uzzah and Ahio, sons of Abinadab, are leading the cart new.

Septuagint

And they put the ark of the Lord on a new wagon, and took it out of the house of Aminadab on the hill, and Oza and his brethren the sons of Aminadab drove the wagon. [the Alexandrian LXX apparently adds the phrase *with the ark* Ark the end of this sentence]

Significant differences:

The LXX has *the Ark of the LORD*; the MT, Vulgate and Peshitta all have *the Ark of God [Elohim]*. Another very minor difference is, we have *Uzzah and Ahio* in the Hebrew, Latin and Syriac; but *Oza and his brothers* in the Greek.

I should point out that Brenton's translation does not always reflect what we find in the Greek, but occasionally takes some liberties with the Greek text (unfortunately). Sometimes I catch these liberties (as in this verse) and sometimes I don't.

²¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:1.

Thought-for-thought translations; paraphrases:

CEV	They put the sacred chest on a new ox cart and started bringing it down the hill from Abinadab's house. Abinadab's sons Uzzah and Ahio were guiding the ox cart,...
Good News Bible	They took it from Abinadab's home on the hill and placed it on a new cart. Uzzah and Ahio, sons of Abinadab, were guiding the cart,...
NLT	They placed the Ark of God on a new cart and brought it from the hillside home of Abinadab. Uzzah and Ahio, Abinadab's sons, were guiding the cart...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David and his men put God's ark on a new cart and brought it from Abinadab's home on the hill. Uzzah and Ahio, Abinadab's sons, were guiding the new cart.
HCSB	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...
JPS (Tanakh)	They loaded the Ark of God onto a new cart and conveyed it from the house of Abinadab, which was on the hill; and Abinadab's sons, Uzza and Ahio, guided the new cart.

Literal, almost word-for-word, renderings:

ESV	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,...
LTHB	And they caused the ark of God to ride on a new cart, and took it from the house of Abinadab, which is in the hill. And Uzzah and Ahio the sons of Abinadab were leading the new cart.
Young's Updated LT	And they cause the ark of God to ride on a new cart, and lift it up from the house of Abinadab, which is in the height, and Uzzah and Ahio sons of Abinadab are leading the new cart.

The gist of this verse?	The author sets up the scene, where the sons of Abinadab, Uzzah and Ahio, both lead the cart out of the house of Abinadab.
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2Samuel 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
râkab (רכב) [pronounced <i>raw-KAH^BV</i>]	<i>to cause to ride, to cause to [mount and] ride, to cause to draw, pull along; to cause to ride upon; to place in a chariot [cart]; to fasten to [an animal]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7392 BDB #938
`êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
`ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75

2Samuel 6:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
ʿel (עַל) [pronounced <i>e]</i>	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿăgâlâh (אֲגָלָה) [pronounced <i>guh-gaw-LAW</i>]	<i>[an ox-] cart, wagon; a chariot, a war vehicle</i>	feminine singular noun	Strong's #5699 BDB #722
châdâsh (חֲדָשׁ) [pronounced <i>khaw-DAWSH</i>]	<i>new, new thing; fresh</i>	feminine singular adjective	Strong's #2319 BDB #294

Translation: They caused the Ark of Elohim to ride upon the new cart. You may recall when the Philistines had taken the Ark of God in battle, they returned it to Israel on a new cart. There were specific laws in effect concerning the Ark of God. The most important one was that man could not come into direct contact with the Ark. In fact, the idea was, God is holy and man is not, and there cannot be any direct contact between man and God.

2Samuel 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #5375 (and #4984) BDB #669
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿĂbîynâdâb (אֲבִינָדָב) [pronounced <i>u^b-vee-naw-DAWB</i>]	<i>my father is noble and is transliterated Abinadab</i>	masculine proper noun	Strong's #41 BDB #4
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

2Samuel 6:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gib ^e âh (גִּבְעָה) [pronounced gib ^{eh} -GAW]	<i>hill; this same word is transliterated Gibeah</i>	feminine singular noun	Strong's #1389 BDB #148

Translation: They brought it from the house of Abinadab, which was on the hill. The Ark had remained at the house of Abinadab since the Philistines had returned it to Israel. Some curiosity seekers had treated the Ark without the respect that it deserved, and they died from that. Therefore, instead of trying to set up the Ark again within the Tent of God, the Ark had been taken over to the home of Abinadab. You may recall the both Israelites and Philistines both died from coming into contact with the Ark.

Many authors and exegetes have assumed that Abinadab is a Levite, and therefore, his sons are all Levites. Whereas, I do not find direct evidence of this, it seems reasonable and logical that Levites, who were to be in charge of the Tabernacle and articles of furniture, would also be chosen to temporarily watch over the Ark of God. It would also seem reasonable and logical that these Levites would know what is allowed and what is not allowed with reference to the Ark.

2Samuel 6:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿÛzzâʿ (עֲזָזָה) [pronounced ʿooz-ZAW]	<i>strength; transliterated Uzza</i>	masculine proper singular noun	Strong's #5798 BDB #539
Also written ʿÛzzâh (עֲזָזָה) [pronounced ʿooz-ZAW].			
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿach ^e yôw (אָחִיו) [pronounced ahk ^{eh} -YOH]	<i>brotherly, fraternal; transliterated Ahio</i>	masculine proper singular noun	Strong's #283 BDB #26
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural noun	Strong's #1121 BDB #119
ʿĂbîynâdâb (אֲבִינָדָב) [pronounced u ^b -vee-naw-DAWB]	<i>my father is noble and is transliterated Abinadab</i>	masculine proper noun	Strong's #41 BDB #4
nâhag (נָחַג) [pronounced naw-HAHG]	<i>to bring, to lead, to urge on a course, to drive [animals] along, to drive away, to lead away [as a captive]</i>	masculine plural, Qal active participle	Strong's #5090 BDB #624

2Samuel 6:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿăgâlâh (אֲגָלָה) [pronounced <i>guh-gaw-LAW</i>]	[an ox-] cart, wagon; a chariot, a war vehicle	feminine singular noun with the definite article	Strong's #5699 BDB #722
châdâsh (חֲדָשׁ) [pronounced <i>khaw-DAWSH</i>]	<i>new, new thing; fresh</i>	feminine singular adjective	Strong's #2319 BDB #294

Translation: Uzzah and Ahio, sons of Abinadab, were leading the new cart. Abinadab had two sons (more properly, *descendants*), Ahio and Uzzah, who guided the cart. If you will look back in 1Sam. 7:1, you will note that Eleazar, a son of Abinadab, was entrusted with the Ark of God. However, bear in mind, that was about 50–70 years ago.²² Although we do not know what happened to Eleazar, my guess is, he is either very old or dead at this time. In some cultures, children do not leave the home at age 18 or 21, as we generally have here in the States. Some remain at home until married; some remain there even after marriage. When we speak of a *son*, this does not mean that we are dealing with a boy or a teen; Abinadab's son, Eleazar, may have been 50 years old at the time of taking custodianship of the Ark (his father being, perhaps, 70). So, 50 years later, both Abinadab and Eleazar are probably both dead, but Eleazar's sons (called Abinadab's sons here) are probably Uzzah and Ahio.²³

Barnes concurs, writing: *It does not at all follow that Abinadab was still alive, nor can we conclude from Uzzah and Ahio being called sons of Abinadab, that they were literally his children. They may well have been sons of Eleazar and grandsons of Abinadab, or yet more remote descendants; since there is no distinct evidence that Abinadab was alive even when the ark was brought to Kirjath-jearim. The house may have retained the name of "the house of Abinadab" long after his death.*²⁴

I spend a little time with this for two reasons: (1) Some fool might think that there is some sort of a contradiction here, that the Ark is first taken care of by Eleazar, but, in a later passage, by someone else; and (2) It is reasonable that Eleazar may have had a better understanding of the Ark and its holiness; he may have known not to have any direct contact with the Ark under any circumstances.

We also have a problem here. The Philistines sent the Ark back to the Israelites in a new cart, and David is essentially following suit here. The Philistines were not punished for this, as they simply wanted to be rid of the Ark, and there is no reason that they should know how it is to be transferred. You may recall that they kept their distance, nonetheless. They watched the Ark being moved from afar. Now, Scripture tells us that the Ark is supposed to be moved on the shoulders of Levites (Num. 4:15 7:9), and there is nothing in the Mosaic Law which indicates that alternate methods of transportation are acceptable.

There is a great deal of information to be found in the Law of God—in the Mosaic Law. David obviously studied the Law, but, just as obviously, he did not study this portion of the Law. This will be David's first attempt to move

²² Keil estimates 70 years: 20 years after the victory of Ebenezer, 40 years of Samuel and Saul, and 10 years of the reign of David. Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 524 (footnote).

²³ Apparently some guy named McCarter tried to show that *Eleazar* and *Uzzah* are variant forms of the same name, as per Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 232. Given the time frame, and given the Hebrew use of the word *sons*, there is no reason to pursue this possibility.

²⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:3.

the Ark; the second time, he will go with Levites and it will be clear that men are bearing the Ark, rather than a cart (2Sam. 6:13).

Along the sides of the Ark are rings, through which a pole could be placed, and this pole could ride upon the shoulders of (probably) 4 Kohathite Levites. These Levites never came into contact with the Ark itself, but held it aloft with these poles. My guess would be that the rings would be near or at the bottom of the Ark, to lessen the likelihood of human contact with the Ark.

So, why does God the Holy Spirit record this in the historical record? Scofield explains: *The story of David's new cart and its results is a striking illustration of the spiritual truth that blessing does not follow even the best intentions in the service of God except as that service is rendered in God's way. It is a constant point of failure. God had given explicit directions how the ark should be borne (Num. 4:1–15) but David adopted a Philistine expedient.*²⁵

Application: You don't get to simply pick and choose from life to do whatever you want to do. As a believer in Jesus Christ, God has made it clear as to how you need to approach your post-salvation life: you believe in Jesus Christ, and then your spiritual life consists of naming your sins to God and learning the Word of God. You may observe someone whose life is a mess, and they become a scientologist, say; and their life improves. This does not mean that you can follow the scientologist program as a part of your Christian life. You may observe someone else whose life improves after attending self-improvement lectures, spiritual yoga sessions (where more than the exercise is dispersed), or going to some cult, like the Mormons or Jehovah Witnesses. No doubt, you know someone whose life has improved by going off on some weird (or even, not so weird) path; however, this does not mean that you get to traipse down that path with them or after them. On the other hand, this does not mean that you can't change your diet or join an exercise group of some sort; but when it comes to the guidance of your soul, it is by the filling of the Holy Spirit and Bible doctrine in the soul. The mechanics of the spiritual life are relatively simple, and they are the only approach that we are allowed to the spiritual life; just as, the only way for David to move the Ark of God is the way prescribed in the Law.

David will later realize this, the second time that he moves the Ark, and he will say, ["No one is to carry the Ark of God but the Levites; for Jehovah has chosen them to carry the Ark of God and to minister to Him forever."](#) (1Chron. 15:2).

Application: You may screw up a lot; God is going to give you more second chances than I would. David messed up here. He should have examined the Word of God until he found the proper way to move the Ark. Instead, he got so caught up in the moment, that he simply did what he Philistines did. As we will find out, that is not good enough. But, as we find out, God gives him another chance as well.

Application: In some Christian circles, there is pressure for you do get involved in some sort of Christian service; do stuff around the church, give your testimony, hosts Bible sharing sessions, etc. If you are a baby Christian, then you cannot put the cart before the horse. Christian service is a natural outgrowth of spiritual growth; and make no mistake about it—Christian growth must occur *before* Christian service.

Application: Although it is impossible to put a time line to this, there are some bare minimums in order to begin any sort of spiritual service. You must know how to rebound (name your sins to God) and you must rebound regularly. You must have some source of Bible doctrine, and you must take in Bible doctrine regularly (daily is the proper approach, even if it is only 30-60 minutes a day). In most cases, you should know the gospel like it is the back of your hand. You should understand the need for the intake of Bible doctrine (as Thieme calls it, epistemological rehabilitation). After that point, it might take 6 months and it might take 10 years or more to determine what your reasonable spiritual service is; and, until then, you just keep taking in doctrine.

Application: You might be 6 months old as a Christian, and realize that your spiritual gift is teaching the Word of God. This does not mean that you go out and teach the Word of God. David realized that the Ark of God

²⁵ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 2Sam. 6:3.

needed to be moved. That does not mean that he should just go out and move it, as he is doing here. Most spiritual gifts require some kind of training. At the church I attend, we have an outstanding female vocalist; however, she wasn't saved one day, and then the next day, singing before the congregation. There was a time of training involved, as well as time for spiritual growth. The greatest pianist in the world does not go out on stage to play a few months after he realizes he likes to play piano. There will be thousands upon thousands of hours of practice before they come forward and perform in public. A little gal around the corner from where I live plays the violin; when I had her as a high school student, she practiced 4–5 hours a day, according to her parents; along with all of her other duties as a high school student. I have no idea where she is today, whether she performs, or even if she still plays; however, she began at a young age with great dedication to her training. We need to do the same thing. And, there are reasonable steps. A prospective pastor doesn't go from 2 years of being taught the Bible in church to becoming a pastor teacher; any believer who does that insults the Word of God and insults Jesus Christ. A pastor is going to require years of intense training; and, 99% of the time, training as provided by an excellent seminary.

Application: In short, there is a right way and a wrong way to proceed in our lives as believers in Jesus Christ; we don't simply get to meander off in any direction doing whatever strikes our fancy. We cannot even go in the right direction using the wrong means, which is what David is at fault for in this context. Scofield calls this, *the Philistine way of doing things*.²⁶

And so they lift him from a house of Abinadab, which [is] in a hill, with an Ark of the Elohim, and Ahio is going to faces of the Ark.

2Samuel
6:4

They took [lit., *lifted*] it from the house of Abinadab, which [is] on the hill, with the Ark of Elohim, while Ahio walked in front of the Ark.

They took the cart with the Ark of God from the hillside house of Abinadab and Ahio walked out in front of the Ark.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark.
Masoretic Text	And so they lift him from a house of Abinadab, which [is] in a hill, with an Ark of the Elohim, and Ahio is going to faces of the Ark.
Peshitta	And they brought the Ark of God out of the house of Abinadab, which was in Gibeah, and Ahia went before the Ark.
Septuagint	And his brethren went before the ark.

Significant differences: Much of this verse matches v. 3 exactly, suggesting that portions of v. 3 may have been inadvertently copied into the text a second time. Note that the LXX text is much briefer, and note that the text of the Vulgate is a bit more expansive.

In any case, the Latin, Syriac and Hebrew all match up (the word for *hill* is *Gibeah*); the LXX text is much shorter.

Thought-for-thought translations; paraphrases:

CEV	...with Ahio walking in front of it.
Good News Bible	...with Ahio walking in front.
NLT	...with the Ark of God on it, with Ahio walking in front.

Mostly literal renderings (with some occasional paraphrasing):

²⁶ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 2Sam. 6:3.

God's Word™
HCSB

They brought it from Abinadab's home, with Ahio walking ahead of the ark.
...and brought it with the ark of God from Abinadab's house on the hill. Ahio walked in front of the ark.

Literal, almost word-for-word, renderings:

LTHB

And they took it from the house of Abinadab, which is in the hill, with the ark of God.
And Ahio was going before the ark.

MKJV

And they brought it out of the house of Abinadab at Gibeah, going with the ark of God. And Ahio went before the ark.

Young's Updated LT

And they lift it up from the house of Abinadab, which is in the height, with the ark of God, and Ahio is going before the ark.

The gist of this verse?

Ahio walks before the cart which is carrying the Ark (portions of this verse are in doubt).

2Samuel 6:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #5375 (and #4984) BDB #669
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿĀbîynâdâb (אֲבִינָדָב) [pronounced <i>u^b-vee-naw-DAWB</i>]	<i>my father is noble and is transliterated Abinadab</i>	masculine proper noun	Strong's #41 BDB #4
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gib ^e ʿâh (גִּבְעָה) [pronounced <i>gi^bve^e-GAW</i>]	<i>hill; this same word is transliterated Gibeah</i>	feminine singular noun with the definite article	Strong's #1389 BDB #148

Translation: They took [lit., *lifted*] it from the house of Abinadab, which [is] on the hill,... What they appear to be lifting, based up the second part of this sentence, is the *cart*, and in the cart is the Ark of God. However, you will note that this portion of v. 4 matches exactly a portion of v. 3, which suggests that a tired scribe, at some point in time, looked up to v. 3, while copying v. 4, and included these words (there are other possible explanations). Note the comparative brevity of the LXX. In other words, we may have one or two phrases in this verse which do not belong here. Now, despite the textual problems, there is no loss or change of meaning.

2Samuel 6:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...with the Ark of Elohim,... What the brothers appear to be lifting is the *cart*, and *with* that cart (apparently, on the cart), is the Ark of God. Recall that no man is to come into direct contact with the Ark of God; the idea is, God is holy, God is righteous; we are not. There can be no contact between a holy God and sinful man. Man cannot in any way have direct contact with God. Now, you may think, *well, I don't like that very much; after all, God made me!* However, let me give you an analogous example: we receive our very life from the sun, in many ways. Without it, all life on earth would cease. However, any direct contact with us and the sun would result in us instantly being vaporized. Even though we depend upon the sun for our life and our very existence, we are unable to come into direct contact with the sun, as there are attributes of the sun which we are unable to be in contact with (i.e., heat which is beyond human comprehension).

2Samuel 6:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾach ^e yôw (אָחִיו) [pronounced <i>akh^h-YOH</i>]	<i>brotherly, fraternal; transliterated Ahio</i>	masculine proper singular noun	Strong's #283 BDB #26
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפְּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular noun with the definite article	Strong's #727 BDB #75
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Translation: ...while Ahio walked in front of the Ark. The writer of this narrative is setting us up; giving us enough details so that we can see what is going on. What appears to be the case (and I am basing this on v. 4), is that the brothers are carrying a cart, and upon the cart is the Ark of God. Since this just does not really seem practical, it is possible that the lifting involved is lifting the Ark on the cart to set it so that mules can transport the Ark.

Now, if we leave the first portion of v. 4 out of our understanding, it more appears as though these brothers have carefully loaded the Ark upon a cart, and, at this point, are guiding the movement of the cart (the work being done by mules), with Ahio walking in front of the Ark.

The Tanakh offers a radical alternative to their own reading of vv. 3–4 taken from the LXX and 4QSam^a.

Alternative Readings of 2Sam. 6:3–4

Tanakh	Moderately Literal Reading without the Excess	Alternate Reading of LXX and 4QSam ^a
<p>They loaded the Ark of God onto a new cart and conveyed it from the house of Abinadab, which was on the hill; and Abinadab's sons, Uzzah and Ahio, guided the new cart. They conveyed it from Abinadab's house on the hill, [Uzzah] walking alongside the Ark of God and Ahio walking in front of the Ark.</p>	<p>They caused the Ark of Elohim to ride upon the new cart. They brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, lead the new cart, with the Ark of Elohim, and Ahio is walking before the Ark.</p>	<p>They loaded the Ark of God onto a new cart and conveyed it from the house of Abinadab, which was on the hill; and Abinadab's sons, Uzzah and Ahio, guided the new cart alongside the Ark of God and Ahio walking in front of the Ark.</p>

The excess portion of the Tanakh is in a darker blue. Although the biggest problem with the excess text is dealt with in the Tanakh, it requires a careful placing of commas in order to keep everything straight: **So they took [lit., lifted] it from the house of Abinadab, which [is] on the hill, with the Ark of Elohim, and Ahio is walking before the Ark.**

Textual criticism must deal with a couple of approaches here: first of all, it is rare for someone to add text without some sort of ulterior motive. The additional text in the MT here really adds nothing to the narrative.

Furthermore, it is not uncommon for a copyist to look up, copy a bit of text, then look back up, see the same word that he just copied (but a little lower down) and begin copying, leaving out what is in between. That is an option in this verse.

What appears to be the case is, the MT has additional text which is *repeated*; a tired scribe looks up at the original and recopies some words which he copied a few seconds ago (or, from the day before). Although this probably explains the alternative reading, keeping or dropping the text has no effect upon the overall narrative.

The proper reading of these past two verses should probably be: **They caused the Ark of Elohim to ride upon the new cart. They brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, lead the new cart, with the Ark of Elohim, and Ahio is walking before the Ark.**

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Now bear in mind, as we have already discussed, this is probably a family of Levites who are taking care of the Ark; and, we would expect that they would know the Scripture in this particular area at least. Some of the relevant passages are: Num. 4:15: **And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die.** These are the things of the tent of meeting that the sons of Kohath are to carry. Num. 7:9: **But to the sons of Kohath he gave none, because they were charged with the**

service of the holy things that had to be carried on the shoulder. Num. 18:3: They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. See also Ex. 25:12–15 Num. 4:5–6, 15. When it was decided that someone would take care of the Ark, it was not simply taken to the nearest farm, and dropped off with the note, *your problem now*. No doubt the Ark had been taken to a nearby residence, but not an arbitrary one; and, it is reasonable to suppose that this was the home of Levites. We do not know exactly how a person would come to have Scripture for themselves. The king was to transcribe a Bible for himself; the books of Moses had been written on some public stones; and, no doubt, scribes functioned to maintain the Scriptures at this time. However, not everyone would have access to these writings. However, given that this family prospered, having taken responsibility for the Ark, one would reasonably assume that they have at least portions of Scripture relevant to their responsibility here.

As mentioned, David should have a copy of God's inspired Word as well. My point is, the Ark is not being moved as God requires it be moved. There are consequences for doing a right thing in a wrong way.

And David and all a house of Israel are playing [laughing, dancing?] to faces of Y^ehowah in all trees of cedar and in lyres and in harps and in and in timbrels and in castanets and in cymbals.

2Samuel
6:5

David and all the house of Israel were playing [musical instruments] before Y^ehowah, [those made of] cedar wood [lit., *by all woods of cedar*]; with lyres, harps, timbrels, castanets [or, *sistrums*] and cymbals.

David and all the house of Israel celebrated and played musical instruments before Jehovah; instruments made of cedar; along with lyres, harps, timbrels, castanets and cymbals.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.
Masoretic Text	And David and all a house of Israel are playing [laughing, dancing?] to faces of Y ^e howah in all trees of cedar and in lyres and in harps and in and in timbrels and in castanets and in cymbals.
Septuagint	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.

Significant differences: The differences are minor; we have the *house* of Israel in the MT; the *sons* of Israel in the LXX; the first phrase after *playing before the Lord* is in question, and it might simply be a matter of translation rather than dealing with different words in the original manuscripts used by the Greeks. As usual, the Latin and Syriac are more in line with the Hebrew than with the Greek.

Thought-for-thought translations; paraphrases:

CEV	Some of the people of Israel were playing music on small harps and other stringed instruments, and on tambourines, castanets, and cymbals. David and the others were happy, and they danced for the LORD with all their might.
Good News Bible	David and all the Israelites were dancing and singing with all their might to honor the LORD. They were playing harps, lyres, drums, rattles, and cymbals.
NLT	David and all the people of Israel were celebrating before the LORD with all their might, singing songs [as in Greek version (see also 1Chron. 13:8); Hebrew reads <i>cypress trees</i>] and playing all kinds of musical instruments—lyres, harps, tambourines, castanets, and cymbals.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David and the entire nation of Israel were celebrating in the LORD'S presence with all kinds of instruments made from cypress wood and with lyres, harps, tambourines, sistrums, and cymbals.
HCSB	David and the whole house of Israel were celebrating before the LORD with all kinds of fir wood instruments, lyres, harps, tambourines, sistrums, and cymbals.

Literal, almost word-for-word, renderings:

ESV	And David and all the house of Israel were making merry before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals.
WEB	David and all the house of Israel played before Yahweh with all manner of instruments made of fir wood, and with harps, and with stringed instruments, and with tambourines, and with castanets, and with cymbals.
Young's Updated LT	And David and all the house of Israel are playing before Jehovah, with all kinds of instruments of fir-wood, even with harps, and with psalteries, and with timbrels, and with cornets, and with cymbals.

The gist of this verse? David and the people of Israel celebrate by making music as the Ark is moved toward Jerusalem. A listing of the instruments used here is given.

2Samuel 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis ^o râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>transliterated Israel</i>	masculine proper noun	Strong's #3478 BDB #975
sâchaq (סָחַק) [pronounced <i>saw-KHAK</i>]	<i>to joke, to jest, to laugh repeatedly, to play, to amuse, to dance</i>	masculine plural, Piel participle	Strong's #7832 BDB #965
Perhaps this means <i>to celebrate with musical instruments?</i>			
lâmed (ל) (pronounced <i>le</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: David and all the house of Israel were playing [musical instruments] before Y^ehowah,... We are unsure of the meaning of the verb found here, but it seems to indicate that they are celebrating by playing musical instruments. Based upon the context of this verse alone, I would submit that this is a legitimate meaning for this verb.

2Samuel 6:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'êts (עֵצִים) [pronounced gáyts]	<i>trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural construct	Strong's #6086 BDB #781
b ^r ôwsh (בְּרוֹשׁ) [pronounced b ^r ôhsh]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine singular noun	Strong's #1265 BDB #141

Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

Translation:...[those made of] cedar wood [lit., by all woods of cedar];... This is literally *in all woods of cedar*. My logical guess would be, these are musical instruments fashioned out of cedar (or, possibly, any sort of wood), which is how many translators understand this. A list of these instruments will follow.

Although many translations treat this first portion of v. 5 as elliptical (i.e., we need to add a few words in order for the verse to make sense to us), Dr. Ginsburg's Hebrew Bible reads *with all might and with songs*, and cites the Septuagint and 1Chron. 13:8 to back this up.²⁷ This would indicate a possible scribal error here. We might modernize this somewhat to read: *David and all the house of Israel were playing with great intensity before Jehovah, with songs, lyres, harps, timbrels, sistrums and cymbals*. No matter how we understand this, it is apparent that David is celebrating with all Israel with musical instruments, with song and with great fervor.

2Samuel 6:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kînnôwr (כִּנּוֹר) [pronounced kin-NOHR]	<i>hand-harp, lyre</i>	masculine plural noun	Strong's #3658 BDB #490

Translation: ...with lyres,... This appears to be a hand-held harp.

2Samuel 6:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
nêbel (נֶבֶל) [pronounced NĀY ^e -vel]	<i>a portable harp, lute, guitar</i>	masculine plural noun	Strong's #5035 BDB #614

Translation: ...harps,... This is either a portable harp, a lute or a guitar.

2Samuel 6:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

²⁷ See *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 557.

2Samuel 6:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tôph (תֹּפִי) [pronounced <i>tohf</i>]	<i>timbrel, tambourine</i> ; it is sort of a drum or tambourine and it is generally held in the hands of dancing women	masculine plural noun	Strong's #8596 BDB #1074

Translation: ...[timbrels](#),... These are timbrels or tambourines carried by women and used in song.

2Samuel 6:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
man ^{er} an ^{er} îym (מַנְעֵנְעִים) [pronounced <i>mahn^{er}-gahn-GEEM</i>]	<i>sistra, castanets, rattles</i> ; a percussive instrument which is shaken in order to make music	masculine plural noun	Strong's #4517 BDB #631

Translation: ...[castanets](#) [or, *sistrums*]... These are also percussive instruments which are carried and they are shaken in order to make music (like castanets). I've read in one place where they are wooden and in another where they are metal.

This picture was taken from the following website: <http://www.touregypt.net/featuresstories/sistrum.htm> where there is a great deal of additional information about it. The sistrum appears to be a percussive instrument and that site covers this in great detail as an Egyptian musical instrument. James Freeman also covers this instrument in *Manners and Customs of the Bible*; reprinted in 1972 by Logos International; p. 143.



Taken from: <http://alp.dillingen.de/faecher/kunstundtheater/galerie/Klangobjekte/Sistrum.jpg> and these might be a more accurate picture of the sistrums used at this celebration.



2Samuel 6:5g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
tzel ^e tzel ^{iym} (צלצלִים) [pronounced tzel ^e -tzel ^e -LEEM]	<i>musical instrument (cymbals?); possibly fish spears (which make a clinking noise?)</i>	masculine plural noun	Strong's #6767 BDB #852

The singular version of this noun refers to the *buzzing* or *whirring* of locusts, and sometimes to the locusts themselves. In the Bible, the plural version, as we have here, refers either to musical instruments or to things which make a clinking or clanging noise.

Translation: ...[and cymbals](#). Again, percussive instruments which are carried; when used (banged together or shaken or whirled in the air), they make a sound which might be like the whirring noise that the wings of locusts make.

Although we cannot say with any certainty what each of these instruments are, we can reasonably deduce that these are the kinds of music instruments which can be carried, like an ancient marching band might carry.

Application: Now, bear in mind, there is a lot of excitement and emotion occurring here; there is music and great enthusiasm; but, the moving of the Ark is being done improperly, and the end result is, none of this will matter. There are some churches where there is a great deal of emotion and excitement and even fervor; but without doctrine, without the correct procedures, emotion is meaningless. There is no spiritual import to having some sort of emotional reaction to what you perceive as a spiritual event. There is no spiritual impact even if your emotions are going every which way. There is no spiritual impact even if the whole church is filled with emotion. That is meaningless. What matters to God is that a right thing is being done in a right way; whether our emotions are peaking in some way or another has no impact; strong emotions do not make a right thing done in a wrong way better; strong emotions do not increase the spiritual impact even of a right thing being done in a right way.

Emotions are designed to appreciate; emotions are designed to react; and emotions are for us to enjoy; but they have no spiritual impact and register a zero on the spiritual importance scale. Let me see if I can give you a better example: you might have gone on a bender the night before; you might have the world's worst headache; and you may be in a generally crappy mood. However, if you are filled with God the Holy Spirit and you pray, then your prayer has spiritual impact. On the other hand, if you are in some holy roller church, and you are on some kind of an emotional high, and you have some false filling of the Holy Spirit and you are speaking in tongues, and you feel the best you have ever felt—this is absolutely meaningless in the spiritual realm. At best, God will ignore your imbecilic behavior; at worst, He will discipline you for it; but bubbling over with emotion when you are involved with false doctrine has a negative spiritual impact.

This is what is going on with David and these people. David is not properly transporting the Ark of God. Although the Bible has information about the transportation of the Ark, David apparently chose not to look it up. Now, sure, this is not something that he is going to know off the top of his head; and sure, it is going to take him some time to figure out how to move the Ark from point A to point B in a manner approved of by God; but only by taking this time, can David's action have any sort of spiritual benefit or impact.

Application: I really don't care you feel about your spiritual life and I don't really care how excited and motivated you are; you need to be filled with God the Holy Spirit and you need to be moving in the direction God would have you move. You need to be doing right things in right ways. What is happening with your emotions is immaterial.

Application: There are days that you feel good and there are days that you feel bad. Some believers will struggle with a life-taking disease for the final weeks, months or years of their lives and they will feel pretty crappy throughout this struggle; does this mean that they can have no spiritual impact, because they feel crappy? Of course not! Feelings do not define your spiritual life. Your feelings will never define your spiritual life.

You know, as an aside, when I began looking at this verse and wondering, *why is this verse here? Why does God the Holy Spirit tell us about what instruments were played? How does this impact my own spiritual life?* And then it became clear: the music and these instruments indicate to us that there was probably great emotion occurring at this time; even those who did not grasp the import of the moving of the Ark may still have been moved by the music; but we know that there is an underlying problem—even though everyone feels good about themselves and about this spiritual event, David is going about this the wrong way; and, therefore, all of this emotion and excitement mean nothing.

You may wonder, apart from what we have read so far, and apart from the fact that, in the next two verses, Uzzah, a descendant of Abinadab, will die; is there any other reason why I know that all of this excitement and music is meaningless? Yes; despite having David planning out this event, and despite the fact that we have all of these musical instruments, there will be no psalm associated with the first movement of the Ark of God. Now, the second time that the Ark is moved, when David gets it right, Psalm 105, 106 and 96 will be associated with the second move. These psalms are associated with David's second attempt to move the Ark because he does a right thing in a right way; and therefore, Scripture will be associated with the move. Here, this is a right thing being done in a wrong way, and therefore, no Scripture will be associated with the move; only death.

Application: Sincerity means nothing in the Christian life; no matter what great spiritual thing that you do, if you are not filled with God the Holy Spirit and if you are not doing it as God mandates that it be done, all the emotion and sincerity in the world will not vindicate your works. You are doing nothing but creating wood, hay and stubble, all of which will be burned at the Judgment Seat of Christ.

Now, I do not want you to get the impression that music is bad or meaningless or without worth; that was not my point. There are a huge number of passages which deal with musical instruments: 1Sam. 10:5 16:16 2Kings 3:15 1Chron. 13:8 15:10–24 Psalm 47:5 68:25–27 150:3–5 Daniel 3:5, 7, 10, 15 Amos 5:23 6:5. My point is, great emotion is not a factor in spiritual advance; under the right conditions, emotion allows a believer to enjoy his life.

And so come as far as a threshing floor of Nacon and so puts forth Uzzah unto the Ark of Elohim and so he takes a hold in it, for had released the oxen.

2Samuel
6:6

When [lit., *and*] they had come to the threshing floor of Nacon, Uzzah put out [his hand] to the Ark of Elohim and took a hold of it, for the oxen [were about to] drop [it].

When they had come to Nacon's threshing floor, the oxen stumbled, and Uzzah put out his hand to steady the Ark of God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so come as far as a threshing floor of Nacon and so puts forth Uzzah unto the Ark of Elohim and so he takes a hold in it, for had released the oxen.

Septuagint

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 calf shook it out of its place.

Significant differences:

The LXX has a few extra words, which may have been added simply to give the correct sense of the Hebrew (recall that the translation of Samuel is not as exact as the rendering of the Pentateuch). So we have the addition of the phrases *his hand, to keep it steady, out of its place*. Interestingly enough, as we go along in 2Samuel, it does seem to keep closer to the Hebrew text than 1Samuel.

Thought-for-thought translations; paraphrases:

CEV

But when they came to Nacon's threshing-floor, the oxen stumbled, so Uzzah reached out and took hold of the sacred chest.

Good News Bible

As they came to the threshing place of Nacon, the oxen stumbled, and Uzzah reached out and took hold of the Covenant Box.

NJB

When they came to Nacon's threshing-floor, Uzzah reached his hand out to the ark of God and steadied it, as the oxen were making it tilt.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™

But when they came to Nacon's threshing floor, the oxen stumbled. So Uzzah reached out for the ark of God and grabbed it.

HCSB

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.

JPS (Tanakh)

But when they came to the threshing floor of Nacon, Uzzah reached out for the Ark of God and grasped it, for the oxen had stumbled.

Literal, almost word-for-word, renderings:

ESV

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.

LTHB

And when they came to the threshing floor of Nachon, and Uzzah reached out to the ark of God, and took hold of it, for the oxen *nearly* upset *it*.

Young's Updated LT

And they come unto the threshing-floor of Nachon, and Uzzah puts forth *his hand* unto the ark of God, and lays hold on it, for they released the oxen.

The gist of this verse?

As they came near to the threshing floor of Nacon, the Ark of God became unsteady because of the oxen, and Uzzah put out his hand in order to steady it.

2Samuel 6:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
gôren (גֹּרֵן) [pronounced <i>GÖH-ren</i>]	<i>threshing floor</i>	masculine singular construct	Strong's #1637 BDB #175
Nâkôwn (נָכוֹן) [pronounced <i>naw-KOHN</i>]	<i>prepared; established; struck down, killed; transliterated Nacon</i>	masculine singular, proper noun	Strong's #5225 BDB #467

Translation: *When* [lit., *and*] *they had come to the threshing floor of Nacon,...* This detail, like some of the others, simply is added in order to further the narrative. This guy Nacon is just mentioned here. Perhaps this was at the top of a mountain (where threshing floors were often found in order to catch the wind), and either the movement up to the top or going down caused a problem.

1Chron. 13:9 reads: *And when they came to the threshing floor of Chidon, Uzzah put out his hand to take hold of the ark, for the oxen stumbled.* Our passage speaks of the *threshing floor of Nacon*. Which reading is correct and why are they different?

Nacon or Chidon?	
Theory	Additional Commentary
This could be an error in the text or in transcribing the text.	We can always fall back on this if no other explanation seems reasonable; however, generally speaking, this should be the theory of last resort, and applicable when letters are very similar.
These are two names for the same person (much like <i>William</i> and <i>Bill</i>).	If this is the case, these are not very common proper nouns (we do not find several men with these names), which is what we would expect with a name and a nickname.
One name refers to the man, the other to the place.	This is a more possible and reasonable explanation than the previous two.

Nacon or Chidon?	
Theory	Additional Commentary
Keil and Delitzsch write: <i>Goren nachon</i> means “the threshing-floor of the striking (or killing)” (<i>nachon</i> from נָחַ, which means “to strike, to kill;” not from נָחַן, which means “to set up, to establish”). In the Chronicles we have <i>goren chidon</i> , i.e., “the threshing-floor of destruction or disaster” (see Job 21:20). <i>Chidon</i> is probably only an explanation of <i>nachon</i> , so that the name may have been given to the threshing-floor, not from its owner, but from the incident connected with the ark which took place there. Eventually, however, this name was supplanted by the name <i>Perez-uzzah</i> (2Sam. 6:8). ²⁸	It is possible that either proper name is either a play on the name of the person who owned the threshing floor (or a play on the name of the area). Given that Chronicles gives us the divine perspective, we might assume that the second <i>proper noun</i> is a play on the person’s name. It is possible that both of these are descriptors rather than a reference to a particular person; <i>the threshing floor of being struck down</i> in our passage; <i>the threshing floor of destruction</i> in Chronicles.
Keil and Delitzsch seem to provide the most likely explanation; in fact, both proper names could be plays upon the actual person’s name.	
The only thing which suggests to us that this is a proper noun is, we do not find a phrase like <i>Uzzah was struck down here, and therefore, this is called “the threshing floor of being struck down dead.”</i>	
We will look at both passages side-by-side a little later on, once we complete this particular incident.	

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2Samuel 6:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong’s # BDB #253
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out</i>	3 rd person masculine singular, Qal imperfect	Strong’s #7971 BDB #1018
‘Ûzzâ’ (עֲזָא) [pronounced ‘góoz-ZAW]	<i>strength; transliterated Uzza</i>	masculine proper singular noun	Strong’s #5798 BDB #739
Also written ‘Ûzzâh (עֲזָאָה) [pronounced ‘góoz-ZAW].			
‘el (אֶל) [pronounced e/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
‘ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong’s #727 BDB #75

²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:6–7, with some editing.

2Samuel 6:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...Uzzah put out [his hand] to the Ark of Elohim... Uzzah reaches out his hand to the Ark of God. He is not a curiosity seeker, as we saw back in 1Samuel, but he is sincere in what he is doing. The explanation of why he would touch the Ark follows.

The text which is missing—*his hand*—is supplied by the principle of ellipsis. Bullinger: *The accusative is omitted in order to call our attention to the act rather than to the manner of it.*²⁹

2Samuel 6:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal imperfect	Strong's #270 BDB #28
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's# none BDB #88

Translation: ...and took a hold of it,... Uzzah grabs the Ark or he takes a hold of it, or he places his hand on the Ark to keep it balanced. Again, there is no insincere behavior here; he is not the kind of person to just touch the Ark out of curiosity to see what will happen.

2Samuel 6:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
shâmat̄ (שָׁמַת) [pronounced <i>shâ-MAHT</i>]	<i>to release, to let [something] drop; to grant a release, a letting drop of exaction; to cast, to throw down; to fall, to let lie; to desist from anything</i>	3 rd person plural, Qal perfect	Strong's #8058 BDB #1030

²⁹ *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 8.

2Samuel 6:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqâr (בָּקָר) [pronounced baw-KAWR]	ox, herd, cattle	masculine singular collective noun with the definite article	Strong's #1241 BDB #133

Translation: ...for the oxen [were about to] drop [it]. This final phrase explains to us why Uzzah reached out to the Ark: the oxen had stumbled, or they were about to drop the Ark. Obviously, the oxen themselves are not holding the Ark, but they are moving the cart upon which the Ark sits, and it is probable that the movement down from the top of this hill caused a problem, and that the Ark looked as if it might fall.

Interestingly enough, there is a lot of discussion about what exactly is happening here.

Theories as to What Happened with the Oxen and the Ark

Theologian	Theory	Commentary
Barnes	The oxen had turned aside to eat grain which is at their feet on the threshing floor, causing the cart to become unbalanced. ³⁰	This is possible, as we are told that this occurs at the threshing floor of Nacon.
Bochart, Noldius	The oxen are stuck in some clay, and in trying to remove their feet from the clay, the cart is beginning to topple somewhat. ³¹	This theory is based upon the verb which we find here which, admittedly, is difficult to translate with perfect confidence of accuracy.
Gill	When he observed that the oxen had upset the cart, Uzzah became impatient and grabbed the Ark with the intention of carrying it the rest of the way into Jerusalem. ³²	This latter theory makes little sense, by the way; given the size and weight of the Ark, it is doubtful that any one man is going to even think about moving it himself. It may not be too heavy to pick up initially, but it should be too heavy to carry for any amount of distance; and its size would make it more difficult to manage as well.

³⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:6.

³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:6. He footnotes Noldius, p. 396. No. 1343. so Bochart. Hierozoic. par. 1. l. 2. c. 37. col. 374. ex Arabica Lingua.

³² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:6.

Theories as to What Happened with the Oxen and the Ark		
Theologian	Theory	Commentary
Henry	The critics are not agreed about the signification of the original word: <i>They stumbled</i> (so our margin); <i>they kicked</i> (so some), perhaps against the goad with which Uzzah drove them; <i>they stuck in the mire</i> , by some. By some accident or other the ark was in danger of being overthrown. Uzzah thereupon laid hold of it, to save it from falling, we have reason to think with a very good intention, to preserve the reputation of the ark and to prevent a bad omen. Yet this was his crime. ³³	Obviously, the meaning of the verb here is the problem in understanding exactly what is being said. However, the general idea which Henry puts forth seems the most reasonable; whatever was happening, it appeared as though the Ark might be thrown off of the cart.
Kimchi	He proposes that the Ark is so holy, that the oxen cannot keep on the straight and narrow. ³⁴	The idea seems to be that the oxen somehow sense it is wrong for them to move the Ark themselves. Although moving the Ark by a new cart is the wrong approach, it seems unlikely to me that the oxen will get a sixth sense about what they are doing.
Keil and Delitzsch	The oxen merely slipped, and Uzzah stretched out his hand and grabbed the Ark, to keep it from falling over. ³⁵	This is perhaps the simplest explanation, and, therefore, one of the most reasonable.

When in doubt, go with simple and clear.

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Uzzah's reaction was probably instinctive; he knew that he could not allow the Ark to fall to the ground. Uzzah had also been long in attendance to the Ark; there was a great deal of familiarity with the Ark, so he would have been less apprehensive than most. On the other hand, this was not necessarily something which he did after a great deal of forethought. The Ark appeared to become unsettled, and he reached out to keep it from falling. Now, pay close attention to what happens; and bear in mind that Uzzah is not intentionally being irreverent or unnaturally curious or anything like that. What we have here is a quick, natural reaction, something that any one of us would have done.

Jamieson, Fausset and Brown: *Fearing that the ark was in danger of being overturned, Uzzah, under the impulse of momentary feeling, laid hold of it to keep it steady. Whether it fell and crushed him, or some sudden disease attacked him, he fell dead upon the spot. This melancholy occurrence not only threw a cloud over the joyous scene, but entirely stopped the procession; for the ark was left where it then was, in the near neighborhood of the capital. It is of importance to observe the proportionate severity of the punishments attending the profanation of the ark.*³⁶

³³ Quoted from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6:6–11.

³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:6.

³⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:6–7.

³⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 6:6–8.

We should bear in mind that, even though what Uzzah did was a natural response, and that there was likely no malice in what he did, he is still acting outside the will of God—even from the beginning in moving this Ark in this manner—and there are consequences for acting outside of God’s will. Furthermore, bear in mind, the greater the responsibility, the greater the reward and the greater the punishment.

Application: If you ever take a position of great authority or of great responsibility, you then cannot afford the screw it up; you cannot afford to take your position lightly. This is one reason that you have not been promoted where you are—you aren’t ready; you aren’t ready for the responsibility.

And so burned a nostril of Y^ehowah in Uzzah and so strikes him there the Elohim upon the error, and so he dies there by the Ark of Elohim.

2Samuel
6:7

The anger of Y^ehowah burned against Uzzah and Elohim struck him there on account of [his] error, and he died there by the Ark of Elohim.

The anger of Jehovah burned against Uzzah because of his error, and God struck him there, and he died beside the Ark of God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so burned a nostril of Yehowah in Uzzah and so strikes him there the Elohim, and so he dies there by the Ark of Elohim.
Septuagint	And the Lord was very angry with Oza; and God smote him there [Hebrew and Alexandrian LXX add: <i>for his rashness</i>]; and he died there by the ark of the Lord before God.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	The LORD God was very angry at Uzzah for doing this, and he killed Uzzah right there beside the chest.
Good News Bible	At once the LORD God became angry with Uzzah and killed him because of his irreverence. Uzzah died there beside the Covenant Box,...
NJB	This roused Yahweh’s anger against Uzzah, and for this crime God struck him down on the spot, and there he died beside the ark of God.

Mostly literal renderings (with some occasional paraphrasing):

<i>God’s Word</i> [™]	The LORD became angry with Uzzah, so God killed him there for his lack of respect. He died beside the ark of God.
HCSB	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.
JPS (Tanakh)	The LORD was incensed at Uzzah. And god struck him down on the spot for his indiscretion [1Chron. 13:10 instead reads <i>because he had laid a hand on the Ark</i>], and he died there beside the Ark of God.

Literal, almost word-for-word, renderings:

ESV	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.
LTHB	Then the anger of Jehovah glowed against Uzzah. And God struck him there for the fault. And he died there by the ark of God.

NKJV

Then the anger of the LORD was aroused against Uzzah, and God struck him there for *his error* [or, *irreverence*]; and he died there by the ark of God.

Young's Updated LT

And the anger of Jehovah burns against Uzzah, and God strikes him there for the error, and he dies there by the ark of God.

The gist of this verse?

Because of Uzzah's error here, God's anger burned against him, and God struck Uzzah down, and he died next to the Ark of God.

2Samuel 6:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
ʾaph (אָפ) [pronounced <i>ahf</i>]	<i>nose, nostril, but is also translated face, brow, anger</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's# none BDB #88
ʿUzzâh (עֲזָזָה) [pronounced <i>góoz-ZAW</i>]	<i>strength; transliterated Uzza</i>	masculine proper singular noun	Strong's #5798 BDB #739

Written here ʿUzzâh (עֲזָזָה) [pronounced *góoz-ZAW*].

Translation: *The anger of Y^ehowah burned against Uzzah...* *Anger* is not an emotion which is properly applied to God. This verbiage is used in order to express God's character and the fact that Uzzah, although not intending to do wrong, had direct contact with God, and man is not allowed to do that. God is perfect righteousness and justice and we are sinful and fallen. You can't get next to the sun, and then say, "Hey, I didn't mean to get this close." You are immediately vaporized. This is the same natural result of Uzzah touching the Ark, which represents perfect God.

2Samuel 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong #5221 BDB #645

2Samuel 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
shal (שָׁל) [pronounced shah]	<i>error, fault</i>	masculine singular noun with the definite article	Strong's #7944 BDB #1016

Either the meaning of the word or the fact that we find it here is disputed. There is a verb with divergent meanings that shal is derived from, and one of those meanings is *to wander, to sin from ignorance or inadvertently*. Strong's #7952 BDB #1017.

Translation: ...and Elohim struck him there on account of [his] error,... I do not know why the last word is in dispute, as it seems to fit fine and it is in accordance with the verb from which it is derived. In any case, God kills Uzzah for contact with the Ark. If this bothers you, you do not fully grasp God's holiness; you do not realize just how perfect and righteous that He is. Or, perhaps you do not understand just how fallen we are? Perfect righteousness cannot have any contact with relative righteousness. Scripture tells us this in many ways; but God carefully told Moses that there could be no contact between man and the Ark of God (see Lev. 4:15–20).

Now, people who do not understand the Bible look upon an incident like this and are upset; here is an inadvertent error made by Uzzah and God kills Uzzah for this error. It just seems like it is too much; too strict; too mean. And again, I return to the illustration of the sun; you cannot have direct contact with the sun, no matter how nice a person you are, no matter how much you did not want to have direct contact with it. You get too close to the sun and you are instantly vaporized—end of story. The sun may provide us with our very daily sustenance, and without it, we would die instantly; however, we cannot have direct contact with the sun, no matter how nice or sincere we are. This would defy all natural law. Similarly, we cannot have direct contact with God; it is virtually the same thing; the results are immediate and irreversible. Now, don't become upset, because this was instantaneous for Uzzah—there is no indication that he expected to die, worried about dying, or anything of the sort; he just simply died, probably in an instant, and probably without pain. For all intents and purposes, this might be one of the best ways to leave this earth is by a sudden death like this. And the end result is, **no more sorrow, no more tears, the old things have passed away**. We who remain may be a little upset over this; however, there is no reason to think that Uzzah dies, ends up in Abraham's Bosom, and then says, "I was robbed! Let me out of here! Give me one more chance." What Uzzah has done is immortalized in Scripture, and properly presented in this exegesis.

Uzzah, by the way, is not the only person who has died directly at God's hand. Some other examples: Lev. 10:1–3 Joshua 7:24–25 24:19–20 1Sam. 6:19 1Chron. 13:10 15:2, 13 Acts 5:1–11 1Cor. 11:30–32. God has taken many believers out of this life.

2Samuel 6:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
shâm (שם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʿîm (עם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
ʾărôwn (ארון) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʾĒlôhîym (אלהים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: ...and he died there by the Ark of Elohim. So that all around him, and so that we can understand thousands of years later, man cannot have direct contact with a holy God. Uzzah was a nice guy; Uzzah had been in a house where the Ark was kept and he enjoyed blessing by association. He had a good life, and he was likely a good person and a believer in Jesus Christ, as well as someone with some sort of spiritual maturity. However, he was still not to come into direct contact with God, on purpose or inadvertently.

Notice that God does not give any slack to Uzzah, even though he is a believer in Jesus Christ and even though he is probably a Levite. Above all, Uzzah should have known how the Ark is to be transported, and he should know that he is to have no contact with the Ark. Not only is this known through Scripture, but prior to the Ark being moved into the care of his family, hundreds and thousands of men died because of their relationship to this Ark. That fact alone should have caused him to be careful and fearful.

Do you understand why unbelievers do not spend eternity with God? An unbeliever cannot have any contact with God, no more than we can have direct contact with the sun. Anyone who wants any kind of a relationship with God must go through His Mediator, His Son.

Jamieson, Fausset and Brown: Uzzah, who was a Levite, and well instructed, suffered death for his breach of the law. The severity of Uzzah's fate may seem to us too great for the nature and degree of the offense. But it does not become us to sit in judgment on the dispensations of God; and, besides, it is apparent that the divine purpose was to inspire awe of His majesty, a submission to His law, and a profound veneration for the symbols and ordinances of His worship.³⁷

³⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 6:6–11.

Clarke: *Uzzah sinned through ignorance and precipitancy; he had not time to reflect, the oxen suddenly stumbled; and, fearing lest the ark should fall, he suddenly stretched out his hand to prevent it. Had he touched the ark with impunity, the populace might have lost their respect for it and its sacred service, the example of Uzzah must have filled them with fear and sacred reverence; and, as to Uzzah, no man can doubt of his eternal safety. He committed a sin unto death, but doubtless the mercy of God was extended to his soul.*³⁸

Gill concludes: *It is dangerous in matters of worship to act contrary to the command of God, even in things that may seem small and trivial; and though what may be done may be done with a good intention, as this was, yet that will not excuse the sin; nor are those who are the most forward and zealous in religious matters exempted from marks of God's displeasure when they go wrong.*³⁹

The key here is not Uzzah's sincerity, or what may seem to us to be a trivial or inadvertent sin (it is even called an error here); the key is, man cannot have direct contact with God, and the Ark represents God. God cannot allow any man to simply reach out and touch the Ark—even if it were David himself to touch it. This kind of contact is simply outside of the realm of what God allows.

Application: Sincerity in the worship of God is not enough. For each dispensation, God has a protocol system, which is defined as *a rigid, long-established code prescribing complete deference to superior rank and strict adherence to due order of precedence and precisely correct procedure.*⁴⁰ No doubt that Uzzah is a devout, sincere man, and no doubt that David is as well; however, they are not following God's procedure here, and Uzzah loses his life because of it.

Edersheim comments: *One thing only David had omitted, but its consequences proved fatal. The act of David and of Israel was evidently intended as a return to the Lord, and as submission to His revealed ordinances. But if so, the obedience must be complete in every particular. Viewed symbolically and typically, all these ordinances formed one complete whole, of which not the smallest detail could be altered without disturbing the symmetry of all, and destroying their meaning. Viewed legally, and, so far as Israel was concerned, even morally, the neglect of any single ordinance involved a breach of all, and indeed, in principle, that of obedience and absolute submission to Jehovah, in consequence of which the people had already so terribly suffered. Once more we must here place ourselves on the stand-point of the stage of religious development then attained. For only thus can we understand either the grave fault committed by David, or the severity of the punishment by which it was followed.*⁴¹

Let me add here, this is a failure on the part of David as well as on the part of Uzzah. It is David's idea to bring the Ark to Jerusalem, and therefore, he should have done some research concerning the Ark. Uzzah and his family watched over the Ark for about 70 years, and it stands to reason that, at some point in time, the Ark would need to be moved. Therefore, they should have done some reading themselves to determine the correct procedure to follow when moving the Ark became necessary. There are all kinds of people in attendance here; you would think that one of them (and I hold David primarily responsible here) would have checked the Word of God to determine what needed to be done.

Quite obviously, the Word of God was not as readily available during this period of time as it is now. David was supposed to have a copy of the Word, and I would assume that if any king had a copy, David did. Furthermore, David was the person who should have copied the Mosaic Law himself; this was not given to some scribe to do for the king. Secondly, there are Levites, there is a restored priestly system, and there is the Tabernacle (although it is unclear as to the degree of its functionality); and there should have been copies of the Word of God with them.

³⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:7.

³⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:7.

⁴⁰ Although I took this from R. B. Thieme, Jr., *Christian Suffering*; ©1987 by R. B. Thieme, Jr.; p. 5, he took it from *Webster's Third New International Dictionary*, s.v. "protocol."

⁴¹ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 525.

Finally, the Mosaic Law had been inscribed on rocks so that anyone could read it (this was done during the time of Joshua); it is not clear how readable it was at this point in time, 300–400 years later. However, that location had to be relatively well-known. Furthermore, no matter what excuses you want to give them, what is *your* excuse?

Application: As Bob Thieme often said, you cannot do a wrong thing in a right way, a right thing in a wrong way, or a wrong thing in a wrong way. Uzzah was no doubt sincere and devout, and his action here, although heinous, was not the result of evil forethought, but simple spiritual carelessness. He had no evil motivation, and, from a human standpoint, Uzzah would have been perceived to be a good and spiritual man. However, this was the kind of mistake which allows for no second chance. There are an abundance of things which occur in this life which have dire consequences; and that we may fall into them with little realization beforetime. What Uzzah needed before all of this began was doctrine, and he needed to stand by the doctrine in his soul. When the transportation was brought to him, he should have said, “No, we cannot do it that way; here is what Scripture says.” Having a little doctrine in his soul and standing by that doctrine would have avoided this entire incident.

Application: Also note that, because David and the Levites chose, out of ignorance, to not properly transport the Ark, Uzzah dies. Notice that David’s choice not to properly research moving the Ark led, inadvertently, to the death of Uzzah. Your choice to move willy-nilly through this life without taking in doctrine has a negative impact on those around you. **No one lives to himself and no one dies to himself** (Rom. 14:7).

Application: One of the common arguments for personal sin from my generation was, *if it doesn’t hurt anyone else, then we should do it if we want to, and there should be no laws against it*. This might refer to pornography, drug usage, homosexual activity or even to heterosexual activity between unmarried adults. However, it is easy to show in any of these 4 examples the huge, detrimental affects that these actions have on other people, even some who have little or no connection to the participants.

Let’s take one more run at this verse, by seeing what Keil and Delitzsch think:

Keil and Delitzsch Explain what David Did that was Wrong

On further reflection, David could not fail to discover where the cause of Uzzah’s offence, which he had atoned for with his life, really had lain, and that it had actually arisen from the fact that he (David) and those about him had decided to disregard the distinct instructions of the law with regard to the handling of the ark. According to Num 4 the ark was not only to be moved by none but Levites, but it was to be carried on the shoulders, not in a carriage; and in Num. 4:15, even the Levites were expressly forbidden to touch it on pain of death. But instead of taking these instructions as their rule, they had followed the example of the Philistines when they sent back the ark (1Sam. 6:7.), and had placed it upon a new cart, and directed Uzzah to drive it, whilst, as his conduct on the occasion clearly shows, he had no idea of the unapproachable holiness of the ark of God, and had to expiate his offence with his life, as a warning to all the Israelites.⁴²

Application: Note most importantly that David cannot simply copy what the Philistines did in order to bring the Ark into Jerusalem. Similarly, we should not depend upon the instructions and guidance of traditions or upon the example of others; truth, for us, lies in God’s Word. Is everyone in your church jabbering in tongues at the end of the service? Is service in your church pretty much confined to doing things around the church? Does your church ask for money, either directly or subtly, on a regular basis (and I don’t mean by passing an offering plate).

Kaiser, Davids, Bruce and Brauch cover the reasons for Uzzah being killed in *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; pp. 219–221. I’ve already covered all of the points that they made, although they spent a little longer on a similar incident where strange incense was offered to God by Aaron’s sons (Lev. 10:1–3).

⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:8.

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By the way, the idea that this is merely one reasonable theory as to why this movement of the Ark failed, is wrong. It is clear that, the Ark in this first half of the chapter is moved improperly, which is confirmed by David, when he says, “Because you [Levites] did not [carry the Ark] the first time, Jehovah Elohim made an outburst on us, for we did not seek Him, according to the ordinance.” (1Chron. 15:13). In the next couple verses, we see the Levites sanctifying themselves and then carrying the Ark as God had required (Ex. 25:12–15 Num. 4:15 7:9 Deut. 10:8).

There is a false interpretation that might be given to this passage from Catholic dogma; the idea that we ought to revere religious relics.

The Veneration of Religious Relics

1. This passage is about disobedience to the Law, not respect for a religious relic.
2. Uzzah showed no disrespect; his touching the Ark was not an intentional choice to disrespect the Ark; it was a natural, reflex action, which possibly just happened, without giving it any thought.
3. It is most likely that Uzzah’s response occurred in a split second.
4. In the Old Testament, the *religious relics* looked forward to Jesus Christ and His work on the cross; through the Tabernacle, the Tabernacle furniture and the sacrifices, God communicated to ancient man His intention to save man through a substitutionary death.
5. In the New Testament, because we look back to the cross, there are no religious relics; there is no Tabernacle, there are no sets of furniture to indicate this or that; there is nothing which those in the Church Age are supposed to build, preserve or venerate.
6. There is but one tradition which we are to maintain in the Church Age and that is the Communion, where we look back on what Jesus did for us on the cross. The eating of the bread represents partaking of His body, which was given for us; and the drinking of the unfermented wine represents His substitutionary death on our behalf. The plates on which the bread is served and the containers for the wine may or may not be fancy, and, at some point, they will be discarded.
7. What is clear in Scripture is, we are not to make any graven images nor are we to bow down to them.
8. Even in the Jewish Age, although the furniture of the Tabernacle was respected, and God’s laws regarding them were to be obeyed, *no one was to worship* any of these things.
9. The Ark of God was the most important, in my opinion, of all the Tabernacle furniture, and, for the most part, no one but the High Priest ever saw it. It was kept inside the Holy of Holies inside the tent, and only the High Priest went into that chamber once a year, on the Day of Atonement, to sprinkle the Mercy Seat with blood. It would be impossible for Jewish Age believers to worship the Ark, as they could not ever see it. Only for this relatively short period of time, was man able to see the Ark.

This set of points was inspired by *When Cultists Ask*; Norman Geisler and Ron Rhodes, ©1997, Baker Books, Grand Rapids; p. 51.

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For the most part, the Ark of God was to be kept within the Holy of Holies; however, for a time, God allowed the Ark out to where some actually saw it; why would God allow that?

Why Did God Allow the Ark to be Removed from the Holy of Holies?

1. First of all, one must not disregard the human element involved here. It is man’s nature, it seems, to blame anything bad on God (*why did God let this happen to me?*) and, conversely, to take credit for whatever good happens in our life (*I sure know how to pick stocks; I went in and told the boss I deserved a raise, and he caved and gave me the raise*).
2. The Ark was removed from the Holy of Holies by military men who hauled it off as a good luck symbol in their war against the Philistines. God does allow man his free will.
3. However, the Ark going out into the world, so that men are able to see it and respond to it, is very much like the incarnation of our Lord Jesus Christ.

Why Did God Allow the Ark to be Removed from the Holy of Holies?

4. Some treated the Ark like a good luck charm, not unlike those who hang tiny statuettes of Jesus or Mary from their car mirror.
5. Some disrespected the Ark, and died from their contact with it or their connection to it (for instance, the Philistines in the cities where the Ark was taken). Those who reject Jesus Christ will face judgment in this life (this point is debatable) and the next (this point is not debatable).
6. Some treated the Ark as merely an article of curiosity, and they died (when the Ark had been brought back to the Jews). Some people treat Jesus as an article of curiosity; or they admire Him for being a good man or a moral man or a great teacher—and these people will die the first and second death.
7. In our own passage, the problem is obeying God exactly. Salvation is by faith in Jesus Christ; plus nothing else. Your mediocre Christian life, your personal dedication, your prayer life, your baptism, etc. have absolutely nothing to do with your salvation. However, if you depend upon anything other than your faith in Jesus Christ, you are not saved. It is faith alone, in Christ alone. You must follow God's protocol plan exactly; you cannot add to faith.
8. So, for most of the history of the Ark, it was not seen; however, for a relatively short period of time (50–70 years),¹ the Ark was seen and people interacted with the Ark, and some were blessed and many were cursed because of their relationship to the Ark.
9. Therefore, the Ark being allowed out of the Holy of Holies for a time is illustrative of Jesus Christ in His incarnation, when He traveled over a very limited portion of ground for a very limited period of time; and that a person's reaction to Him could result in great blessing or great cursing and death.

¹ *The Amplified Bible* suggests 100 years. *The Amplified Bible*, The Lockman Foundation; ©1965 by Zondervan Publishing House; p. 329.

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And so he [He?] is burning to David upon which broke through Y^ehowah a break in Uzzah. And so he calls to the place the that Perez-uzzah [a breaking forth of Uzzah] as far as the day the this.

2Samuel
6:8

David burned [in anger] [lit., he is burning with regard to David or it angered David] because Y^ehowah broke through a breach against Uzzah. Therefore, he called that place Perez-uzzah [a breaking through of Uzzah] to this day.

David burned in anger because Jehovah killed Uzzah in breaking through into this world. Therefore, David called that place Perez-uzzah [breaking through to Uzzah] and it is known by that name even to today.

Here is how others have translated this verse:

Ancient texts:

Masoretic text

And so he [He?] is burning to David upon which broke through Y^ehowah a break in Uzzah. And so he calls to the place the that Perez-uzzah [a breaking forth of Uzzah] as far as the day the this.

Septuagint

And David was angered because the Lord made a breach upon Oza; and that place was called the breach of Oza until this day.

Significant differences:

No significant differences; although the Hebrew seems more difficult and cumbersome. However, bear in mind, the Greek is a translation, and generally in a translation, attempts will be made to smooth out the language.

In all the ancient versions, *anger* seems to be used in almost a passive way; *it angered David*; however, that is not the only way this verse can be understood; I will cover this in much greater detail once we complete this verse.

Thought-for-thought translations; paraphrases:

CEV	David got angry at God for killing Uzzah. He named that place "Bursting Out Against Uzzah," and that's what it's still called.
Good News Bible	...and so that place has been called Perez Uzzah ever since. David was furious because the LORD had punished Uzzah in anger.
NAB	David was disturbed c the LORD had vented his anger on Uzzah (The place has been called Perez-uzzah down to the present day.)
NLT	David was angry because the LORD's anger had blazed out against Uzzah. He named that place Perez-uzzah (which means "outbreak against Uzzah"). It is still called that today.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David was angry because the LORD had struck Uzzah so violently. (That place is still called Perez Uzzah [The Striking of Uzzah] today.)
HCSB	David was angry because of the LORD's outburst against Uzzah, so he named that place an Outburst Against Uzzah, as it is today.

Literal, almost word-for-word, renderings:

ESV	And David was angry because the LORD had burst forth against Uzzah. And that place is called Perez-uzzah, to this day.
LTHB	And it angered David because Jehovah broke out a break against Uzzah. And one calls that place The Breaking of Uzzah to this day.
Young's Updated LT	And it is displeasing to David, because that Jehovah has broken forth a breach upon Uzzah, and one calls that place Perez-Uzzah, to this day

The gist of this verse? David is angry because Jehovah broken through against Uzzah and killed him. He therefore called that place Perez-uzzah, which means *a breaking through of Uzzah*.

2Samuel 6:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i>]	<i>to burn, to kindle, to become angry, to evoke great emotion</i>	3 rd person masculine singular, Qal imperfect	Strong's #2734 BDB #354
lâmed (ל) (pronounced <i>l'</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 6:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which or in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *David burned [in anger]* [lit., *he is burning with regard to David or He burns with anger towards David or it angered David*]... This is somewhat of an odd construction in the Hebrew. One might even interpret this, if it stood alone with just the previous verse, as *Jehovah was angry because of David or Jehovah was angry toward David*. This is a difficult call, as David is not employing the correct method to move the Ark. His desire to move the Ark of God to Jerusalem so that it could become a part of Tabernacle worship again is noble, but problematic. We've already discussed that this particular way to move the Ark was not correct.

The sin which Uzzah committed was completely inadvertent. Any of us would have done the same thing. It appeared as though the Ark of God was about to topple and he reached out to steady it. The sin which set everything in motion was, not learning the correct procedure for moving the Ark. This is on the shoulders of both David and Uzzah and anyone else concerned with the preparations. God has a protocol plan which mean that correct procedures must be followed. David may be upset, but he was the one who screwed up.

Application: God's protocol plan involves following specific procedures which God has laid out. The most fundamental is salvation by faith alone in Christ alone; and what follows is, the mechanic of rebound (naming your sins to God). What is necessary is your daily bread, which is partaking of the food served up by your pastor-teacher. There is not another approach to this.

I think the odd construction here, (*It angered David*) is possibly the result of a copyist having difficulty writing what was there; or, the author himself (possibly David) indicating David's essential reaction, but also recognizing that God is completely just and righteous, so that anger towards God is always unwarranted, no matter how we feel. If David is angry, particularly at God, then he is out of fellowship. It is not difficult to imagine David being out of fellowship here, not is it unthinkable that David is angry (this indicates to me that there is some kind of a relationship between David and Uzzah, even if it is a casual friendship, struck because David is thankful that Uzzah kept the Ark and, apparently, watched over it, this many years.

It is also possible, I believe, that this indicates that God is angry with David, although it is not rendered that way by anyone else. In fact, that seems to be the easiest way to interpret this verse, even though no one that I am aware of interprets it in that way. Why is God angry with David? David is doing this the wrong way; God has given specific instructions of how to move the Ark and David is not following His instructions. God's very justice requires

Him to kill Uzzah. His holiness demands that. Therefore, God is angry with David. By the way, *anger* is a not an emotion which God actually has; it is an emotion which we have which is attributed to God in order to convey to us God's justice.

2Samuel 6:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
This combination of ʿal and ʾăsher mean <i>because, because that, in that</i> .			
pârats (פָּרַט) [pronounced <i>paw-RATS</i>]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]	3 rd person masculine singular, Qal perfect	Strong's #6555 BDB #829
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
perets (פָּרַץ) [pronounced <i>PEH-rets</i>]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine singular noun	Strong's #6556 BDB #829
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's# none BDB #88
ʿŪzzâ (עֹזָא) [pronounced <i>g^{ooz}-ZAW</i>]	<i>strength; transliterated Uzza</i>	masculine proper singular noun	Strong's #5798 BDB #739
Written here ʿŪzzâh (עֹזָה) [pronounced <i>g^{ooz}-ZAW</i>].			

Translation: ...because Y^ehowah broke through a breach against Uzzah. This is also an unusual phrase, simply because we would expect a breaking through *something* like a wall or a barricade. Here, Jehovah bursts through a rupture [in a wall] or a break or a breach. I don't know exactly what the breach or what the break is, or where it is, precisely. I surmise that God is breaking through into the life from the unseen reality into our physical world (something which God rarely does) and He reaches through this breach and touches Uzzah, taking him out of this world.

A point which I have made many times in the past is, the number of actual supernatural events in Scripture is very few. Those things which are classified as miracles are probably 10-40% supernatural, and the remainder have a natural explanation. This does not mean that God is impotent or that all that comes to pass is incredibly coincidental; but God has put together an incredible plan which includes the freewill choices of every person and the function of land mass and weather and the laws of physics, and the result is an event now and again which seems supernatural (e.g., the plagues of Moses). God set into motion all of these events in eternity past, so that

they came to pass at the exact right instant. This is far more difficult to do, as opposed to simply stepping into history and saying, "I think I'll do something here" and then doing it. The laws of physics are God's laws; He can choose to overrule them at any time, and there are times when He has overruled these laws (e.g., the turning of water into wine or bringing Lazarus back from the dead). So I think when Uzzah reached out to steady the Ark, he created a breach between this physical world and that which is holy and cannot have direct contact with us. God *reached through* or *broke through* this gap and touched Uzzah, killing him instantly. Again, fallen man can have no direct contact with a perfect God. And again, these are the natural results of the fundamental differences between man and God; that is, there is no reason to be mad at God, to think that God is being really mean, or anything else. Uzzah's death was probably instantaneous, and, for that reason, painless, and he went from a world of pain into Abraham's bosom. So nothing horrendous happened here, except in the view of those who liked Uzzah and did not want to see him taken out of this world. He was a young man, and, quite obviously, his family and friends would be upset over this; and this verse tells us that David is upset, even angry, over what has transpired.

2Samuel 6:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâqôwm (מָקוֹם) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>that; this</i>	masculine singular, demonstrative pronoun with the definite article	Strong's #1931 BDB #214
perets (פְּרֵצַי) [pronounced <i>PEH-rets</i>]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine singular noun with the definite article	Strong's #6556 BDB #829
We can, of course, understand this as a proper noun:			
Perets (פְּרֵצַי) [pronounced <i>PEH-rets</i>]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst; transliterated Perez</i>	masculine singular noun with the definite article	Strong's #6556 BDB #829
ʿÛzzâ' (עֲזָא) [pronounced <i>góoz-ZAW</i>]	<i>strength; transliterated Uzza</i>	masculine proper singular noun	Strong's #5798 BDB #739
Written here ʿÛzzâh (עֲזָאָה) [pronounced <i>góoz-ZAW</i>].			

2Samuel 6:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

Translation: Therefore, he called that place Perez-uzzah [a breaking through of Uzzah] to this day. This final phrase is very straightforward—David calls the place where Uzzah is killed by God *a breaking through to Uzzah*; and ends elliptically with the phrase *unto this day*, which simply means that, when this incident was recorded in Scripture, this particular place was still known by that name. You may recall that in the previous chapter, David's army defeated the Philistines because God broke through them, and therefore he called that battlefield *Baal-perzim (the Lord breaks through)*.

If the final few words are a gloss (that is, added after the fact), I would have expected them to read *and it is so designated even to this day*. It strikes me that a later editor would add a full comment rather than to slip in a few words, which appear to be the original text. This makes me think that this historical narrative was written long after the fact—now, I don't mean hundreds of years later, but, say, 20 or more years later. There is this incident, Uzzah dies as a result, and David gives a name to this place, by which name it is still known at the time of writing. Had this been written a week later, adding *to this day* would seem silly. Therefore, some time has to pass between the incident and the recording of this incident.

I discussed a different way of looking at this verse. Let me put both versions down side-by-side with a little commentary as well.

Two Takes on 2Sam. 6:8

As Commonly Interpreted	A Second Interpretation
It angered David that Y ^e howah broke through a breach against Uzzah. Therefore, he called that place Perez-uzzah [a breaking through of Uzzah] to this day.	He [God] burned [in anger] towards David in that Y ^e howah broke through a breach against Uzzah. Therefore, he called that place Perez-uzzah [a breaking through of Uzzah] to this day.
Commentary on the First Interpretation	Commentary on the Second Interpretation
This is the way that virtually all translations render this verse; I do not know of any which give the alternate translation.	No one renders the text this way, although this is a more natural rendering of the text.
The combination of prepositions following David being angered are appropriate to the text which follows.	The combination of prepositions after God burning in anger towards David is not totally appropriate; we generally would render them <i>because</i> .
In English, the understood subject of the second sentence is David.	In English, since God is the subject of the first sentence, we would naturally see Him as the subject for the second.

Commentary on the First Interpretation	Commentary on the Second Interpretation
On the other hand, the subject of v. 7, the final sentence, is God.	In English, since God is the subject of the previous sentence, it is most logical for Him to be the subject of 2Sam. 6:8a.
David has no excuse to be angered here. He made the mistake of transporting the Ark incorrectly, and Uzzah made the mistake of touching the Ark. However, David can be angry, whether he should be or not.	God is perfectly righteous in being angry (realize that this is attributing a human emotion to God, an emotion which He does not possess, so that we can understand what is occurring).
The writer was attempting to phrase this in such a way that David was not angry with God. I don't really see any reason for any writer to sugar-coat this.	The writer was simply attributing a human emotion to God, one which He does not possess. This is commonly done throughout Scripture.
David will be angry in this verse, and afraid in the next.	God is angry in this verse, and David is reasonably afraid in the next.
The second half of Jonah 4:1 (which is an identical reading to our passage) compared to Jonah 4:9, would favor the first interpretation.	
Finally, we have the same verb used in vv. 7 and 8. It is used in a normal, active sense in v. 7, but interpreted in sort of a passive sense in v. 8. This is inconsistent, and a consistent use of the verbs favors the second interpretation.	
Although translators who have come before me are virtually unanimous about the interpretation of this verse, I personally cannot decide between the two. If anything, I am leaning toward the second approach.	
Now, I don't know that I solved any problems here, or made it clear how we should understand this verse; however, what is clear is, you cannot always go along with the consensus of opinion. Just because the best interpreters are of the same opinion, this does not make that opinion correct.	
Let me add that the parallel passage (1Chron. 13:11) does not help us; it is identical to this passage.	

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Let's say the first interpretation is accurate; then David has lost his temper and is mad at God for killing Uzzah. This does not mean that his anger is justified; it just means that he is angry. Nevertheless, he apparently recognizes that God breaks through into our reality and kills Uzzah.

Let's now assume the second interpretation is correct: then God is angry with David. Now, *anger* is not an emotion which God possesses. Even though we find God being angry many times in Scripture, God is not angry with anyone. However, we understand anger, and this helps us to understand why God does what He does. What is occurring is, His perfect righteousness cannot be in contact with sin—not even with a fallen man who is devoted and a Levite—and such contact results in immediate death, just as would be the instant result of our direct contact with the sun. It is simply the consistency of God's character, which has to be consistent, otherwise God is not God.

My point in these two interpretations is to show that the second interpretation is actually the most logical; however, neither interpretation causes any real difficulty with the passage itself.

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The Ark is Temporarily Stored Again

Chronicles 13:12–14

And so fears David Y^ehowah in the day the that and so he says, “How comes unto me an Ark of Y^ehowah?”

2Samuel
6:9

David fears Y^ehowah in that day, and he said, “How can the Ark of Y^ehowah come to me?”

Furthermore, David feared Jehovah from that day forward, and he remarked, “How is it possible to bring the Ark of Jehovah to me in Jerusalem?”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so fears David Y ^e howah in the day the that and so he says, “How comes unto me an Ark of Elohim?”
Septuagint	And David feared the Lord in that day, saying, How shall the ark of the Lord come in to me?
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	David was afraid of the LORD and thought, "Should I really take the sacred chest to my city?"
Good News Bible	Then David was afraid of the LORD and said, "How can I take the Covenant Box with me now?"
NLT	David was now afraid of the LORD and asked, “How can I ever bring the Ark of the LORD back into my care?”

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™	David was afraid of the LORD that day. "How can the ark of the LORD come to my city?" he asked.
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Literal, almost word-for-word, renderings:

ESV	And David was afraid of the LORD that day, and he said, "How can the ark of the LORD come to me?"
Young’s Updated LT	And David fears Jehovah on that day, and says, “How does the ark of Jehovah come in unto me?”

The gist of this verse? David is afraid because of what God did, and ponders, *how can the Ark of Jehovah be brought to me?*

2Samuel 6:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong’s # BDB #253

2Samuel 6:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârêʿ (איר) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	3 rd person masculine singular, Qal imperfect	Strong's #3372 BDB #431
Dâvid (דָּוִד); also Dâvīyd (דָּוִי) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûwʿ (הוּא) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêtth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*.

Translation: *David fears Y^ehowah in that day,...* David had a fairly relaxed relationship with God, at that point. God had protected him and made him king, and suddenly, for what appears to be no reason to David, God kills a very strong believer for what is an inadvertent infraction. David still loves God and is still interested in knowing more about God; but there is a component added to their relationship, and that is one of fear. By the way, there is nothing wrong with fearing the Creator of the Universe (Num. 17:12–13 1Sam. 5:10–11 6:20 Psalm 119:120 Isa. 6:5 Luke 5:8).

2Samuel 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʿêyk (אֵיךְ) [pronounced ayche]	<i>how</i>	interrogative adverb	Strong's #349 BDB #32

2Samuel 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
With regards to translating this <i>alas</i> , Edersheim writes: <i>Our translation is an attempt at a literal rendering, which in poetry is specially desirable. The word renders in our Authorized Version "How," has been translated, "Alas," not only because this gives more fully the real meaning, but also because our word "how" might be taken interrogatively instead of exclamationally.</i> ⁴³ This is for 2Sam. 1:19.			
bōw' (בּוֹא) [pronounced boh]	to come in, to come, to go in, to go, to enter	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
el (אֶל) [pronounced e]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
ʾărōwn (אֲרוֹן) [pronounced uh-ROHN]	ark, chest; Ark	masculine singular construct	Strong's #727 BDB #75
YHWH (יְהוָה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...and he said, "How can the Ark of Y^ehowah come to me?" David was flummoxed. He knew what he was doing was a good thing; that the Ark of God should not remain in permanent storage; that the assembly of the Tabernacle with the Ark of God within it is God's plan; and yet, the slightest mishap occurs and God kills this believer who made the more inadvertent error. David is quite concerned and confused, wondering aloud, "How is it possible for me to bring the Ark into Jerusalem?"

The fact that David muses in this way indicates to me that he was not aware of the restrictions put upon the moving of the Ark. It makes me think that he did not study the relevant passages in Leviticus. Otherwise, he would not ask this question; he would already know that you cannot do a right thing in a wrong way, and that was his mistake.

Application: You do not get bonus points in the Christian life for sincerity. Doing a wrong thing in a wrong way, doing a right thing in a wrong way, or doing a wrong thing in a right way, are all wrong, no matter how sincere you are. God does not accept sincerity as a cover for ignorance; God does not say, "Well, I know he was filled with the Spirit when he gave \$400 to his church, but, doggone it, he did work hard for that money, and he doesn't know how to be filled with the Holy Spirit, so I am going to give him credit for that!" It doesn't happen that way. You have to do things God's way in order for any of your actions to be meaningful.

Application: Remember Moses and how faithful Moses was? Personally, I cannot imagine being a tenth of the man that Moses was. But, Moses screwed up one time—he was suppose to speak to a rock (representing the Rock, Jesus Christ), and he instead hit the rock twice with his cane. That little error, which was fraught with meaning, kept Moses from entering into the Land of Promise, to where he had led Israel. Here, the Ark is supposed to be carried on the shoulders of the Levites, and they are supposed to hold it up via poles which go into the rings affixed to the Ark so that no one touches the Ark at any time; but, instead, it is hoisted onto a new cart. David has got the right motivation, but he is doing this the wrong way (he is doing a right thing in a wrong way). Now, how do you suppose David will eventually get the Ark into Jerusalem? On another new cart? Of course not! It will be carried by the Levites, as God requires (1Chron. 15:27). There is a right way and a wrong

⁴³ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 511.

way to function in the Christian life; and if you do not get the basics down, you will do nothing but act like a moral unbeliever, at best—and all of this work will be done without any eternal consequence.

I must admit that I was quite disappointed by the commentary which I read on this passage. Some of the commentators at best gave a confused interpretation of what all of this meant:

Failure of the Commentators

Commentator	Quotation	My Comment
Gill	<i>...and said, how shall the ark of the Lord come to me? the meaning of which is not, how it should be brought to the place provided by him in Jerusalem, now Uzzah was dead, for there were Levites enough to carry it, as they afterwards did; but as signifying that it would be either boldness and presumption in him to do it, since God had shown such a mark of his displeasure at their proceeding, that he might be in doubt whether it was the will of God it should come to him; or as fearing it would be dangerous to him to have it with him, since he might be guilty of such an error, of the same, or like it, that had been committed.</i>	Say what?
Henry	<i>He was afraid (2Sam. 6:9). It should seem he was afraid with amazement; for he said, How shall the ark of the Lord come to me? As if God sought advantages against all that were about him, and was so extremely tender of his ark that there was no dealing with it; and therefore better for him to keep it at a distance. Que procul a Jove, procul a fulmine – To retire from Jove is to retire from the thunder-bolt. He should rather have said, “Let the ark come to me, and I will take warning by this to treat it with more reverence.” Provoke me not (says God, Jer. 25:6) and I will do you no hurt. Or this may be looked upon as a good use which David made of this tremendous judgment. He did not say, “Surely Uzzah was a sinner above all men, because he suffered such things,” but is concerned for himself, as one conscious, not only of his own unworthiness of God’s favour, but his obnoxiousness to God’s displeasure. “God might justly strike me dead as he did Uzzah. My flesh trembles for fear of thee” (Psalm 119:120). This God intends in his judgments, that others may hear and fear. David therefore will not bring the ark into his own city (2Sam. 6:10) till he is better prepared for its reception.</i>	Most of this seems like gibberish, apart from the remark at the end that David has to be better prepared for the reception of the Ark. But, it is not that David is not prepared to receive the Ark; the problem is, he was moving it improperly. He was ignoring Scripture.
Jamieson, Fausset and Brown	<i>His feelings on this alarming judgment were greatly excited on various accounts, dreading that the displeasure of God had been provoked by the removal of the ark, that the punishment would be extended to himself and people, and that they might fall into some error or neglect during the further conveyance of the ark. He resolved, therefore, to wait for more light and direction as to the path of duty. An earlier consultation by Urim would have led him right at the first, whereas in this perplexity and distress, he was reaping the fruits of inconsideration and neglect.</i>	David did not need to consult Urim and Thummim; the Bible clearly explains how the Ark should be moved, which David clearly understood.

Failure of the Commentators

Commentator	Quotation	My Comment
Keil and Delitzsch	<i>On further reflection, David could not fail to discover where the cause of Uzzah's offence, which he had atoned for with his life, really had lain, and that it had actually arisen from the fact that he (David) and those about him had decided to disregard the distinct instructions of the law with regard to the handling of the ark. According to Num 4 the ark was not only to be moved by none but Levites, but it was to be carried on the shoulders, not in a carriage; and in Num. 4:15, even the Levites were expressly forbidden to touch it on pain of death. But instead of taking these instructions as their rule, they had followed the example of the Philistines when they sent back the ark (1Sam. 6:7), and had placed it upon a new cart, and directed Uzzah to drive it, whilst, as his conduct on the occasion clearly shows, he had no idea of the unapproachable holiness of the ark of God, and had to expiate his offence with his life, as a warning to all the Israelites.</i>	At least Keil and Delitzsch get it right!

What is even more disappointing in the commentaries is, most of them previously allude to the passages which explain how the Ark is to be moved and that man was not to touch the Ark or he would die. Now, when we get to David's comments, it should be clear, the problem is, David did not instruct that the Ark be moved in the correct manner, and it is apparent, by his statement, that he did not realize this. Although Keil and Delitzsch can be difficult to understand at times, they are relatively clear here.

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My intention in presenting God's Word, verse by verse, word by word, is that you come away with an understanding of just exactly what the verse means, what exactly is occurring, and how this might apply to you. I feel as though I have accomplished what God would have me do if this is what you get from my commentary on any one verse.

And was not willing David to turn away unto him an Ark of Y^ehowah as far as a city of David. And so stretches out David a house of Obed-edom the Gittite. 2Samuel 6:10

David was unwilling to remove unto him [possibly, because of him] the Ark of Y^ehowah to the city of David. Therefore, David turned aside to the house of Obed-edom the Gittite.

Since David was unwilling to transport the Ark of Jehovah to his own city, he instead had Ark taken to the home of Obed-edom the Gittite.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And he would not have the ark of the Lord brought in to himself into the city of David: but he caused it to be carried into the house of Obededom the Gethite.

Masoretic Text

And was not willing David to turn away unto him an Ark of Y^ehowah as far as a city of David. And so stretches out David a house of Obed-edom the Gittite.

Septuagint

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.

Significant differences:

Although the ancient texts agree on the first verb, they have trouble with the second, and render it *to bring in* rather than *to cause to depart, to remove*. The Aramaic, not listed above, is in agreement with the Latin and Greek as well.

Whether this is the Hebrew which they read and properly translated, or, if they were confused at this juncture, and the Latin and Syriac merely followed the lead of the Greek, I do not know. I have 3 Bibles which often point out differences which are found between the Hebrew and other texts; all 3 are silent about this verb.

The preposition before *the City of David* is *as far as* in the Hebrew. The idea is, the Ark was moved some distance, but it was not moved *as far as the City of David*. The Greek, Latin and Syriac have the preposition *into* instead (something which Rotherham points out).

The final problem is the last verb, which, in the Hebrew, means *to stretch out; to spread out; to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away*. This verb is fairly reasonable, as it can mean that the Ark was *thrust aside* to another place for it to be kept. The Greek and Syriac use the second Hebrew verb of this verse *to turn aside [to]* instead. The Latin has *to cause to be carried* instead.

Bear in mind, a translation (Latin, Greek, and Syriac) is going to be smoother and make better sense than the original text, if that text is difficult. Sometimes the text can be difficult because (1) a word has a meaning we are not aware of; (2) there is a copyist error which is carried on in the manuscripts; (3) the speaker or writer could be using poor Hebrew (inspiration does not guarantee that a writer of Scripture is going to be completely, grammatically correct). So, even if the original text viewed by the translators is difficult, they will often attempt to give a smoother, more understandable rendering. For this reason, I do everything that I can in order to make sense out of the Hebrew; and, in the alternative, I then look at other, ancient translations for insight.

Thought-for-thought translations; paraphrases:

CEV	He decided not to take it there. Instead, he turned off the road and took it to the home of Obed Edom, who was from Gath.
Good News Bible	So he decided not to take it with him to Jerusalem; instead, he turned off the road and took it to the house of Obed Edom, a native of the city of Gath.
NLT	So David decided not to move the Ark of the LORD into the City of David. He took it instead to the home of Obed-edom of Gath. The problem with this reading is, it sounds as if Obed-edom lives in Gath. If that were the case, the Ark would have to be hauled a lot further than to Jerusalem, which seems unlikely.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So David wouldn't bring the ark of the LORD with him to the City of David. Instead, he rerouted it to the home of Obed Edom, who was from Gath.
HCSB	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.

Literal, almost word-for-word, renderings:

NKJV	So David would not move the ark of the LORD with him into he City of David; but David took it aside into the house of Obed-Edom the Gittite.
WEB	So David would not remove the ark of Yahweh to him into the city of David; but David carried it aside into the house of Obed-Edom the Gittite.
Young's Updated LT	And David has not been willing to turn aside unto himself the ark of Jehovah, to the city of David, and David turns it aside to the house of Obed-Edom the Gittite.

The gist of this verse?

Even though there is some difficulty with the text of this verse, the idea is, David will temporarily put the Ark at the house of Obed-Edom the Gittite instead of taking it the rest of the way into Jerusalem.

2Samuel 6:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô ^ʿ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâbâh (אָבָה) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
ʾâbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do</i> .			
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
çûwr (צוּר) [pronounced <i>soor</i>]	<i>to cause to depart, to remove, to cause to go away; to turn away from</i>	Hiphil infinitive construct	Strong's #5493 (and #5494) BDB #693
All of the Hiphil meanings for this verb are <i>to cause to turn aside, cause to depart, remove, take away, put away, depose; to put aside, leave undone, retract, reject, abolish</i> . Given the preposition which follows, none of these really seem to make sense.			
The Latin, Greek and Syriac all have the verb <i>to bring (in)</i> instead.			
ʾel (עַל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given; with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
There are two basic sets of meanings for ʾel:			

2Samuel 6:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>(1) `el acts as a preposition which signifies, in general, <i>to tend to anything, to verge to or towards any place</i>, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.⁴⁴ Under this general heading, we have nine uses: ❶ Of motion to a place, or <i>to, towards</i>. Under this heading, `el is also used as a particle of giving or selling. ❷ `El is used for the <i>turning</i> or the <i>direction</i> to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean <i>against</i>. ❹ `El is used when one reaches a terminus or a mark; <i>even to</i>. Under this heading, we have two additional applications (a) the use of `el in measure, e.g. <i>even to</i> the length of a cubit; (b) <i>even out of</i>, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered <i>in</i>. When it is used of a number or multitude into which one enters, it may be rendered <i>among</i>. ❻ `El is used in adding or super-adding, and rendered <i>besides, together with, besides these</i>. ❼ `El is used regarding anything, having respect or regard to anything, hence (a) <i>as to, in respect to, because of</i>; and (b) <i>concerning</i> (after verbs of speaking, narrating or telling). ❽ Metaphorically, `el can be used as expressive of rule or standard and be rendered <i>according to</i>. Finally, ❾ when `el is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction <i>to or towards</i> a place.</p>			
<p>(2) The second set of meanings: `el is used of <i>remaining at, or in a place</i> to which one tends. Under this category, we have three divisions: ❶ <i>at, by or near</i>; ❷ <i>in, among</i>; ❸ also, `el is placed before particles, which imply a rest in a place, without change of sense.⁴⁵</p>			
`eth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
`arōwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
`al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
The Greek, Latin and Syriac have the preposition <i>into</i> instead.			
`īyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746

⁴⁴ Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

⁴⁵ I don't follow this third use at all, but it, along with the other two, are taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 47.

2Samuel 6:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *David was unwilling to remove unto him* [possibly, *because of him*] *the Ark of Y^ehowah to the city of David.* Again, the language seems rather clunky here. It would make sense for this to read that David was unwilling *to bring* the Ark to Jerusalem, and there is a very common Hebrew word which could have been used (a couple in fact), yet we find an odd verb to be used here (*to turn aside, to remove, to cause to depart*) which is what David did, more or less, with the Ark, despite the verb and negative which preceded it and read *and David was unwilling to...* The Greek is in agreement here, and perhaps the idea is, David did not want to turn aside the Ark from going to Jerusalem, but he wanted to bring it to Jerusalem. However, despite what he did not want to do, he still had to take the Ark elsewhere. This is the only way that these words and this verse make sense to me.

I personally struggled to translate and understand this verse; this is what I came up with:

Various Interpretations of 2Sam. 6:10a

Interpretation	Commentary
1) David did not want to turn aside the Ark of God from going into the city of Jerusalem; however, he did anyway.	This is an interesting interpretation (I think unique to me) where intent is what is expressed here, rather than action. So, David really does not want to end this process of moving the Ark, but, because of the death of Uzzah, he may feel as if he has no other choice.
2) Maybe, for whatever reason, the verb should be <i>to bring</i> , so that David is <i>not willing to bring the Ark of Jehovah to himself as far as Jerusalem.</i>	The biggest problem with this interpretation is, this is not the verb which we find in the Hebrew. This is, however, the way that other ancient texts understood this verse.
<i>Unto him</i> could mean <i>because of him</i> ; that is, <i>because of the death of Uzzah.</i>	This is a legitimate understanding of the preposition, and this understanding works with either interpretation above. 1) David does not want to turn aside the movement of the Ark because of Uzzah's death, but he realizes that he does not have a choice; or 2) David is not willing to bring the Ark of Jehovah as far as Jerusalem because of Uzzah's death. In both cases, we understand the prepositional phrase <i>unto him</i> to mean <i>because of Uzzah's death</i> , which does involve a lot of interpretation.
<i>Unto him</i> could refer to the direction that the Ark was heading, and it was <i>turned aside from going unto David.</i>	This is even a simpler understanding of the phrase <i>unto him</i> and more reasonable—David is taking the Ark into Jerusalem on his own initiative.
<i>Unto him</i> could refer to the tent which David prepared for the Ark.	The biggest problem with this interpretation is, the <i>tent</i> is not mentioned anywhere near the context of this verse.

even though I do not feel as though I have adequately unraveled this verse so far, still, the general idea is the same: David wants to bring the Ark to Jerusalem, but it appears that he will be unable to do so, since it is unclear (to David) what God may do about the moving of the Ark.

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So David and these men are accompanying the Ark from Kiriath-Jearim to Jerusalem; they get up near the top of a hill and the Ark appears that it may lose its balance and topple out of the cart. Uzzah reaches out to steady the Ark and dies immediately. David is unwilling, at this point, to stop moving forward with the Ark; however, despite what he wants to do (or, more correctly, doesn't want to do), he will have to do what is prudent, and try to determine what went wrong and how he can prevent more from dying in transporting the Ark of God. As we have previously discussed, we know what is wrong with this situation; however, David does not (although he will figure it out).

2Samuel 6:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to extend, to stretch out, to spread out, to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #5186 BDB #639
The BDB Hiphil meanings for this verb are given as <i>to stretch out; to spread out; to turn, incline, influence, bend down, hold out, extend, thrust aside, thrust away</i> . The Greek and Syriac have, instead, <i>to turn aside</i> (which is the first verb in the Hebrew in this verse); and the Latin has <i>to cause to be carried to</i> .			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿÔbêd (עֲבָד) [pronounced <i>goh-BADE</i>]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714
ʿĒdôwm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]; also ʿĒdôm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654.			
Gittîy (גִּתִּי) [pronounced <i>git-TEE</i>], which	<i>inhabitant of Gath and possibly wine press; and transliterated Gittite</i>	gentilic singular adjective with the definite article	Strong's #1663 BDB #388

Translation: [Therefore, David turned aside to the house of Obed-edom the Gittite.](#) My guess is, between this and the previous sentence, there was some discussion between David and those who were with him. David was unwilling in these discussions to turn aside and take the Ark elsewhere; and they (the Levites and the rest of the procession) were unwilling to press forward toward Jerusalem, given the sudden death of Uzzah. The only thing David could do is park the Ark at a home which is nearby with someone who was trustworthy (we may reasonably assume that), while they regrouped and thought this matter over.

I think that we can make the assumption that no one at this celebration of the movement of the Ark had the knowledge of how this Ark is supposed to be moved. That is, there is no indication that some learned Levite approaches David during this time and says, "Well, David, here's where you are going wrong. This Ark should not be on a cart; we Levites need to carry it." Although David will later figure this out, no one apparently figures out how to move forward at this point. The best that David can come up with is to temporarily park the Ark and to reconsider the matter.

Bear in mind, there are 30,000 people here. Either none of them know the Word of God or the few who do, do not have the nerve to step forward. Listen, the strongest opposition you will receive will be from other Christians who do not have a thimbleful of doctrine. Knowing the Word of God gives you strength, passion, and integrity. Someone like Nathan should have stepped up and told David, "You're going wrong." (we will meet Nathan in the next chapter). Either the believers there lacked the courage of their convictions of the clear Word of God or no one there knew the Word of God.

Application: A leader needs to know the Word of God. A leader needs to have a spiritual clue. David is the most powerful man in Israel, and yet, he does not know how the Ark is supposed to be moved. This is a serious failure on David's part.

Application: I am writing this in 2008. President George W. Bush has just announced that 8000 more men will be removed from Iraq because the conditions on the ground warrant a draw down. I am one of the few people who has supported the president and his judgment. However, there are two key weaknesses in our liberation of Iraq, and both of these may be laid squarely on the shoulders of George Bush: (1) When we had the influence in Iraq as we once did, we should have insisted upon a Bill of Rights as a part of their constitution, and also insisted that freedom of religion be a part of this. Not only would this allow the various factions of Islam to worship as they will, but it would allow for Christians to evangelize the people there. (2) We should have sent in Christian missionaries to evangelize the people there. The emphasis is, a free Democratic society allows the freedom of thought and the freedom of religion. Whatever democracy is established there is going to be tenuous at best. We have several historical examples of nations in the Middle East going bad because of religious extremist which comes in and gains a foothold. Although this is not something we can stave off for all time, Christianity can increase the time the Iraq remains free. An historical example of this is Lebanon, once seen as a progressive nation in the Middle East, whose position as a liberal country (in the classic sense) has fallen, as believers are persecuted and move from there, and as Islam extremist gains stronger control of that nation. What is the key here? Bush's lack of spiritual discernment when dealing with Iraq. Such an approach, taking into consideration spiritual truth, would increased the time period that Iraq would enjoy peace.

Application: Sometimes you are going to find yourself as a part of a bigger movement—a demonstration, or a part of a group feeding the hungry, or a part of a group which is doing this or that. It may be clear that, suddenly, your group takes a nose-dive or a wrong turn. Anyone at this ceremony could have walked up to David and said, "Here is what you are doing wrong." No one did. I suspect that no one realized what was being done incorrectly. It is worthless to have a large group of people doing something, no matter how good they think it is, when, in fact, what they are doing is wrong or the method or intention is wrong. For any movement which involves more than 2 or 3 people (even a prayer meeting), someone there (and, preferably, all who are there) need to know and fully understand the spiritual issues involved. For instance, you can't join up with some anti-war group and protest this or that war, and quote "[Thou shalt not kill](#)" as if you have a clue. There is no spiritual impact in a movement like that. If anything, these movements are anti-God and anti-Scriptural. However, you need to know enough doctrine in order to determine this. Let's take a conservative issue: abortion. Whereas, you may want to march on an abortion clinic to voice your protest and to offer alternatives to those patients who come there, as soon as this

protest turns violent, you've got a problem. You (as a private citizen) do not get to use violence within a national entity to gain your ends, even if you view these ends as noble and right (note, I said *as a private citizen*; the police are going to have to use force now and again to attain their short-term, lawful objectives).

At this point, we really don't know anything about Obed-edom, but he is actually mentioned several times in Scripture. He was in the Merari branch of the Levites, the son of Jeduthun. He played the harp and was one of the Levites gathered to play music as the Ark was advanced to Jerusalem. We read about him in 1Chron. 15:18–24 16:5, 38. Barnes: *He is called a Gittite perhaps from Gath–Rimmon, in Manasseh, which belonged to the Kohathites (Joshua 19:45 21:24–25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city.*⁴⁶ It is possible that he or an ancestor of his originally lived in Gath (in the territory of the Philistines) and married into a Levite family at some point; or that he was a former resident of Gittaim (2Sam. 4:3).⁴⁷ Obed-edom and his family are immortalized in Scripture in 1Chron. 26:4–8. We may not know a lot about him, and few Christians have heard of Obed-edom, but he is a great man in Scripture.

I like the idea that Obed-edom may have come from Gath of the Philistines. Throughout the Old Testament, even though the Jews were repeatedly told not to intermix with the heathen around them, so that their religious integrity would be compromised; we have many instances of non-Jews fully entering into Jewish society and into the worship of Jehovah God. That Obed-edom is specifically *called a Gittite*, suggests to me that he comes from outside of Israel.

When Uzzah was struck dead by God, David probably looked toward the nearest house or farm and asked, “To whom does this farm belong?” and one of the attending musicians, Obed–edom, said, “This is my farm.” And they decided to keep the Ark right there. I would not be surprised if they simply built a tent around the Ark right there. That is, this land may even belong to Obed-edom (recall that, although this takes place on the threshing floor of Nacon, that could be rendered *the threshing floor of being struck down*).

You should recognize that what is happening here is remarkable. Obed-edom no doubt knows that thousands of Philistines died because of the Ark. He has just witnessed the death of Uzzah, one of those previously in charge of the Ark, and it is apparent that David is very agitated and afraid at this time, unwilling to move the Ark into Jerusalem. Obed-edom no doubt has a healthy fear and respect of Jehovah God, and he clearly knows that a misstep with regards to the Ark can be fatal, as he has just witnessed that. However, he also has enough confidence to take on the responsibility of housing the Ark, which suggests to me that Obed-edom does know some Scripture, and is confident because of what is in his soul. As has been discussed, no one apparently knows the proper way to move the Ark, at this point, but Obed-edom knows enough to store it. Furthermore, bear in mind, when our Lord returns again, for some it will mean life everlasting and for others, death.

And so remains and Ark of Y^ehowah [at] a house of Obed-edom the Gittite three months. And so blesses Y^ehowah Obed-edom and all his house. 2Samuel 6:11

The Ark of Y^ehowah remained [at] the house of Obed-edom the Gittite [for] 3 months and Y^ehowah blessed Obed-edom and all his household.

The Ark of Jehovah remained at Obed-edom's house for 3 months, and during that time, Jehovah blessed Obed-edom and his entire family.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so remains and Ark of Y^ehowah [at] a house of Obed-edom the Gittite three months. And so blesses Y^ehowah Obed-edom and all his house.

⁴⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:10.

⁴⁷ Although Barnes offers probably the best explanation, these are two other possible explanations as to why Obed-edom is called a *Gittite*.

Septuagint [And the ark of the Lord sat in the house of Abeddara the Gethite three months, and the Lord blessed all the house of Abeddara, and all his \[possessions\].](#)

Significant differences: The Greek adds an additional phrase (*and all [that is] his*) which is not found in the Hebrew, Latin or Syriac. It is reasonable to suppose that the Hebrew manuscript used by the Greek translators had this phrase in it; it is unreasonable to think that they simply added it out of the blue.

Thought-for-thought translations; paraphrases:

CEV [The chest stayed there for three months, and the LORD greatly blessed Obed Edom, his family, and everything he owned. Then someone told King David, "The LORD has done this because the sacred chest is in Obed Edom's house." Right away, David went to Obed Edom's house to get the chest and bring it to David's City. Everyone was celebrating. \[vv. 11–12\].](#)

Good News Bible NLT [It stayed there three months, and the LORD blessed Obed Edom and his family. The Ark of the LORD remained there with the family of Obed-edom for three months, and the LORD blessed him and his entire household.](#)

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ [The ark of the LORD stayed at the home of Obed Edom from Gath for three months, and the LORD blessed Obed Edom and his whole family.](#)

Literal, almost word-for-word, renderings:

WEB [The ark of Yahweh remained in the house of Obed-Edom the Gittite three months: and Yahweh blessed Obed-Edom, and all his house.](#)

Young's Updated LT [And the ark of Jehovah inhabits the house of Obed-Edom the Gittite three months, and Jehovah blesses Obed-Edom and all his house.](#)

The gist of this verse? During the short time that the Ark was with Obed-edom (3 months), he was greatly blessed.

2Samuel 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^{ps}V</i>]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

2Samuel 6:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿÔbêd (עֲבֵד) [pronounced <i>goh-BADE</i>]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714
ʿĒdôm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]; also ʿĒdôm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654 BDB #714.			
Gittîy (גִּתִּי) [pronounced <i>git-TEE</i>], which	<i>inhabitant of Gath and possibly wine press; and transliterated Gittite</i>	gentilic singular adjective with the definite article	Strong's #1663 BDB #388
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
chôdesh (חֹדֶשׁ) [pronounced <i>KHOH-desh</i>]	<i>new moon, month</i>	masculine plural noun	Strong's #2320 BDB #294

Translation: [The Ark of Y^ehowah remained \[at\] the house of Obed-edom the Gittite \[for\] 3 months...](#) Moving the Ark was not a lost cause to David; however, he had to think through his actions, and possibly read the Scriptures again, or see if he can speak with the God of Israel, and try to determine how to move the Ark without causing a problem. Obviously, David is stymied here; he may not even know that the answer is in God's Word. In any case, when we read what follows, it will be apparent that David had essentially left the Ark there, possibly without any intention of moving it again.

2Samuel 6:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

2Samuel 6:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿÔbêd (עֶבֶד) [pronounced ʻoh-BADE]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714
ʿĒdôwm (אֶדוֹם) [pronounced eh-DŌHM]; also ʿĒdôm (אֶדוֹם) [pronounced eh-DŌHM]	<i>reddish</i> ; and is transliterated <i>Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654 BDB #714.			
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and Y^howah blessed Obed-edom and all his household. Because Obed-edom was willing to house the Ark of God, God greatly blesses him (as God had blessed the home of Abinadab for many years previous). The Ark was not bad luck, there was not some sort of a curse on it, or anything like that. God just has a particular way things need to be done. The Ark, the Tabernacle, and all the furniture of the Tabernacle are all fraught with meaning. They cannot be dealt with in any manner which suits this or that generation of Jews. God uses these things in order to evangelize His people (and those who are drawn to the Jews); so the Levites and priests cannot go freeform now and again and do what they think seems like the best approach. Therefore, the Ark of God is, as we see here, a great source of blessing; but that direct contact with the Ark can be deadly. God can give us great blessings, as I and many other believers can attest to; but direct contact with God is impossible for those who do not go through Jesus Christ, His Son.

Clarke: *The Lord blessed Obed-edom - And why? Because he had the Ark of the Lord in his house. Whoever entertains God's messengers, or consecrates his house to the service of God, will infallibly receive God's blessing.*⁴⁸ Josephus, by the way, tells us the Obed-edom went from being poor to noticeably prosperous in 3 months.⁴⁹ I suppose that his being poor is tradition, which Josephus passes along; however, becoming noticeably more prosperous is indicated in our passage.

⁴⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:11.

⁴⁹ Josephus, *Antiquities* I. 7. c. 4. sect. 2.

Bear in mind, this blessing had to happen quickly; the Ark was kept with Obed-edom for only 3 months, and in that short time, David had received reports as to the improvement of Obed-edom’s life. Although we don’t know any details, what happened to Obed-edom must have been very apparent and easy to observe, and it had to happen almost overnight.

Obed-edom’s blessing did not end after these 3 months. In 1Chron. 26:4–5, we see that he had 8 sons, which, in the ancient world, was seen as a great blessing (it still is a great blessing; we just do not necessarily view many children as such). One may want to contrast this with Michal, who will despise David’s act of bringing the Ark into Jerusalem, and end up childless (2Sam. 6:16, 20–23).

Application: Although not every believer in Jesus Christ will enjoy prosperity and blessing, many do. You have to realize that some believers will simply fall out of fellowship at day one of salvation, and be under discipline until their lives ends. Others, if given to much prosperity, might stray. Others, simply by eliminating some of their evil habits and by developing a few good habits, may prosper simply because they don’t spend all of their time trying to please themselves. Finally, there are a significant number of believers who enjoy prosperity simply because they believe in Jesus Christ and they are growing believers. We have evidence of that in the United States, the most prosperous nation on earth. Whereas, a couple of other nations have a higher per capita income per year than the United States, the typical salary and lifestyle of the average person in the US is much higher than in any other country. This is not because those in the US work harder, nor is it because we have greater natural resources, nor is it because we are smarter than any other nation. It can be clearly shown that the US is no better off than any other country in regards to these things; however, God blesses the United States of America, and, similarly, God blesses the nation Israel, simply because these are His people. Israel is the only ground in the Middle East without oil, and their average citizen lives better, for the most part, than the average citizen in any other Middle Eastern country. Take Iraq, for instance, one of the most oil-rich nations in the world. Over the past 30 years, if I had to choose between living in Iraq or living in Israel, I would choose Israel without a second thought. God blesses His own, even though many of these Jews are unbelievers.

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As we go through this chapter, I will stop now and again and place 2Sam. 6 next to its parallel passage from Chronicles. As before, the darker blue indicates marked differences in the text.

Problems Moving the Ark: 2Sam. 6:3–11 and Its Parallel Passage in Chronicles

2Samuel 6:3–11	1Chronicles 13:7–14
<p>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, with the ark of God, and Ahio went before the ark. And David and all the house of Israel were making merry before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals. And 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. 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.</p>	<p>And they carried the ark of God on a new cart, from the house of Abinadab, and Uzzah and Ahio were driving the cart. And David and all Israel were rejoicing before God with all their might, with song and lyres and harps and tambourines and cymbals and trumpets. And when they came to the threshing floor of Chidon, Uzzah put out his hand to take hold of the ark, for the oxen stumbled. And the anger of the LORD was kindled against Uzzah, and He struck him down because he put out his hand to the ark, and he died there before God.</p>

Problems Moving the Ark: 2Sam. 6:3–11 and Its Parallel Passage in Chronicles

2Samuel 6:3–11

1Chronicles 13:7–14

And David was angry because the LORD had burst forth against Uzzah. And that place is called Perez-uzzah, to this day. And David was afraid of the LORD that day, and he said, "How can the ark of the LORD come to me?" 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. 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.

And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzza to this day. And David was afraid of God that day, and he said, "How can I bring the ark of God home to me?" So David did not take the ark home into the city of David, but took it aside to the house of Obed-edom the Gittite. And the ark of God remained with the household of Obed-edom in his house three months. And the LORD blessed the household of Obed-edom and all that he had.

You will note that most of the text is the same. Although both of these are taken from the ESV, it is obvious that they are not completely consistent in their translation, running sentences together in Samuel, and breaking them up in Chronicles. The primary difference which stands out is, the writer of Samuel used *Jehovah* whereas the writer of Chronicles more often used *Elohim* to refer to God (I did not indicate every instance of this with darker blue).

Keil and Delitzsch: *This account in the Chronicles is not an expansion of the brief notice given here; but the account before us is a condensation of the fuller description given in the sources that were employed by both authors.*⁵⁰

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David Moves the Ark of God into Jerusalem, Part II

1Chronicles 15–16

It should be obvious that, if there are 12 verses remaining in 2Sam. 6 and 72 verses in 1Chron. 15–16, that the passage in Chronicles goes into much more detail and contains incidents and information which will not be found in the narrative which follows. In both narratives, it will be clear that David has figured out what he did wrong, and he corrects the problem in moving the Ark the second time.

And so he makes known to King David to say, "Has blessed Y^ehowah a house of Obed-edom and all which [is] to him because of an Ark of the Elohim." And so goes David and so he brings up an Ark of the Elohim from a house of Obed-edom [to] a city of David in joy.

2Samuel
6:12

It was made known to King David, saying, "Y^ehowah has blessed the house of Obed-edom and all that [is] his because of the Ark of Elohim." So David went and he brought up the Ark of Elohim from the house of Obed-edom [to] the City of David with great joy.

Later, King David was informed that Jehovah had blessed the house of Obed-edom and all that he had because of the Ark of God. Therefore, David went to his home and brought the Ark of God to the City of David with great joy.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And it was told king David, that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God

⁵⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:1.

Masoretic Text	out of the house of Obededom into the city of David with joy. And there were with David seven choirs, and calves for victims.
Septuagint	And so he makes known to King David to say, "Has blessed Y ^e howah a house of Obed-edom and all which [is] to him because of an Ark of the Elohim." And so goes David and so he brings up an Ark of the Elohim from a house of Obed-edom [to] a city of David in joy.
Significant differences:	And it was reported to king David, saying, "The Lord has blessed the house of Abeddara, and all that he has, because of the ark of the Lord." And David went, and brought up the Ark of the Lord from the house of Abeddara to the city of David with gladness.
Significant differences:	We find the <i>Ark of God</i> in the Hebrew and Latin; the <i>Ark of the Lord</i> in the Syriac and Greek. This is the only significant difference amongst these ancient texts. I mentioned in a previous verse that the Greek adds an additional phrase to what God blesses; we find that additional phrase in both the Greek and Hebrew in this verse.

Interestingly enough, there is an entire extra sentence in the Latin, which is not found in the Greek, Hebrew or Syriac. My only guess here is someone at some point in time, looked at the parallel passage in Chronicles and summarized it with this sentence. This was the manuscript from which Jerome worked. Although Jerome could have added this himself, he just does not seem to be the kind of person to do that. That is, the English translation which was made from his Latin is consistently close to a literal rendering of the Masoretic text.

Thought-for-thought translations; paraphrases:

CEV	The chest stayed there for three months, and the LORD greatly blessed Obed Edom, his family, and everything he owned. Then someone told King David, "The LORD has done this because the sacred chest is in Obed Edom's house." Right away, David went to Obed Edom's house to get the chest and bring it to David's City. Everyone was celebrating. [vv. 11–12].
Good News Bible	King David heard that because of the Covenant Box the LORD had blessed Obed Edom's family and all that he had; so he got the Covenant Box from Obed's house to take it to Jerusalem with a great celebration.
NLT	Then King David was told, "The LORD has blessed Obed-edom's home and everything he has because of the Ark of God." So David went there and brought the Ark to the City of David with a great celebration.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	It was reported to King David: "The LORD has blessed Obed-edom's family and all that belongs to him because of the ark of God." So David went and had the ark of God brought up from Obed-edom's house to the city of David with rejoicing.
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Literal, almost word-for-word, renderings:

ESV	And it was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God." So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing.
Young's Updated LT	And it is declared to king David, saying, "Jehovah has blessed the house of Obed-Edom, and all that he has, because of the ark of God;" and David goes and brings up the ark of God from the house of Obed-Edom to the city of David with joy.

The gist of this verse?

David is told that Jehovah has blessed the house of Obed-Edom because he has kept the Ark of God with him. David then brings the Ark of God up from Obed-edom into Jerusalem (details to follow in subsequent verses).

2Samuel 6:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâgad (גָּדַן) [pronounced <i>naw-GAHD</i>]	<i>to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed</i>	3 rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel perfect	Strong's #1288 BDB #138
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾÔbêd (עֶבֶד) [pronounced <i>goh-BADE</i>]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714

2Samuel 6:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒdōwm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]; also ʿĒdôm (עֲדוֹם) [pronounced <i>eh-DOHM</i>]	<i>reddish</i> ; and is transliterated <i>Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654 BDB #714.			
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʿăsher mean <i>all whom, all that [which]; whomever, all whose, all where, wherever</i> .			
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: *It was made known to King David, saying, "Y^ehowah has blessed the house of Obed-edom and all that [is] his... David was intensely interested in the Ark of God. Although he left it at the home of Obed-edom, it is very likely that he called for regular reports on the Ark. At some point, it was clear to those who obtained the information that God was blessing Obed-edom and all that he had, and this was reported to David. As I have said before, it is probably noticeably clear that Obed-edom is being blessed by God.*

Gill noted the thoughts about how much God had blessed Obed-edom: *[This blessing from God occurred] so suddenly, in so short a time, and so largely, that it could not escape the notice and observation of men that knew him; and this increase was not in any natural way by which it could be accounted for; so that it could be ascribed to no other cause but the blessing of God, and that on account of the ark of God that was with him; nothing else could be thought of.*⁵¹

2Samuel 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bağăbûwr (בְּגִבּוֹר) [pronounced <i>bah-gu^b-VOOR</i>]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721

⁵¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:12.

2Samuel 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and עִבּוּר (עִבּוּר) [pronounced <i>ġaw'-BOOR</i>] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
אַרְוֹן (אֲרֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
אֱלֹהִים (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43

Translation: [...because of the Ark of Elohim.](#)” It was rightly concluded that Obed-edom and his family were being blessed because of the Ark of God. Therefore, it is clear now to David that there is no obscure curse associated with the Ark. No doubt David did some reading of Scripture as well during this time. Obed-edom was blessed because of the Ark, so I would guess that those of his household did some reading as well. We only have snippets of information here and there as to the availability of Scripture. The king was to keep a copy of the Word of God which he was to write out in his own hand. A few centuries earlier, the Law of Moses was written on some rocks so that there would be a public record of God's Word. Someone had to be transcribing God's Word, which would be probably left up to scribes and, I would suppose, Levites, although that is never listed among their duties in the Old Testament. And, there are clues to indicate that some bits and pieces of the Bible had to have been disseminated because, for instance, in one place in the Law, people are mandated to write down verses (even on their doorposts) and keep them in various places and to meditate on them. We traditionally believe that they had an *oral tradition*, where this was handed down; however, I believe that there was greater availability than we realize, but, most certainly, less availability than we have today.

I personally find it amazing just how much is available to us today. On my computer alone, in e-sword alone, I have 6 different Greek New Testaments, as well as perhaps a dozen or two excellent English translations. Although there are not many churches where Scripture is taught definitively, there is great availability on the Internet of the teachings of excellent teachers. We simply have no excuse when it comes to understanding the Word of God.

2Samuel 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וּ (or וַ) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
הָלַךְ (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
וּ (or וַ) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
אָלַח (אָלַח) [pronounced <i>ġaw-LAWH</i>]	<i>to cause to go up, to lead up, to take up, to bring up</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748

2Samuel 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿărōwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the definite article	Strong's #430 BDB #43
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʿÔbêd (עֶבֶד) [pronounced <i>goh-BADE</i>]	<i>a slave, a servant</i>	masculine singular noun	Strong's #5744 BDB #714
ʿĔdôwm (עֲדֹמ) [pronounced <i>eh-DŌHM</i>]; also ʿĔdôm (אֲדָמָה) [pronounced <i>eh-DOHM</i>]	<i>reddish; and is transliterated Edom, Edomites</i>	masculine proper noun	Strong's #123 BDB #10
Together, these two words make up Obed-edom, which means <i>a slave to the Edomite; a servant to Edom</i> , which is Strong's #5654 BDB #714.			
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sim ^e châh (שִׂמְחָה) [pronounced <i>sim^e-KHAW</i>],	<i>joy, gladness, mirth, great joy, rejoicing</i>	feminine singular noun	Strong's #8057 BDB #970

2Samuel 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Clarke: <i>The Vulgate adds to this verse: And David had seven choirs, and a calf for a sacrifice. The Septuagint make a greater addition: "And he had seven choirs carrying the ark, a sacrifice, a calf, and lambs. And David played on harmonious organs before the Lord; and David was clothed with a costly tunic; and David and all the house of Israel, brought the ark of the Lord with rejoicing, and the sound of a trumpet."</i> Nothing of this is found in any [Hebrew] manuscript., nor in the Chaldee, the Syriac, nor the Arabic, nor in the parallel place, 1Chron. 15:25.⁵² My version of the LXX does not have this lengthy addition, so perhaps it is found in the Alexandrian LXX?</p>			
<p>We are left to speculate. I first thought that the addition found in the Latin was a summary of what is found in Chronicles, but I don't know that we actually have seven choirs named there. Furthermore, there appear to have been numerous sacrifices, and not just that of a calf (perhaps the meaning is <i>cattle?</i>). The additional portion of the LXX (again, the Alexandrian LXX?) is equally a mystery. The similarity of these two suggest that the longer version could have been a part of the original text, and that it degenerated to a point where it was only partially readable and, eventually, no longer readable. My other suggestion is, this is an oral tradition which was passed down.</p>			
<p>In any case, the addition or loss of the additional sentence (the long or short version) does not appear to affect our understanding or edification.</p>			
<p>It is important to note that, anytime we have a difficult problem like this with regards to the original manuscripts—even when that problem cannot be satisfactorily solved—doctrine is not compromised. We are not dealing with a situation where this or that cult tried to slip in a few extra words in order to further their cultic doctrines. In fact, the only place that I can think of in the entire Bible where a cult tried to insert their goofy notions is at the end of the book of Mark. The other textual problems that we deal with are, for the most part, quite trivial, like this.</p>			
<p>You may wonder, <i>okay, if it is so trivial, why bring it up in the first place?</i> Serious exegetes try to examine the Bible as carefully as possible, which includes alternate readings and their impact. The fact that there are many alternate readings in the Greek manuscript, and that these have little or no doctrinal import is a remarkable fact. You see, if anything, we would expect for men to have continually made attempts to change Scripture; however, it is apparent that there was such an abiding respect for the Word of God, that we never find wholesale changes to this or that portion of Scripture in order to modify some doctrine or theological point. Contrast this, on the other hand, with the Jehovah's Witnesses, whose Bible translation is designed, albeit subtly, to fit their own peculiar beliefs.</p>			

Translation: *So David went and he brought up the Ark of Elohim from the house of Obed-edom [to] the City of David with great joy.* This short phrase sums up the next 5 verses. We are told that David will bring the Ark of God into Jerusalem; and the follow verses will give us more information. A bit of the celebration is noted in the verses which follow; that parallel passage in Chronicles will go into much greater detail.

It is interesting that there will be no great emphasis made on how David did it wrong before and he brings the Ark up correctly this time. We simply have the narrative here and we must first look for the verses which indicate to us that David does it correctly this time; and then it is up to the pastor-teacher to emphasize this fact.

3 months previous, David was afraid of God, and, it appears, upset (recall that particular verse was difficult to exegete), and that, apparently, he did not realize then the problem of moving the Ark. It is as if the Ark was bad luck or something. However, to clearly observe God's blessing of Obed-edom made David clearly realize that the problem was not the Ark itself, but with his approach to the Ark. Whether David's reading of Scripture was before,

⁵² Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:12.

coterminous or after this realization, we don't know. However, David did understand what should be done and how it should be done by the time that he returned to the Ark to attempt moving it a second time. This is even clearer in 1Chron. 15:1–3: **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. Then David said that no one but the Levites may carry the ark of God, for the LORD had chosen them to carry the ark of the LORD and to minister to him forever. And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place, which he had prepared for it.**

Jamieson, Fausset and Brown are in full agreement: *The lapse of three months not only restored the agitated mind of the monarch to a tranquil and settled tone, but led him to a discovery of his former error. Having learned that the ark was kept in its temporary resting-place not only without inconvenience or danger, but with great advantage, he resolved forthwith to remove it to the capital, with the observance of all due form and solemnity (1Chron. 15:1–13). It was transported now on the shoulders of the priests, who had been carefully prepared for the work, and the procession was distinguished by extraordinary solemnities and demonstrations of joy.*⁵³

Keil and Delitzsch fully understood the issues at hand: *On this occasion, however, David adhered strictly to the instructions of the law, as the more elaborate account given in the Chronicles clearly shows. He not only gathered together all Israel at Jerusalem to join in this solemn act, but summoned the priests and Levites, and commanded them to sanctify themselves, and carry the ark "according to the right," i.e., as the Lord had commanded in the law of Moses, and to offer sacrifices during the procession, and sin songs, i.e., psalms, with musical accompaniment. In the very condensed account before us, all that is mentioned is the carrying of the ark, the sacrificing during the march, and the festivities of the king and people. But even from these few facts we see that David had discovered his former mistake, and had given up the idea of removing the ark upon a carriage as a transgression of the law.*⁵⁴

By the way, what better way to show that the Ark is representative of Jesus Christ than this? Peter writes: **For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do** (1Peter 2:6–8; Isa. 8:14 28:16). Jesus Christ is our Savior or He is a stone of stumbling and a rock of offense.

And so he is when had marched those bearing an Ark of Y^ehowah six steps and so he slaughters an ox and a fattened calf.

2Samuel
6:13

When those bearing the Ark of Y^ehowah had marched six paces, David [lit., he] slaughtered an ox and a fattened calf.

Every six steps that the Ark was moved, David stopped the procession and offered up an ox and a fattened calf.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And when they that carried the ark of the Lord had gone six paces, he sacrificed and ox and a ram.
Masoretic Text	And so he is when had marched those bearing an Ark of Y ^e howah six steps and so he slaughters an ox and a fattened calf.
Septuagint	And there were with him bearing the ark seven bands [or, dancers?], and for a sacrifice a calf and lambs.

⁵³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 6:12. You may recall that they did not really cover the error correctly back in v. 7 or so.

⁵⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:12.

Significant differences: The phrase *with him* in the LXX might be the result of dealing with a damaged manuscript (*when* in the Hebrew may have been mistaken for *with him*). In the Hebrew, they travel 6 paces; and in the Greek, there are 7 *bands, those carrying musical instruments, or dancers*. Again, this is so different that I suspect that the Greeks had a damaged manuscript. The Latin is more in line with the Hebrew.

Thought-for-thought translations; paraphrases:

Good News Bible [After the men carrying the Covenant Box had gone six steps, David had them stop while he offered the LORD a sacrifice of a bull and a fattened calf.](#)

Mostly literal renderings (with some occasional paraphrasing):

HCSB [When those carrying the ark of the LORD advanced six steps, he sacrificed an ox and a fattened calf.](#)

Literal, almost word-for-word, renderings:

ESV [And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal.](#)

Young's Updated LT [And it comes to pass, when those bearing the ark of Jehovah have stepped six steps, that he sacrifices an ox and a fatling.](#)

The gist of this verse? If David could be accused of anything on this second attempt to move the Ark, it is overkill. Every 6 paces that the Levies made, an ox and fatted calf were sacrificed.

2Samuel 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
tsâ'ad (צָאָד) [pronounced <i>tzaw-GAHD</i>]	<i>to step, to march; to mount up</i>	3 rd person plural, Qal perfect	Strong's #6805 BDB #857
nâsâ' (נָסְאוּ) [pronounced <i>naw-SAW</i>]	<i>those lifting up, bearers, those carrying; the ones exalting; those taking away</i>	masculine plural, Qal active participle	Strong's #5375 (and #4984) BDB #669
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

2Samuel 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshâh (שִׁשְׁשָׁה) [pronounced <i>shish-SHAW</i>]	six	feminine form of numeral	Strong's #8337 BDB #995
tša'ad (צָאֵד) [pronounced <i>TZAH-ghad</i>]	a step, pace; figuratively: steps of life	masculine plural noun	Strong's #6806 BDB #857

Translation: *When those bearing the Ark of Y^ehowah had marched six paces,...* This is David's approach, which does not have, insofar as I know, a Biblical basis. However, it is an excellent illustration of our walk in this life. We advance a short amount, and then we rebound (name our sins to God) in order to get back into fellowship.

It does seem like a lot for animals to be offered every six paces; for this reason, several commentators have their own take on this.

Different Takes on Sacrificing Animals every Six Steps

Exegete	Commentary
Barnes	Barnes suggests that perhaps every six paces, as we think of it, might be short of a distance; he writes: <i>Possibly "the step" may have had a technical sense, and denoted a certain distance, say a stadium. Six such distances would have been nearly a mile, and if the ground was difficult and steep, the successful progress of "those that bare the ark," so far, would have been a fit cause for a thanksgiving sacrifice.</i> ⁵⁵
Jamieson, Fausset and Brown	<i>The Levites seem to have entered on this duty with fear and trembling; and finding that they might advance without any such indications of divine wrath as Uzza had experienced (1Chron. 13:10), they offered an ox and a fatted sheep immediately after starting (2Sam. 6:13), and seven bullocks and seven rams—a perfect sacrifice, at the close of the procession (1Chron. 16:1). It is probable that preparations had been made for the offering of similar sacrifices at regular intervals along the way.</i> ⁵⁶

⁵⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:13.

⁵⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 15:26.

Different Takes on Sacrificing Animals every Six Steps

Exegete	Commentary
Keil and Delitzsch	<p><i>The bearers of the ark are not particularly mentioned in this account; but it is very evident that they were Levites, as the Chronicles affirm, from the fact that the ark was carried this time, and not driven, as before. "And it came to pass, when the bearers of the ark of Jehovah had gone six paces, he sacrificed an ox and a fatted calf" (i.e., had them sacrificed). These words are generally understood as meaning, that sacrifices of this kind were offered along the whole way, at the distance of six paces apart. This would certainly have been a possible thing, and there would be no necessity to assume that the procession halted every six paces, until the sacrificial ceremony was completed, but the ark might have continued in progress, whilst sacrifices were being offered at the distances mentioned. And even the immense number of sacrificial animals that would have been required is no valid objection to such an assumption. We do not know what the distance really was: all that we know is, that it was not so much as ten miles, as Kirjath-jearim was only about twelve miles from Jerusalem, so that a few thousand oxen, and the same number of fatted calves, would have been quite sufficient. But the words of the text do not distinctly affirm that sacrifices were offered whenever the bearers advanced six paces, but only that this was done as soon as the bearers had taken the first six steps. So that, strictly speaking, all that is stated is, that when the procession had started and gone six paces, the sacrifice was offered, namely, for the purpose of inaugurating or consecrating the solemn procession.⁵⁷ Bear in mind that we would not be 12 miles from Jerusalem, as the Ark had been carried some distance first before Uzzah died.</i></p>
Kimchi	<p>Kimchi has an interesting take on this; he suspects that Uzzah went six paces and then he died, and that is the significance of the 6 paces.⁵⁸</p>
Kukis	<p>This is an excellent illustration of our walk in this life. We advance a short amount, and then we rebound (name our sins to God) in order to get back into fellowship.</p>

As we will see in 1Chron. 15–16, the celebration of this moving of the Ark is a rather big event; therefore, we should not be surprised that a great deal of meat was slaughtered and subsequently cooked to feed the people there.

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Notice how this differs from the previous transport of the Ark. Previously, David had the Ark placed onto a new cart, just as the Philistines had done. This time, it is clear that men are *bearing the Ark*; and we can rest assured that these are Kahathite Levites, as God requires (Num. 7:9 1Chron. 15:2, 12, 15).

If you read the other account of this in 1Chron. 15–16, you might become concerned with 1Chron. 15:26 where the Levites are said to offer up 7 bulls and 7 rams. This probably occurred at the end of the procession and does not contradict what certainly occurred during the procession. It is interesting that the writer of Chronicles does not note the many sacrifices which seem to be implied by this verse, and for that, I do not have an explanation.

⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:13.

⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:13.

2Samuel 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	to slaughter [usually an animal for sacrifice]	3 rd person masculine singular Qal imperfect	Strong's #2076 BDB #256
shôwr (שׁוֹר) [pronounced shohr]	an ox, a bull, a head of cattle	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely; when; since, that, so that; though	simple wâw conjunction	No Strong's # BDB #251
m ^e rîy' (מְרִיא) [pronounced m ^e ree]	well-fed cattle, a fattened calf; fatling, fatlings	masculine singular noun	Strong's #4806 BDB #597

Translation: ...David [lit., he] slaughtered an ox and a fattened calf. This is David's way of showing respect to God. There is no indication as to the distance from Obed-edom's home to Jerusalem, but any distance, even a mile or so, would seem to require a great deal of time. It seems reasonable that the animals would be slaughtered, but not necessarily offered up at this point in time as burnt offerings (and the verb used here is not a verb generally used for burnt sacrifices).

I should point out, this does not mean that David himself slaughtered these animals every 6 steps; we have seen innumerable instances where the king is said to do something, but that thing is actually done by his army or by messengers. Here, I would guess that David arranged to have a Levite (or two) set up every 6 paces, who would then sacrifice an ox and a calf. As we will see in the next few verses, David is actually doing something other than offer up animal sacrifices at this time.

And David was going around in all might to faces of Y^ehowah and David is girded [with] an ephod of linen.

2Samuel
6:14

David was [carefully] going around [the Ark] with all [his] strength before Y^ehowah and he was wearing [only] a linen ephod [lit., David is encircled by a linen ephod].

David, before Jehovah, carefully walked around the Ark as it proceeded and he was wearing only a linen cloth around his waist.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And David was going around in all might to faces of Y^ehowah and David is girded [with] an ephod of linen.

Peshitta

And David sang praises before the LORD with all his might; and David was girded with a linen ephod.

Septuagint

And David sounded with well-tuned instruments before the Lord, and David was clothed with a fine long robe.

Significant differences:

In the Peshitta, David is singing praises before God; and he is playing musical instruments before the Lord in the Greek. The Latin is in agreement with the Hebrew, which have David dancing or going around in a circle about the Ark. When

it comes to what David is wearing, he seems to be barely dressed in the Hebrew (Latin and Syriac), but wearing a fine robe in the Greek.

Thought-for-thought translations; paraphrases:

CEV Good News Bible	He was dancing for the LORD with all his might, but he wore only a linen cloth. David, wearing only a linen cloth around his waist, danced with all his might to honor the LORD.
REB	He was wearing a linen ephod, and he danced with abandon before the LORD,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ JPS (Tanakh)	Wearing a linen ephod, David danced in the LORD'S presence with all his might. David whirled with all his might before the LORD; David was girt with a linen ephod.
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Literal, almost word-for-word, renderings:

ESV Young's Literal Translation	And David danced before the LORD with all his might. And David was wearing a linen ephod. And David is dancing with all strength before Jehovah, and David is girded with a linen ephod.
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The gist of this verse? David is either carefully going around the Ark or he is dancing around the Ark, wearing only a linen ephod.

2Samuel 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾârar (פָּרַר) [pronounced <i>kaw-RAHR</i>]	<i>to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround</i>	3 rd person masculine singular, Pilpel imperfect	Strong's #3769 BDB #502

In the Qal, this verb means *to go (or move) in a circle*. I don't think that the Pilpel (essentially the Piel or intensive stem) refers to moving in a circular movement as a dance ritual, but that David was going around the Ark in a circle to carefully examine any possible problems. The Piel refers to the intensity of David's circumspection and not to the intensity of a dance. We only find this verb here and in v. 16; and it appears to have no cognates. The word for *lamb* is similar, and one source said the idea is that the *lamb leaps about*; but Gesenius not only says this term for *lamb* generally refers to a fattened, well-fed lamb, but there are two other identical words, one of which means *piercing through, something which pierces*; and the other which means *a specific measure* of something. In other words, it is an interesting theory, but not a theory which is exceptionally compelling.

Let me add the fact that there is another word which means *to dance* (Strong's #2342) and it has numerable cognates (Strong's #4234 #4246), and that is not what we find here.

2Samuel 6:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
ʿôz (זֹר) [pronounced gôhz]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: David was [carefully] going around [the Ark] with all [his] strength before Y^ehowah... When I first read this in the English, I must admit to being nonplussed. What is all this dancing about? Why is David only wearing a linen ephod while he dances? I think the key here is the verb, and that there is really little reason to assume that there is some reference here to David having dance fever. I think what is happening, partially based on the meaning of the verb, and partially based upon what happened before, is David is carefully walking all around the Ark, looking and checking everything out, using all of his power as king to protect the Ark from any possible problems (he can't chance one of the Levites tripping or stumbling and the Ark tipping over and someone else trying to protect it). One might even see David functioning here as servile, doing the most menial of tasks.

2Samuel 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיָּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

2Samuel 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	Qal passive participle	Strong's #2296 BDB #291
ʿêphôwd (אֶפֹּוֹד) [pronounced <i>ay-FÖHD</i>]	is transliterated <i>ephod</i>	masculine singular construct	Strong's #646 BDB #65
bad (בַּד) [pronounced <i>bahd</i>]	<i>white linen for priestly garments</i>	masculine singular noun; pausal form	Strong's #906 BDB #94

There are several different renderings for this homonym; however, the context here is clear as it is in 1Sam. 2:18.

Translation: ...and he was wearing [only] a linen ephod [lit., *David is encircled by a linen ephod*]. Unlike the Greek, where David appears to be wearing a nice robe, I believe that David is down to the least amount of clothing possible, as he is involved in the sacrifices as well as in going around and around the Ark, and that he is hot and perspiring, and he has removed his flannel shirt, and now he has taken off his tee-shirt, so that he is wearing the ancient equivalent of linen shorts. 1Chron. 15:27 reads: *David was clothed with a robe of fine linen, as also were all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the music of the singers. And David wore a linen ephod.* We don't know what happened here, apart from my suggestion that, as the procession went on, David removed more and more of his clothing due to the heat and all of his activity around the Ark.

Other commentators suggest that this is a religious garment, or clothing related to the priesthood (recall that Samuel, at a very young age, being dedicated to Jehovah, wore a linen ephod). We studied the **Doctrine of the Ephod** in great depth in 1Sam. 23, summarizing it as follows: An ephod is a signature piece of clothing, not unlike a sweater-vest or a vest, which was associated with the priesthood of Israel. Samuel wears one as a young man (1Sam. 2:18); the priests at Nob all wear linen ephods (1Sam. 22:18—probably inspired by Samuel); David wears one when bringing the Ark into Jerusalem (2Sam. 6:14); and even the renegade priest Micah wears one in Judges 18. Just as the backwards collar clearly identifies a Catholic priest, so was the ephod clearly associated with the true Old Testament priesthood.

David's wife is going to be completely upset over this, and most interpret that she is upset because David is nearly naked and dancing like crazy around the Ark (see the discussion of this verb above). Let me suggest an alternate understanding: David has stripped off the clothes which identify him as king, and he is not properly dressed for public, as king, or even as a man, during this sort of procession. Furthermore, he keeps running around the Ark, looking for problems, as a servant might do, which Michal, his wife, will see as an act which mortifies her. At most, David should be on a nearby throne, and his servants should be attending to everything.

Now, despite the fact that we have almost universal agreement in the English that David is suffering from dance fever, the ancient texts do not agree with this. In the Greek, it appears as though David is playing some musical instrument, and in the Syriac, he is singing. Therefore, neither set of translators has David dancing in this verse (although, that will be added in as an additional verb in both languages in v. 16). We'll discuss that in greater detail, when we come to v. 16.

And David and all house of Israel are bringing up an Ark of Y^howah in shouting and in a sound of a horn.

2Samuel
6:15

David and all the house of Israel brought up the Ark of Y^howah with shouting and the sound of the trumpet.

David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of trumpets.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And David and all house of Israel are bringing up an Ark of Y ^e howah in shouting and in a sound of a horn.
Septuagint	And David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of a trumpet.
Significant differences:	None

Thought-for-thought translations; paraphrases:

CEV	He and everyone else were celebrating by shouting and blowing horns while the chest was being carried along.
Good News Bible	David, wearing only a linen cloth around his waist, danced with all his might to honor the LORD..
REB	...as he and all the Israelites brought up the Ark of the LORD with acclamation and blowing of trumpets.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	He and the entire nation of Israel brought the ark of the LORD with shouts of joy and the sounding of rams' horns.
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Literal, almost word-for-word, renderings:

MKJV	And David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the ram's horn.
Young's Updated LT	And David and all the house of Israel are bringing up the ark of Jehovah with shouting, and with the voice of a trumpet.

The gist of this verse? There is great celebration occurring as David and the house of Israel brings up the Ark of Jehovah.

2Samuel 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>veh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (ו) [pronounced <i>veh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כָּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis ^e râ ^l (יִשְׂרָאֵל) [pronounced yis ^e -raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
âlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to cause to go up, to lead up, to take up, to bring up</i>	masculine plural, Hiphil participle	Strong's #5927 BDB #748
êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ârôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [David and all the house of Israel brought up the Ark of Y^ehowah...](#) David and a large group of people bring the Ark from its temporary home with Obed-edom to Jerusalem. Although we are not given any idea how many are involved, it appears that there is much more than a delegation from a few tribes here. I might be so bold as to suggest that this might even be all the believers in Jesus Christ (or male believers) who live in Israel, from all tribes. That seems unwieldy, but my guess is, we are not really that far out of Jerusalem. The movement of the Ark is probably a mile or less, and we have a collection of people here not unlike the world soccer cup today (that is, in terms of numbers).

2Samuel 6:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
t ^e rûwâh (תְּרוּעָה) [pronounced t ^e rû-AWH]	<i>a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]</i>	feminine singular noun	Strong's #8643 BDB #929
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 6:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) [pronounced shoh-FAWR]	<i>horn, trumpet</i>	masculine singular noun	Strong's #7782 BDB #1051

Translation: ...with shouting and the sound of the trumpet. There is a lot of noise which appears to be cheering or cries of joy. This is covered in greater detail in the parallel passage in 1Chronicles.

Now, recall that the Ark of God has not been in the Tabernacle since before the days of Saul. It was taken off to war when Eli was the High Priest, and he died when it was captured. Even though the Ark was brought back a few months later, many died from treating the Ark as an item of curiosity rather than with respect and reverence. The end result was, the Ark was no longer a part of Israel's religious rites. There would be no High Priest entering into the Holy of Holies and sprinkling the Ark with blood on the Day of Atonement, because the Ark was not there. In fact, as has been discussed throughout the book of 1Samuel, we don't really have any idea just how much Tabernacle worship took place during that time. I think that there was very little official Tabernacle worship which occurred following Samuel reaching the age where he took charge as Israel's spiritual leader. The Ark was taken and Eli and his family were all wiped out at the same time. Even after the Ark was returned, it did not go back to the Tabernacle and we hear nothing about Tabernacle worship after this point in time in 1Samuel. We hear about it before, but all we know after is, there is a city of priests in Nob, which Saul later wipes out (save one very young priest). One of the few times the Ark is mentioned is at this time, in 1Chron. 13:3: "Then let us bring again the ark of our God to us, for we did not seek it in the days of Saul." But this all falls into God's plan. As I have pointed out before, one of the parallels between Samuel and Jesus Christ is, the ceremonial Law was set aside for the reality of the person. Even though Samuel is a shadow of Jesus Christ, he is a very good shadow figure of our Lord, so shutting down the function of the Ark and the Tabernacle would parallel our Lord's 1st advent.

An interesting question, which I don't read in the commentaries: *why all of the hoopla?* You answer, *it's because the Ark is being brought into Jerusalem.* However, a generation has come and gone. Samuel, a young man when the Ark was taken, has died; most or all of his contemporaries are also gone (remember, he is called an *old man* for what seems to be a 40 year period of time). Not only are Samuel's contemporaries gone, but the priesthood has been almost completely wiped out. There is no indication that any priestly functions took place during this period of time, apart from Abiathar helping out David and setting David straight. So, maybe I should rephrase this question: *how do all of these people know that they should be celebrating?* Do you see what I am getting at? This celebration is a big deal, and even greater than we realize, as per 1Chron. 15–16. This is not a matter of, *it looks like King David is happy; so let's celebrate with him.* The people have to know about the Ark; they must have some doctrine in their souls about the Ark and the Tabernacle and their functions. How does this occur? Teaching. Someone, somewhere had to be teaching. We don't have any details of this; we only know that a lot of Levites are involved in this move of the Ark—but we know that David now knows *how* the Ark is to be moved and the people are celebrating like they realize what is going on. The most reasonable conclusion is, during these 3 months, there has been concentrated teaching from the Law of Moses. It is possible that every passage where the Ark is found was publically explained. It is likely that David heard this teaching and he may have even participated in this teaching. What I am saying is, a lot has happened in 3 months. David knows the correct way to move the Ark and the people recognize that this is a big deal—therefore, the most reasonable conclusion is, *they understand what is going on; which tells us, someone taught them what is going on.*

Application: All of this may seem like a little thing to you, but God has precisely correct procedure for believers to follow in each dispensation; we cannot learn this procedure apart from Bible doctrine; and we learn Bible doctrine from a person who teaches the Word of God. Therefore, we know someone was teaching God's Word during these 3 months, and hopefully you recognize how important the teaching of God's Word is today.

And he was an Ark of Y^ehowah came [into] a city of David. And Michal, a daughter of Saul, looked out [and down] through a window and so she sees King David leaping and going in a circle to faces of Y^ehowah. And so she despises to him in her heart.

2Samuel
6:16

And when [lit., and it was] the Ark of Y^ehowah had come [into] the City of David, Michal, the daughter of Saul, looked down through [her] window and she saw King David leaping and going in circles before Y^ehowah, and she despised him in her heart.

As the Ark of Jehovah came into the City of David, Michal, the daughter of Saul, looked down through her window and she saw King David leaping and going in circles before Jehovah, and she despised him in her heart.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And he was an Ark of Y^ehowah came [into] a city of David. And Michal, a daughter of Saul, looked out [and down] through a window and so she sees King David leaping and going in a circle to faces of Y^ehowah. And so she despises to him in her heart.

Septuagint

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.

Significant differences:

None.

Thought-for-thought translations; paraphrases:

Good News Bible

As the Box was being brought into the city, Michal, Saul's daughter, looked out of the window and saw King David dancing and jumping around in the sacred dance, and she was disgusted with him.

NJB

Now as the ark of Yahweh entered the city of David, Michal daughter of Saul was watching from the window and when she saw King David leaping and whirling round before Yahweh, the sight of him filled her with contempt.

Mostly literal renderings (with some occasional paraphrasing):

HCSB

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.

Literal, almost word-for-word, renderings:

ESV

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.

Young's Updated LT

And it has come to pass, the ark of Jehovah has come in to the city of David, and Michal daughter of Saul, has looked through the window, and sees king David moving and dancing before Jehovah, and despises him in her heart.

The gist of this verse?

Michal, Saul's daughter, David's first wife, looks out of the window and sees the Ark of Jehovah go by, and she sees David moving about the Ark (possibly dancing), and she despises him as she watches.

2Samuel 6:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
ʿîyr (עִיר) [pronounced <i>geer</i>]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *And when [lit., and it was] the Ark of Y^ehowah had come [into] the City of David,...* The procession, as we have seen, was well-attended, and they would stop every few paces and slaughter two animals, and then move forward again. This procession enters into Jerusalem, the city of David.

2Samuel 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Mîykal (מִיכָל) [pronounced <i>mee-KAHL</i>]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Shâ'ûwl (שָׂאוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
shâqaph (שָׁקַף) [pronounced <i>shaw-KAHF</i>]	<i>to look out and down, to overhang</i>	3 rd person feminine singular, Niphal perfect	Strong's #8259 BDB #1054

2Samuel 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ad (בָּאֵד) [pronounced BĀH-gad]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
challôwn (חַלּוֹן) [pronounced khal-LOWN]	<i>window</i>	masculine singular noun, with the definite article	Strong's #2474 BDB #319

Translation: ...[Michal, the daughter of Saul, looked down through \[her\] window...](#) Michal, Saul's daughter, looks out of her window and down below (implying that she is in a second or third story) and she sees David below, along with the procession. This would be the royal home, and it is unclear whether all of David's wives lived there or not (it seems most reasonable that they all did). However, the procession is going to go by the royal home, and David's wives will observe the proceedings.

Now, for reasons which I don't get quite yet, the first half of this verse has simple wâw conjunctions followed by perfect tense verbs. The rest of this verse will have wâw consecutive accompanied by imperfect verbs. I don't know the reason for the change in conjunctions and tense, but I thought it important to note here.

Michal is called here *the daughter of Saul*; she is not called *the wife of David*. This is because she will act more like Saul's daughter in this passage than like David's wife. As we will read, [Michal despises David in her heart](#). That is all Saul, as Saul often hated David, and tried to kill David many times because of his hatred. Michal, as we will read, both in this verse, and at the end of this chapter, is clearly a daughter of Saul.

2Samuel 6:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	3 rd person feminine singular, Qal imperfect	Strong's #7200 BDB #906
'êth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
melek ^e (מֶלֶךְ) [pronounced MĒH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
pâzaz (פָּזַז) [pronounced paw-ZAHZ]	<i>to leap, to show agility</i>	Piel participle	Strong's #6339 BDB #808

2Samuel 6:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gesenius comments on this verb: This root seems to have almost fallen into disuse among the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known. ⁵⁹			
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾârar (פָּרַר) [pronounced <i>kaw-RAHR</i>]	<i>to dance, to leap; to go in a circle, to use circumlocution, to move around, to surround</i>	Pilpel participle	Strong's #3769 #BDB #502
In the Qal, this verb means <i>to go (or move) in a circle</i> . I don't think that the Pilpel (essentially the Piel or intensive stem) refers to moving in a circular movement as a dance ritual, but that David was going around the Ark in a circle to carefully examine any possible problems. The Piel refers to the intensity of David's circumspection and not to the intensity of a dance. We only find this verb here and in v. 14; and it appears to have no cognates. The word for <i>lamb</i> is similar, and one source said the idea is that the <i>lamb leaps about</i> ; but Gesenius not only says this term for <i>lamb</i> generally refers to a fattened, well-fed lamb, but there are two other identical words, one of which means <i>piercing through, something which pierces</i> ; and the other which means <i>a specific measure</i> of something. In other words, it is an interesting theory, but not a theory which is exceptionally compelling.			
Even though we now have 2 verbs here to describe David's behavior, both are obscure verbs. The Greek has the verb <i>to dance</i> and the same obscure Greek verb from v. 14.			
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and she saw King David leaping and going in circles before Y^ehowah,... When we had one of these verbs before, we struggled somewhat. The general opinion of most is, David is moving around the Ark (and possibly leaping and dancing in front of the Ark), half-naked, celebrating the Ark coming into Jerusalem. Leaping and dancing could be a true representation of what Michal saw; however, it is possible, if not more reasonable, that David is constantly moving around the Ark, checking for any problems, any obstructions, and obstacles, which he could move out of the path of the Ark. Whichever it is, I really don't know, but the second verb is just as likely to indicate careful movement around the Ark as it is to refer to David getting his dance on.

At this portion of v. 16, we are now using wâw consecutives, first followed by participles, and then by imperfect verbs. An imperfect verb looks at the action of the verb, or sees the action as a process, rather than as a

⁵⁹ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 670.

completed action. The wâw consecutive generally moves the action of the narrative along, whereas, the wâw conjunction simply combines things together. When speaking of two or more groups of people, we use the wâw conjunction; when speaking of events, one which follow another, we use the wâw consecutive.

I think the idea is, Michal is embarrassed by David's actions, whatever they are, and by him being out of royal dress in front of everyone (again, a concept which is probably lost on the current generation). We view these verbs and her observation as a process, something which goes on for an embarrassingly long amount of time.

2Samuel 6:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bâzâh (בָּזָאָה) [pronounced baw-ZAW]	<i>to despise, to regard with contempt, to hold in contempt</i>	3 rd person feminine singular, Qal imperfect	Strong's #959 BDB #102
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
lêb (לֵב) [pronounced lay ^b v]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #3820 BDB #524

Translation: ...and she despised him in her heart. Interestingly enough, we do not have necessarily have a direct cause and effect action here. It is possible and perhaps even reasonable that we do, but such an understanding is not imperative. Michal looks out the window and sees David, and then she despised him in her heart. The wâw consecutive does suggest that the action follows in this order, and implies that one action *leads* to the next (which will appear to be the case as we get further into this narrative). So, what I am saying is, it is possible that Michal looks out the window, sees her husband David, and then realizes that she really hates this man; or, the more likely scenario is, she looks out the window, sees what David is doing, and hates him for that. The latter understanding seems to be the way that almost every commentator and translator takes this. So, Michal looks out of the window, and she sees her husband David. David is wearing a linen ephod, which barely covers him, and he is walking all around the Ark checking for problems and obstacles (or, in the alternative, David is leaping and dancing for joy). This just rubs her the wrong way. Perhaps she sees David, the new king over all Israel, performing a menial task, and, in fact, performing one of the most menial aspects of a menial task. Or, perhaps she sees him celebrating almost out of control, and to her, there seems to be little or no reason for that.

As we have seen, the meanings of the verbs here and the verb in v. 14 are suspect, so, just exactly what was David's sin in the eyes of Michal?

Just What Did David Do to Upset Michal?

Commentator	Opinion
Barnes	Barnes has the most interesting take on this: <i>In the days of Saul the ark had been neglected (1Chron. 13:3), and Saul had in everything shown himself to be an irreligious king. Michal seems to have been of a like spirit.</i> ⁶⁰ Saul, although he did offer up sacrifices, was, particularly during the end of his life, much less devout than David. This could be the problem.
Clarke	<i>Dancing is a religious ceremony among the Hindoos, and they consider it an act of devotion to their idols. It is evident that David considered it in the same light. What connection dancing can have with devotion I cannot tell. This I know, that unpremeditated and involuntary skipping may be the effect of sudden mental elation.</i> ⁶¹ Notice that Clarke struggles a little with the idea of David simply crazy-dancing.
Edersheim	<i>It is a sad sign of the decay into which the public services of the sanctuary had fallen in the time of Saul, that Michal saw in this nothing but needless humiliation of the royal dignity. She had loved the warrior, and she could honour the king, but "the daughter of Saul" could neither understand nor sympathize with such a demonstration as that in which David now took part. As she looked from her window upon the scene below, and mentally contrasted the proud grandeur of her father's court with what she regarded as the triumph of the despicable priesthood at the cost of royalty, other thoughts than before came into her mind alike as to the past and present, and she despised David in her heart.</i> ⁶²
Gill	<i>That is, [David danced] before the ark of the Lord; not a set dance, or along with others; but he leaped and skipped as "car", a lamb, does, and that for joy that the ark was like to be brought home to his house, without any token of the divine displeasure, as before; the Targum is, "he praised before the Lord with all his might;" exerted himself to the uttermost in singing the praises of God vocally, or by playing on an instrument; to which sense are the Septuagint, Syriac, and Arabic versions, which is approved of by Castel, who observes, it nowhere appears to have been a custom to dance before the ark; but it might be now done, though not usual, and therefore was observed by Michal with contempt, 2Sam. 6:16; a later writer shows that dancing is the proper sense of the word.</i> ⁶³ So, even though Gill goes along with the dancing, he still brings in two other sources at this point.
Henry	<i>[David] leaped for joy, as one transported with the occasion, and the more because of the disappointment he met with the last time. It is a pleasure to a good man to see his errors rectified and himself in the way of his duty. His dancing, I suppose, was not artificial, by any certain rule or measure, nor do we find that any danced with him; but it was a natural expression of his great joy and exultation of mind. He did it with all his might; so we should perform all our religious services, as those that are intent upon them and desire to do them in the best manner. All our might is little enough to be employed in holy duties: the work deserves it all. On this occasion David laid aside his imperial purple, and put on a plain linen ephod, which was light and convenient for dancing, and was used in religious exercises by those who were no priests, for Samuel wore one, 1Sam. 2:18. That great prince thought it no disparagement to him to appear in the habit of a minister to the ark.</i> ⁶⁴

⁶⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:16.

⁶¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:14.

⁶² Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 526.

⁶³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:14.

⁶⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6:14.

Just What Did David Do to Upset Michal?

Commentator	Opinion
Jamieson, Fausset and Brown	<i>[The language of this verse intimates] violent efforts of leaping, and divested of his royal mantle (in a state of undress), conduct apparently unsuitable to the gravity of age or the dignity of a king. But it was unquestionably done as an act of religious homage, his attitudes and dress being symbolic, as they have always been in Oriental countries, of penitence, joy, thankfulness, and devotion.⁶⁵</i>
Keil and Delitzsch	<i>Dancing, as an expression of holy enthusiasm, was a customary thing from time immemorial: we meet with it as early as at the festival of thanksgiving at the Red Sea (Ex. 15:20); but there, and also at subsequent celebrations of the different victories gained by the Israelites, none but women are described as taking part in it (Judges 11:34 21:19 1Sam. 18:6). The white ephod was, strictly speaking, a priestly costume, although in the law it is not prescribed as the dress to be worn by them when performing their official duties, but rather as the dress which denoted the priestly character of the wearer (see at 1Sam. 22:18); and for this reason it was worn by David in connection with these festivities in honour of the Lord, as the head of the priestly nation of Israel (see at 1Sam. 2:18).⁶⁶ Let me point out that, the passages noted where there is dancing, a different noun is used; not a cognate of the verb which we find in vv. 14 and 16.</i>
Kukis	Although I would not bet my theological life on it, I think that, in the eyes of Michal, David is dressed inappropriately for a king in public (in our culture, the concept of <i>being dressed inappropriately</i> may not register on anyone's frame of reference). Furthermore, he appears to be moving in a circular movement around the Ark, which may refer to David doing menial work before the Levites (moving rocks out of the way, guiding them to the left or right). Then he runs over to the offering of the animals. Although I am not convinced that dancing is David's faux pas here, I am only guessing that his movement about the Ark was seeing to all of the details, which a servant might generally do. Everything which Michal observes David do is not befitting of a king. She was raised as a king's daughter, she knows how kings are supposed to act, and David, her husband, the king, is embarrassing her.
Kukis	Another option is, this is the straw which broke the camel's back. Perhaps Michael just realizes her anger and bitterness at this point, and perhaps this is something which has been building up for the last few years. She is not David's only wife; David has younger and more attractive wives now than her. They probably all live inside the same home. David also had Michal taken from her second marriage, which she may have preferred. At this point, Michal realizes that, not only is her love for David gone, but that she hates him now.
NIV Study Bible	<i>Michal had no appreciation for the significance fo the event and deeply resented David's public display as unworthy of the dignity of a king.⁶⁷</i>

Given that Michal will not say anything about David's dancing or movement about the Ark; her biggest problem with him was his state of dress (or semi-dress) which she viewed as inappropriate and personally mortifying (2Sam. 6:20). Furthermore, if you are married, and have even a little sense, you may realize that, when your wife is mad at you and starts complaining about this or that, *this or that* may not really be what she is mad about. She may think it is, and she may come on like it is; but this could simply be festering anger which suddenly breaks out.

⁶⁵ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 6:14.

⁶⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:14–15.

⁶⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 428 (footnote).

However, I also like the point which Barnes makes—David is much more devout than Saul, and this may be what really bothers Michal. David’s enthusiasm is perhaps too far over the top of Michal.

Let me see if I can give you a modern-day example of this: Today, it seems like every Tom, Dick and Mary is getting perturbed at seeing anything to do with the manger of Jesus or the cross. In the past few Christmas’s, a national holiday, some stores are even instructing their employees not to say *Merry Christmas*; and people are complaining about anything which even implies Christianity on federal property or in generally public areas (like airports). There is usually one person, sometimes a bare handful, who object to this or that; and those who really have never noticed, may chime in saying, *well, so-and-so is going to feel left out or offended by seeing these symbols*. I could make out a long list of things which offend me when I go out in public, which I could extend to styles of clothes or hair configurations or signs that I don’t find aesthetically pleasing. However, I am not going to wander around to try to find out who is in charge and tell them I am offending that whatever offends me needs to be taken down. I drive by a Mosque occasionally; and this Mosque might offend me because I don’t feel a part of that culture or feel threatened by Muslims; but I not going to bang on the front door and tell them they need to put a fence all around it because I am a Christian and it bothers me to see it.

As I have been told, people attending Christmas concerts in public schools may hear dozens of songs which have a basis in something other than Christianity, even though Christmas is a federal holiday. However, most of these people do not complain; and most of the time, when they do, it is because there are no Christmas carols being sung.

Now, think about Michal; if she is essentially irreligious, and David is making this big to-do about the moving of the Ark, this offends her; this eats into her comfort level, as Christian displays do to those who are unbelievers.

By the way, to set the record straight; there are very few things which actually offend or bother me. Things which should, most of the time, barely register on my radar, and if I give them the smallest thought, that thought is generally gone a minute or two later.

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As we go through this chapter, I will stop now and again and place 2Sam. 6 next to its parallel passage from Chronicles. As before, the darker blue indicates marked differences in the text, and you will notice that almost everything is in a darker blue. What is in black is commentary.

Second Transport of the Ark: 2Sam. 6:12–16 and 1Chron. 15

2Samuel 6:12–16	1Chronicles 15:1–29
	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. This would have been done prior to the first attempt to move the Ark.
And it was told King David, "The LORD has blessed the household of Obed-edom and all that belongs to him, because of the ark of God."	I suspect that this information caused David to go to the Scriptures to try to figure out what he did wrong, which leads us to David’s conclusion directly below:
	Then David said that no one but the Levites may carry the ark of God, for the LORD had chosen them to carry the ark of the LORD and to minister to him forever. Here, David recognizes what he had done wrong the first time he attempted to move the Ark of God.

Second Transport of the Ark: 2Sam. 6:12–16 and 1Chron. 15

2Samuel 6:12–16	1Chronicles 15:1–29
	<p>And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place, which he had prepared for it. And David gathered together the sons of Aaron and the Levites: of the sons of Kohath, Uriel the chief, with 120 of his brothers; of the sons of Merari, Asaiah the chief, with 220 of his brothers; of the sons of Gershom, Joel the chief, with 130 of his brothers; of the sons of Elizaphan, Shemaiah the chief, with 200 of his brothers; of the sons of Hebron, Eliel the chief, with 80 of his brothers; of the sons of Uzziel, Amminadab the chief, with 112 of his brothers.</p>
	<p>Then David summoned the priests Zadok and Abiathar, and the Levites Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab, and said to them, "You are the heads of the fathers' houses of the Levites. Consecrate yourselves, you and your brothers, so that you may bring up the ark of the LORD, the God of Israel, to the place that I have prepared for it. Because you did not carry it the first time, the LORD our God broke out against us, because we did not seek him according to the rule." So the priests and the Levites consecrated themselves to bring up the ark of the LORD, the God of Israel. And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to the word of the LORD.</p>
	<p>David also commanded the chiefs of the Levites to appoint their brothers as the singers who should play loudly on musical instruments, on harps and lyres and cymbals, to raise sounds of joy. So the Levites appointed Heman the son of Joel; and of his brothers Asaph the son of Berechiah; and of the sons of Merari, their brothers, Ethan the son of Kushaiah; and with them their brothers of the second order, Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, and Mikneiah, and the gatekeepers Obed-edom and Jeiel. The singers, Heman, Asaph, and Ethan, were to sound bronze cymbals; Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah were to play harps according to Alamoth; but Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah were to lead with lyres according to the Sheminith. Chenaniah, leader of the Levites in music, should direct the music, for he understood it. Berechiah and Elkanah were to be gatekeepers for the ark. Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, should blow the trumpets before the ark of God. Obed-edom and Jehiah were to be gatekeepers for the ark.</p>
<p>So David went and brought up the ark of God from the house of Obed-edom to the city of David with rejoicing.</p>	<p>So David and the elders of Israel and the commanders of thousands went to bring up the ark of the covenant of the LORD from the house of Obed-edom with rejoicing. This is one of the true parallel verses.</p>
<p>And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. And David danced before the LORD with all his might. And David was wearing a linen ephod.</p>	<p>And because God helped the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams. David was clothed with a robe of fine linen, as also were all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the music of the singers. And David wore a linen ephod. I may wait until I cover this passage in Chronicles to iron out the apparent differences.</p>

Second Transport of the Ark: 2Sam. 6:12–16 and 1Chron. 15

2Samuel 6:12–16	1Chronicles 15:1–29
So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.	So all Israel brought up the ark of the covenant of the LORD with shouting, to the sound of the horn, trumpets, and cymbals, and made loud music on harps and lyres.
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.	And as the ark of the covenant of the LORD came to the city of David, Michal the daughter of Saul looked out of the window and saw King David dancing and rejoicing, and she despised him in her heart.

Obviously, we have many textual differences. In fact, I was surprised, after a cursory reading, to find any parallels apart from the final verse of this passage.

Keil and Delitzsch: *This account in the Chronicles is not an expansion of the brief notice given here; but the account before us is a condensation of the fuller description given in the sources that were employed by both authors.*⁶⁸

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In this next verse, we are going to explore two questions which perhaps have never been satisfactorily answered before: *why didn't David set up the Tabernacle of God in Jerusalem?* And, *why does Solomon and not David build the Temple of God?* Since one might reasonable assume that these acts are both willed by God, why did God not will David to do either one of them?

2Samuel 6:17–19 = 1Chron. 16:1–3

And so they bring in an Ark of Y^ehowah and so place him in a his place in a middle of a tent that spread out David for him. And so causes to ascend David burnt offerings to faces of Y^ehowah and peace offerings.

2Samuel
6:17

They brought in the Ark of Y^ehowah and put it in its place [of abode] in the middle of a tent that David had spread out for it. Then David caused to ascend to Y^ehowah burnt offerings and peace offerings.

The Ark of Jehovah was brought into Jerusalem and placed in the middle of a tent that David had set up for it. David offered up burnt sacrifices and peace offerings to God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so they bring in an Ark of Y^ehowah and so place him in a his place in a middle of a tent that spread out David for him. And so causes to ascend David burnt offerings to faces of Y^ehowah and peace offerings.

⁶⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:1.

Septuagint 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.

Significant differences: The only difference, where it says that David *causes to ascend* and the verb *to offer* is simply an interpretation of the same Hebrew verb. Also, the Greek has a neuter gender, which the Hebrew lacks, so we find *it* in the Greek, but *he* in the Hebrew. So there are no real differences between the Greek and Hebrew.

Thought-for-thought translations; paraphrases:

Good News Bible They put the chest inside a tent that David had set up for it. David worshiped the LORD by sacrificing animals and burning them on an altar,...

NAB The ark of the LORD was brought in and set in its place within the tent David had pitched for it. then David offered holocausts and peace offerings before the LORD. I had to include this translation simply for the use of the word *holocausts*.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ The men carrying the ark set it in its place inside the tent David had put up for it. David sacrificed burnt offerings and fellowship offerings in the LORD'S presence.

HCSB 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.

Literal, almost word-for-word, renderings:

ESV 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.

Young's Updated LT And they bring in the ark of Jehovah, and set it up in its place, in the midst of the tent which David has spread out for it, and David causes to ascend burnt-offerings before Jehovah, and peace-offerings.

The gist of this verse? The Ark of God is set up in the middle of a tent that David had set up for it. Burnt offerings and peace offerings were made.

2Samuel 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring, to come in with, to carry</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced uh-ROHN]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75

2Samuel 6:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *They brought in the Ark of Y^ehowah...* There is a huge delegation of people who are bringing the Ark into Jerusalem. David is closely involved, but, as the text says, *all Israel* is there as well. This would indicate that it is brought through the city gates.

2Samuel 6:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsag (יצַג) [pronounced <i>yaw-TSAHG</i>]	<i>to make to stand, to set, to station, to place, to leave, to establish, to let stay</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3322 BDB #426
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
mâqôwm (מַקוֹמ) [pronounced <i>maw-KOHM</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4725 BDB #879
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
tâvek ^e (תַּוּקֵּ) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . with the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʿohel (אֹהֶל) [pronounced <i>OH-hel</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with the definite article	Strong's #168 BDB #13

Translation: *...and put it in its place [of abode] in the middle of a tent...* What this means is, they do not simply toss the Ark into a tent or they do not simply set it down; David has a particular place prepared for the Ark. The details of this place are sketchy. In the Tabernacle, the Ark was placed inside the holy of holies. Here, we really

don't know. What we do know is that there was a place designed specifically for the Ark within this tent, and that is where it is placed.

2Samuel 6:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<i>to stretch out, to spread out, to bow, to extend, to incline, to turn</i>	3 rd person masculine singular, Qal perfect	Strong's #5186 BDB #639
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...that David had spread out for it. We are told here that David set up the tent. There are times when a leader is said to do this or that in Scripture, and it really means that this leader ordered others to do it. David, I believe, actually did this work himself. I believe that David is doing everything possible to get this right.

A logical question would be, *where is the Tabernacle of God at this time? Why is the Ark not taken to the Tabernacle of God?* We don't really have an answer for that. You may recall that the priests were all gathered in Nob and that Saul wiped them out, leaving only one man alive, Abiathar, who had the Ephod of God and began to travel with David. There may have been Levis left alive in Nob who took care of the Tabernacle, but, without a High Priest, the Tabernacle is not going to function. At some point during David's reign, the Tabernacle was moved to Gibeon (1Chron. 16:39 21:29 2Chron. 1:3). If this interests you, then let me remind you that we have thoroughly covered [The Movement of the Ark and Tabernacle of God](#) back in 1Sam. 10.

In 2Sam. 7, we are going to find out that David has plans: he believes that he needs to build a permanent house for God, which would include the furniture of the Tabernacle, however, God does not allow David to do that.

Keil and Delitzsch ask an interesting question:

Why Didn't David also Set up the Tabernacle of God in Jerusalem?

But why did not David remove the Mosaic tabernacle to Mount Zion at Jerusalem at the same time as the ark of the covenant, and so restore the divinely established sanctuary in its integrity? This question can only be answered by conjectures. One of the principal motives for allowing the existing separation of the ark from the tabernacle to continue, may have been that, during the time the two sanctuaries had been separated, two high priests had arisen, one of whom officiated at the tabernacle at Gibeon, whilst the other, namely Abiathar, who escaped the massacre of the priests at Nob and fled at once to David, had been the channel of all divine communications to David during the time of his persecution by Saul, and had also officiated as high priest in his camp; so that he could no more think of deposing him from the office which he had hitherto filled, in consequence of the reorganization of the legal worship, than he could of deposing Zadok, of the line of Eleazar, the officiating high priest at Gibeon. Moreover, David may from the very first have regarded the service which he instituted in connection with the ark upon Zion as merely a provisional arrangement, which was to continue till his kingdom was more thoroughly consolidated, and the way had been thereby prepared for erecting a fixed

Why Didn't David also Set up the Tabernacle of God in Jerusalem?

house of God, and so establishing the worship of the nation of Jehovah upon a more durable foundation. David may also have cherished the firm belief that in the meantime the Lord would put an end to the double priesthood which had grown out of the necessities of the times, or at any rate give him some direct revelation as to the arrangements which he ought to make.

Since David is a shadow of Jesus Christ, even though he brings the Ark into Jerusalem (also a picture of Jesus Christ), the Tabernacle will not be set up (which is also a picture of Christ). The focus at this time, will be on David, as he will portray Christ, and, very specifically, he will portray Christ in the 2nd advent during the Tribulation. Therefore, David is going to spend much of his time as king at war with the neighboring countries.

The simple human reason why David did not move the Tabernacle to Jerusalem is two-fold: (1) he wanted to build a Temple for God (which project God told him would be Solomon's) and (2) God did not tell David to move the Tabernacle to Jerusalem.

The first quotation comes from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6 introduction.

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A second question, which anticipates where we are going in this area is, *why does God have Solomon and not David build a permanent residence for the Ark of Jehovah and the furniture of the Tabernacle? If this is going to be done anyway, why not let it be done by a man after God's own heart, as opposed to Solomon, who will go off the deep end for much of his life?*

Why Will Solomon and not David Build the Temple of God?

So that you don't wonder this anymore, let me explain it to you: there are two advents of Jesus Christ: He comes once and is taken to the cross, so his stay on this earth is temporary. Then He will return in the 2nd Advent, and His stay will be semi-permanent (well, actually, it will be the heavens and the earth which will be semi-permanent). Therefore, God illustrates this to us hundreds of years in advance of His first advent. Jesus Christ in the first advent does not have a home, per se. His wandering on this earth is temporary, and He will not be accepted by the Jews as their King. This is the Ark in the Tabernacle; and this is David as king over all Israel. When we come to the rule of Solomon, everything will have a more permanent feel to it, and Israel is going to exist in peace and prosperity throughout Solomon's reign. At this time, the Ark will be in the Temple, which will be a much more permanent structure. This represents the second advent of Jesus Christ, when He will reign for a 1000 years on this earth.

It is important to realize that what God allows and directs (e.g., the building of the Temple) are not arbitrary decisions. There is a reason for these things.

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2Samuel 6:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (עלה) [pronounced gaw-LAWH]	<i>to cause to go up, to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748

2Samuel 6:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנִים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023

Translation: Then David caused to ascend to Y^ehowah burnt offerings and peace offerings. None of this is possible without us being reconciled to God, and that cannot occur apart from our Lord being slain on the cross, taking upon Himself our sins. This is represented by the burnt offerings and the peace offerings. Burnt offerings represent Jesus Christ being judged for our sins and peace offerings represent reconciliation between man and God.

When we hear the word *peace*, we too often think of world peace, which is one of Satan's strategies—take a good theological word and change its meaning or emphasis. We actually have a considerable number of people who believe that *world peace* is some sort of achievable goal that we ought to strive for. There are a considerable number of people who think if we *visualize world peace* or if we disband our national army or if we destroy all of our weapons or do something equally stupid, that mankind will usher in a great period of world peace. It simply is not going to happen. Not only did Jesus Christ tell us that there would be wars and rumors of wars until He returns, but our own world history is pretty much a history of war and strife. Even in the United States, we would be hard-pressed to come up with a decade where the US was not involved in a war or a military skirmish of some sort.

And so finishes David from causing to ascend the burnt offering and the peace offerings. And so he blesses the people in a name of Y^ehowah of Armies. 2Samuel 6:18

[After] David finished causing to ascend the burnt offering and the peace offerings, he blessed the people in the name of Y^ehowah of the Armies.

After these ceremonial sacrifices and offerings, David blessed the people in the name of Jehovah of the Armies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so finishes David from causing to ascend the burnt offering and the peace offerings. And so he blesses the people in a name of Y ^e howah of Armies.
Septuagint	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.

Significant differences:

Thought-for-thought translations; paraphrases:

CEV	... then he blessed the people in the name of the LORD All-Powerful.
Good News Bible	When he had finished offering the sacrifices, he blessed the people in the name of the LORD Almighty...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When David had finished sacrificing the burnt offerings and the fellowship offerings, he blessed the people in the name of the LORD of Armies.
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Literal, almost word-for-word, renderings:

LTHB	And David finished offering the burnt offerings, and the peace offerings, and blessed the people in the name of Jehovah of Hosts.
Young's Updated LT	And David finishes from causing to ascend the burnt-offering, and the peace-offerings, and blesses the people in the name of Jehovah of Hosts.

The gist of this verse? David completes offering up a burnt offering and peace offerings to God, and then he blesses the people of Jehovah.

2Samuel 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore	wâw consecutive	No Strong's # BDB #253
kâlâh (כֹּלֵה) [pronounced kaw-LAWH]	to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away	3 rd person masculine singular, Piel imperfect	Strong's #3615 BDB #477
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

2Samuel 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up, to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i>]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023

Translation: [After] David finished causing to ascend the burnt offering and the peace offerings,... David had slaughtered dozens of animals as the Ark of Jehovah made its way from the home of Obed-edom to Jerusalem, and these animals are offered up to God.

Now, I might be too anal at this point, but we have the plural of *burnt offering* in v. 17 and the singular in this verse. My guess is, prior to the Ark being brought into Jerusalem, David had made burnt offerings to God, but, once the Ark had arrive in Jerusalem, there was only one burnt offering. This single burnt offering was made in front of all Israel and represented the fact that Jesus Christ died once on our behalf (His enduring an eternity of hell on our behalf was the death which saves us). On the other hand, there are many peace offerings, as each one represents an individual's choice to believe in Jesus Christ (or, during the Age of Israel, in Jehovah Elohim).

2Samuel 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect	Strong's #1288 BDB #138
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 6:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ts ^e bâ`ôwth (צְבָאוֹת) [pronounced <i>tz^{eb}-vaw-OHTH</i>]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838

Translation: ...he blessed the people in the name of Y^ehowah of the Armies. The Ark has sat unused for several decades now—nearly a century, in fact—and now David has it in Jerusalem, and he blesses the people of Israel.

By the way, note the order of what occurs here: (1) burnt offering, (2) peace offerings, (3) blessing. Jesus Christ dies in time, taking upon himself the penalty for our sins. That is the burnt offering. Then, we believe in Jesus Christ, which establishes peace between ourselves and God—peace offerings. After having a relationship with the God of the Universe, we receive blessings, symbolized by David blessing the people who are there.

Also notice that, even though the priests generally bless the people, here David is blessing them, as will Solomon in 1Kings 8:14. They both bless the people as *prophet-kings*. This squares nicely with David and Solomon both being shadows of Jesus Christ. This also squares with Heb. 7:7, which observes **It is beyond dispute that the inferior is blessed by the superior.**

And so he distributes to all the people to all a multitude of Israel, to from a man and as far as a woman to a man a cake of bread one and a measure [of meat?] one and a pressed grape-cake one. And so depart all the people a man to his house.

2Samuel
6:19

He distributed to all the people, to the entire multitude of Israel—to both men and women—to each: one bread cake, one portion [of meat?], and one pressed grape cake. Then all the people departed, each one to his [own] home.

David then distributed to each and every person there one bread cake, a portion of meat, and a pressed grape cake. Then all of the people departed, each one to his own home.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so he distributes to all the people to all a multitude of Israel, to from a man and as far as a woman to a man a cake of bread one and a measure [of meat?] one and a pressed grape-cake one. And so depart all the people a man to his house.
Septuagint	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.
Significant differences:	The Greek adds the phrase <i>from Dan to Beersheba</i> , indicating that this applied to all Israel from the furthest points north and south. The Latin and Syriac agree with the Hebrew, as usual. Insofar as the individual items that each person was given, the Greek is only different insofar as, they looked for the most reasonable way in the Greek to translate the Hebrew. It is unclear how they came up with <i>cake from the frying pan</i> ; however, the Latin has <i>fine flour fried in oil</i> at this point and the Syriac has <i>a fine white loaf of bread</i> . Whether they misinterpreted the text or the text was slightly different, we do not know.

Thought-for-thought translations; paraphrases:

Good News Bible	...and distributed food to them all. He gave each man and woman in Israel a loaf of bread, a piece of roasted meat, and some raisins. Then everyone went home.
REB	...and distributed food to them all, a flat loaf of bread, a portion of meat, and a cake of raisins, to every man and woman in the whole gathering of the Israelites. Then all the people went home.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	Then he distributed a loaf of bread, a date cake, and a raisin cake to each one of the whole multitude of the people of Israel, both men and women. Then all the people left, each to his own home.
JPS (Tanakh)	And he distributed among all the people—the entire multitude of Israel, man and woman alike—to each a loaf of bread, a cake made in a pan, and a raisin cake.

Literal, almost word-for-word, renderings:

MKJV	And he gave out among all the people, among all the multitude of Israel, to the women as well as men, to each one a cake of bread and one raisin-cake. And all the people departed, each one to his house.
WEB	He dealt among all the people, even among the whole multitude of Israel, both to men and women, to everyone a cake of bread, and a portion of <i>flesh</i> , and a cake of raisins. So all the people departed everyone to his house.
Young's Updated LT	And he apportioned to all the people, to all the multitude of Israel, from man even unto woman, to each, one cake of bread, and one eshpar, and one ashisha, and all the people go, each to his house.

The gist of this verse?	David made certain that each and every person received basic nourishment, which would have been a portion of a loaf of bread, some meat, and a grape-cake for desert. The people then return to their homes.
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2Samuel 6:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
châlaq (חָלַק) [pronounced <i>chaw-LAHK</i>]	<i>to divide, to apportion, to allot; to distribute, to disperse</i>	3 rd person masculine singular, Piel imperfect	Strong's #2505 BDB #323
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: [He distributed to all the people](#),... David would see to it that everyone who attended this celebration would receive the essentials foods that they would need. Interestingly enough, even though I would expect for these words here to be good enough to name all of the people who attended, the author of this narrative did not feel this way, and he continued to expound on this.

2Samuel 6:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
hâmôwn (חַמּוֹן) [pronounced <i>haw-MOHN</i>]	<i>multitude, crowd, throng</i>	masculine singular construct	Strong's #1995 BDB #242
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: [...to the entire multitude of Israel](#)... The addition of this phrase indicates that we did not just have a representative body of people who showed up for the moving of the Ark, but that there was a huge crowd from all over Israel in attendance.

2Samuel 6:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
min (מ) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ⁶⁹ We can render the two together as <i>for from, even from, from</i> .			
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife</i>	feminine singular noun	Strong's #802 BDB #61

Translation:...—to both men and women—... For many of the feasts where people were to come to the Tabernacle, this tended to be primarily men; however, it is clear by this phrase that both men and women attended this celebration (and, I should add, there was no Tabernacle here, as previously discussed).

2Samuel 6:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁶⁹ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

2Samuel 6:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, solider of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
challâh (חֶלֶה) [pronounced khahl-LAW]	<i>cake, a kind of cake, perforated cake</i>	feminine singular noun	Strong's #2471 BDB #319
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...to each: one bread cake,... Here, the word for *man* can also mean *each one*. At this point we begin a list of the 3 necessities which David gave to each person. The first item was a bread cake; so each person got somewhere between a slice of bread and a loaf of bread. My guess is, this was a quarter loaf of bread, although it could have been more.

2Samuel 6:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾesh ^e pâr (אֶשְׁפָּר) [pronounced esh ^e -PAWR]	<i>a measured portion; a measure [of something], a cup [of something]; a piece of meat; a date-cake, a cake, roll</i>	masculine singular noun	Strong's #829 BDB #80
This is a very obscure word, found only twice in Scripture. Gesenius seems to prefer the idea that this is a measure of something, and refers to the work of Lud. de Dien. ⁷⁰ BDB seems less dogmatic and offers several possibilities.			
ʾechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...one portion [of meat?],... The second item which they received is unknown, this word being found only twice in the Bible, and, apparently, without clear cognates. As referenced above, the idea seems to be that we are dealing with a specific portion, and my guess is, this is a portion of meat (as is the assumption of many

⁷⁰ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 87.

other exegetes). The reason we make this assumption is, many animals were sacrificed as the Ark made its way, step by step, into the city of Jerusalem. Therefore, the offerings made by David would then be distributed to the people there. It would make little sense to offer up all of these sacrifices and for the people not to be given a share of it.

2Samuel 6:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿeshîyshâh (אֲשִׁישָׁה) [pronounced <i>ash-ee-SHAW</i>]	<i>[pressed] raisin-cake; pressed grape cakes</i>	feminine singular noun	Strong's #809 BDB #84
The Syriac has a <i>fine white loaf of bread</i> ; the Latin has <i>fine flour fried with oil</i> ; and the Greek has a <i>cake from the frying-pan</i> . There is also contention that this refers to a flagon (whatever) of wine. Keil and Delitzsch spend some time explaining that this is a <i>raisin cake</i> , and support it with SOS 2:5 and Hosea 3:1. ⁷¹ BDB and Gesenius both concur on this, despite that the AV consistently renders this a <i>flagon of wine</i> .			
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity; possibly particular</i>	numeral adjective	Strong's #259 BDB #25

Translation: ...and one pressed grape cake. The 3rd item which was received was a pressed grape cake which is, insofar as I know, a desert bar.

Obviously, you are wondering, what does this mean to me? The burnt offering along with the meat which is distributed all represent Jesus Christ dying for our sins and the appropriation of His death to ourselves. The bread represents not just the bread of the Word but sustenance for our daily lives on this earth, which actually begins even before salvation. We must be kept alive to get to the point of salvation, and the bread represents logistical grace to the unbeliever, which is followed by logistical grace for the believer. Obviously, if Satan had his way, ever single person who reached God consciousness would be killed at that point.

The final item, the grape-cakes, is probably a desert, and represents the blessings that we receive in life. That David gives these items to each and every person indicates that God has these provisions for each and every person. He brings us alive to the point of God consciousness and then to the point of gospel hearing; after we believe, we are sustained; and, after awhile, we are given great blessings in life. In other words, you may have thought that this is simply useless information being added in, but the author includes this, as it parallels the life of the believer.

This is something else I want you to notice: in the previous verse, David blesses the people. Now, for some, that can be relatively meaningless. "Bless you, my brother" can be rather meaningless. When James addressed a similar situation, he said, "You don't tell a hungry man, 'be full.'" You feed him. David is doing the same thing; he is not just mouthing the words *bless you*; he is giving them blessings to take with them.

Application: This is similar to our lives as believers. If you are a growing believer, God is going to bless you, and it will be notable. That is, God does not simply say from on-high, "Bless you" and that is the end of it; God gives us rich blessings; He gives us blessings far beyond what we deserve. This does not mean that you will become a millionaire after believing in Jesus Christ, although that is not out of the question. But it does mean, you should

⁷¹ See Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:18–19.

be able to look at your life before believing in Jesus Christ and after, and notice a considerable change after a few years (assuming that you are growing spiritually; if you don't grow spiritually, then this does not apply).

Application: I've used this illustration before: when I was first saved and began listening to doctrine, Bob Thieme Jr. was speaking about the prosperity test. I told God in prayer, "That is what I want." Years and years later, I was sitting in the pit (not in the pits, but in my fireplace pit) and I looked around me and suddenly realized that God had blessed me far beyond what I would have ever expected. I had a wonderful career as a teacher, and was touched by as many lives as I touched. I lived in a great neighborhood (wherein, I am constantly tested, however) in a wonderful house. As my life continues as a believer, I notice continued blessing from God, despite the fact that I do not deserve it; despite the fact that I fail time after time. God does not speak to me out of the sky; God does not come to me in dreams and tell me what is up for the next day; I don't have periodic visions of visiting the 3rd heaven and swimming in the heavenly Jordan; however, I will guarantee you that what God has done in my life has been real and tangible. Of course, I have doubts now and again, but then I look at the big picture; I look at what I know; I look at what God has done in my life; I look at the Word of God; and it is clear that God is working in my life, doing great things in my life.

Let me add one minor note: one need not connect this raisin cake to pagan fertility rites mentioned in Hosea 3:1 as Gordon does.⁷² That would be like saying, anyone who drinks *Kool Aid* today has some weird relationship to that suicide cult of Jim Jones in Guyana many years ago where the members drank poison Kool Aid.⁷³

2Samuel 6:19g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'îysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35

⁷² Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 235.

⁷³ See http://www.religioustolerance.org/dc_jones.htm. Apparently there is even some dispute as to the exact beverage which they drank.

2Samuel 6:19g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: Then all the people departed, each one to his [own] home. Once each person had been given the proper provisions, then all of Israel departed, each person going back to his home. This represents the Christian life and, once we have these things, we go off on our own and have an impact for Jesus Christ. This does not mean that we separate from the church or from other believers; it simply means that each one has a life to lead, steps to walk, and that God has provided through David, a picture of Jesus Christ, for each person.

Lets stop for a moment and review...

A Summary of the Symbols in the Narrative

Symbol	What it Symbolizes
Burnt offering	Christ's death for our sins.
Peace offerings	Individuals appropriate for themselves salvation, believing in Jehovah Elohim, the God of Israel, Jesus Christ.
David	The prophet/king represents Jesus Christ.
David blessing the people	David, as a shadow of Jesus Christ, blesses the people after they have believed in Him. This would be logistical support and blessings in general from God.
Portion of bread	This is the logistical support, the daily support, that we receive, that takes us to the point of gospel hearing; it is also the daily support which we receive as believers after salvation.
Portion of meat	Appropriating the meat is believing in Jesus Christ, the One Who died for us.
Grape-cluster cakes	These grape cakes represent the blessings which we receive in time after salvation, above and beyond logistical grace (this is the food, water, shelter, comfort and care of God).

There is meaning in all of Scripture. Now, don't get me wrong; these things occurred exactly as presented; however, what God the Holy Spirit chooses to record is often fraught with meaning beyond the simple historical narrative.

This may help to explain why some important historical incidents are left out of the Biblical narrative; e.g., an explanation as to why the Ark is moved each time it is moved; or, the destruction of Shiloh, which occurred, but is not recorded historically. These things would have no symbolic meaning, and are therefore left out of the history of Israel.

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Here, we have an almost identical account of the overall celebration:

The Celebration: 2Sam. 6:17–20a and 1Chronicles 16:1–3, 43	
2Samuel 6:17–20a	1Chronicles 16:1–3, 43
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.	And they brought in the ark of God and set it inside the tent that David had pitched for it, and they offered burnt offerings and peace offerings before God.
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 and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, and a cake of raisins to each one. Then all the people departed, each to his house. And David returned to bless his household.	And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD and distributed to all Israel, both men and women, to each a loaf of bread, a portion of meat, and a cake of raisins...Then all the people departed each to his house, and David went home to bless his household.

Obviously, there is a lot from 1Chron. 16 which is missing here. In 1Chron. 16:4–42, we see more of the celebration which takes place once the Ark arrives in Jerusalem and is placed in the tent made by David. Also, several psalms, apparently written by David, are sung or read during the celebration (we find a portion of them in 1Chron. 16). Once we complete this chapter, we will examine the parallel chapters in 1Chronicles as well as the psalms which marked the celebration of the Ark.

On the other hand, 2Sam. 6:20b–23 will deal with David and Michal, a narrative which is not found in 1Chronicles. Since these accounts diverge completely, we will not compare the final verses of this chapter to anything in Chronicles, as there is no parallel passage to speak of.

No doubt with this in mind, Edersheim writes: *The political results of David’s elevation are placed in the “Book of Samuel,” which deals primarily with the political aspect of his kingdom; [on the other hand], the Book of Chronicles views events primarily concerned with the theocracy of Israel; therefore, the religious aspects of the kingdom [are in the forefront].*⁷⁴ Furthermore, Chronicles is compiled centuries later, when the historian-editor has some perspective on the matters discussed. So we see the dissolution of David’s relationship with Michal in Samuel, but the Great Celebration of the Ark in Chronicles. *If the reading will keep in view this fundamental difference in the object of the two histories, he will readily understand not only why events are differently arranged in them, but also the reason why some events are left unrecorded, or more briefly narrated in one of the other of these works.*⁷⁵

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David’s Wife, Michal, in Anger, Confronts David after the Ark has been Moved

And so returns David to bless his house and so comes out Michal daughter of Saul to meet David and so she says, “How honors himself the day a king of Israel, who uncovered himself the day to eyes of handmaids of his servants, like the uncovered one uncovering [himself as] one of the worthless ones.”

2Samuel
6:20

David then returned to bless his [own] house, and Michal, the daughter of Saul, came out to meet him [lit., *David*]. She said, “How the king of Israel has honored himself today, uncovering himself today in the eyes of the handmaidens of his [own] servants, as one of the worthless ones would uncover himself.”

⁷⁴ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 524. I paraphrased Edersheim.

⁷⁵ Ibid (footnote).

David then returned to bless his own house, and Michal, his wife, the daughter of Saul, came out to meet him. She confronted him with, "How the king of Israel has honored himself today, uncovering himself before the slave girls of his own servants, just as one of the great unwashed would uncover himself."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David returned to bless his own house: and Michol the daughter of Saul coming out to meet David, said: "How glorious was the king of Israel to day, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked."
Masoretic Text	And so returns David to bless his house and so comes out Michal daughter of Saul to meet David and so she says, "How honors himself the day a king of Israel, who uncovered himself the day to eyes of handmaids of his servants, like the uncovered one uncovering [himself as] one of the worthless ones."
Peshitta	Then David returned to go to his house. And Malchel the daughter of Saul, came out to meet David, and said, "How glorious was the eking of Israel today, for he appeared publicly before the eyes of the handmaids of his servants, for he surely conducted himself as a vain man!"
Septuagint	And David returned to bless his house. And Melchol the daughter of Saul came out to meet David and blesses him, and said, "How was the king of Israel glorified today, who was today uncovered in the eyes of the handmaids of his servants, as one of the dancers wantonly uncovers himself!

Significant differences: Only the Greek has that Michal comes out and *blesses* David. Given what follows, this makes little sense and is not found in the Hebrew, Latin or Syriac (it makes sense if we interpret that Michal sarcastically blesses David).

Also in the LXX, we have, at the very end, David uncovers himself as *dancers* uncover themselves. In the Syriac, we have that David *conducts himself as a vain man* (since I work from the English translation of the Syriac, I am assuming that is the literal rendering). In the Greek, Latin and Hebrew there is a repetition of the verb *to uncover*; therefore, I am going to assume either the Syriac is wrong or that the English rendering here is more of a paraphrase of the Syriac. In any case, the Hebrew seems to be the reasonable and well-supported text.

Thought-for-thought translations; paraphrases:

CEV	David went home so he could ask the LORD to bless his family. But Saul's daughter Michal went out and started yelling at him. "You were really great today!" she said. "You acted like a dirty old man, dancing around half-naked in front of your servants' slave-girls."
Good News Bible	Afterward, when David went home to greet his family, Michal came out to meet him. "The king of Israel made a big name for himself today!" she said. "He exposed himself like a fool in the sight of the servant women of his officials!"
NJB	As David was coming back to bless his household, Michal daughter of Saul came out to meet him. 'Much honour the king of Israel has won today,' she said, 'making an exhibition of himself under the eyes of his servant maids, making an exhibition of himself like a buffoon!'
REB	David returned to greet his household, and Michal, Saul's daughter, came out to meet him. She said, 'What a glorious day for the king of Israel, when he made an exhibition of himself in the sight of his servants' slave-girls, as any vulgar clown might do!'

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ When David returned to bless his family, Saul's daughter Michal came out to meet him. "How dignified Israel's king was today! He was exposing himself before the eyes of the slave girls of his palace staff-like a mindless fool might expose himself!"

HCSB 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."

JPS (Tanakh) David went home to greet his household. And Michal daughter of Saul came out to meet David and said, "Didn't the king of Israel do himself honor today—exposing himself today in the sight of the slave girls of his subjects, as one of the riffraff might expose himself!"

Literal, almost word-for-word, renderings:

ESV 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!"

LTHB And David returned to bless his house. And Michal the daughter of Saul went out to meet David, and said, How glorious was the king of Israel today, who was uncovered today before the eyes of the slave-girls of his servants, as one of the vain ones shamelessly uncovers himself.

Young's Updated LT And David turns back to bless his house, and Michal daughter of Saul goes out to meet David, and says, "How honourable to-day was the king of Israel, who was uncovered to-day before the eyes of the handmaids of his servants, as one of the vain ones is openly uncovered!"

The gist of this verse? David returned to his house and his wife, Michal, comes out and throws a fit, denigrating David for dressing inappropriately in public.

2Samuel 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

2Samuel 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	Piel infinitive construct	Strong's #1288 BDB #138
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: David then returned to bless his [own] house,... To get a feel for what is happening, David first passes by his home during the procession of the Ark; and then he returns back to his house after the Ark has been placed in its tent.

This verb *to bless* is a little difficult to determine a meaning for, particularly in a context such as this. The most logical meaning, of those given, is that David will celebrate the bringing of the Ark at his home. Clarke suggests⁷⁶ that David, as the patriarch of his family, acts somewhat as a priest to his family, and that it may be understood in that way (compare Acts 2:29 where David is called a patriarch).

Application: The head of a household has a spiritual responsibility toward his family. It does not matter if you are a minister or an evangelist or if you consistently haul your children to Sunday school (or to prep school). The head of the house also needs to guide and teach his own children; and, in this case, the overall family. As we will find out in the future, this is an area where David appears to have dropped the ball, and the result will be a lot of ugliness in his family.

What is going to happen when David comes close to his home is going to be somewhat of a surprise for him. David is in a very good mood and he is excited and happy that the moving of the Ark went without incident, this time. However, when you return to a home filled with women, just what are the chances that one of them is going to be in a bitchy mood?

2Samuel 6:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצְאָה) [pronounced <i>yaw-TZAWH</i>]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422

⁷⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:20.

2Samuel 6:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mīykal (מִיכַל) [pronounced <i>mee-KAHL</i>]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #7122 & #7125 BDB #896
This is a homonym; the other qârâ' means <i>to call, to proclaim, to read, to assemble</i> .			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and Michal, the daughter of Saul, came out to meet him [lit., *David*],... You will recall that David was reunited with his wife, Michal. Both Abner and Ishbosheth had a hand in bringing her to David. When they were first married, David had a lot of potential, and no other wives. When they met up again, a few years later, David's potential is beginning to reach fruition and David has several wives. Despite the several wives, Michal is going to see herself as David's primary wife because she married him first, she was royalty even before marrying David, and David forcibly pulled her out of her previous marriage. Whether David shared this opinion or not—at least up to this point in time—is unknown. Furthermore, we know that when Saul reached a certain age, he responded negatively toward the truth (i.e., what Samuel told him), which plunged him further into the clutches of his own mental illness. Michal may be equally hard-headed and equally negative toward the truth; whether she suffers from a mental illness is unknown to us.

It is interesting that Michal is called *the daughter of Saul* rather than *the wife of David* in this passage. The reason she is so called is, she will behave more like the daughter of Saul than the wife of David.

2Samuel 6:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552

2Samuel 6:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to be honored [respected], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i>	3 rd person masculine singular, Niphal perfect	Strong's #3513 BDB #457
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Yis ^e râ`êl (יִשְׂרָאֵל) [pronounced yis ^e -raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: She said, “How the king of Israel has honored himself today,... Although we cannot hear the tone in a person’s voice, there is no doubt that Michal’s tongue was dripping with sarcasm, which the remainder of this verse will confirm. She sums up David’s actions as *honoring himself* today, by which she means exactly the opposite. These words, understood as being sarcastic, give us Michal’s true beef with David.

2Samuel 6:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to depart, to uncover, to remove, to reveal</i>	3 rd person masculine singular, Niphal perfect	Strong's #1540 BDB #162
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> .			
ʾâmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine plural construct	Strong's #519 BDB #51
ʿebed (עֶבֶד) [pronounced GE ^{EB} -ved]	<i>slave, servant</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...uncovering himself today in the eyes of the handmaidens of his [own] servants,... Now she lets fly with David's transgression—he was half-naked (or more) in front of the women in the crowd, who were not just slave-women, but they were servants of David's servants. These are her words and no doubt this is her indicating that David is behaving indecently in front of women who are far, far beneath him. Now, could this be her expressing her feelings of dissatisfaction that David pulled her out of her marriage? Could these words indicate that she is pissed off that David has married so many other women (who are, by the way, far beneath him, in her opinion). We really don't know, but this seems like a natural female reaction, to be mad about one thing, and complain about another. Another female can connect the dots; we men, however, are often clueless.

What I personally think is, Michal is both unhappy about the additional wives that David has already taken to himself (marrying below his station) and that his actions before other servant girls might be seen as provocative or even seductive. For all Michal knows, David might be working the crowd to find another wife or two. He doesn't look like royalty, and proper dress would preclude any servant girl from even giving David a thought. However, he looks as much like a servant as they, which might embolden them to approach David. In other words, I think Michal is concerned that David is doing this to drum up additional wives from among the women in the crowds, and that his dress and demeanor was more appropriate to that of a servant than a king.

Now, although David has a weakness when it comes to women, it should be clear that David's focus here is upon the spiritual and not upon the physical. I don't think that Michal really gets that; I think that there is a spiritual divide between her and David. I don't believe that she grasps the spiritual significance of what is occurring, and I don't think that she understands or believes in David's focus and dedication at this point. These people are on different wavelengths, and David has less reason to be concerned about this than Michal. As king, David can and will take more and more wives to himself, so that if one wife becomes disgruntled, he will spend less time with her. The situation is much different for Michal, who is one of the king's wives, and that is her primary identity now (since all those in her family are dead). If she is at odds with the king, she does not really have a lot of alternatives.

2Samuel 6:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כּ) [pronounced k ^e]	as, like, according to; about, approximately	preposition of comparison or approximation	No Strong's # BDB #453
gâlâh (גָּלָה) [pronounced gaw-LAWH]	to depart, to uncover, to remove, to reveal	Niphal infinitive construct with the definite article	Strong's #1540 BDB #162

The infinitive construct *can serve in any nominal capacity: subject, predicate, object of a preposition.*⁷⁷

The kaph preposition, or k^e (כּ) [pronounced k^e], which means *like, as, according to*, when this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. It carries with it a temporal connotation.

gâlâh (גָּלָה) [pronounced gaw-LAWH]	to depart, to uncover, to remove, to reveal	Niphal infinitive construct	Strong's #1540 BDB #162
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These are both Niphal infinitive constructs; the first one appears to have a definite article affixed to it (we have the kaph preposition and a hê (ה) which precede it).

A Niphal can be used reflexively. Therefore, we may legitimately insert *himself* here.

⁷⁷ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

2Samuel 6:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿechâd (אָחַד) [pronounced eh-KHAWD]</p>	<p>one, first, certain, only; but it can also mean a composite unity; possibly particular</p>	<p>numeral adjective construct</p>	<p>Strong's #259 BDB #25</p>
<p>rêq (רָק) [pronounced rake]</p>	<p>empty, vain; worthless; wicked; idle; impoverished, poor</p>	<p>masculine plural adjective with the definite article (here used as a substantive)</p>	<p>Strong's #7386 BDB #938</p>

I am not the only person who had difficulty with two infinitive constructs being found here; Keil and Delitzsch mention this, discuss it, and suggest that this second verb should be an infinitive absolute or a copyist's error.⁷⁸ The idea is, this is not a normal construction, which allows me to suggest that Michal is so furious, that her words do not necessarily come out in perfect Hebrew syntax.

Translation: ...as one of the worthless ones would uncover himself." I struggled greatly trying to reasonably translate the two Niphal infinitive constructs that we find here. You can find the discussion above with the more literal translation at the very beginning of this verse. This may or may not be good Hebrew; but Michal is extremely upset over this situation, so her speech might reflect this, as some people often sputter out grammatically incorrect sentences in the heat of their anger. In any case, whether this is good Hebrew or not, she is emphasizing just how much David being uncovered bothered her, as she repeats that verb twice, and in essentially the same form. It might be better understood as "[You have dishonored yourself] as one who is half-naked uncovers himself; [like one of the impoverished [might do]." She is fuming. Not only is David acting inappropriately in front of those who are far beneath him, but he is behaving like a man who lacks any sort of stature, let alone kingly stature. The clothing that he is wearing is completely improper for a king.⁷⁹ Also, recognize that Michal is a king's daughter, so she knows, from her life experiences, what a king behaves like with respect to decorum, and a king does not remove some of his kingly garb when among the people and dance or move around the Ark. This is not what a king does, and I am sure that is what she continues to tell herself is the problem.

Again, whether Michal is just venting over other things, or whether this is what bothers her, or whether this is the last in a series of offense committed by David, we don't know. However, what is going on and what has gone on has significantly affected Michal, and the marital dispute is going to affect the rest of their marriage.

Edersheim comments: *David himself, dressed as the representative of the priestly nation, in an ephod, took part in the festivities, like one of the people. It is a sad sign of the decay into which the public services of the sanctuary had fallen in the time of Saul that Michal saw in this nothing but needless humiliation of the royal dignity. She had loved the warrior, and she could honour the king, but "the daughter of Saul" could neither understand nor sympathize with such a demonstration as that in which David now took part. As she looked from her window upon the scene below, and mentally contrasted the proud grandeur of her father's court with what she regarded as the triumph of the despicable priesthood at the cost of royalty, other thoughts than before came into her mind alike as to the past and the present, and "she despised David in her heart."*⁸⁰

⁷⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:20–23.

⁷⁹ You may recall that when King Saul was said to be *naked* at the school of prophets (1Sam. 19:24), prophesying, it is reasonable that he was simply divested of his kingly robe and whatever else a king wears; but that he was probably not birthday-suit naked. This is the opinion of the Treasury of Scriptural Knowledge and of Keil and Delitzsch (see their opinions in e-sword under 2Sam. 6:20).

⁸⁰ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 526.

Application: Sometimes, you just have to let things go. A lot of men behave like idiots; it is in our nature to do so. However, to be fair, in our context, David is just overjoyed about the Ark of God being brought into Jerusalem and Michal obviously does not share in this same joy. There is nothing inappropriate about his behavior.

Application: The Bible tells us not to be unequally yoked, and here is a reason why. David has one attitude toward the Ark and bringing it to Jerusalem; and Michal seems oblivious to the importance of this. The fact that he views this act as a fundamentally important step that he must take as a king and the fact that the Ark appears to mean nothing to Michal, tells us that they are on different wavelengths, which is going to result in them living in the same house without love or lust for one another. Had they found agreement in these things prior to marriage, this disagreement would eventually go by the wayside. However, they are unequally yoked, which, at some point, will wreck a marriage.

A reasonable question to ask is, *is David out of line? Was his behavior unseemly or un-kingly?* We have nothing in Chronicles to suggest this; there is nothing here to suggest that David is out of fellowship; the idea that he looks too common, I hope you recognize is not an issue of any sort. We do not have David's other wives backing up Michal; so, I don't see his behavior as wrong in any way. As I have already pointed out, this is probably the straw which broke the camel's back. Now, what is wrong with David's behavior is having several wives; and these kinds of problems and disagreements and arguments are going to crop up with one or more wives; and they will increase exponentially as wives are added. In this regard, David is out of line, and, simply by living with all of these women, he will pay for this mistake. However, what we find in this particular chapter is not an offense of any sort, except to Michal.

And so says David unto Michal, "To faces of Y^ehowah Who chose in me from your father and from all his house to commission me prince over people of Y^ehowah over Israel and I will dance [or, laugh?] to faces of Y^ehowah.

2Samuel
6:21

David then said to Michal, "Before Y^ehowah, Who chose me over your father and over all His house, to commission me [as] prince over the people of Y^ehowah—over Israel—so I will dance [or, laugh; or, play] before Y^ehowah.

David then said to Michal, "What I did was before Jehovah, Who chose me over your father and instead of all his house, Who furthermore commissioned me to be prince over the people of Jehovah and over all Israel; therefore, I will celebrate this great honor and the moving of the Ark before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so says David unto Michal, "To faces of Y^ehowah Who chose in me from your father and from all his house to commission me prince over people of Y^ehowah over Israel and I will dance [or, laugh?] to faces of Y^ehowah.

Peshitta

And David said to Malchel, "It was before the LORD, Who chose me rather than your father and rather than all his house, and appointed me to be a ruler over the people of the LORD, over Israel; it was because of him that I danced before the LORD.

Septuagint

And David said to Melchol, I will dance before the Lord. Blessed be the Lord who chose me before your 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.

Significant differences:

We have the verb *to dance* early on in the LXX, which is not found in the Latin, Hebrew or Syriac. At the end, where the verb occurs in all manuscripts, the Greek adds the additional verb *to play*. In the English rendering of the Peshitta, we have an extra *to be*, which may have been added to smooth out the English. In any case, the overall meaning is unaffected by these differences.

Thought-for-thought translations; paraphrases:

CEV	David told her, "The LORD didn't choose your father or anyone else in your family to be the leader of his people. The LORD chose me, and I was celebrating in honor of him.
Good News Bible	David answered, "I was dancing to honor the LORD, who chose me instead of your father and his family to make me the leader of his people Israel. And I will go on dancing to honor the LORD,...
NAB	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,...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David answered Michal, "I didn't dance in front of the slave girls but in front of the LORD. He chose me rather than your father or anyone in your father's house, and he appointed me leader of Israel, the LORD'S people. I will celebrate in the LORD'S presence,...
HCSB	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,...
JPS (Tanakh)	David answered Michal, "It was before the LORD who chose me instead of your father and all his family and appointed me ruler over the LORD's people Israel! I will dance before the LORD...

Literal, almost word-for-word, renderings:

ESV	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 make merry before the LORD.
Young's Updated LT	And David says unto Michal, "Before Jehovah, who fixed on me above your father, and above all his house, to appoint me leader over the people of Jehovah, and over Israel, —yea, I played before Jehovah.

The gist of this verse? David points out that he is dancing (or *playing* or *moving*) before the Lord; and points out to Michal that God chose David over her father and over all her house.

2Samuel 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvīyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾel (אֶל) [pronounced e/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

2Samuel 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mîykal (מִיכָל) [pronounced mee-KAHL]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
bâchar (בָּחַר) [pronounced baw-KHAHR]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 rd person masculine singular, Qal perfect	Strong's #977 BDB #103
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	Strong's #none BDB #88
min (מִן) [pronounced min]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, above, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
ʾâb (אב) [pronounced aw ^{av}]	<i>father, both as the head of a household, clan or tribe</i>	masculine singular noun with the 2 nd person feminine singular suffix	Strong's #1 BDB #3

Translation: David then said to Michal, “Before Y^ehowah, Who chose me over your father... David speaks to his wife with great respect, as the preposition in this verse indicates. He explains that what she witnessed was before Jehovah God. He reminds Michal that Jehovah chose David over her father. The actual preposition here means *more than* or *above* or *on account of*; indicating that her father may have been king, and that she may have had a great deal of say in Israel for that reason, but David is king as a superior choice to her father. There is a preposition which we find in this verse which can be translated *over*, but it would indicate more that David was a king *over Saul* or that Saul was, somehow, subordinate to David, which is not the case. Saul is just flat out dead because he disobeyed God, and David is God’s choice on account of Saul’s actions and choices. Furthermore, Saul and David were both chosen by God, but David *more than* Saul.

Now, what David is doing here is politely, and with all due respect, pulling rank on Michal. She is the daughter of the former king; but David is the present king, and a king by the choice of Jehovah God. The idea is, David has the authority in this case to determine what is right and wrong, what is proper and improper; and she has overstepped to make a judgment call on his behavior. He is no longer a high-ranking general and she the daughter of the king, but he is her husband and the king, and therefore, his actions and decisions trump hers. Now, I stated all of this rather bluntly; however, David makes his case without disparaging Michal and without talking down to her. His words are polite, but not condescending; clear, but not disparaging.

2Samuel 6:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wāw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and over all His house,... David was chosen king by God, before Whom David celebrated, instead of any of Saul's sons or relatives. In the human realm, David is not even on the list of those to succeed Saul—in fact, Michal's previous husband, the one who ran after her crying, is higher on the human list to succeed Saul in office than David. However, the list is not for us to decide, but for God.

Application: I don't like to get too political here, but allow me to make an application: our present president is a poor public speaker, one of the worst debaters in the history of the presidency, and yet, he became president over the United States for 8 years during a very crucial period of our history. He is hated and maligned incessantly, and yet continues on the path that he believes to be correct. Unlike his predecessor, who depended upon public opinion polls in order to make executive decisions, Bush has operated in the complete opposite—he makes a determination in his mind as to what is correct, and he moves ahead on that decision, all others be damned. He's made some extremely difficult decisions, and decisions that probably few others would make. God placed George W. Bush as president over the United States and saw to it that, despite his poor oratory skills, he was given reigns over this nation. I thought about this the other night when watch John Kerry on television, and thinking, "This might be the only prominent democrat that Bush could have beaten." God places those whom He deems fit over the nations; God chooses the appropriate ruler in each generation for each nation. Bush, like him or not, is the leader appropriate for our nation, and, in a democracy, he ran against the only prominent men that he could beat (Gore and Kerry). In a debate, there have been scores of great presidents and politicians in the past who could have destroyed Bush in a debate (William Clinton for one, who, despite any of his failings, is a tremendous orator and apparent leader). Bush does not possess the oratory skills or the charisma or the natural leadership of his predecessor; and yet God set events into motion which put Bush into office, during a time when a president could not lead by opinion polls. My point is, David, although a natural leader, has no natural path from watching over sheep, the lowest job of his family, to ruling over all of Israel. God chose David and God trained David and, when the time was right, God placed David over Israel. David goes from an extremely low position in society to the position of greatest authority in the land. God handles these things; God brings these things to pass. We get the leader which is appropriate to us. By the way, I am writing this in the year 2006, when it is not even clear who the

candidates will be for the upcoming presidential election; however, bear in mind, we will get the leader appropriate for our country (although making that statement makes me feel a bit uneasy).

2Samuel 6:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	Piel infinitive construct	Strong's #6680 BDB #845
ʿêth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 1 st person singular suffix	Strong's #853 BDB #84
nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i>]	<i>prince, crown-prince, leader, ruler, noble</i>	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yis ^o râ`êl (יִשְׂרָאֵל) [pronounced <i>yis^o-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: ...to commission me [as] prince over the people of Y^ehowah—over Israel—... It is God Who commissioned David as leader of all of Israel; it is God Who mandated that David rule over all Israel. David reminds his wife of this. Therefore, David celebrating and/or performing menial tasks as the Ark of God is brought into Jerusalem is completely appropriate.

Application: Again, it is God Who makes the choice as to the appropriate ruler over Israel circa 1000 B.C.; it is God Who makes the choice for the appropriate ruler in the United States in 2008. Even from this far back, the options look to be somewhat scary, as we have a news service which is very particular about what news it presents and what side of the news is presented (and it must do this without appearing to be biased); and, at the same time, we have a significant portion of the public that believes whatever it hears which is in agreement with their philosophies, whether by news services or by bloggers who seem to just make things up. Bearing this in mind, and bearing in mind that we have a significant portion of our population which refuses to acknowledge that we are at war with radical Islam, who God will place over the US in a couple of years is perhaps even a little scary.

I want you to get the gist of what is happening—Michal is coming out to speak with David to berate him for what she has observed him doing. At one time, when she was the daughter of the king and when he was a servant of Saul, this would have been appropriate—she could have addressed him in this manner and she could have pulled rank on him. However, things have changed; she is no longer the king’s daughter and he the king’s servant; but he is the king and she is the king’s wife. This was not done through political chicanery, but by the will of God. So, both by human standards and by divine standards, David rightfully calls the shots and Michal has to go along with it; any other opinion from her is simply not applicable. David makes this clear to her in the gentlest of language; that is, he does not browbeat her, he does not lord it over her; he simply states what the facts of the matter are.

Furthermore, the movement of the Ark is a spiritual matter. David is making the point that God placed him over Israel rather than anyone from Michal’s family. Therefore, David is better qualified to determine how to deal with specific spiritual issues, e.g., moving the Ark into Jerusalem. One might argue one of two positions here: (1) David is functioning as he should, under the mandates of God; or, (2) God chose David because God knew David would better attend to the spiritual life of Israel than would anyone from Michal’s family. There is a shade difference in meaning here, but the end result is, God has chosen David as king, and this is a part of David’s spiritual duties. David is appropriately chosen by God to be king over all Israel because of the spiritual state of the nation; there are believers who are positive toward the Word of God, and David is the correct leader for the nation at this time. Whatever problem Michal is having, she needs to get over it (as we will find out, she does not).

2Samuel 6:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
sâchaq (שׂחַק) [pronounced saw-KHAKK]	<i>to joke, to jest, to laugh repeatedly, to play, to amuse, to dance</i>	1 st person singular, Piel perfect	Strong’s #7832 BDB #965
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>.</p>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217

Translation: ...so I will dance [or, laugh; or, play] before Y^ehowah.” David, since he is king over all Israel and since God so chose him to be, he makes the choices to act as he deems proper before God. This verb is different than the verb which was used earlier and described his actions earlier. Whereas, the other verb could indicate that David moved about the Ark carefully and intensely; this verb seems to indicate more of a playful, celebratory mood (although I am not sure that we could render this verb *to celebrate*).

And I have been lightly esteemed still from this and I was low in my eyes and by the maids of whom you spoke; by them [masculine plural suffix] I have been honored.” 2Samuel 6:22

Furthermore, if I am lightly esteemed from this and I was humiliated in my eyes and with the maids of whom you spoke; by them I have been honored.”

Furthermore, you may think that I am despised for my actions and even debased; but in the eyes of the maids that you spoke of; I am greatly honored.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom you speak, I shall appear more glorious.
Masoretic Text	And I have been lightly esteemed still from this in my eyes and by the maids of whom you spoke; by them [masculine plural suffix] I have been honored.”
Peshitta	And I will abase myself still more than this, and will humble myself in my own eyes; and the maidservants of whom you have spoken will still honor me.
Septuagint	And I will again uncover myself thus, and I will be vile in your eyes, and with the maid-servants by whom you said that I was not had in honour. [Alexandrian omits the negative, but still differs from the Hebrew].

Significant differences: In the Greek, David speaks of being vile in *your* eyes (the Hebrew is *my* eyes), referring to the estimation of his wife, Michal.

The Syriac tries to follow the Hebrew, but appears to clean up the translation somewhat. The Hebrew is difficult to explain.

Thought-for-thought translations; paraphrases:

CEV	I'll show you just how great I can be! I'll even be disgusting to myself. But those slave-girls you talked about will still honor me!"
Good News Bible	...and will disgrace myself even more. You may think I am nothing, but those women will think highly of me!"
NAB	...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.”

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	...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."
HCSB	...and I will humble myself even more and humiliate myself. I will be honored by the slave girls you spoke about."
JPS (Tanakh)	...and dishonor myself even more, and be low in my own [Septuagint reads "your"] esteem; but among the slavegirls that you speak of I will be honored.”

Literal, almost word-for-word, renderings:

ESV	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."
LTHB	And I will be yet lighter than this, and shall be lowly in my own eyes. But with the slave-girls of whom you spoke, with them I will be honored.

Young's Updated LT

And I have been more vile than this, and have been low in mine eyes, and with the handmaids whom you have spoken of, with them I am honoured."

The gist of this verse?

I must admit to not quite getting this verse, at first. Michal is upset that David is not behaving as a king ought to behave, and that this also puts him as possibly a target by any interested slave girl. David is indicating that he has been far lower than this in his life and that he is honored to be associated with these slave girls. The implication is, he is more honored to be with them than he is with Michal.

I must admit to having many problems with sorting out this verse properly, and following David's explanation or his thoughts which he is sharing with Michal. The idea is, Michal has called into question what David has done, and David is responding to her, and setting her straight.

2Samuel 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qâlal (קָלַל) [pronounced <i>kaw-LAL</i>]	<i>to be a trivial matter; to be light; to be of little account, to be lightly esteemed; to be despised; to be swift</i>	1 st person singular, Niphal perfect	Strong's #7043 BDB #886
ʿôwd (עוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zô`th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine singular of zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

Translation: Furthermore, [if] I am lightly esteemed from this... I see this verse making more sense if it is proposed as a conditional. This does not mean that inserting the hypothetical fixes all of the problems of this verse, nor is it something which necessarily must be done; it is just my approach.

David here grants Michal the idea that, by *this* (his actions before the Ark of God, which Michael believed to humiliate him as king), David grants her assumption that maybe he might be seen as a common person, acting as he did and dressing as he did.

2Samuel 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 st person singular, Qal perfect	Strong's #1961 BDB #224
shâphâl (שָׁפַל) [pronounced shaw-PHAWL]	<i>low (in height); humiliated, lowly, debased, modest</i>	masculine singular adjective	Strong's #8217 BDB #1050
It is possible that this later became a technical word for <i>grace-oriented types</i> .			
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿayin (עַיִן) [pronounced ĠAH-yin]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural noun with the 1 st person singular suffix	Strong's #5869 (and #5871) BDB #744
Together, the bēyth preposition and ʿayin mean <i>in my eyes</i> is used, it means <i>in my opinion, to my way of thinking, as I see it</i> .			

Translation: ...and I was humiliated in my eyes... And David even further grants, let's just say that he is humiliated in his own eyes. Let's just say that, David, in retrospect, looks back on what he has done and decides that what he did was not circumspect. Again, this is a part of the protasis; but, bear in mind, we do not have an *if* in this sentence; I am simply interpreting it in that way.

Another way of interpreting this is, David has been much lower than this in his life. His going out and mixing it up with other enthusiastic believers it certainly not the lowest that he has been in his life.

2Samuel 6:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʿâmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine plural noun with the definite article	Strong's #519 BDB #51
ʿăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʿâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 nd person feminine singular, Qal perfect	Strong's #559 BDB #55

Translation: ...and with the maids of whom you spoke;... And David further grants, "Let's just assume that even these maids of whom you spoke also saw me in a bad light, or did not view me as majestic and kingly."

Recall that one of my propositions for Michal's anger was, David was out there, out of his kingly garb, dancing and moving freely about among the people, and that any slave girl might look at him and see him as attainable...and maybe that is what David was trying to do, in the eyes of Michal. So, interpreting this in the second approach, David has been much lower than this in his life and now we have these maids which Michal is concerned about, so David speaks of them to Michal.

2Samuel 6:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to be honored [respected], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i>	1 st person singular, Niphal imperfect with the voluntative hê	Strong's #3513 BDB #457

Owen neglected to identify this verb as perfect or imperfect; however, it is an imperfect.

I am having a difficult time determining how to understand the voluntative hê in this verse.

Translation: *...by them I have been honored.*” Still, by all of these, David sees himself as honored. When Michal first approached David, she used this same verb to him, but in a sarcastic manner. David is replaying that, by the handmaidens, by his own eyes, and in the thinking of all who observed him, he is honored (taking in the entire crowd rather than focusing in on the servant women alone accounts for the masculine plural suffix). The idea appears to be that, Michal suggests that all that David did, and what he did in front of all of these people, that is made him look despicable; David, instead, points out that by all those whom Michal refers to, honored David and honored the action of bringing in the Ark to Jerusalem. To paraphrase Barnes, David, even if he does not receive the honor due him from his wife (and he has explained why she should honor him), that he will be satisfied to be honored by the servant girls to whom Michal referred.⁸¹ David takes Michal's anger and the reason for it, and turns it on its head. He may not look much like a king during this ceremony, but the women who were there—even the slave women—honored David far more than Michal is doing at this time. In other words, it is Michal who is out of line and is acting out in a way which is not honoring to David, is not honoring to God, in Whose Name this was all done, and it does not honor Michal's place as David's primary wife (if such a thing existed).

Now, quite frankly, I was not all impressed with my own analysis when I first wrote this; I feel as though I had missed something, or that I am not following David's reasoning exactly. The best I can do, at this point is, David is making the point that, “Michal, sorry, but you are completely wrong here; these are the reasons why.” Furthermore, this causes such a rift their marriage dissolved at this point (although, given Michal's attitude, this may have just been one of many incidents that resulted in the collapse of their relationship).

What may help is if I include the complete translation of what David has to say, as offered by several of the more loosely translated portions of Scripture. After reading through these translations, I was better able to get a handle on the meaning of this verse.

⁸¹ Paraphrased from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 6:21.

Several Translations of what David said to Michal	
Translation	Text of Translation
New American Bible	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, 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."
New Jerusalem Bible	David replied to Michal, 'I was dancing for Yahweh, not fo 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 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!'
New King James Version	So David said to Michael, "It was before the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play <i>music</i> before the LORD. 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."
New Living Bible	David retorted to Michal, "I was dancing before the LORD, who chose me above your father and his family! He appointed me as the leader of Israel, the people of the LORD. So I am willing to act like a fool in order to show my joy in the LORD. Yes, and I am willing to look even more foolish than this, but I will be held in honor by the girls of whom you have spoken!"
Revised English Bible	David answered her, 'But it was done in the presence of the LORD, who chose me instead of your father and his family and appointed me prince over Israel, the people of the LORD. Before the LORD I shall dance for joy, yes, and I shall earn yet more disgrace and demean myself still more in your eyes; but those slave-girls of whom you speak, they will hold me in honour for it.'

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Since this is a difficult verse, let me give you the interpretations of others:

Several Interpretations of what David said to Michal	
Exegete	Explanation
Clarke	<i>The plain meaning of these words appears to be this: "I am not ashamed of humbling myself before that God who rejected your father because of his obstinacy and pride, and chose me in his stead to rule his people; and even those maid-servants, when they come to know the motive of my conduct, shall acknowledge its propriety, and treat me with additional respect; and as for you, you will find that your conduct is as little pleasing to God as it is to me."</i> ⁸² Some exegetes use the term <i>plain meaning</i> when the meaning simply is not very plain.

⁸² Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:22.

Several Interpretations of what David said to Michal

Exegete	Explanation
Gill	<p><i>And I will yet be more vile than thus,.... If this is to be vile, I will endeavour to be viler still; if to dance before the ark, and sing the praises of God, be reckoned a lessening of me, I will more and more be found in doing such things, or what is similar to them:</i></p> <p><i>and will be base in mine own sight: humble himself, and lie low in his own eyes, admiring the grace and goodness of God to him, thinking he could never condescend too low to exalt the Lord, and magnify the riches of his goodness:</i></p> <p><i>and of the maidservants which thou hast spoken of, of them shall I be had in honour; who the more humble I am, and the more I condescend, by laying aside all state in acts of devotion and religion, the more shall I be honoured and spoken well of by them.</i>⁸³</p>
Henry	<p><i>"I will be base in my own sight, and will think nothing too mean to stoop to for the honour of God." In the throne of judgment, and in the field of battle, none shall do more to support the grandeur and authority of a prince than David shall; but in acts of devotion he lays aside the thought of majesty, humbles himself to the dust before the Lord, joins in with the meanest services done in honour of the ark, and thinks all this no diminution to him. The greatest of men is less than the least of the ordinances of Jesus Christ.</i></p> <p><i>Of the maid-servants shall I be had in honour. The common people would be so far from thinking the worse of him for these pious condescensions that they would esteem and honour him so much the more. Let us never be driven from our duty by the fear of reproach; for to be steady and resolute in it will perhaps turn to our reputation more than we think it will. Piety will have its praise. Let us not then be indifferent in it, nor afraid or ashamed to own it.</i>⁸⁴</p>
Kukis	<p>David has been thought of and seen as much lower than this on previous occasions, many of which could be attributed to Michal's father Saul. David also came from a very humble background, so what he did here was nowhere near as low as David has been. Furthermore, the servant women who were there, despite David being out of his kingly garb, showed David far more honor than Michal is doing right now.</p>

Heb. 12:2: [We should be] looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Jesus is our example, who was willing to endure great shame in His love for us.

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And to Michal, daughter of Saul, there was not to her a son [or, a *child*] as far as a day of her death.

2Samuel
6:23

And no child was [born] to Michal, Saul's daughter, even to the day of her death.

In the end, Michal, Saul's daughter, died childless.

Here is how others have translated this verse:

⁸³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 6:22.

⁸⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6:20–23.

Ancient texts:

Masoretic Text	And to Michal, daughter of Saul, there was not to her a son [or, a child] as far as a day of her death.
Septuagint	And Melchol the daughter of Saul had no child till the day of her death.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Michal never had any children.
Good News Bible	Michal, Saul's daughter, never had any children.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	So Saul's daughter Michal was childless her entire life.
JPS (Tanakh)	So to her dying day Michal daughter of Saul had no children.

Literal, almost word-for-word, renderings:

WEB	Michal the daughter of Saul had no child to the day of her death.
Young's Literal Translation	As to Michal daughter of Saul, she had no child till the day of her death.

The gist of this verse? Michal, Saul's daughter, as a result of this falling out with David, bore no children for him.

2Samuel 6:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced <i>le</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mîykal (מִיכַל) [pronounced <i>mee-KAHL</i>]	possibly means <i>brook</i> or <i>stream</i> and is transliterated <i>Michal</i>	feminine proper noun	Strong's #4324 BDB #568
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i>]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
lô' (לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

2Samuel 6:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
yeled (יָלֵד) [pronounced YEH-led]	<i>child, son, boy, youth</i>	masculine singular noun	Strong's #3206 BDB #409
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
mâveth (מָוֶת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4194 BDB #560

Translation: *And no child was [born] to Michal, Saul's daughter, even to the day of her death.* A question which would be on everyone's minds, over the ages, is, *what about David and Michal, Saul's daughter?* The expectation is, what if they had a child; wouldn't that son be the undisputed heir to the throne of Israel? However, it is clear that Michal had no children by David and that she died childless.

What is clear is that Michal would not have any children by David; what is less clear are the mechanics.

Theories as to Why Michal Dies Childless

Mechanics	Comments
<p>She and David cease having sexual relations. Clarke writes: <i>Then it is said, Michal had no child till the day of her death: probably David never more took her to his bed; or God, in his providence, might have subjected her to barrenness which in Palestine was considered both a misfortune and a reproach. Michal formed her judgment without reason, and meddled with that which she did not understand. We should be careful how we attribute actions, the reasons of which we cannot comprehend, to motives which may appear to us unjustifiable or absurd. Rash judgments are doubly pernicious; they hurt those who form them, and those of whom they are formed.</i>⁸⁵</p>	<p>To me, this is the most natural explanation; although we don't have any additional information, what do you think Michal said about David to the other wives or to the servants present while she watched David out with the Ark. Do you know of a woman who, when she gets pissed off, just keeps this to herself? No doubt, her tongue was like poison until David came home.</p> <p>Now that is conjecture on my part; what is not conjecture is, we will never hear of Michal again in Scripture. This passage is her swan song (except for one verse which is a parallel verse in 1Chronicles).</p>

⁸⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 6:22.

Theories as to Why Michal Dies Childless	
Mechanics	Comments
<p>Michal is rendered infertile. Matthew Henry suggests that this is God’s doing—Michal gets upset at David for the stand that he takes; and God keeps her barren, regardless of her subsequent intimacies with David.⁸⁶</p>	<p>This is possible, and it is possible that she and David mended their relationship. However, based upon her father’s personality and how he behaved toward David, I think we can assume that her relationship with David was rocky from this point on, which very few periods of time where they would get together on a friendly basis.</p> <p>Whether she is barren due to a lack of relations with David or barren from God’s directive, it seems to me that her anger here, for which she never apologizes, signals the end of her relationship with David, leaving her in a loveless marriage without children. Apart from one lone parallel verse in 1Chronicles, we will never hear of Michal after this chapter of 2Samuel. God ends her line right here.</p>
<p>Is this just “the last painful twist of a wronged woman’s fate?”⁸⁷</p>	<p>Although I don’t know exactly what this means, and even though one could make a case that Michal has been wronged in her relationship with David, when it comes to his behavior in this chapter and hers, she is clearly in the wrong, which is why God has made her barren (or saw to it that she would never bear any of David’s children).</p>

Even though we cannot state the mechanics with 100% certainty, we should draw these conclusions: David is happy and excited about bringing the Ark into Jerusalem and he understands the spiritual implications of this act. Michal, for whatever reason, sees David involved in all of this, and is so pissed off that she meets him at the front door and gives him hell for it. As a result, she will never have children, which are seen as a blessing in Jewish society. The dots we need to connect is, Michal is negative about this ceremony—especially toward her husband, who was the impetus to put all of this in motion—and the end result is, she will never have children and never be blessed in their marriage with children. Michal’s lousy attitude toward David as well as her negative volition toward Bible doctrine preclude her from enjoying great blessings which would have certainly been hers.

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In this passage we are told why. David was excited and happy that he was bringing the Ark of God to Jerusalem; Michal, in looking out and seeing David, really gave very little thought to the spiritual impact of restoring the Ark of God to Israel, and was most concerned with how David appeared to others. Furthermore, David’s missteps (in her eyes) reflected badly on her as well.

A woman marries this great man of wealth and prestige and they go to the most prestigious party of the year, where all the important people are. Then her husband decides to take a whizz into the flower pot on the front porch, and is observed by hundreds of people. The woman is mortified; no amount of money is going to make up for this man behaving so crassly. Let me give you a real situation: I know a couple, and they were in a parking

⁸⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 6:20–23.

⁸⁷ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 235. Gordon apparently is quoting R. Alter, *The Art of Biblical Narrative* (New York, 1981), p. 125.

garage, and they guy decides that he really needed to take a whiz in public, and so he did. Another person who witnessed his behavior came up and addressed the woman, and severely diminished her for her boy friend's behavior. The idea is, this was a guy, and it is possible that he did not realize how boorish his behavior was; however, the woman berating him goes right to the girl friend who, by most standards, should know better. The woman berating the man knew that the man may not grasp the intricacies of his social blunder, but that his girl friend would, simply because of her gender. This is how Michal views this situation; she believes that David has just whizzed in public, and she is going to forever hear about this and be humiliated for it.

Oh, hell, maybe this wasn't a good illustration, but Michal believes that she is now a laughingstock because of what David has done here, and how David has embarrassed himself here. This disturbs her greatly, and the spiritual import of what David did is lost on her.

Application: Okay, okay, I know, you don't have many male friends who urinate in public, so this action of David's and my illustrations to bring his actions down to earth are lost on you. Here is the key: David and Michal, even though they were consumed by a youthful lust 10 years previously, actually have no spiritual compatibility, and now they face an issue of spiritual import—David knows how important his actions are, and his wife, Michal, just does not get it. To her, David is acting beneath his station, which reflects poorly on her, and the religious significance is not significant. As a result, they are married in name only, but David is so turned off by her and her actions that he does not even desire to have sex with her—perhaps not even once for the rest of their lives. No matter how embarrassing she views this incident, that fact that her husband has no sexual interest in her whatsoever is a much greater shame to her, a shame which will last her entire lifetime. Their fundamental problem is, no spiritual compatibility. In the past, the solution would be not to have gotten married in the first place. Where Michal and David are, the solution would have been for Michal not to have criticized David for his actions. However, the basic problem still is, Michal did not have the same spritual growth level. Who was lacking? Michal. Who did this impact the most? Michal. Her own lack of spiritual growth hurt her more than anything else in her life. Realize that, even in a difficult marriage, Michal could have had children and been fulfilled with her children. Instead, because of her anger, her implacability, and her inability to keep her emotions in check, the rest of her life will be relatively empty, as she will have a lousy relationship with her husband and there will be no children to enjoy.

Application: It was not a good situation, for a number of reasons. Obviously, David's multiple wives was not helpful to their marriage. However, in marriages, there are always problems; sometimes the wife causes problems, sometimes the husband does; sometimes it is life which works against them. However, with a level spiritual playing field, there is a lot which they could have done to repair this situation. However, with Michal being weak spiritually, it was just too easy for David to go onto someone else. Michal, had she grown spiritually, could have turned this entire situation around. She didn't grow, and she died childless.

Addendum

I have a couple of commentaries and books by people I consider to be pretty non-doctrinal; one of those is Gnana Robinson's *Let Us Be Like the Nations*, a commentary on 1 & 2 Samuel where it seems the Robinson appears to get everything wrong. In fact, there are a few verses in this chapter which have an interpretation which is as clear as can be, so I knew that Robinson would have to come up with a completely different interpretation in several places. To wit:

Some Interpretations are Completely Wrong	
Robinson's Interpretation	My Commentary
The Ark was carried in a new cart because of the Torah's rules regarding holiness.	The Ark was placed in a new cart because, David (and, apparently, most of the Levites involved) did not spend time in their Scriptures determining the correct way to move the Ark.

Some Interpretations are Completely Wrong

Robinson's Interpretation	My Commentary
<p>There are ecstatic elements in public worship from the nearby cults which appear to be introduced into <i>Jerusalem worship</i> (interestingly enough, Robinson did not say <i>Jehovah worship</i>). They are dancing and singing and so forth.</p>	<p>They were definitely singing and playing musical instruments. It is not completely clear what David was doing, although it was possibly dancing. This is a celebration and we have spoken about musical instruments in several previous passages, so celebrating with music is not something brand new to the worship of Jehovah.</p>
<p><i>Perhaps these should be seen as positive syncretistic elements that now infiltrated into Israelite religion. This is something which Christians living in non-Christian contexts should note.</i></p>	<p>Apparently Robinson believes that Christians living in a non-Christian area (which is, in essence, everywhere) should absorb and/or embrace the traditions/beliefs/actions of their heathen brothers. Robinson ignores the dozens of times that God tells the Israelites to be spiritually free from the corrupt heathen worship which surrounds them.</p> <p>Now, in all fairness, Robinson does not really need to urge believers to do this; we do this all of the time. When a believer is out of fellowship, he imitates the unbeliever, as Paul writes.</p>
<p><i>When one worships God with the heart, soul, and might, it is natural that one forgets the self and becomes fully immersed in the ecstasy in the presence of God. This is probably what happened to David when he stripped himself and danced.</i></p>	<p>For those believers unwilling to adopt too much of the heathen culture, Robinson says that, true worship is going into a state of ecstasy. This has been a part of the Catholic church traditions for years and it had a major rebirth in the tongues movement of the 1900's. Although I don't find any legitimacy for letting one's emotions get out of control (or for ecstatic or trance-like states) in the Bible, we do find that in many heathen religions, as well in Christian cults like Catholicism and Pentecostalism.</p>
<p>The oxen stumbled as they came to the threshing floor of Nacon <i>perhaps</i> because it was a cultic place and <i>perhaps</i> there was the sign of the presence of some spirit there, a relic of some primitive animistic belief..<i>Perez was probably the name of the deity in that place.</i></p>	<p>Robinson makes a fair point here. If you want for your cattle to stumble and become disoriented, just find some cultic place and expose them to some relic which represents some weird presence of some spirit (I don't think that plain old relics will work here), and those cattle are going to stumble all over the place. Try this at the next country fair parade that you go to (however, you need to hide your relics in a large purse, because those guys at the gate won't allow spiritual relics into the fair for exactly that reason).⁸⁸</p>

⁸⁸ This is sarcasm, by the way, in case you didn't get that.

Some Interpretations are Completely Wrong

Robinson's Interpretation	My Commentary
<p>Possibly the Ark fell on Uzzah, causing his death. <i>People could have given a cultic interpretation to his death—that Yahweh's anger was kindled because Uzzah put his hand on the holy Ark.</i> Furthermore, these priests should have been consecrated for this task.</p>	<p>Although the narrative is quite clear that Uzzah reached out to steady the Ark and died for that reason, Robinson does not want to acknowledge even the most basic of narrative when it relates to the character of God. Furthermore, Robinson must rationalize any supernatural aspect of the narrative, and, even though the record of Chronicles makes clear the mistake which was made, Robinson has to reach out into left field to suggest that Uzzah's death was given some cultic interpretation. On the other hand, it is not a stretch to suggest that the Levites (who were not necessarily priests) needed to be consecrated, as that is a part of the ceremony in 1Chron. 15:13–15. What needed to happen was, they needed to follow the Law when moving the ark!</p> <p>I want you to notice Robinson's lack of logic here. If the death of Uzzah did not have a supernatural cause—the Ark just fell on top of him—then why the hell would consecration of the priests made any difference? Furthermore, Robinson does not mind alluding to <i>spirits</i> of this cultic site when it fits his purpose; he just not want to give credence to God functioning in this world, despite the fact that thousands had died for mishandling or disrespecting the Ark (1Sam. 5–6).</p>
<p>David wanted the <i>breaking forth</i> to occur in Gath, a Philistine town. Obed-edom probably has not the freedom to say no here.</p>	<p>Obed-edom was a Gittite, but he was obviously not living in Gath. They are not going to haul the Ark off to a Philistine city, much farther away than Jerusalem, just to experiment on them. We've already discussed Obed-edom and have given several explanations as to who he was, and what the deal was with his lineage. We also noticed that he was greatly blessed and we found his name in a number of places in the Bible.</p>
<p><i>David the king uses one of his less privileged subjects to test the effect of the dangerous ark.</i> Robinson is reminded of how superpowers use their weaker neighbors in the Caribbean and Pacific Islands in order to test dangerous chemicals, drugs, arms, etc.</p>	<p>David did not die in the moving of the Ark, nor was there any indication that his life was in danger. However, he did just see a man who had taken care of the Ark die. Continuing to move the Ark to Jerusalem could result in the deaths of other priests (David did not know what the problem was at this time). As I suggested before, I would not be surprised if a tent was not set up right there on the spot or that the Ark went to the closest farmhouse (well, farm-tent).</p> <p>Note that, if there is a way to disparage any strong believer, Robinson will find a way to do that.</p>

Some Interpretations are Completely Wrong

Robinson's Interpretation	My Commentary
When David hears how Obed-edom and his house are blessed, David arranges for the Ark to be moved. The cart and oxen are not mentioned and interest is now on those who bear the Ark. Sacrifices are offered after every six paces, which means, on the seventh pace, which perhaps has some cultic significance.	Robinson correctly interprets this passage and even quotes Scripture concerning those who bear the Ark (why was this not a part of his discussion before?). The offering of sacrifices on the seventh pace is an interesting approach, and, just because it is Robinson's, I don't discount it as wrong. The only problem is, I don't know if I buy into it. I'm not sure that <i>after every six paces on the seventh step</i> . 6 is, by the way, the number of man; and 7 is often used as the number of God, representing His perfection and completion as well. 6 is also considered a perfect number in mathematics because its divisors add up to be 6 (1+2+3 for you non-mathematicians).
David wore a linen Ephod, which is connected with the priesthood; and it indicates that the cultic priesthood had not been firmly established <i>yet</i> in Israel.	We discussed this. There was a functioning priesthood in the history of Israel and we have quite a number of Scriptures which attest to this. However, during the time of Saul and the beginning of David's reign, we are not sure exactly what state the priesthood is in, which has been thoroughly discussed in this chapter. Furthermore, that God would allow for the Tabernacle and Ark to not be functioning in the forefront is also explained in this chapter. When Robinson makes assertions like this, it is the result of completely ignoring relevant Scripture.
The concept of the <i>priest-king</i> seems to come from pre-Israelite Jerusalem. Robinson speaks of Melchizedek at this point.	Essentially Robinson is correct here; the <i>priest-king</i> represents Jesus Christ, and David, as the <i>priest-king</i> looks forward to Jesus Christ. Melchizedek was also a shadow of Jesus Christ (but a real historical figure). Robinson's implication, that David is intentionally copying some cultic heathen practice in Jerusalem is false, however.
As to why Michal was upset with David: <i>David's behavior appeared strange to Michal [because he was following some] cultic practice which was hitherto foreign to the Israelites.</i>	Robinson again ignores what Michal says; he ignores the situation which she finds herself in (being taken out of a marriage where she may have been happy and thrown into a polygamous situation) and says what David is doing is weird, and that weards her out. It is as if Robinson is willing to offer almost any explanation which does not match the truth or even a reasonable hypothesis.
Maybe Michal was upset with David's frenzied ecstatic dance, and the little clothing that he wore revealed more of David that she wanted. David's behavior was typical of Canaanite practices.	I still don't buy into the ecstatic dance or the implied religious trance state into which David fell. Although I don't completely discount that David may have exposed himself; I think the issue was, he was not in proper garb, he was not dressed as a king, and that his improper dress along with other problems between Michal and him were the reason for her being upset.
Michal being barren prepares us for the idea that there will be an eternal Davidic kingdom and a complete end to Saul's dynasty.	Robinson is correct here. I don't know if he is implying that this was thrown into the narrative merely for that purpose; the fact that Michal is barren is simply an historical fact.

Now, I realize that I have offered a variety of explanations for several verses in this passage, and there were times when I did not even take a stand one way or the other. However, I wanted to include stuff from Robinson's book so that you can see there is a right and a wrong way to view things.

As I examined Robinson and his viewpoints, I must admit to being surprised as to how far off he was and in how many places he was wrong. It is as if Robinson asked himself, *now, is there a wrong way to understand this passage and still be sort of consistent?*

All of Robinson's views are taken from Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; p. 180–184.

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There is one thing that bothered me in our study of 1Samuel, and that is David had this close friendship with Jonathan, Michal's brother, and that, after some point in time, they were no longer able to spend time together and Jonathan finally died in battle. Jonathan was a great man, as we have studied; and a true friend. It seemed somewhat unfair that he was not allowed to further enjoy his friendship with David. However, there are two reasons God took him out of this life: (1) he would always be seen as a threat to David's throne and, for that reason, could have been assassinated, just as Abner and Ishbosheth had been; and, secondly (2) we have observed in Saul and Michal a bitterness which overtakes them from the middle of their lives which seems to continue until the end. There is nothing which guarantees that Jonathan's honor and faithfulness to David would have continued throughout their lives. There is the possibility that he, like his father and sister, could have gone through a personality transformation, and that his friendship with David could have turned to bitterness, as sometimes happens between friends (I had one friend who stopped communicating with me early on when I became a believer in Jesus Christ, and he apparently said some unkind things about me to others; and I have had unbelieving friends who, from time to time, get pissed at me, because of the positions which I take). My point in all this is, since Jonathan died early, we remember him as a genuine faithful friend to David. Furthermore, he died as a hero defending his country. These are all good things, and it is marvelous to remember him in this way. On the other hand, most believers look upon Saul with contempt, seeing him as evil and manipulative. However, these believers never look back to Saul's humble beginnings, during the period of time when he was a brave and possibly even devout and humble king.

Application: We will lose every friend and every relative that we have to death. All of us will die and everyone that we know will die. There are times when it seems that death came far too early to this or that person in our lives, and some of us are even bitter toward God because of a death we view as too early. However, God knows what He is doing. When someone is removed from this life, there are a multitude of reasons why that person is removed. If we cherish our memory of that person, then we should bear in mind, God may have taken them, in part, at a time when we have good reason to cherish their memory. I lost my father at a young age and never came to a point where I fully appreciated him when he was alive, as I was headstrong and rebellious. However, as time goes on, I recognize the kind of father and husband that he was, and have learned a great deal from fragrance of memory; and he is a role model in my life, if not the primary male role model in my life. Had he lived a few more years, I have no idea what may have happened. Could he have made later in life serious mistakes that I could not forgive him for? I have no idea. But, I do know that, based upon his life as far as he lived, I have a clear role model in my mind of someone who is a wonderful husband and father, and there is nothing to tarnish that memory. So, I can't say why God took this or that person out of your life; and I can't say that God removed that person from your life too early for this or that particular reason. But, I do know that God has a reason for all that He does; and that, when we lose a loved one (and we will lose them all in time), that we must accept the loss.

Application: This does not mean that you simply forget that person. I lost my father nearly 30 years ago, and I still recall him and his strength and honor, and I will always miss him. On the other hand, his Bible was open to the 3rd chapter of John the day that he died, and, for that reason, I believe that I will see him again.

Now, if you are presenting the Old Testament chronologically, now would be the time to teach 1Chron. 13, 15–16, and you would need to throw in a few psalms as well. 1Chron. 13 matches the first part of 2Sam. 6. 1Chron. 15–16 match the second half of 2Sam. 6. Let's put this into a chart.

The 1Chronicle Chapters which Parallel 1Samuel 6		
2Samuel	1Chronicles	Description of Events
2Sam. 6:1–11	1Chron. 13	<p>David unsuccessfully attempts to move the Ark of God from the house of Abinadab, where it had been since the time of Samuel. David mistakenly follows the modus operandi of the Philistines, and, as a result, Uzzah, a caretaker of the Ark, dies, because he reaches out and tries to steady the Ark in the cart. The Ark is taken to the nearest farmhouse (presumably), which belongs to Obed-edom.</p> <p>Interestingly enough, even though these two chapters are almost identical, there is much to be gleaned from studying both of them.</p>
2Sam. 6:12–16	1Chron. 15	<p>After David sees that God prospers Obed-edom (and this is after a very short period of time), David goes to the Word of God and studies what has gone before him, and realizes that God has already prescribed a proper way to move the Ark.</p> <p>1Chron. 15 takes us right up to the Jerusalem gate, so to speak.</p>
2Sam. 6:17–23	1Chron. 16	<p>The writer of Chronicles devotes one entire chapter to the Ark being placed into the tent built by David. So, the idea is, the procession stops inside the Jerusalem walls, the Ark is placed into the tent which David designed for it, and then Israel continues to celebrate. 1Chron. 16 also lists several psalms which were sung at this occasion.</p> <p>The final few verses of 2Sam. 6 deal with a personal incident between David and his first wife, Michal, which seem petty compared to the majesty of the event of moving the Ark into Jerusalem.</p>

Now you may ask, *why does David even mention this incident between himself and Michal?* I am assuming that David writes most or all of 2Samuel. This incident would have been important to David at the time and also explains why he and Michal did not produce a son who would be the most logical heir to the throne, being that this son would have been the heir of both David and Saul. Wouldn't that have been an interesting picture of Jesus Christ, with his divine and human natures? In any case, we filled in some details and learned some important spiritual lessons besides.

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You may think that you can blow off studying 1Chron. 13, because it is almost identical to 2Sam. 6. Not true! God the Holy Spirit included a second account of the first time the Ark is moved, and a study of that will be as profitable as your study of this chapter. Your study of one of these chapters should not preclude your study of the other. Don't doubt God the Holy Spirit; don't think that He made a mistake and is being redundant at this point. At some point, even though you just completed the study of 2Sam. 6, you need to also examine the parallel passage, even though the verbiage is almost the same. In fact, interestingly enough, I probably spent as many pages examining 1Chron. 13 as I did covering its parallel passage, 2Sam. 6:1–11.

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 6

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David's First Attempt to Move the Ark

Again, David [gathered] all the chosen [men] of Israel—30,000. David then arose and departed with all the people with him [and they went] from Baale-Judah [or, *from the lords of Judah*] to bring up from there the Ark of Elohim, which was called a name, the name of Y^ehowah of the Armies, the cherubim sitting upon it.

David again gathered the chosen men of Israel—30,000 men. David and the people with him arose and departed from Baal-Judah to bring up the Ark of God, whose name and reputation are proclaimed by the Ark, where the Lord of hosts dwells between the cherubim.

They caused the Ark of Elohim to ride upon the new cart. They brought it from the house of Abinadab, which was on the hill. Uzzah and Ahio, sons of Abinadab, were leading the new cart. They took [lit., *lifted*] it from the house of Abinadab, which [is] on the hill, with the Ark of Elohim, while Ahio walked in front of before the Ark.

They placed the Ark of Elohim in a new cart and they brought it up from Abinadab's home, which was on the hill. Abinadab's two sons, Uzzah and Ahio, led the new cart. They took the cart with the Ark of God from the hillside house of Abinadab and Ahio walked out in front of the Ark.

David and all the house of Israel were playing [musical instruments] before Y^ehowah, [those made of] cedar wood [lit., *by all woods of cedar*]; with lyres, harps, timbrels, castanets [or, *sistrums*] and cymbals.

David and all the house of Israel celebrated and played musical instruments before Jehovah; instruments made of cedar; along with lyres, harps, timbrels, castanets and cymbals.

God Kills Uzzah

When [lit., *and*] they had come to the threshing floor of Nacon, Uzzah put out [his hand] to the Ark of Elohim and took a hold of it, for the oxen [were about to] drop [it]. The anger of Y^ehowah burned against Uzzah and Elohim struck him there on account of [his] error, and he died there by the Ark of Elohim.

When they had come to Nacon's threshing floor, the oxen stumbled, and Uzzah put out his hand to steady the Ark of God. The anger of Jehovah burned against Uzzah because of his error, and God struck him there, and he died beside the Ark of God.

David burned [in anger] [lit., *he is burning with regard to David or it angered David*] because Y^ehowah broke through a breach against Uzzah. Therefore, he called that place Perez-uzzah [a *breaking through of Uzzah*] to this day.

David burned in anger because Jehovah killed Uzzah in breaking through into this world. Therefore, David called that place Perez-uzzah [*breaking through to Uzzah*] and it is known by that name even to today.

David, out of Fear, Does not Move the Ark but Leaves it at the Home of Obed-edom

David fears Y^ehowah in that day, and he said, "How can the Ark of Y^ehowah come to me?" David was unwilling to remove unto him [possibly, *because of him*] the Ark of Y^ehowah to the city of David.

Furthermore, David feared Jehovah from that day forward, and he remarked, "How is it possible to bring the Ark of Jehovah to me in Jerusalem?"

Therefore, David turned aside to the house of Obed-edom the Gittite. The Ark of Y^ehowah remained [at] the house of Obed-edom the Gittite [for] 3 months and Y^ehowah blessed Obed-edom and all his household.

Since David was unwilling to transport the Ark of Jehovah to his own city, he instead had the Ark taken to the home of Obed-edom, the Gittite. The Ark of Jehovah remained at Obed-edom's house for 3 months, and during that time, Jehovah blessed Obed-edom and his entire family.

A Complete Translation of 2Samuel 6

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

David's Second Attempt to Move the Ark

It was made known to King David, saying, "Y^ehowah has blessed the house of Obed-edom and all that [is] his because of the Ark of Elohim." So David went and he brought up the Ark of Elohim from the house of Obed-edom [to] the City of David with great joy.

Later, King David was informed that Jehovah had blessed the house of Obed-edom and all that he had because of the Ark of God. Therefore, David went to his home and brought the Ark of God to the City of David with great joy.

When those bearing the Ark of Y^ehowah had marched six paces, David [lit., *he*] slaughtered an ox and a fattened calf.

Every six steps that the Ark was moved, David stopped the procession and offered up an ox and a fattened calf.

David was [carefully] going around [the Ark] with all [his] strength before Y^ehowah and he was wearing [only] a linen ephod [lit., *David is encircled by a linen ephod*]. David and all the house of Israel brought up the Ark of Y^ehowah with shouting and the sound of the trumpet. And when [lit., *and it was*] the Ark of Y^ehowah had come [into] the City of David, Michal, the daughter of Saul, looked down through [her] window and she saw King David leaping and going in circles before Y^ehowah, and she despised him in her heart.

David, before Jehovah, carefully walked around the Ark as it proceeded and he was wearing only a linen cloth around his waist. David and all the house of Israel brought up the Ark of Jehovah with shouting and with the sound of trumpets. As the Ark of Jehovah came into the City of David, Michal, the daughter of Saul, looked down through her window and she saw King David leaping and going in circles before Jehovah, and she despised him in her heart.

They brought in the Ark of Y^ehowah and put it in its place [of abode] in the middle of a tent that David had spread out for it. Then David caused to ascend to Y^ehowah burnt offerings and peace offerings. [After] David finished causing to ascend the burnt offering and the peace offerings, he blessed the people in the name of Y^ehowah of the Armies.

The Ark of Jehovah was brought into Jerusalem and placed in the middle of a tent that David had set up for it. David offered up burnt sacrifices and peace offerings to God. After these ceremonial sacrifices and offerings, David blessed the people in the name of Jehovah of the Armies.

He distributed to all the people, to the entire multitude of Israel—to both men and women—to each: one bread cake, one portion [of meat?], and one pressed grape cake. Then all the people departed, each one to his [own] home.

David then distributed to each and every person there one bread cake, a portion of meat, and a pressed grape cake. Then all of the people departed, each one to his own home.

David Catches Hell from his Wife, Michal

David then returned to bless his [own] house, and Michal, the daughter of Saul, came out to meet him [lit., *David*]. She said, "How the king of Israel has honored himself today, uncovering himself today in the eyes of the handmaidens of his [own] servants, as one of the worthless ones would uncover himself."

David then returned to bless his own house, and Michal, his wife, the daughter of Saul, came out to meet him. She confronted him with, "How the king of Israel has honored himself today, uncovering himself before the slave girls of his own servants, just as one of the great unwashed would uncover himself."

A Complete Translation of 2Samuel 6

A Reasonably Literal Translation

David then said to Michal, “Before Y^ehowah, Who chose me over your father and over all His house, to commission me [as] prince over the people of Y^ehowah—over Israel—so I will dance [or, *laugh*; or, *play*] before Y^ehowah. Furthermore, if I am lightly esteemed from this and I was humiliated in my eyes and with the maids of whom you spoke; by them I have been honored.”

And no child was [born] to Michal, Saul’s daughter, even to the day of her death.

A Reasonably Literal Paraphrase

David then said to Michal, “What I did was before Jehovah, Who chose me over your father and instead of all his house; Who furthermore commissioned me to be prince over the people of Jehovah and over all Israel; therefore, I will celebrate this great honor and the moving of the Ark before Jehovah. Furthermore, you may think that I am despised for my actions and even debased; but in the eyes of the maids that you spoke of; I am greatly honored.”

In the end, Michal, Saul’s daughter, died childless.

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At this point, it would be well and proper to examine 1Chron. 13 15 16, as well as the following Psalms: Psalm 122 138 145 132. I listed these same psalms at the end of 1Chron. 16 as well.