

240417-4 2Samuel 6, David Brings the Ark of God to Jerusalem–CThurman

David was made king of Judah in the 2nd chapter (2,978 S.C., 961 B.C., about a millennium away from the first coming of our Lord Jesus), and he reigned from the city of Hebron. (cf. 2Sa.5.4, 5) In the days of Joshua, Hebron is one of forty-eight cities which Israel gave to be the inheritance of the Levites. It is also one of the six cities of refuge, a city to which anyone that becomes involved in the accidental death of another may flee for refuge from the avenger of blood. (cf. Nu.35.6) And this city, or properly the fields and villages around it was given to Caleb for an inheritance because he asked for it, the LORD granted it, and he dispossessed the inhabitants that were in it. (cf. Jos.14.6-15; 21.12) So, David, at thirty years of age began his reign over Judah from the city of Hebron and reigned from here for seven and one-half years. Toward the end of his reign here, at almost 38 years of age, he was made king over all of Israel. Then he went up to the city of Jebus, which is Jerusalem, and disposed the Jebusites of it and moved his throne there, and reigns over all for another 33 years.

Remember that Jerusalem was formerly called the city of Jebus. (cf. Jud.19.10; 1Chro.11.4) Now it is called Jerusalem (שִׁלּוֹם possession, inheritance + יְרֵשׁ peace, welfare). The city of Jerusalem is also called Zion or Mount Zion, and the City of David. The 'City of David' can also refer to David's birthplace, Bethlehem. (cf. Lk.2.4, 11)

Soon after coming to Jerusalem Philistines made two attempts to kill David. In both instances he sought the LORD, and the LORD overthrew them. Then the Philistines were forced to abandon their forward positions (garrisons) and retreat to the southwest corner of Canaan that runs along the Mediterranean Sea. Today this area is called The Gaza Strip.

At the time of the history of this second chapter David has built him houses and will desire to bring to him and into the city of Jerusalem the ark of God.

Parallel to 2Samuel chapter 6 is 1Chronicles chs. 13, 15, 16.

Chapter 6

1 ¶ Again, David gathered together all [the] chosen [men] of Israel, thirty thousand. excellent

chosen, Qal part. Paul of the verb **בָּחַר**, tss. *to choose* (**6.1.**, **Qal part. Paul; 6.21**, Qal pret.), *to choose out, to appoint, to be acceptable, to be excellent* (Song of Sol.5.15).

That David gathered these chosen men, certain men, excellent men, to do a certain work. By selecting these men he did not disparage those that were not chosen. David understood that there were *some* that were better equipped for the task he has in mind.

That some were *fitted* or better suited for this particular task doesn't mean that the others weren't fitted to some other task. Every child of God is fitted or equipped for some particular work that others are not. James says, *Be ye not many masters* (διδάσκαλος, teachers) ...

*Jas 3:1 My brethren, be not many masters, knowing that **we** shall receive the greater condemnation.*

James not saying to be careful not to try to be a master of many things. I think that whatever we do we ought to try to do our best. But James is warning me and you to guard against thinking that all of us should be performing the same task of teaching in this congregation. James gives the imperative, Do not become many teachers in this congregation. Some brethren are given the ability to teach, to discern, to divide, to compare, to be disciplined to sit for hour, after hour, after hour, having to forsake other things in order to present to the congregation a proper study of God's word. Not everyone is cut out to this vocation. And this effort carries with it a certain condemnation.

Consider the work of the ministry. Even the religious take their doctrine very seriously. For the pastor-teacher to say it wrong, to fail to divide it rightly (for that matter, sometimes even if it is divides rightly) he will suffer some kind of reproach on account of that. But the Lord is working even the reproaches for his profit. The teacher should be careful about the remarks he makes and how he says them. The Lord fits men for the work that He would have them to do. All of us have a certain work, not the same work, which contributes to the edification of the body. (cf. 1Co.12.14-31) David

gathered men of a certain ability to do a very special task ... of bringing the ark of the LORD to Jerusalem.

David needs the sons of Aaron, the Levites, especially of the house of Kohath, a special entourage of bodyguards for his protection, and perhaps fighting men that will deter the enemy from attempting to disrupt the transportation of the ark to Jerusalem. So, David gathered together men of excellent qualities to be a part of moving the ark of God.

2 And David arose, and went with all the people that [were] with him from Baale of Judah, to bring up from thence the ark of God,

Also spelled Baalah,
which is Kirjathbaal,
which is Kirjathjearim

Jos.15.9 And the border (of Judah) was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to Baalah, which [is] Kirjathjearim (The City of Forests):

...

60 Kirjathbaal (The City of Baal), which [is] Kirjathjearim, and Rabbah; two cities with their villages ...

The ark of God was at Kirjathjearim.

1Sa 6:21 And they (of Bethshemesh) sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, [and] fetch it up to you.

7.1 ¶ And the men of Kirjathjearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill (tss. Gibeah, 2Sa.6.3), and sanctified Eleazar his son to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjathjearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

Remember, that Israel lost the ark of the covenant in battle against the Philistines. This was also when Eli, Hophni and Phinehas died. Then the Philistines took the ark to Ashdod first, but the LORD smote the city and the surrounding area with emerods in their *secret parts*. The ark was then sent to Gath, then to Ekron, and in each place the same disease broke out among the Philistines. After seven months the Philistines decided to prove whether they were being afflicted by the Lord because of the ark or whether it was all happenstance, by chance. So, they determined to take two milk cows, but shut up their calves at home, put the ark on a new cart, lay on their golden mice and emerods as an offering, and see if the cows would return to Israel. And sure enough, the cows *turned not aside to the right hand or to the left*, but went directly to the Israeli city of Bethshemesh, which is 8 miles east.

But when the ark came to Bethshemesh, the men looked into the ark and the LORD slew 50,070 of the people. So, the inhabitants of Bethshemesh sent to Kirjathjearim (8 miles northeast of Bethshemesh) for them to come to bring the ark to the house of Abinadab, which they did. At this time, evidently the Kohathites came to Bethshemesh and carried the ark upon their shoulders, according to the Law of Moses, until they arrived to Kirjathjearim (aka, Kirjathbaal, Jos.18.14 and Baalah, 1Chr.13.6), which belongs to Judah. And here it has been for about 70 years.

Twenty years in Kirjathjearim, just before Saul was made king (cf. 1Sa.7.2), and he reigns for 40 years [cf. Ac.13.21), and almost ten years into David's reign the ark is retrieved. [cf. 2Sa.2.11])

God ...

whose name is called by the name of the LORD of hosts that dwelleth [between] the cherubims.

Read 1Chr.13.1-6.

3 And they ***set the ark of God*** ***upon a new cart,***
caused the ark of God to ride wagon

and they set, Hiphil fut. of the verb רָכַב, tss. *to ride, to be on horseback, to be idling, to put, to set, to carry.*

cart, עֲגָלָה, a fem. noun tss. *wagan* (9), *cart* (15), *chariot* (1).

1Chr.13.7 And they carried the ark of God in a new cart out of the house of Abinadab ...

and brought it out of the house of Abinadab that [was] in Gibeah:
the hill (margin)

and Uzzah and Ahio, the sons of Abinadab, drave the new cart.
guided (evidently Ahio at the front & Uzzah toward the rear, [v.4b])

drave, Qal part. Poel of the verb גָּנָה, tss. to drive, to lead, to carry away, to lead forth, to acquaint, to guide.

So, three sons of the house of Abinadab are involved in the moving of the ark of the LORD, sons of Aaron whose responsibility it was to oversee the all the things of the tabernacle, including how those things were transported, including the ark of God. Their failure to know these things could jeopardize the lives of others.

Nu 7:9 But unto the sons of Kohath he gave none (wagons, vss. 6-8): because the service of the sanctuary belonging unto them [was that] they should bear upon their shoulders.

Eleazar, son of Aaron, was charged with overseeing the Kohathites handling all of the **furniture** and instruments of tabernacle.

Nu 4:16 And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is], in the sanctuary, and in the vessels thereof.

17 And the LORD spake unto Moses and unto Aaron, saying,
18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:
19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:
20 But they shall not go in to see when the holy things are covered, lest they die.

Ithamar, son of Aaron, was charged with overseeing the *Gershonites*, as they handled the **software** of the tabernacle; the tabernacle coverings, skins, hangings, cords, door, gate, courtyard hangings about the court (cf. Nu.4.21-28); and the Merarites, as they handled the **hardware** of the tabernacle; the pillars, sockets, boards, bars, and pins. (cf. Nu.4.29-33)

The sons of Aaron should have known what to do. It was their task to inform the Levites how to do their service.

This notion of putting the ark of God upon a cart was not a provision which the LORD made for it. And to this time Israel had never transported the ark in a wagon. But the Israelites appear to emulate what the Philistines had done, and that was a terrible mistake.

How careful, how watchful we should be to keep from bringing into the service of the churches of the Lord Jesus things that are beyond the word of God. Most pastors are careless in their responsibility to the congregation over which the Lord has appointed them to be an overseer. They are ignorant, some willfully so, to the fact that they have allowed practices from paganism, Catholicism or Protestantism to come into that little flock. These things find a way into the churches because *seminary trained* pastors, rather than Holy Spirit gifted pastors neglect the plain, clear teachings of God's word.

(Christianized Pagan holidays, Friday crucifixion-Sunday resurrection, transubstantiation or consubstantiation, sacraments of baptism and the Lord's Supper, Sunday Sabbath Day, link-chain succession of churches, Arminianism,

Amillennialism and Postmillennialism, Universal Church (manifested in many of the Lord's churches by the way they are ordered [having members that could never be a part of the church where they are]).

And this failure affects the lives of the saints of God's little flock. Pastors are failing because they don't know what the Bible teaches. They're too busy with trying to keep the flock entertained. And they act like they're some kind of 'big shot' among the people of God when they're supposed to be servants to the house of God.

4 And they brought it out of the house of Abinadab which [was] at Gibeah, on the hill

See marginal note for Gibeah, *the hill*. The ark came to Kirjathjearim.

accompanying the ark of God: and Ahio went before the ark.

5 And David and all the house of Israel played before the LORD made merry

played, Piel (intensive act.) part. of the verb קָיַץ, tss. *to be in derision, to laugh, to mock, to make sport, to scorn, to deride, to play (2Sa.2.14; 6.5; 6.21), to make merry.*

on all manner of [instruments made of] fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

David was absolutely persuaded he was doing the right thing, doing a wonderful work, worshipping and praising the LORD: but he was quite mistaken.

Those that truly worship God do so with hearts directed by the word of God.

Joh 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth.

No matter how we might feel or how in the outward form of religious activity, if it is not in spirit and truth it is not worship.

6 ¶ And when they came to Nachon's threshingfloor, Uzzah

Chidon
(1Chro.13.9)

הִשִּׁיחַ, Qal fut.
put forth
reached, sent
stretched forth

Nachon, נַחֲוֹן, Robert Young appears to relate this to the verb *נָכַח*, to strike; Benjamin Davidson & H. W. F. Genenius, to *נָוֶן*, to establish, to prepare, to fit, to be meet, etc.

[his hand] to the ark of God, and took hold of it; for the oxen shook [it].

caught hold

stumbled
(1Chro.13.9)

took hold, Qal fut. of the verb *אָחַז*, tss. to take hold, to come upon, to catch hold, to lay hold, to take, to fasten, to bar, to handle.

shook, Qal pret. of the verb *שָׁמַט*, tss. to shake, to stumble, to release, to throw down, to overthrow, to rest.

7 And the anger of the LORD was kindled against Uzzah; and God smote him

burned, waxed hot

struck

was kindled, Qal fut. of the verb *אָרַח*, tss. to be wroth (2Sa.3.8; 13.21; 22.8), to wax hot, to kindle (2Sa.6.7; 12.5; 24.1), to be angry (2Sa.19.42), to be displeased (2Sa.6.8), to burn, to be grieved.

and ... smote him, Hiphil (causative act.) fut. of the verb *נָכַח*, tss. to be smitten, to punish, to slay, to strike, to beat.

there for [his] error; and there he died by the ark of God.

rashness

error, **לְשׁוֹ**, a masc. noun only this once in the OT; marg. *rashness*; the verb **לְשׁוֹ**, is tss. *to deceive, to neglect*; the fem. noun **לְשׁוֹ**, is once in the OT, and tss. *amiss*.

What error? For reaching forth his hand to touch the ark of the Lord.

Nu.4.15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear [it]: but they shall not touch [any] holy thing, lest they die. These [things are] the burden of the sons of Kohath in the tabernacle of the congregation.

It seems like it was a good thing that Uzzah meant to do by reaching up to try to prevent the ark of the LORD from falling off of the cart, but by resorting to another means of transporting the ark they created room for additional error. One error opens the door to other errors.

8 And David was displeased, because the LORD had made a breach upon
grieved broke forth (by)

*breach, of the masc. noun **פְּרִץ**, tss. *breach, breaking forth, breaking in, gaps*; the verb **פָּרַץ**, is tss. from a Qal pret., *had made (2Sa.6.8), to spread abroad, to break forth (2Sa.5.20), to increase, to break, to compel, to press (2Sa.13.25, 27), to break down.**

Uzzah: and he called the name of the place Perezuzzah to this day.
The Breach of Uzzah

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

What the LORD did to break forth in wrath against Uzzah confused David and he feared to know what to do. He didn't know what the error was which brought this sudden judgment from the LORD. IGNORANCE IS NOT BLISS.

Now, it is unknown where Perezuzzah is located. But very likely the terrain of these pathways was hilly and rugged. It is unknown how far that they were able to carry the ark before this tragedy occurred, but it might not have been very far at all.

10 So David would not remove the ark of the LORD unto him into the city of David:

(or, into the city of Jerusalem.)

Not knowing what to do, what better thing to do than to wait until there is clarity.

but David carried it aside into the house of Obededom the Gittite.

Obededom, עֲבֶדֶד + אֲדָמִי, a servant of Edom, or man, and is called a Gittite. *Gittites* usually refers to those that came from the city of Philistia, Gath.

Jos.13.3 From Sihor, which [is] before Egypt, even unto the borders of Ekron northward, [which] is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites ...

Goliath was a Gittite:

2Sa 21:19 And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] Goliath the Gittite, the staff of whose spear [was] like a weaver's beam.

But 'Obededom, the Gittite' could refer to a Kohathite which came from the city of Gathrimmon and settled in an area between Kirjathjearim and Jerusalem. The city of Gathrimmon appears to be a border town, between Dan and Manasseh's allotment. Both tribes dedicated their part of this city (counted as two cities: perhaps the river, which make a natural boundary, divided the city into two.) to the Kohathites. (Jos.21.20, 23, 25, 26) And so

here is a man named Obededom, living in this area, a Kohathite, of the family that is charged with the careful transportation of all of the tabernacle furniture, including the ark of God. And here the LORD providentially supplied a place for the ark to rest until the error is resolved, and so that the ark might be brought into Jerusalem ACCORDING TO THE WORD OF THE LORD.

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

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that [pertaineth] unto him, because of the ark of God.

The ark was a blessing where it came. So, the ark isn't the problem. The place isn't the problem. The people aren't the problem. What is the problem? The only way to resolve the issue is to search the Scriptures. Evidently someone begins to do a search through the Book of Moses and finds out what the problem is: it was the manner in which the ark was moved.

First of all, David was unprepared to bring the ark to the city. He needed to prepare a place for it to come to. And then he needed to have only those ordained of the LORD to carry the ark. It was after the tragic death of Uzzah (cf. 1Chronicles chapter 13) we read:

1Chr.15.1 ¶ And [David] made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, None ought to carry the ark of God but the Levites (not a cart or wagon, and no other people but one, the Kohathites): for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites:

5 (Levites being ...) Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty ...

...

12 And (David) said unto them, Ye [are] the chief of the fathers of the Levites: sanctify yourselves, [both] ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto [the place that] I have prepared for it.

13 For because ye [did it] not at the first, the LORD our God made a breach upon us, for that we (that's you and me, not only you, not only me, but 'we' erred) **sought him not after the due order** (מְשֻׁפָּט, after the ordinance, judgment, custom ... all of which refers to the directions found in the word of God).

The sons of Aaron and the Levites became so unfamiliar with the Scriptures at that time that they failed to know how the ark of God should be prepared, handled, and moved. Now, knowing these things, they shall reverence the LORD in this effort and be blessed. (cf. Nu.4.5-15 describes what the house of Aaron should do, then what the house of Kohath should do.)

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD. (Obviously, the Kohathites were those that bore the ark of the LORD upon their shoulders. [cf. Nu.4.15; 7.9])

So David went and brought up the ark of God from the house of Obbedom into the city of David with gladness.

(Jerusalem) joyfulness

with gladness, מְשֻׁפָּט, a fem. noun with the attached preposition, בְּ, by, with; מְשֻׁפָּט, tss. mirth, gladness, joyfulness, rejoice, joy; the verb is מְשֻׁפָּט, tss. to be glad, to rejoice, to be merry, to have joy, to have cheer.

13 And it was [so], that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.
steps (about a ½ mile)

paces, of the masc. noun פָּעָי, tss. *steps* (2Sa.22.37), *paces* (2Sa.6.13), *goings*.

1Chr.15.26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.

Six paces (approx. 30" per pace) x 14 sacrifices = about 2,520 feet.

14 And David danced before the LORD with all [his] might; and David [was] leaping

danced, Pilpel part. (a rare stem of the Piel [intensive act.] verb) of the verb פָּרַץ, and only twice in the OT, **vss. 14, 16**. The noun פָּרָה, *lamb, ram*, and so פָּרַץ, would refer to the *leaping*. (cf. H. W. F Gesenius Lexicon, Oxford, p.416)

girded with a linen ephod.

1Chr.15.27 And David [was] clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers (evidently were also dressed in a robe of fine linen): David also [had] upon him an ephod of linen.

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal Saul's daughter looked through a window, and saw king David
(and David's first wife)

leaping and dancing before the LORD; and she despised him in her heart.

(The same is recorded of Michal in 1Chr.15.29.)

leaping, Piel part. of the verb **לָפַץ**, only twice in the OT, tss. *were made strong* (Ge.49.24), *leaping*.

despised, Qal fut. of the verb **לָזַבַּר**, tss. *to despise* (2Sa.6.16, Qal fut.; 12.9, 10, Qal pret.), *to disdain, to contemn*.

17 And they brought in the ark of the LORD, and set it in his place,
present

set, Hiphil fut. of the verb **לָצַבַּר**, tss. *to set, to make, to establish, to leave, to present, to put, to stay*.

אֹהֶל, masc. noun

in the midst of the tabernacle that David had pitched for it:

tent, covering, home,
dwelling place

The old tabernacle, naturally speaking, was above 536 years old. Then the tabernacle was erected after Israel was one year in the wilderness and sojourning to the land of Canaan. There were 39 years of sojourn before them. Then there is the period of the judges, 450 years, 40 years for Saul's reign, and 7 ½ yrs.+ since David began his reign. So the tent of the tabernacle was above 536 years old.

It appears that David built and erected a new tent in which the ark of the covenant would dwell temporarily.

Interesting: The tabernacle is a type for the body in which the Lord dwelt. He was raised in a new or glorified body after his death. The same body, but now reorganized. The ark had only these two tabernacles. The Lord Jesus also had only two, a natural body followed by a glorified body.

and David offered burnt offerings and peace offerings before the LORD.

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

19 And he dealt among all the people, [even] among the whole multitude
divided, distributed

dealt, Piel fut. of the verb קָלַף, tss. *to distribute, to take away a portion, to part, to divide (2Sa.19.29, Qal fut.), to deal (2Sa.6.19, Piel fut.)*.

of Israel, as well to the women as men, to every one a cake of bread, and a good piece [of flesh], and a flagon [of wine]. So all the people departed every one to his house.

a good piece, אֶשְׂפָרָה, a masc. noun only twice in the OT, which is also tss. *a good piece of flesh, 1Chro.16.3*.

flagon, אֶשְׂפָרָה, a fem. noun, always tss. *flagon*.

1Chr.16.1 ¶ So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon [of wine].

20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day,
honorable

glorious, Niphal (simple pass.) pret. of the verb כָּבַד, tss. *to be honorable, to be rich, to be heavy, to be glorious, etc.*

who uncovered himself to day in the eyes of the handmaids of his servants,
(So, in the eyes of the servants of His servants.)

uncovered himself, Niphal pret. of the verb גָּלַף, tss. *to be led away captive, to be open, to publish, to uncover (2Sa.6.20, Niphal pret.;*

6.20, Niphal infin.), to discover (2Sa.22.16, Niphal fut.), to exile (2Sa.15.19, Qal part. Poel); to reveal (2Sa.7.27, Qal pret.).

handmaids, אֲמָלָאִים, a fem. noun tss. maidservant, bondwoman, handmaid, maid.

as one of the vain fellows shamelessly uncovereth himself!
openly discovers

vain fellows, רֵיקָן, an adj. tss. empty, vain, 'causeless.'

shamelessly uncovereth himself, פָּהֲגֵלוֹת וְגִלוֹת, KJV marg. 'openly uncovered', to discover, to publish.

Reference here to becoming uncovered doesn't appear to have reference to putting off clothes. This seems to refer to David's openness, his liberality worship the LORD by dances and songs.

21 And David said unto Michal, [It was] before the LORD, which chose me

chose, Qal pret. of the verb בָּחַר, tss. to choose (6.1., Qal part. Paul; 6.21, Qal pret.), to choose out, to appoint, to be acceptable, to be excellent (Song of Sol.5.15).

before thy father, and before all his house, to appoint me ruler over
(Perhaps the idea of *before* is, 'in the presence of')

the people of the LORD, Israel: therefore will I play before the LORD.
make merry

played, Piel (intensive act.) part. of the verb שָׂחַק, tss. to be in derision, to laugh, to mock, to make sport, to scorn, to deride, to play (2Sa.2.14; 6.5; 6.21), to make merry.

If the Lord chose to appoint a vain fellow in the very presence of your father and his house to rule over Israel, then what does that say of your father's house. So, her crass remarks come back in her own face.

22 And I will yet be more vile than thus, and will be base in mine own sight:
still low

and I will ... be more vile, Niphal pret. of the verb קָלַל, tss. to abate, to be swift, to despise, to lightly esteem, to slight, to set light by, to move lightly, to be accursed.

base, שָׁפַל, adj. tss. lower, base, humble, low.,

and of the maidservants which thou hast spoken of, of them shall I be had in honour.

shall I be had in honour, Niphal fut. of the verb כָּבַד, to honor, to glory, to charge, to be rich, to be heavy (2Sa.6.20, 22; 10.3; 13.25;14.26; 23.19, 23)

23 Therefore Michal the daughter of Saul had no child unto the day of her death.

Michal had no children of her own, but she did become caretaker to the five sons that her older sister, Merab bore. We don't know what happened to Merab, the Bible doesn't say, but she might have died. First, know that Merab's husband was Adiel.

1Sa 18:19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

And then see that Michal assumes the care for her older sister's sons.

*2Sa.21.8 But the king took the two sons of Rizpah the daughter of Aiah, whom she **BARE** unto Saul, Armoni and Mephibosheth (the first, of Saul); and the five sons of Michal the daughter of Saul, whom she BROUGHT UP for Adriel the son of Barzillai the Meholathite:
9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven*

together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest.

bare & brought up are both the same Qal pret. Hebrew verb יָלַד, tss. to beget, to bear, to bring up, to bring forth, to deliver, to travail.

No matter what you do or say you're going to have a critic. David would not be deterred from worshipping the LORD and from rejoicing to see the ark of God come to him in Jerusalem. In the next chapter David is denied building a permanent structure for the ark.