

SECOND SAMUEL

Chapter 6

The Ark Brought to Jerusalem

David again gathered all the chosen men of Israel, thirty thousand. 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. 3 And they carried the ark of God on a new cart and brought it out of the house of Abinadab, which was on the hill. And Uzzah and Ahio, the sons of Abinadab, were driving the new cart, 4 with the ark of God, and Ahio went before the ark.

6:1 *chosen.* Those picked to represent Israel in moving the ark. Cf 1Ch 13:1–4. (TLSB)

6:2 *Baalath of Judah.* Lit, “Lords of Judah.” C 8 mi from Jerusalem. The Israelites renamed the town Kiriath-jearim, which means “city of the woods,” to avoid reference to pagan gods. (TLSB)

called by the Name. Used elsewhere to designate ownership (see 12:28; Dt 28:10; Isa 4:1; 63:19). (CSB)

The ark had the name of God, the Lord’s special presence and revelation. The Lord wanted to be called on and worshiped wherever the ark was located. (TLSB)

enthroned between the cherubim. (“footstool of our God”). David recognized the great significance of the ark as the earthly throne of Israel’s God. As a true theocratic king, he wished to acknowledge the Lord’s kingship and rule over both himself and the people by restoring the ark to a place of prominence in the nation. (CSB)

6:3 *new cart.* David follows the example of the Philistines (see 1Sa 6:7) rather than the instructions of Ex 25:12–14; Nu 4:5–6, 15, which require that the ark be carried on the shoulders of the Levites (see 1Ch 15:13–15). (CSB)

Out of reverence for the holy ark of God, they used a cart that was not yet profaned by use for common cargo. Yet this method of transport was contrary to the Lord’s instruction (Nu 7:9; 1Ch 15:13–15). (TLSB)

Uzzah and Ahio, sons of Abinadab. 1Sa 7:1 speaks of Eleazar as the son of Abinadab. The Hebrew word for “son” can have the broader meaning of “descendant.” (CSB)

Part of the priestly escort; only Levites were permitted to touch the ark (Dt 10:8). (TLSB)

6:1–4 Having defeated the Philistines, David prepares to bring the ark to Jerusalem. Godly leaders of all times should provide for the true worship of God. On the ark, the Lord of hosts is enthroned on the cherubim. As He rules over the holy cherubim, our Lord Jesus Christ also reigns victorious over all our sins and offers forgiveness to all who repent and trust in Him. • Lord, let me worship You in spirit and in truth according to Your Word. Amen. (TLSB)

Uzzah and the Ark

5 And David and all the house of Israel were celebrating before the LORD, with songs and lyres and harps and tambourines and castanets and cymbals. 6 And when they came to the threshing floor

of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled. 7 And the anger of the LORD was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God. 8 And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzzah to this day. 9 And David was afraid of the LORD that day, and he said, “How can the ark of the LORD come to me?” 10 So David was not willing to take the ark of the LORD into the city of David. But David took it aside to the house of Obed-edom the Gittite. 11 And the ark of the LORD remained in the house of Obed-edom the Gittite three months, and the LORD blessed Obed-edom and all his household. 12 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. 13 And when those who bore the ark of the LORD had gone six steps, he sacrificed an ox and a fattened animal. 14 And David danced before the LORD with all his might. And David was wearing a linen ephod. 15 So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the horn.

6:5 *making merry.* Praise and thanksgiving to the Lord for His benefits; psalms were probably used (e.g., Ps 150). Listing of all instruments indicates corporate worship. (TLSB)

6:6 *took hold of it.* Touching the ark was forbidden. (TLSB)

6:7 *God struck him down there.* As a priest, Uzzah ignored God’s command with regard to moving the ark and followed the way of the Philistines. Regardless of how well intentioned Uzzah was, his actions were neither guided nor limited by God’s Word. By striking down Uzzah, God showed that His Word must be honored above all else (cf Lv 10:1–3; Jsh 7:24–25; Ac 5:1–11). (TLSB)

his error. Although Uzzah’s intent may have been good, he violated the clear instructions the Lord had given for handling the ark. At this important new beginning in Israel’s life with the Lord, the Lord gives a shocking and vivid reminder to David and Israel that those who claim to serve him must acknowledge his rule with absolute seriousness (see Lev 10:1–3; Jos 7:24–25; 24:19–20; Ac 5:1–11). (CSB)

6:8 *David was angry.* David’s initial reaction was resentment that his attempt to honor the Lord had resulted in a display of God’s wrath. (CSB)

to this day. Until the time of the writing of 2 Samuel. (CSB)

6:9 *David was afraid of the LORD.* David’s anger was accompanied by fear—not the wholesome fear of proper honor and respect for the Lord (1Sa 12:24; Jos 24:14) but an anxiety arising from an acute sense of his own guilt (Ge 3:10; Dt 5:5). (CSB)

6:10 *Obed-Edom.* Perhaps means “servant of man.” (CSB)

Gittite. He appears to have been a Levite, though many think the term “Gittite” fixes his place of birth at the Philistine city of Gath (see 15:18). However, Gittite may be a reference to the Levitical city Gath Rimmon in Dan or Manasseh (Jos 21:20–25). (CSB)

6:11 *the LORD blessed Obed-edom.* Like the Sacraments of the NT, how one approached and treated the ark of God determined whether it would be an instrument of blessing or condemnation. Cf 1Co 11:29. (TLSB)

6:12 *David ... brought up the ark.* God's blessing on the household of Obed-Edom showed David that God's anger had been satisfied. (CSB)

from the house ... to the city. C 6 mi. (TLSB)

6:13 *those ... bore the ark.* David had become aware of his previous error (1Ch 15:13–15). (CSB)

This time, David had the Levites carry the ark according to God's Word (1Ch 15:13–15). (TLSB)

six steps. Sufficient to show that now God's blessing was on the Levites (see 1Ch 15:26). (CSB)

As with Eng "paces," a unit of measure; perhaps each step was 30 in. (TLSB)

sacrificed. To consecrate the procession. Apparently, sacrifices continued at intervals throughout the procession (cf 1Ch 15:26). (TLSB)

6:14 *danced.* Only clear reference to male dancing in Scripture. (TLSB)

linen ephod. Priestly garment, worn while priests carried out official duties. David wears this garment as a prophet and as the leader of God's kingdom of priests (cf Ex 19:6). (TLSB)

6:5–15 Uzzah, despite his good intentions, acts contrary to the Word of God and is struck dead. Handling the ark properly, David humbles himself as he lays aside his royal robes, puts on a priestly garment, and worships before the Lord as the leader of a kingdom of priests. When participating in the things of God—His Word, Sacraments, or Church—how you participate is important. Though God disciplines the irreverent, He remains faithful to bless the humble. Having atoned for our offenses on the cross, Christ will bless the repentant and believing heart. • Glory to You, O gracious God, that though we stumble, You are ever ready through Jesus Christ to forgive and bless. Amen. (TLSB)

David and Michal

16 As the ark of the LORD came into the city of David, Michal the daughter of Saul looked out of the window and saw King David leaping and dancing before the LORD, and she despised him in her heart. **17** And they brought in the ark of the LORD and set it in its place, inside the tent that David had pitched for it. And David offered burnt offerings and peace offerings before the LORD. **18** And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD of hosts **19** and distributed among all the people, the whole multitude of Israel, both men and women, a cake of bread, a portion of meat, and a cake of raisins to each one. Then all the people departed, each to his house. **20** And David returned to bless his household. But Michal the daughter of Saul came out to meet David and said, "How the king of Israel honored himself today, uncovering himself today before the eyes of his servants' female servants, as one of the vulgar fellows shamelessly uncovers himself!" **21** And David said to Michal, "It was before the LORD, who chose me above your father and above all his house, to appoint me as prince over Israel, the people of the LORD—and I will celebrate before the LORD. **22** I will make myself yet more contemptible than this, and I will be abased in your eyes. But by the female servants of whom you have spoken, by them I shall be held in honor." **23** And Michal the daughter of Saul had no child to the day of her death.

6:16 *she despised him.* Michal had no appreciation for the significance of the event and deeply resented David's public display as unworthy of the dignity of a king (see vv. 20–23). (CSB)

Michal probably thought a king should behave differently. In contrast to her father, Saul, David humbled himself before the Lord by wearing an ephod instead of royal clothing. (TLSB)

6:17 Large tent set up according to the design of Moses' tabernacle. However, this is not the official tabernacle. (TLSB)

6:18 *he blessed the people.* As Solomon would later do at the dedication of the temple (1Ki 8:55–61). (CSB)

Not necessarily the blessing of Aaron (Nu 6:23–27), which only a priest was permitted to give. Similar to Solomon's blessing at the dedication of the temple (1Ki 8:55–61). (TLSB)

6:20 *bless his household.* Just as he had blessed the people (v 18). (TLSB)

How ... today. Sarcasm. (TLSB)

uncovering himself. An allusion to David's having worn only a linen ephod (v. 14) rather than his royal robe. (CSB)

David had done nothing dishonorable. Michal accused him of nudity, but he merely took off his royal robes to wear the linen ephod. (TLSB)

6:21 *prince.* General word for nobility, not necessarily the son of a king. (TLSB)

6:23 *Michal ... had no child.* A punishment for her pride and at the same time another manifestation of God's judgment on the house of Saul. (CSB)

Michal, David's first wife, should have borne his first son and heir. The fact that she had no child could indicate that the Lord closed her womb. The house of Saul would have no place in the succession of David's line. (TLSB)

6:16–23 Michal sees David humbly dressed as a priest and begins to mock him. In faithfully serving the Lord, are you willing to look foolish in the eyes of others? Do not fear to make merry before the Lord and endure suffering. Our Lord Jesus was not ashamed to humble Himself on the cross to save us from our arrogance. • Work true faithfulness in my life, O Lord, no matter how inappropriate it may be in the eyes of the world. Amen. (TLSB)