

# 1Chronicles 13

## 1Chronicles 13:1–13

## David's First Attempt to Move the Ark of God

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| Doctrines Covered |        | Doctrines Alluded To |  |
|-------------------|--------|----------------------|--|
| Lebo-Hamath       | Shâmaṭ | Ark of God           |  |

**Introduction:** In Samuel, the moving of the Ark was covered essentially as one chapter, even though David made two attempts to move the Ark. In 2Sam. 6, David moves the Ark, runs into trouble, temporarily sets this project aside, and, 3 months later, successfully moves the Ark. 1Chron. 13 covers only the first attempt and parallels 2Sam. 6:1–11. In 1Chron. 14, we have the increase of David's family in Jerusalem, as well as his success in warring against the Philistines. Then, in 1Chron. 15–16, we have the second time David moves this Ark (successfully this time) and the celebration which accompanied the move.

Do not think that, because you have already studied 2Sam. 6 that you know enough about this incident and that you can simply breeze your way through Chronicles. You cannot simply skim this chapter and think that you understand what is going on. God the Holy Spirit did not include this second recording of the David's first attempt to move the Ark for no reason. I personally examined 2Sam. 6, wrote about 150 pages or so; and then went immediately to 1Chron. 13. Now, although I could shortcut some things (as several of the verses are nearly identical), my examination of this book did not end up being a carbon copy of 2Sam. 6. There are things which I got out of my examination of this chapter which I did not get from 2Sam. 6. There are applications which I made in this chapter which I did not get in 2Sam. 6. God the Holy Spirit did not make a mistake by including two nearly identical accounts of this same historical incident. It would be your mistake to study one account, and ignore the other.

As has become my custom, I like to have someone else outline each chapter as well:

### Matthew Henry Outlines 1Chronicles 13

- I. David consults with the representatives of the people about bringing up the ark out of its obscurity into a public place; and it is resolved on ([1Chron. 13:1–4](#)).
- II. With a great deal of solemnity and joy, it is carried from Kirjathjearim ([1Chron. 13:5–8](#)).
- III. Uzza is struck dead for touching it, which, for the present, spoils the solemnity and stops the proceedings ([1Chron. 13:9–14](#)).

Taken from Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Chron. 13 introduction.

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Now allow me to go into a little more detail. David first confers with his military leaders, asking them if it seems good to contact the rest of Israel and then bring the Ark into Jerusalem (vv. 1–3). David's men agree to this, and a process of assembling the rest of Israel begins to take place (vv. 4–5). All of these went with David to Kiriathjearim, to where the Ark had been kept for the past 50–100 years (v. 6). Uzzah and Ahio, descendants of Abinadab, who was originally entrusted with the Ark, become point men with respect to moving the Ark (v. 7). As the Ark begins its transport to Jerusalem, David and all Israel who have gathered with him celebrate (v. 8). Even though it is clear that many of those involved here are Levites and some are even priests, no one questions David's way of transporting the Ark. Suddenly, the unthinkable occurs—the oxen pulling the cart appear to stumble, Uzzah reaches out to keep the Ark from falling, and God strikes Uzzah dead right then and there (vv. 9–10). David is both angry<sup>1</sup> and afraid and uncertain as to how to next proceed (vv. 11–12). It is decided to temporarily keep the Ark at the home of Obed-edom, someone who is unknown to us, but who is mentioned several times in Scripture (v. 13). God blesses Obed-edom and his family for the 3 months that they are caretakers of the Ark (v. 14).

At this point, quite frankly, I am puzzled as to why Chronicles inserts David's genealogy followed by his wars against the Philistines in between the two moves. You cannot father 13 sons and fight two successful wars in 3 months time (1Chron. 13:14), so 1Chron. 14 was not placed there chronologically. You may want to keep this in mind as we examine 1Chron. 13, knowing that it will be followed by what appears to be a completely different topic.

**Application:** Some of us have the mistaken notice that life is a zero-sum game. In order for you to gain, your next door neighbor must lose. Liberals are so upset when the United States citizens use so many resources and are so greatly blessed. They don't seem to mind it if a liberal champion of theirs has a butt-load of money, but when the CEO of some nasty oil company has a butt-load of money, and when everyone in the conservative movement (in their eyes) are driving around in gas-guzzling vehicles; it's just too much. What about all the poverty in Africa

<sup>1</sup> There will be a great deal of discussion of this particular point when we get to the appropriate verse.

and Asia? But life is not a zero-sum game. God has blessed me greatly; but I don't get up in the morning and spend the first couple hours of my day keeping the Black man down so that I can continue to be prosperous. That's silly. If technology has shown us anything it is, man is going to determine how to harness greater agricultural yields, more production with less effort, and new energy sources will be tapped when they become economically viable. However, key is blessing, and, we do not manufacture our own blessing, no matter how much stuff we produce. God manufactures our blessing. Therefore, when a country has a preponderance of believers—especially growing and maturing believers—then God is going to bless that country with great prosperity. England of a couple centuries ago and the United States today are illustrations of this. So God did not withhold blessing from David in order to pour it out on Obed-edom; and this is what 1Chron. 14 is all about.

With respect to authorship, it is clear that Chronicles was based in part on the manuscript of Samuel; or that both books were produced from a similar set of original manuscripts. In the book of Samuel, even though the history was recorded close to the time that Samuel, Saul and David lived; it is clear that the original historical narratives had to have a variety of authors (the detail of Jonathan's attack on the Philistine camp and the details of what happened when the Ark was in Philistia suggest first-hand accounts of those incidents). Although it is very likely that Samuel, and later David, assembled the final text of Samuel, it is still likely that they functioned partially as editors and partially as authors.

The book of Chronicles was written long after these events, and possibly assembled by one man. However, the text is so close to Samuel in some places that we must reasonably assume that Samuel was a primary text from which Chronicles was taken, or that they drew from the same manuscripts. It would be impossible for any man to have observed all that occurs in Chronicles as it takes place over such a long span of time. However, in this chapter, when we lay it down side-by-side Samuel, it will be obvious that there is no way that these texts were independently produced.

Since there is much more information in Chronicles on the movement of the Ark, the author of Chronicles had to have more to draw from than simply the text of Samuel. He simply did not make things up.

To remind you, Samuel and Kings approach the history of Israel from a human standpoint (to some degree) whereas Chronicles appears to have more of a divine viewpoint approach. That is, in case you miss some of the spiritual aspects of Samuel, Chronicles, at times, puts them right in your face. This in no way disparages the human authorship of these books; nor does it imply that God dictated Chronicles to some author (as He dictated much of the Pentateuch to Moses).

Let me give you an example: today, there are Muslims in almost all nations, their population is steadily growing and outpacing the growth rate of the indigenous people for the most part, and violence is breaking out throughout the world, its source being found in the more radical elements of these Muslims. That would be a current (January 2007) appraisal of some world events from human viewpoint. Divine viewpoint would be that these Muslims are evil, they are anti-God, and that these outbreaks as well as their infiltrating of most nations is a Satanic attempt to counterfeit the end times, where the Jews will be found scattered throughout every nation. Although the book of Chronicles might not be quite this straightforward, what is included and what is excluded in its historical narrative definitely reveals more of a divine perspective.

Interestingly enough, one commentator, Eugene Merrill, places the movement of the Ark near the end of David's reign. Since the book of Samuel is generally in chronological order, I doubt this perspective; unfortunately, Merrill makes this assertion *for reasons far too complex to rehearse here*.<sup>2</sup> I would have been interested to hear Merrill's reasoning on this topic. On the other hand, Merrill puts the date of moving the Ark at 1004 B.C.,<sup>3</sup> which is at the beginning of David's reign, so perhaps his reasoning would make little or no sense.

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<sup>2</sup> Eugene H. Merrill, *1,2 Chronicles*; ©1988; © by Lamplighter Books; p. 49.

<sup>3</sup> Ibid.

Just so we might have a rough time frame upon which to hang our hats, here are a few events and the dates assigned to them.

| The Ark Chronology   |                             |                      |                        |
|--|-----------------------------|----------------------|------------------------|
| Event  | Scripture                   | LaGard Smith's Dates | Reese's Dates          |
| The Ark is captured by the Philistines and kept in Philistia for 7 months.   | 1Sam. 5–6                   | 1100–1050 B.C.?      | 1096 B.C. <sup>4</sup> |
| The Ark is kept temporarily in Beth-shemesh.   | 1Sam. 6:13–21               |                      | 1094 B.C.              |
| The Ark is moved semi-permanently to Kiriath-jearim.   | 1Sam. 7                     |                      | 1094 B.C. <sup>5</sup> |
| Saul is made king over all Israel.   | 1Sam. 10–11                 | 1043 B.C.            | 1065 B.C.              |
| Saul dies.   | 1Sam. 31                    | 1011 B.C.            | 1025 B.C.              |
| David is made king over Judah.   | 2Sam. 1–2                   | 1011 B.C.            | 1025 B.C.              |
| David is made king over all Israel.  | 2Sam. 5:1–5<br>1Chron. 11   | 1004 B.C.            | 1018 B.C.              |
| David unsuccessfully attempts to move the Ark to Jerusalem; he leaves it, instead, at the house of Obed-edom the Gittite for 3 months. | 2Sam. 6:1–11<br>1Chron. 13  |                      | 1016 B.C.              |
| David successfully moves the Ark to Jerusalem.   | 2Sam. 6:12–15<br>1Chron. 15 |                      | 1015 or 1016 B.C.      |

These dates and this order is something to help you orient yourself to time and the time line.

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## David Makes Preparations to Bring the Ark to Jerusalem

*2Samuel 6:1*

Slavishly literal:

Moderately literal:

And so consults David with commanders of the thousands and the hundreds to every prince. <sup>1Chronicles 13:1</sup>

Then David took counsel with the commanders of thousands and [with the commanders] of hundreds, to every prince.

Then David took counsel his princes and with his military officers.

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

<sup>4</sup> Or 1038 B.C.

<sup>5</sup> Another time line in this book has the date at 1036 B.C., which doesn't seem right to me.

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.).

|                |   |
|----------------|---|
| Latin Vulgate  | David consulted with the captains of thousands, and of hundreds, and with all the commanders.                           |
| Masoretic Text | And so consults David with commanders of the thousands and the hundreds to every prince.                                |
| Peshitta       | And David consulted with the commanders of thousands and of hundreds, and with all the leaders and governors of Israel. |
| Septuagint     | And David took counsel with the captains of thousands and captains of hundreds, even [with] every commander.            |

Significant differences: No significant differences.

**Thought-for-thought translations; paraphrases:**

|           |  |
|-----------|--|
| CEV       | Some time later, David talked with his army commanders,...   |
| GNB (TEV) | King David consulted with all the officers in command of units of a thousand men and units of a hundred men. |
| NLT       | David consulted with all his officials, including the generals and captains of his army.                     |

**Mostly literal renderings (with some occasional paraphrasing):**

|             |  |
|-------------|--|
| God's Word™ | David consulted with every officer who commanded a regiment or battalion.                          |
| HCSB        | David consulted with all his leaders, the commanders of hundreds and of thousands.                 |
| NIV         | David conferred with each of his officers, the commanders of thousands and commanders of hundreds. |

**Literal, almost word-for-word, renderings:**

|                    |   |
|--------------------|---|
| ESV                | David consulted with the commanders of thousands and of hundreds, with every leader.      |
| Young's Updated LT | And David consults with the heads of the thousands, and of the hundreds, every leader,... |

**What is the gist of this verse?** David is thinking about moving the Ark to Jerusalem (this is not stated in this verse), so he consults his military leaders [instead of God].

| 1Chronicles 13:1a                     |   |   |                            |
|---------------------------------------|---|---|----------------------------|
| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa or va (וַ) [pronounced wah]        | <i>and so, and then, then, and</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| yâ'ats (יָאֲט) [pronounced yaw-BAHTS] | <i>to be counseled, to let oneself be counseled; to consult one another, to deliberate; to decree [command, advise] [as the result of taking counsel]</i> | 3 <sup>rd</sup> person masculine singular, Niphal imperfect | Strong's #3289<br>BDB #419 |

## 1Chronicles 13:1a

| 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<br>BDB #187       |
| ʿîm (עִם) [pronounced ġeem]                                   | <i>with, at, by, near</i>  | preposition of nearness and vicinity                     | Strong's #5973<br>BDB #767       |
| sar (סָר) [pronounced sar]                                    | <i>chieftain, chief, ruler, official, captain, prince, leader, commander</i> | masculine plural noun                                    | Strong's #8269<br>BDB #978       |
| ʿelep (אֶלֶף) [pronounced EH-lef]                             | <i>thousand, family, (500?); military unit</i>                               | masculine singular noun                                  | Strong's #505 (and #504) BDB #48 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]     | <i>and, even, then; namely; when; since, that; though</i>                    | simple wâw conjunction                                   | No Strong's #<br>BDB #251        |
| mê'ôwth (מֵאוֹת) [pronounced may-AW]                          | <i>hundreds</i>  | feminine plural noun; numeral; with the definite article | Strong's #3967<br>BDB #547       |

**Translation:** Then David took counsel with the commanders of thousands and [with the commanders] of hundreds,... David intends to move the Ark of God to Jerusalem, but, rather than call for the High Priest to advise him in this matter, rather than consult the Scriptures on moving the Ark, David checks with his military commanders. The book of Samuel and the book of Chronicles are in a rough chronological order (Chronicles less so than Samuel). My guess is, David had been recently spending a lot of time with his military—possibly in his campaigns against the Philistines—and that, either after the first or second defeat of the Philistines, David thinks about moving the Ark. Now, he has spent many months with these commanders, the idea of bringing the Ark to Jerusalem has come to him, and the people he is with are those he would naturally speak to.

In fact, here is the scenario as I see it. David is reading up on the history of the wars between Israel and Palestine; and he reads about the Ark of God being hauled into battle and how it is eventually returned to Israel; and he decides that this Ark needs to be brought into Jerusalem. David was probably not completely aware of the function of the Ark in Tabernacle worship because David probably saw very little Tabernacle worship in his lifetime (when he was young, this was the time of Saul, and Saul was not all that concerned with spiritual things). So, David probably did not understand all of the relationships of the furniture in Tabernacle worship. However, in reading about the previous Philistine wars, he realized that this Ark was an important asset to Israel (even though it did not do the Israelites any good in battle against the Philistines).

What has happened here is, David has this wonderful idea, and he shares it with those who are around him, which are soldiers. Now, these are great and brave men, but they are not going to be experts in the field of spiritual mechanics. So, when he proposes to do this, of course they are going to agree to it. They know some fundamental principles about the Ark; but it is apparent that no one went back to the Law to examine exactly how the Ark is to be moved.

Now, you may think that all of this is complete conjecture, and, to some degree it is. However, what method will David use to move the Ark? David uses the same method that the Philistines used when they moved the Ark back to Israel. They got a new cart, put the Ark in the new cart, and sent the cattle in motion. David is going to, in part, copy the Philistines. This is reasonable evidence that David came upon this idea to move the Ark by reading of the previous wars between Israel and the Philistines.

In the alternative, one of the commanders could have said, “Here is how the Ark was returned to us.” However, if David is with these military types and is warring against the Philistines, and if he is studying the history of their previous wars (perhaps to gain some insight into tactics and strategies that he might employ), it fits very well together that David comes upon the Ark in his reading, and also makes a mental note of how the Ark is moved.

**Application:** The worst approach to spirituality is to read the Bible and copy what you read. Okay, it is even worse to copy people that you see as spiritually great (i.e., they are very nice to you and they seem to be really, really holy). You don’t go through the book of Acts, observe what is being done, and then copy that. The Book of Acts gives us a history of early evangelism, early missionary activity, the establishment of the first churches, and the function of the early gifts which God gave to the church. It is not a book of mandates or mechanics. Paul’s epistles are where we go for mandates and mechanics. If we observe Peter doing this or that in Acts, we might copy him, and we might not. It depends. However, when Paul (or James or Peter or John) give us a mandate in the epistles, then we should always follow that mandate. David is going to approach a spiritual matter by copying what he reads—that is the wrong method!

| 1Chronicles 13:1b                             |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation                          | Common English Meanings   | Notes/Morphology   | BDB and Strong’s Numbers   |
| lâmed (ל) (pronounced <sup>e</sup> )          | <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 <sup>rd</sup> person masculine singular suffix | No Strong’s #<br>BDB #510  |
| kôl (כֹּל) [pronounced <i>kohl</i> ]          | <i>every, each, all of, all; any of</i>   | masculine singular construct not followed by a definite article                              | Strong’s #3605<br>BDB #481 |
| nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i> ] | <i>prince, crown-prince, leader, ruler, noble</i>   | masculine singular noun  | Strong’s #5057<br>BDB #617 |

**Translation:** *...to every prince.* This final phrase seems a little confusing, grammatically speaking. My only explanation is, David spoke to every commander that he could find, and that is essentially the meaning of this last part of v. 1.

McGee voices an opinion which is against gathering a large group together in order to make a decision: *As I see it, there is a serious problem developing in many churches today because there are too many men who want to have their finger in the pie. That is, they (especially the boards of churches) want to make the decisions. The problems arise because many of those men are not spiritually equipped to make decisions. Many times their wrong decisions hurt the cause of Christ.*<sup>6</sup>

**Application:** As I write this, we are in the midst of a war in Iraq, and the newly elected Congress is making sounds as though they should have a say in the function of this war. These are men who, in the recent past, called for more troops to be taken into Iraq; and, now that Bush proposes to take more troops into Iraq, they are throwing fits as though Bush is doing exactly the wrong thing (it is January 2007 as I write this). Exactly what we don’t need is the changing public opinion guiding this war; nor do we need the war run by the 585 members of Congress (not sure if I have that number right). I even have some friends who are beside themselves because Bush does not consult them on how we should run the war. We have one Commander-in-Chief, and that man, Democrat or Republican, handles the war. You and I don’t get a say, other than via letters, opinions, demonstrations, etc. However, we do not get to vote on the war directly. We cannot assume that a heart-felt letter sent to the president is going to change things.

<sup>6</sup> J. Vernon McGee; *I & II Chronicles*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 33.

**Application:** David is asking exactly the wrong people about this. He is consulting those in his military about what he should do concerning the Ark of God. How the hell should they know? At what point did they develop a sixth sense to guide David in spiritual matters? This is the wrong approach. It does not work in war; and, generally speaking, it does not work in the spiritual life.

If David needed to consult anyone, it would be the High Priest, Abiathar. He should have consulted him and the Ephod of God, or assigned him the project of determining what should be done with regards to the Ark. You choose the correct person for the job, if you are going to delegate; you don't consult every Tom, Dick and Harry.

It appears as though some sort of a hierarchy had developed throughout the land, the structure of which is not clear to us; however, there were prominent men in every city and every territory that this phrase refers to. What David does here, which is a new thing, is he consults with not only the high-ranking members of his military, but with these high-ranking members of Israel. It is also possible that these are simply men who rose to high positions within David's government, which has had 7½ years to grow and gel. But notice that, regardless of whom *to every prince* refers, David's style is much different than Saul's. Saul governed by making decrees and then enforcing these decrees; David governs by consulting a large group of men before choosing a course of action (at least, in this example).

This does not mean that anyone who rules with an autocratic style is wrong and anyone who rules as the leader of a group is right. There are many flavors of these two styles, and the popular one today seems to be a leader who pretends to rule a group democratically or appears to solicit input, but is thoroughly autocratic. I often encountered this in public education. It was unpopular to be autocratic, so leaders, principals, and department heads pretended to elicit information and input from their *inferiors* and then pretty much did what they were planning to do in the first place. An alternative style to this is setting up broad, popular policies, and then completely ignoring these policies (also something which I ran into in education).

A valid but tangential question at this point would be,...

### ***What Form of Government Should a Nation Have?***

1. Some believe that we have the perfect form of government illustrated in the nation Israel.
2. Israel was a theocracy, and no nation today can be a true theocracy, as God is not revealing what we should do today to individual leaders in any nation. No leader has a person prophet who gives him precise and accurate information; no leader today has access to the Ephod of God, in order to determine what he should do.
3. Some believe that our American democracy is the best government which man can produce.
4. You do not do spirituality by copying and you do not do governmental systems by copying.
5. It would be impossible for us to truly copy the theocracy of ancient Israel; it would be impossible for any government to completely copy the government of the United States.
6. The key is not the governmental institution, but the people in the nation.
7. In, 2003, about 80% of those in the United States believe in God.<sup>1</sup> In 2006, this has dropped to 73%.<sup>2</sup> If we continue to see drops like these, which I suspect that we will, it is likely that the US will end up in the crapper on matter what kind of government we have.
8. It is not the government which is important, but the people of the nation who make the difference.

<sup>1</sup> Source: [http://www.harrisinteractive.com/harris\\_poll/index.asp?PID=408](http://www.harrisinteractive.com/harris_poll/index.asp?PID=408)

<sup>2</sup> Source: [http://www.harrisinteractive.com/harris\\_poll/index.asp?PID=707](http://www.harrisinteractive.com/harris_poll/index.asp?PID=707)

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Tangential question #2:

***Why Doesn't the Bible Specify an Ideal Government So That We Will at Least Have Something to Shoot For?***



1. We are not of this world, we are simply in the world. John 8:23 18:36
2. It is not our job to clean up/fix/rehabilitate the devil's world.
3. Our lives should not be consumed (or overly consumed) with politics; we have a spiritual purpose and a spiritual mission.
4. We can spend our lives trying to better our world in a hundred different ways, and if the next generation which arises after us is negative toward the gospel and negative toward Bible doctrine, then God may visit this nation with great judgment and undo all that we have done.
5. "We need to get out there and change this world" might be part of a stirring speech by the valedictorian in high school or at a university; but the only real change that this world will see is a spiritual one in its people.
6. God has a purpose for you in this life, and we are to get with this purpose. This does not mean that you cannot recycle, you cannot vote, you cannot support environmental issues, or you cannot do this or that, or favor this or that position. Unless you are in politics, that should not be the focus of your life. Now, if you are called to politics, then of course, as a part of your job, you will be consumed with politics. Believers should be involved here and some believers should actually be in public office. We have the great fortune that almost all of our presidents (and possibly all of them) are (or were) believers in Jesus Christ. However, for most of us, we have jobs in other areas, and we are involved in politics only to the point of living in a democracy.
7. If you follow the gospel around the world; if you follow the impact of God's Word, you can see certain nations which have been exceptionally prosperous because of this impact: Great Britain in the 1700–1800's (where the sun never set on the union jack); the United States from 1800–2000 (which is the most prosperous nation which has ever existed); the Roman empire for the first couple centuries. These nations had many believers, were open to evangelism and to the teaching of God's Word; and they sent out missionaries. For these reasons, these nations have been greatly blessed by God. Obviously, the governments in these nations were very different.
8. On the other hand, nations which, as a whole, go against God after a time, lose the prosperity given them by God. For instance, Spain was a world power at one time, whose power and influence was equal to that of England and France. Many of the great world explorers came out of Spain. However, when they began to take part in the Inquisition, when they began persecuting Jews, when Christianity became so much a part of the government that free will was no longer an issue, Spain became a third-rate power, and has never recovered its position in the world. Now, even though there are places in Spain worth visiting, and some incredible sights to see; and even though Spain has some of the greatest weather in the world, along with an incredible ocean front, people in general do not flock to Spain to live.
9. My point in all of this: we may live in a wonderful and great nation, and enjoy incredible prosperity, and this can be lost or severely diminished in the next generation if they are negative toward the gospel and negative toward God's Word. All of the work for the betterment of the environment; and of those hours spent on politicking, and that fretting and arguing, end up meaning absolutely nothing, if the next generation is negative.
10. If we raise a generation of kids negative toward the gospel and toward Bible doctrine, our country will deteriorate. We think this cannot happen, but suddenly, in the 1929, we were plunged into an incredible depression; during the Carter administration, we saw sky-high interest rates and long lines at the gas station in order to pay too much for gas. These things happened almost overnight. Have you ever gone into a local store right after a hurricane and noticed that many of the things you take for granted are not there? I recall going into two major stores after a hurricane missed a direct hit on this area, and being surprised that there was no milk. It can happen suddenly. We saw on 9/11 how deeply affecting an attack on our own soil could be. Now, two of our greatest enemies, with leaders who appear to be almost detached from reality, are close to having nuclear technology. I can guarantee you that if our nation does not turn around, we will be struck with nuclear weapons. We are not dealing with nations who are able to restrain their hatred.
11. What is the key? The key is Bible doctrine. The key is evangelism. The key is positive volition. The key is not the correct political candidate or the correct political platform or the correct political party or the correct form of government.
12. The most correct approach to this is, "**We are in this world, but we are not of this world.**" Let me give you an illustration. A few years ago, I visited Thailand, a beautiful country with wonderful people. Was it my

place to advise them on how to make things better? Was it my place to effect changes in their government? Was it my place to campaign for political reform? Was it my place to rally Thais behind constitutional reform? Of course not! It is not my country; I was there on vacation. For me to get politically involved, in a place where I was only staying for a short time, would have been ridiculous. Believers are in the same situation today with the country in which they live; under the government which is over them. We are only passing through; political change, at best, is temporary. Spiritual change is permanent.

13. God does not give us a political ideal to install or impose, because, even in the greatest of governments, there are problems; and the greatest prosperity can be here on one day, and gone the next.

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Another tangent:

### ***Just What are our Responsibilities Toward our Government?***

1. We are to render to Cæsar what is due. Matt. 22:17–21
2. For instance, we should pay our taxes. Matt. 22:17–22 Rom. 13:6–7
3. We should obey the laws of the land, we obey our leaders or the authorities over us, we do what government expects of us, as long as it is not sin (for instance, in the US, we ought to vote). Rom. 13:3–5 reads: **For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.** Titus 3:1–2: **Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.**
4. We should show proper respect toward our leaders. The Bush-bashers and Bush-haters of today's world are completely out of line and thoroughly wrong, whether his policies are right or wrong (and, like pretty much every leader in this world, some things which Bush does are wrong and some are right). Rom. 13:7: **Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.** Personally, I am not a fan of Bill Clinton, and I think the Carter administration could possibly go down in history as the worst administration that we have ever had (even though I believe that Carter himself was devout, honest and sincere); still, these men deserve my respect, these men should be given difference due to their position and office and service.
5. What we need to avoid is going overboard; now and again, I develop an interest in politics; however, I also recognize that despite the good and the bad which I observe in this world, politics is a peripheral issue; God is not constrained when it comes to blessing (or disciplining) me by our present government. God can do either of these things unhampered by whatever form of government I lobby hard for. I can wish and pray for this or that form of government; lobby, write letters, call my congressman, etc.; but my relationship with God transcends whatever political changes take place.
6. Like many things in life, it is a question of balance. Since we live in the democracy in the US, we should vote and have at least some knowledge about what it is we are voting on. The more discerning that we are, the better; however, in no way should this consume our lives. If politic supercedes supporting a family, raising a family, imparting spiritual knowledge to our family, going to church, etc., then we are far too involved in politics. How you raise your son and daughter is a 100 times more important than who you vote for, for president.

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Since we are dealing with government,...

## When Should we Obey God and not Man?

1. Peter rightly says, in the book of Acts, **“We ought to obey God and not men.”** (Acts 5:29).
2. Paul tells us: **Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory** (1Cor. 2:6–8).
3. Eph. 6:12: **For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.**
4. There are a few basics for believers; we need to be able to congregate in order to learn the Word of God; and we need to be able to evangelize. There are some parameters here. For instance, as a teacher, you should not necessarily walk into a secular classroom and preach the gospel day after day, and then say, “We ought to obey God and not men” when you are fired. This is not to say that you do not share your faith in a secular school system; particularly with individuals who come to you for guidance and help; but in the classroom, in front of the class, such an approach should merit some thought and prayer; and sharing your faith with a class as a whole 2 or more times in a year might be reasonably seen as excessive. One of the things that you should bear in mind is, will anyone be converted because of your testimony? In choosing to do something like this, you simply have to be realistic and circumspect.
5. Now, if the government looked to stifle a church congregating, the study of Scripture or evangelizing outside of your workplace, then you have a reason to disobey man and the laws of man. I hope that it is obvious that there are limits to evangelizing. Walking into a Starbuck’s with a megaphone and delivering the gospel is not necessarily the correct approach to evangelizing outside the workplace.
6. Throughout our history, Billy Graham has been able to evangelize large groups of people; itinerate evangelists have been able to set up tents and evangelize for a week (or whatever it is that they do). That indicates to me that we are freely able to evangelize in this country.
7. You might be called to another country to evangelize as a missionary. There are times when this will involve breaking their laws and other times where you are simply unpopular. Obviously, you need to be prayerful, circumspect, and filled with doctrine when it comes to doing missionary work in a country where they are anti-Christian.
8. On the other hand, if we feel that we are taxed far too much, this does not give us the right to cheat on our taxes or to simply not pay taxes.
9. If we do not like where our tax money goes, this does not mean that we are allowed to cheat on our taxes or to get out of paying taxes.
10. We might oppose abortion and be vehement about this; however, that is no reason to make this our life’s work; nor should we act unlawfully in order to make our unhappiness about abortion known. Obviously, we have no right to commit unlawful acts against abortion doctors or abortion nurses, or against anyone in their employ.
11. In fact, the statement above applies to any law or judicial decision that has been handed down. Most recently, the courts have made it legal for local governments to steal prime property from owners (sometimes without just compensation and sometimes without any compensation) and to convey this property to a business or company who use the property to produce greater taxes from. Even though this clearly violates the Bill of Rights (*No person shall be...deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation*), we cannot act unlawfully toward those involved with this evil, vicious act.

Now, when it comes to your response to this type of governmental activity, bear in mind that there will always be evil in the government and those with power will look to gain more power and more material things, even if it means digging into our pockets. A lifetime of political activism will never change this; and a lifetime of political activism, even if successful, could all be lost if the next generation rejects Jesus Christ.

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Back on track: David, although he approaches this issue in what would be a popular approach today, that does not mean that his plan of attack is correct. We will find out that, what David does here is going to result in the death of one of those who helped take care of the Ark of God. In other words, we may like David's style here, but the end result is going to be death for a faithful man.

What we do not have is a clear sense of time; obviously, this did not take place in a couple of days. We can pick up that David probably spoke to a large group (as per the next verse), but there is no idea here given as to how long it took David to assemble this original group, nor are we told how long it took to assemble the Levites from throughout the land. I would guess that from intention to the initial moving of the Ark was probably anywhere from a month to a year (and who knows what national situations occurred during this time period?).

And so says David to all an assembly of Israel, "If upon you [all] he was good and from Y<sup>e</sup>howah our Elohim, let us spread out; let us send [forth] upon our brothers the remaining ones in all a land of Israel and with them the priests and the Levites in cities of their pastures and they will gather unto us.

<sup>1</sup>Chronicles  
13:2

David said to all the assembly of Israel, "If, according to you, it seems good and [if this is] from Y<sup>e</sup>howah our Elohim, [then] let us disperse [and] let us deploy with regards to our brothers, those remaining in all the land of Israel—and along with them, the priests and Levites in cities held in common [lit., *cities of common land*]*—*and they will be gathered to us.

He said to all the assembly of Israel, "If it seems good to you and if this is from Jehovah our God, then let us disperse throughout the land and let us reach out to our brothers, those who remain in the land, along with the priests and Levites living in the common areas, so that they can all be gathered here with us.

Here is how others have translated this verse:

#### Ancient texts:

##### Latin Vulgate

And he said to all the assembly of Israel: "If it please you; and if the words which I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us.

##### Masoretic Text

And so says David to all an assembly of Israel, "If upon you [all] he was good and from Y<sup>e</sup>howah our Elohim, let us spread out; let us send [forth] upon our brothers the remaining ones in all a land of Israel and with them the priests and the Levites in cities of their pastures and they will gather unto us.

##### Peshitta

And David said to all the assembly of Israel, "If it seems good to you, let us ask the LORD our God to repair the breaches of our brothers who reside in all tons of Israel, and settle with them priests and Levites in their cities and suburbs, so that they may gather themselves and come to us... [a portion of this is v. 3 in the Syriac].

##### Septuagint

And David said to the whole congregation of Israel, "If it [seems] good to you, and it should be prospered by the Lord our God, let us send to our brethren that are left in all the land of Israel, and the priests the Levites who are with them in the cities of their possession come, and they will be gathered to us.

#### Significant differences:

The preposition in the phrase *if it seems good to you* is what we would expect to find in the Greek; we have a different, more difficult preposition in the Hebrew (*upon*). In the Hebrew, there is no verb associated with *Jehovah Elohim*; but there is a verbal phrase associated with *Jehovah Elohim* in the Greek. In the Hebrew, there are two verbs associated with going out to locate and tell those who are still in the land; in the Greek, one of these verbs is associated with *Jehovah Elohim* and the other with those remaining in the land.

Both the Latin and Syriac have different verbs associated with Jehovah God, and I think the key is, the translators simply felt that some was missing here and they supplied what seemed holy to them. However, the key is that, David really does not consult Jehovah; the opinion of Jehovah God is not really a part of this. David appears to add *from Jehovah Elohim* as some of us would say *Lord willing*.

In the Hebrew, we have *cities of their pastures*; in the Greek, *cities of their possession*. The Levites did not own a specific portion of the land; they lived in cities within territories which belonged to other tribes. They held this land *in-common*, so to speak, with the tribe who owned the land. Sometimes, this is called *pasture land*, *open land* or *common land*. So there is no actual difference here.

### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | ...and then announced to the people of Israel: While Saul was king, the sacred chest was ignored. But now it's time to bring the chest to Jerusalem. We will invite everyone in Israel to come here, including the priests and the Levites in the towns surrounded by pastureland. But we will do these things only if you agree, and if the LORD our God wants us to. [vv. 2–3] |
| <i>The Message</i> | Then David addressed the entire assembly of Israel, "If it seems right to you, and it is GOD's will, let's invite all our relatives wherever they are throughout Israel, along with their relatives, including their priests and Levites from their cities and surrounding pastures, to join us.   |
| GNB (TEV)          | Then he announced to all the people of Israel, "If you give your approval and if it is the will of the LORD our God, let us send messengers to the rest of our people and to the priests and Levites in their towns, and tell them to assemble here with us.   |
| NAB                | ...he said to the whole assembly of Israel: "If it seems good to you, and is so decreed by the LORD our God, let us summon the rest of our brethren from all the districts of Israel, and also the priests and the Levites from their cities with pasture lands, that they may join us;...   |
| REB                | Then he said to the whole assembly of Israel, 'If you approve, and if the LORD our God opens a way, let us send to our kinsmen who have stayed behind in all the districts of Israel, and also to the priests and Levites in the cities and towns where they have common lands, bidding them join us.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                    |  |
|--------------------|--|
| <i>God's Word™</i> | Then he told the whole assembly of Israel, "If you approve and if the LORD our God has consented, we will send an invitation to the rest of our relatives in every region of Israel and to the priests and Levites in their cities and pasturelands so that they may join us.  |
| HCSB               | Then he said to the whole assembly of Israel, "If it seems good to you, and if this is from the LORD our God, let us spread out and send the message to the rest of our relatives in all the districts of Israel, including the priests and Levites in their cities with pasturelands, that they should gather together with us.   |
| JPS (Tanakh)       | David said to the entire assembly of Israel, "If you approve, and if the LORD our God concurs, let us send far and wide to our remaining kinsmen throughout the territories of Israel, including the priests and Levites in the towns where they have pasturelands, that they should gather together to us in order to transfer the Ark of our God to us, for throughout the days of Saul we paid no regard to it." [vv. 2–3]. |
| NIV                | He then said to the whole assembly of Israel, "If it seems good to you and if it is the will of the LORD our God, let us send word far and wide to the rest of our brothers throughout the territories of Israel, and also to the priests and Levites who are with them in their towns and pasturelands, to come and join us.  |

**Literal, almost word-for-word, renderings:**

**ESV** 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 pasturelands, that they may be gathered to us.

**Young's Updated LT** ...and David says to all the assembly of Israel, "If unto you it be good, and from Jehovah our God it has broken forth—we send unto our brothers, those left in all the lands of Israel, and with them the priests and the Levites, in the cities of their suburbs, and they are gathered unto us,...

**What is the gist of this verse?** David has gathered a great multitude of Israelites (30,000?) Primarily from Judah, and he suggests that they go out to their brothers throughout the land and gather them all to Jerusalem. As we will see, the purpose is going to be the moving of the Ark to Jerusalem.

| 1Chronicles 13:2a  |  |   |                            |
|--|--|---|----------------------------|
| 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</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]                                       | <i>to say, to speak, to utter; to say [to oneself], to think</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #559<br>BDB #55   |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]            | <i>beloved and is transliterated David</i>   | masculine proper noun   | Strong's #1732<br>BDB #187 |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition                              | No Strong's #<br>BDB #510  |
| kôl (כֹּל) [pronounced <i>kohl</i> ]   | <i>every, each, all of, all; any of</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| qâhâl (קָהָל) [pronounced <i>kaw-HAWL</i> ]                                      | <i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i> | masculine singular construct                                    | Strong's #6951<br>BDB #874 |
| Yis <sup>ra</sup> ʾêl (יִשְׂרָאֵל) [pronounced <i>yis<sup>ra</sup>-raw-ALE</i> ] | <i>transliterated Israel</i>   | masculine proper noun   | Strong's #3478<br>BDB #975 |

**Translation:** **David said to all the assembly of Israel,...** David has gathered together 30,000 men from Israel (or, eventually, he will gather 30,000 men of Israel). However many are here, he speaks to them, and this will be about gathering all of Israel together to celebrate the moving of the Ark.

In 2Sam. 6:1, David has gathered 30,000 chosen men, and they appear to accompany David to celebrate the moving of the Ark. Here, he apparently gathers these military leaders (1Chron. 13:1), which I suspect is much smaller than 30,000, and they will be charged with gathering the people of Israel to this celebration, which will be 30,000. Recall that the Jews have recently—within the past decade or so—been beat down by the Philistines, so it is difficult to determine how many were killed in that war.

The alternate understanding of this is, David has gathered 30,000 people here, but will gather more from throughout Israel. To me, 30,000 seems like too small a number for the final gathering, if David sends representatives throughout Israel to gather them. On the other hand, this number seems far too large to be the military leaders and local princes. My opinion is, the final gathering of Israel was 30,000; these were the ones interested in the Ark. Since the Ark is a piece of furniture which is unseen during religious sacrifices; and since the Tabernacle has probably been shut down for awhile, it may be more difficult to garner interest about the Ark.

| 1Chronicles 13:2b  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| ʾim (אִם) [pronounced eem]   | <i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)   | primarily an hypothetical particle, but also functions as an interrogative particle | Strong's #518<br>BDB #49   |
| 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 with the 2 <sup>nd</sup> person masculine plural suffix    | Strong's #5921<br>BDB #752 |
| <p>When comparing this text to its ancient translations, those translations seem to take the easy road and understand the preposition here to simply mean <i>to</i>; however, the preposition found here is much more complex than that. Whether there is a textual error here or whether this is what David meant to say (he uses this same preposition again in this verse to mean something slightly different) is hard to say definitively; however, I tend to agree with the Masoretic text, unless there is some pressing reason why we shouldn't. Furthermore, the Greek has the equivalent preposition here, so the preposition should be understood as meaning <i>according to</i>.</p> |   |   |                            |
| tôwb (טוֹב) [pronounced tow <sup>b</sup> v]  | <i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                              | Strong's #2895<br>BDB #373 |

**Translation:**...["If, according to you, it seems good...](#) Note David's approach; instead of going to God, he checks in with his mates to see how they feel about things. Now, obviously, from the language, this is a large crowd; but we are probably talking about 100–1000 right here. David asks them how they feel about his plan, which he is about to explain to them.

| 1Chronicles 13:2c   |  |                           |                            |
|---|--|---------------------------|----------------------------|
| Hebrew/Pronunciation                                      | Common English Meanings  | Notes/Morphology          | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i>                   | simple wâw conjunction    | No Strong's #<br>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<br>BDB #577 |

## 1Chronicles 13:2c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ]  | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217  |
| Ēlōhîym (אֱלֹהִים)<br>[pronounced <i>el-o-HEEM</i> ]  | <i>gods, foreign gods, god; God;<br/>rulers, judges; superhuman<br/>ones, angels; transliterated<br/>Elohim</i>  | masculine plural noun<br>with the 1 <sup>st</sup> person plural<br>suffix   | Strong's #430<br>BDB #43    |
| pârats (פָּרַץ)<br>[pronounced <i>paw-RATS</i> ]  | <i>to break, to break down, to<br/>destroy; to break asunder, to<br/>scatter, to disperse, to spread<br/>abroad; to break forth upon, to<br/>produce by breaking through; to<br/>act violently; to break through</i><br>[negative volition, a bad attitude,<br>a mindset, or whatever] | 1 <sup>st</sup> person plural, Qal<br>imperfect; with the<br>voluntative hê | Strong's #6555<br>BDB #829  |
| The use of this verb is quite interesting, as we will find it used dramatically at the end of this chapter.   |  |   |                             |
| shâlach (שָׁלַח)<br>[pronounced <i>shaw-LAKH</i> ]  | <i>to send, to send for [forth, away],<br/>to dismiss, to deploy, to put<br/>forth, to stretch out, to reach out</i>   | 1 <sup>st</sup> person plural, Qal<br>imperfect; with the<br>voluntative hê | Strong's #7971<br>BDB #1018 |
| In the Greek, the first verb is placed with <i>Elohim</i> and it means <i>to grant a prosperous journey</i> (it is a different verb in the Greek with a different morphology). In the Greek, the verb clearly goes with <i>Jehovah Elohim</i> ; in the Hebrew, we have the unusual construction of two verbs together without any intervening conjunction (but it does happen). The Greek rendering of this verse is: <b>And David said to the whole congregation of Israel, "If it [seems] good to you, and it <b>should be prospered by</b> the Lord our God, <b>let us send</b> to our brethren that are left in all the land of Israel, and the priests the Levites who are with them in the cities of their possession come, and they will be gathered to us.</b> The two verbs in the Greek are in bold, so that you get the contrast between the Greek and the Hebrew. However, even with this great contrast, there is no threat to any doctrine to which we hold (as usual). |  |   |                             |
| You should find it simply amazing that we can come across so many differences in the ancient texts (particularly in the book of Samuel), and yet, there is rarely any damage to the general understanding of a passage, and never any problem which could be associated with any pertinent doctrine, whether primary or secondary.  |  |   |                             |
| ʿal (עַל) [pronounced<br><i>gahl</i> ]  | <i>upon, beyond, on, against,<br/>above, over, by, beside</i>  | preposition of proximity  | Strong's #5921<br>BDB #752  |
| ʾâch (אָח) [pronounced<br><i>awhk</i> ]   | <i>brother, kinsman or close<br/>relative</i>  | masculine plural noun<br>with the 1 <sup>st</sup> person plural<br>suffix   | Strong's #251<br>BDB #26    |
| shâʾar (שָׂר) [pronounced<br><i>shaw-AHR</i> ]  | <i>the ones remaining, those<br/>remaining, the leftovers, the<br/>survivors, the part remaining, the<br/>thing remaining, that which<br/>remains</i>  | masculine plural, Niphal<br>participle; with the<br>definite article        | Strong's #7604<br>BDB #983  |



## 1Chronicles 13:2c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <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<br>BDB #88  |
| kôl (כּוֹל) [pronounced kohl]   | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>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> . |   |   |                            |
| ʿerets (אֶרֶץ) [pronounced EH-rets]   | <i>earth (all or a portion thereof), land</i>   | feminine singular construct                                     | Strong's #776<br>BDB #75   |
| Yisʿrâʾel (יִשְׂרָאֵל) [pronounced yis-raw-ALE]   | transliterated <i>Israel</i>  | masculine proper noun   | Strong's #3478<br>BDB #975 |

**Translation:** ...and [if this is] from Y<sup>e</sup>howah our Elohim, [then] let us disperse [and] let us deploy with regards to our brothers, those remaining in all the land of Israel—... David says something quite interesting here: *if this is from Jehovah our God*; however, he does nothing to confirm God's direction here. He could. He could send for Abiathar and the Ephod of God, but he does not.

**Application:** Do you know anyone who tells you this or that action is *God's will* without having any actual basis in Scripture that position? Or have you asserted that *such and such* is God's will? David is essentially assuming that this is God's will; that what he is doing is exactly what God wants. David does not check with Scripture nor does he consult the Ephod of God. Essentially, what David is saying here is, *God willing*. He has the ability to determine what God's will actually is; and yet, he does not. That is a very bad sign.

We have a similar instance in Scripture in Acts 1 when the disciples were hanging out and talking about spiritual things, and they decided, *hey, let's elect a new Apostle and let God be the real decider*. Turns out, that Matthias in Acts 1 is never heard from again. We all know that the 12<sup>th</sup> Apostle is Paul; he is God's choice. In the group from which the Apostles chose, Paul was not even in the running. In fact, had Paul come anywhere near them, they would have started running.

**Application:** Not every choice of action is God's will, even if someone says *God willing* a lot and the thing actually comes to pass. We have free will and the things which we do are a result of our freewill choices. Throwing in the phrase *God willing* is damned close to meaningless.

Note also that David refers to these people as *our brothers*, as the Jews are all related, all coming from the same ancestor Abraham. David does not call these people *the people of Israel* or *my subjects*; they are his brothers, where he recognizes, to some extent, their equality with him.

## 1Chronicles 13:2d

| Hebrew/Pronunciation                                      | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers  |
|---|--|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## 1Chronicles 13:2d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| ʿîm (עִם) [pronounced <i>geem</i> ]  | <i>with, at, by, near</i>   | preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #5973<br>BDB #767 |
| kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]                                 | <i>priest</i>   | masculine plural noun with the definite article   | Strong's #3548<br>BDB #463 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that, so that; though</i>                                  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| L <sup>e</sup> vîyyim (לְוִיִּים) [pronounced <i>l<sup>e</sup>-vee-YIM</i> ] | <i>joined to, attached; garland, crown; and is transliterated Levites</i>                           | proper plural noun with the definite article  | Strong's #3881<br>BDB #532 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>e</sup></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<br>BDB #88  |
| ʿîyr (עִיר) [pronounced <i>geer</i> ]  | <i>encampment, city, town</i>   | feminine plural construct   | Strong's #5892<br>BDB #746 |
| mig <sup>e</sup> râsh (מִגְרָשׁ) [pronounced <i>mig<sup>e</sup>-RAWSH</i> ]  | <i>common, common-land, pasture land; open land; open space [around a building]</i>                 | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix                 | Strong's #4054<br>BDB #177 |

**Translation:** ...and along with them, the priests and Levites in cities held in common [lit., *cities of common land*]—... The Levites were not given a particular place to live; they simply lived in specific cities which God had given to other tribes, and they were scattered throughout the land, just as the Jews in the future would be scattered throughout the world. They did not own property, per se, just as Jews would often feel as though they did not completely belong in this or that country. Priests are a subset of the Levites. Since the Ark is being moved, it makes sense to David to involve the Levites. However, as we have studied in Samuel, he is going to approach this in the wrong way.

The Levites are in charge of the holy furniture, including the Ark. They are supposed to be the ones to take care of it and to move it. Although David will send these men to whom he is speaking out into the land to fetch the Levites, there does not appear to be anything which indicates that David is going to consult with the Levites and ask them how to move the Ark. David is assuming that, if the Philistines moved the Ark from point A to point B in a new cart, that he will do the same thing. Now, David is not completely ignorant. As discussed in 2Sam. 6, David probably read about the Ark while studying whatever information he could gather about the Philistines. When he realized its importance, David decided to bring it to Jerusalem. He would have also read, in the same context, about the number of deaths and diseases which resulted from contact with the Ark; so David would be aware of that as well. However, despite the fact that moving the Ark involved risk, and despite the fact that David could have consulted with Abiathar or with the Levites about the mechanics of moving the Ark, David apparently chose not to.

**Application:** You might be feeling pretty superior to David at this point, since I have beat it into your head that David should have read the Mosaic Law in order to determine how the Ark should be moved. However, understand where David is coming from: he is enthusiastic, he is sincere, and he is functioning without the doctrine that he needs in this situation. Do you understand? Your enthusiasm means nothing; it might impress other Christians who think that you are the most dynamic thing to come down the pike, but to God, enthusiasm without

knowledge is meaningless. David is also sincere. He is not moving the Ark to Jerusalem as some perfunctory move; nor is he moving the Ark to Jerusalem in order to somehow control the Jews with religion; he sincerely wants to place the Ark in Jerusalem because he believes that is the right thing to do. So, you obviously know how much God values sincerity without doctrine, right? God is not impressed with your sincerity; He is not impressed with your enthusiasm. In fact, God is not impressed at all with your emotions, even though you might be. We are given emotions so that we can enjoy and appreciate life. They are often a guide to tell us that we are screwing up our lives when our emotions are negative ones. Our body had nerves and we sense pain when there is a problem with our bodies. When we *feel* crappy emotionally, many times it is because there is something wrong with our lives; painful emotions can be the nerve sensors which tell us that we are doing something wrong. However, emotions are not valuable to God. We can feel warm and fuzzy toward the person sitting next to us in church; or we can feel nothing at all. It does not matter. God is not impressed by how we feel. My point in all of this is, sincerity + enthusiasm is meaningless in the spiritual life, although if you appear this way to others in church, they are going to think that you are the best Christian ever. Now, if you have doctrine in your soul, but you have a dour personality, and no one can look at you and think, "Wow, is he ever sincere," you can still impress God. God is impressed by doctrine in your soul; He is not impressed with your array of emotions.

Now, let me share a personal note with you. When I first studied 2Sam. 6, I must admit that I was not really sure about the importance of studying 1Chron. 13. Yeah, sure, there is a lot more detail here, and the parallel passage takes 3 chapters of 1Chronicles; but, when it comes to almost the identical verse, what do we really get out of that? Well, to be quite frank, I have more clearly understood this the second time through in terms of application, and when it comes to summarizing what this chapter is about (see [Summary Points](#), which we will cover in v. 12), I was much more confident, organized and clear in my presentation. So, even though I went into the study of this chapter immediately after my examination of 2Sam. 6, in almost perfunctory mode, I have gotten a great deal out of looking over this same material again. Surely you have watched a movie a second time, and you heard dialogue or observed relationships or cause and effect events which you missed the first time; well, there are times when we get a great deal out of the Word of God, even though we are covering the same set of events from a slightly different perspective.

Since I am on this tangent, what about...the 4 gospels? Of course, the reasons I gave in the previous paragraph apply, but there are 4 gospels for a much more important reason: *by the testimony of 2 or 3, a thing is confirmed*. People often dismiss the gospel and dismiss the historical record of Jesus Christ, and say, "This is just a bunch of old religious guys pontificating." In fact, I have heard the stupidest things about this, including the theory that the Apostles spread these stories about Jesus so they could be really big and important guys in the first century. This is unbelievably stupid! Christians were persecuted in the ancient world; this is very clear in the book of Acts and from things which Paul says in his epistles, and from what happened to Jesus in His final days before the crucifixion. We have extra-Biblical evidence of this as well. So, not only was it problematic for someone to be a Christian in the ancient world, but the leaders of the movement would have faced even greater attacks from the religious Judaizers and from the Roman establishment (where Cæsar was seen as a god). People who spread the gospel and who were pillars of the church paid for their leadership positions, often with their lives (John was merely placed on the Isle of Patmos to keep him away from everyone else). People come up with goofy ideas like this because they judge the early church with, most often, the Roman church, or with some big, well-televised church today. They do not see these early Apostles and church leaders as analogous to missionaries who go to, for instance, China or some Muslim country. So, the 4 gospels were not written so that these 4 men could make themselves out to be important leaders of the church and to be revered. Quite the opposite would have occurred. These gospels are 4 in number to confirm the historicity of the life of Jesus. We do not have any ancient documents which similarly confirm any event or any other life of ancient history like these. We have these writings for which we have copies written within 100 years of the events (also unheard of when it comes to ancient documents, which are generally removed from the historical events which they describe by 500–1000 years); nor do we have such a myriad of manuscripts for any other book (there are 26,000 manuscripts of the New Testament, which is unheard of in other ancient literature). Furthermore, this was a time period where a lot of writing took place; and we have these books and these people discussed for centuries after—and, even though people today question the historicity of Jesus, *no one* in the ancient world every questioned the historicity of Jesus and few questioned His deity (it apparently was more common to question His humanity back then; i.e., *was Jesus really human?*). If we had any other event or life from ancient history, and 4 historical documents which reference that

event or person, then, insofar as history is concerned, that person or even would be an absolute, irrefutable fact. No historian would look at 4 different documents written around the same time, two by eyewitnesses and two by friends of eyewitnesses, and disparage these documents or the events which they describe. If such a thing occurred, then all history would be build around those events or that person. Oh, wait a minute....all history is centered around that event and that Person. We divide our history into B.C. and A.D.; *before Christ* and *in the year of our Lord*. The central event of human history is Jesus Christ. I talk with people from all over the world, and, even though some celebrate the Chinese New Year or something along those lines, all of them recognize the new year which you and I recognize; all of them which I can recall get time off of their jobs in order to celebrate the new year that you and I celebrate; if you watch tv, and it goes around the world, you have New Year's celebrations occurring throughout the world, including Asian countries where 90% of their citizens might be Buddhists; but, the celebration of the New Year that we celebrate is a witness to the event of Jesus Christ coming into history, coming to this earth, and in a 3 or 4 year ministry, making an impact so great, as to divide history in half. And, you know what is funny is, almost every nation in the world has a New Year's celebration, and few if any of the revelers realize that they are celebrating the central event of human history, the life and crucifixion of Jesus Christ. By the way, of course I am aware that there are other New Year's celebrations at other times of the year in other countries; however, more countries celebrate New Years as per the Gregorian calendar than any other calendar.

Furthermore, if you were to ask anyone *what is today's date*, the vast majority would give you today's date and the year; a few might say, *by which calendar*; but most would simply give you the date that you expect to hear, and, more importantly, the year that you expect to hear. God is like that: God makes His presence known in a number of fundamental ways. For instance, do you know what was the book which sold the most copies last month? It was the Bible. How about the month before that? Which book sold the most copies? The Bible. And the month before that and the month before that, going back to the beginning of the printing press. The Bible has outsold every single book that has every been written and continues to do so every single month. If the bestseller list wanted to be honest, you'd see the Bible at the top of the list month after month, year after year. That's a given. God can get His Word out.

Another example: how many days are in a week? Where do you think that came from? In China, how many days are in that week? In Thailand, how many days are in that week? In Iran, how many days are in a week in Iran? Man has marked time with 7 days from the beginning of time. Hindus, Moslems, Jews and Christians are recognize a 7 day week. A 7 day week was observed in ancient Babylon. When the Japanese first came into contact with Europeans in the 19<sup>th</sup> century, they were surprised that even their names for the days of the week corresponded with one another.<sup>7</sup> Now, of course, you will hear a myriad of reasons why people and cultures besides Jews and Christians decided upon a 7 day week, because, even though this is almost universally observed, no one is going to say, "Well, God restored the earth in 6 days and rested on the 7<sup>th</sup>, and so ordered man; and that is the basis for all 7-day weeks." It is much more logical for man to have a 6 day week (considered to be a perfect number, because the sum of its divisors is 6); or a 5-day week (divides evenly into 365); or an anything but 7-day week (since all numbers between 1 and 10 divide evenly into 360—except for 7); but, for the most part, throughout the world, we have 7-day weeks. Now, this does not mean that a 7-day week is universal; nor does it mean that such a week has always existed in history (Mayas, Persians, and Malaysians, for instance, historically have had weeks of something other than 7 days).<sup>8</sup> However, for the most part, a 7-day week is the most universal and the most pervasive. It should be amazing that, a little nation like Israel, destroyed and dispersed on several occasions; and a sect known as Christianity should become so pervasive as to establish the 7-day week almost universally, but that is God's way. God often chooses to make these so obvious and place them so prominently before us that, it is difficult to deny them, except under the principle of negative volition.

Okay, then, *what is the non-secular view?*

<sup>7</sup> See <http://en.wikipedia.org/wiki/Week>

<sup>8</sup> See <http://www.biblestudy.org/godsrest/sevencyc.html>

## 7-Day Week, a Secular View

It has to do with ancient Babylonian astronomy. Babylonian astronomers had no telescopes but with clear skies and keen eyesight they mapped the "fixed" stars into constellations and identified other stars which moved against this backdrop. They knew of seven such wanderers and they named each one after a god or goddess in this sequence - Ninurta, Marduk, Nergal, Shamash, Ishtar, Nebo and Sin. The sequence goes from slowest moving to fastest. They reasoned that the slowest must be the furthest away, hence the highest, and therefore the most important. We now know them as Saturn, Jupiter, Mars, the sun, Venus, Mercury and the moon, respectively. This was the original set of seven "planets" as understood by the ancients (planet is from Greek planetes "wanderer"). Come to think of it, it's not just the ancients... Most of us reserve the term planet for a body which orbits the sun but even today astrologers still use the Babylonian definition.

What has all this to do with the days of the week? Well the whole mess started when the Babylonian astronomers tried to name the hours after the planets.

The Babylonian day was a twelve-hours-in-the-daytime, twelve-hours-in-the-nighttime system which they had imported from Egypt. (Sound familiar?) They named the hours after the planets in the sequence described above: Ninurta (Saturn), Marduk (Jupiter), Nergal (Mars), Shamash (the sun), Ishtar (Venus), Nebo (Mercury) and Sin (the moon). This cycle was repeated endlessly so that when a day ended, the cycle of hours continued into the new day.

[At this point, the author inserts a large chart which compares each hour of the day of each day of the week to one of these planets, and concludes with...]

Two things are immediately apparent.

1. The pattern repeats every seven days
2. The first hour of each day has a different planet/god.

This gave the Babylonians their method of naming days - they used the name of hour with which it began. The resulting sequence of day-names is quite different from that of the planets and, just to complicate things further, they decided to start the list with Shamash. Why? Well, anyone could see that the sun was the most impressive of the "wandering stars" so they started their counting from the sun's day. Reading first hour of each day in the diagram, we see that the order was Shamash (the sun), Sin (the moon), Nergal (Mars), Nebo (Mercury), Marduk (Jupiter), Ishtar (Venus), and Ninurta (Saturn).

Not confused yet? Well, consider this: Although they imported the Egyptian day, the Babylonians used a homegrown system for minutes and seconds. These they divided into 60 because the Babylonian numbering system mixed base10 arithmetic with base6. This very peculiar method of counting is also the reason we divide a circle into 360 degrees.

Babylonian (also known as Chaldean) astronomers were highly esteemed in the ancient world, after all, they could divide by 360. Even so, it is quite amazing that their rickety, ramshackle system has persisted to the present, giving us 24 hours in a day and seven days in a week. And we even name our days after the same gods.

If you are thinking critically, you look at this and you think, "Okay, everyone in the world, according to this point of view, decided to function with a 7-day work week; so what other Babylonian approaches affected the entire world?" Obviously, you would be at a loss here. Now, what makes the most sense? God created the earth in 6 days and rested on the 7<sup>th</sup> (which would have been a tradition in every culture emanating from the sons of Noah); or one particularly influential culture made a decision, and that decision affected every culture after that? When examining evidence like this, some times, you have to stand back and look at the forest. The writer here is describing a small plant in the midst of a forest, and then concluding, this small plant is the entire forest. However, when we step back, this explanation makes less sense.

So, one explanation is, God set up the 7-day week system from day one (so to speak); or the Babylonians came up with it according to the explanation above (or, perhaps, another similar explanation).

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Now, back to the Scripture at hand: the Levites should also have known what to do here. Some of them should have known how to move the Ark and this should have been pointed out to a Levite elder, who should have pointed this out to one of the priests, who should have pointed it out to David (or something along these lines). My point is, there is really no excuse here. We will find out that the poles are with the Ark; Levites are there in this crowd; probably Abiathar is here in this crowd; someone in this congregation should have known *how* to move the Ark and this information should have been passed along. This did not happen.

**Application:** In the United States, we have thousands of churches, and thousands of church members. This is meaningless if we have believers without any doctrine in their souls. It is a fairly simple thing to move the Ark from point A to point B. You get 4 Levites; each one grabs a corner of the pole, and they walk. The Christian life is simple, in many ways; the fundamentals are simple; but, without these fundamentals, believers flounder. [My people perish for lack of knowledge](#). I recall Thieme, over and over, talking about the pivot (believers who are mature within a country), and how important they are to the survival of a nation. As I view the nation and where we are today, and how precipitous our situation is, it is clear that God's grace is what keeps us alive and prosperous.

### 1Chronicles 13:2e

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i>              | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| qâbats (קָבַטְוּ) [pronounced kaw-BATS]                  | <i>to be gathered, to be collected, to be congregated, to congregate selves</i> | 3 <sup>rd</sup> person masculine plural, Niphal imperfect  | Strong's #6908<br>BDB #867 |
| ʿel (עַל) [pronounced el]                                | <i>unto, in, into, toward, to, regarding, against</i>                           | directional preposition (respect or deference may be implied); with the 1 <sup>st</sup> person plural suffix | Strong's #413<br>BDB #39   |

**Translation:** [...and they will be gathered to us](#). David has gathered his top military aides, but I don't think that this is the 30,000 spoken of in 2Sam. 6; when they spread out across the land and contact the people of Israel, including the Levites and priests, about 30,000 will respond. Now, even though I questioned the actual number here as being too small of a gathering, realize that, for the most part, none of these people necessarily even knew about the Ark. Since it had not been used for 50–100 years, and since it was always hidden during the worship service at the Tabernacle, and since it is questionable whether any Tabernacle worship had taken place in the past 50 or so years, it should not seem odd that such a small number show up for the moving of the Ark.

[And let us bring round \[or, transfer\] an Ark of Elohim unto us, for we did not seek him in days of Saul.](#)" <sup>1Chronicles 13:3</sup>

[Therefore, let us bring the Ark of Elohim \[back\] to us, for we did not seek it during the time of Saul."](#)

[Then we can restore the Ark of God to our lives, as we did not seek it in the day of Saul."](#)

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text                   And let us bring round an Ark of Elohim unto us, for we did not seek him in days of Saul."

Septuagint                       And let us bring over to us the ark of our God; for men [lit., *they*] have not enquired [about] it since the days of Saul.

Significant differences:       Although the first verb in the Greek appears to be somewhat different, this is not a verb that I have a definition for from my Koine dictionaries. Secondly, in the Hebrew, David says *we did not seek Him*, and in the Greek, it reads *they did not seek Him* (which, surprisingly, seems to make less sense).<sup>9</sup> Again, the minor differences are insignificant.

**Thought-for-thought translations; paraphrases:**

*The Message*                   And let's bring the Chest of our God back--the Chest that was out of sight, out of mind during the days of Saul."

NJB                               And then we will go and recover the ark of our God, for in the days of Saul we neglected to do it.'

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word*<sup>TM</sup>               Then we'll bring back our God's ark, which we ignored while Saul was king."  
HCSB                           Then let us bring back the ark of our God, for we did not inquire of Him in Saul's days."

NIV                               Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul."

**Literal, almost word-for-word, renderings:**

MKJV                           And let us bring again the ark of our God to us. For we did not inquire at it in the days of Saul.

Young's Updated LT       ...and we bring round the ark of our God unto us, for we sought Him not in the days of Saul."

**What is the gist of this verse?** David suggests to the congregation that they bring the Ark into Jerusalem, and points out that they had not sought God (or the Ark?) since the days of Saul.

| 1Chronicles 13:3a   |   |                        |                           |
|---|---|------------------------|---------------------------|
| Hebrew/Pronunciation  | Common English Meanings                                   | Notes/Morphology       | BDB and Strong's Numbers  |
| w <sup>e</sup> (or v <sup>e</sup> ) (י)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i> | simple wāw conjunction | No Strong's #<br>BDB #251 |

<sup>9</sup> This is surprising because, when a translation takes any latitude with the text, the end result is a more clear and understandable passage.

## 1Chronicles 13:3a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| çâbab (בּוּבַב)<br>[pronounced saw <sup>b</sup> -VAH <sup>B</sup> V] | <i>to be brought round, to turn, to change; to transfer; to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i> | 1 <sup>st</sup> person plural, Hiphil imperfect; with the voluntative hê                                     | Strong's #5437<br>BDB #685 |
| êth (אֶת) [pronounced ayth]  | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object  | Strong's #853<br>BDB #84   |
| ârôwn (אָרוֹן)<br>[pronounced uh-ROHN]                               | <i>ark, chest; Ark</i>   | masculine singular construct   | Strong's #727<br>BDB #75   |
| Ēlôhîym (אֱלֹהִים)<br>[pronounced el-o-HEEM]                         | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>  | masculine plural noun with the 1 <sup>st</sup> person plural suffixuj  | Strong's #430<br>BDB #43   |
| el (אֶל) [pronounced e]  | <i>unto, in, into, toward, to, regarding, against</i>  | directional preposition (respect or deference may be implied); with the 1 <sup>st</sup> person plural suffix | Strong's #413<br>BDB #39   |

**Translation:** [Therefore, let us bring the Ark of Elohim \[back\] to us,...](#) This is sort of an odd verb, and I would have expected the common word for *to bring*. There is a circuit or a circular path generally involved with this verb, which probably indicates that they will go there and then bring the Ark back; however, by using this verb, David does not have to say, *we will go there*, as the circuitous route of the verb implies that.

David is speaking to his lead generals, continuing his proposal, which is essentially two-fold: they will first gather the people from all over the land and then they will bring the Ark of God into Jerusalem.

## 1Chronicles 13:3b

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| kîy (כִּי) [pronounced kee]                              | <i>for, that, because; when, at that time, which, what time</i>   | conjunction; preposition  | Strong's #3588<br>BDB #471 |
| lô' (לֹא or לֹא')<br>[pronounced low]                    | <i>not, no</i>  | negates the word or action that follows; the absolute negation  | Strong's #3808<br>BDB #518 |
| This is incorrectly identified as a preposition in Owen. |   |   |                            |
| dârash (דָּרַשׁ)<br>[pronounced daw-RASH]                | <i>to seek, to make inquiries concerning, to consult, to investigate, to study, to follow, to inquire</i> | 1 <sup>st</sup> person plural, Qal perfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1875<br>BDB #205 |



## 1Chronicles 13:3b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers   |
|---|---|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <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 #<br>BDB #88   |
| yâmîym (יָמִים) [pronounced yaw-<br>MEEM]   | <i>days, a set of days; time of life, lifetime; a specific time period, a year</i>                  | masculine plural construct | Strong's #3117<br>BDB #398 |
| The construct phrase is literally <i>in days of</i> ; and this phrase is properly rendered <i>in the days of, during the time of, at the time of</i> . The concept here refers to a <i>particular</i> time. |   |                            |                            |
| Shâ'ûwl (שָׁאוּל) [pronounced shaw-OOL]   | which is transliterated <i>Saul</i> ; it means <i>asked for</i>                                     | masculine proper noun      | Strong's #7586<br>BDB #982 |

**Translation:** *...for we did not seek it during the time of Saul.*" In worship, it would not be necessary, for some, to function without the Ark of God. It was hidden within the Holy of Holies and no one saw it ever (except for the High Priest on the Day of Atonement). However, the Ark of God is the heart and soul of the worship of God; without the Ark at the core of the worship service, there was no true worship of God. It symbolized the Divine Presence in Israel.

**Application:** Without Jesus in you, without God in you, your worship and your actions are meaningless. One of Satan's lies is, *everyone has a divine spark within them*; and his corollary to that lie: *look deep within you to find out what God wants you to do*. Unless you are a believer in Jesus Christ, you do not have God, no matter how religious and how dedicated you are. We have the modern-day illustration of this in the radical Muslims, who will kill innocent women and children—including those who belong to their own way of thinking—in order to make political statements or religious sacrifices. Although they are an obvious illustration of this, all of those who subscribe to the various religions or various philosophies are the same—their worship, their actions and their dedication is empty without having believed in Jesus Christ (and then, for any action to have meaning, they must be filled with God the Holy Spirit).

During the entire reign of Saul, the heart and soul of Jehovah worship was ignored; the Ark was kept in Kiriath-jearim, and whatever happened on the religious front happened without the Ark. Although Saul's crime of killing the priests of Nob was heinous; bear in mind that these priests did not seek out the Ark of God to complete their worship. They ignored—in fact, they forsook—the very heart and soul of Jehovah worship. God allowed only the youngest of these priests to survive, and perhaps this is because he had not become too screwed up by their traditions.

Jamieson, Fausset and Brown comment: *During the reign of the late king, the ark had been left in culpable neglect. Consequently the people had, to a great extent, been careless about the ordinances of divine worship, or had contented themselves with offering sacrifices at Gibeon, without any thought of the ark, though it was the chief and most vital part of the tabernacle. The duty and advantages of this religious movement suggested by the king were apparent, and the proposal met with universal approval.*<sup>10</sup> Wesley makes almost the exact same comment: *The ark was then neglected; and the generality of the people contented themselves with going to Gibeon and offering sacrifices there, not caring, though the ark, the soul of the tabernacle, was in another place.*<sup>11</sup>

<sup>10</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 13:1–3.

<sup>11</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Chron. 13:3.

I do want you to notice one thing about what David says here—he does not blame Saul. He does not make Saul out to be the scapegoat, even though Saul could be blamed for neglecting the Ark and later for wiping out the priests of Nob. David was alive at this time and the people he is speaking to were alive then; and no one sought the Ark of God. David does not blame mitigating factors; he does not blame others; he blames himself, and includes his audience for the same reason that he includes himself.

I need to add something extremely important: it takes more than sincerity to reinstate the worship of Jehovah Elohim into the culture of Israel. David is a believer in Jesus Christ already; he does not need to be evangelized. It is apparent that many who have been with David as a part of his army are also believers. However, their sincere desire to bring the Ark into Jerusalem is not going to be enough. One needs more than sincerity in the Christian life. By the end of this chapter, David's sentiment, "Let us bring the Ark of our God back to us" will become "How can I ever bring the Ark of God to me?" (V. 12). Sincerity is never enough to power the Christian life.

**And so say all the assembly to do so for is pleasing the word in eyes of the people.** <sup>1Chronicles 13:4</sup> **The entire assembly agreed [lit., *said*] to do this [lit., *thus*] for the thing was pleasing in the eyes of the people.**

**The entire assembly agreed that David should do this, as it seemed to them to be the right thing to do.**

Here is how others have translated this verse:

#### Ancient texts:

|                |  |
|----------------|--|
| Masoretic Text | And so say all the assembly to do so for is pleasing the word in eyes of the people.                             |
| Septuagint     | And all the congregation said [that] they would do thus; for the saying was right in the eyes of all the people. |

Significant differences: Essentially no differences.

#### Thought-for-thought translations; paraphrases:

|                    |   |
|--------------------|---|
| <i>The Message</i> | The entire assembly of Israel agreed--everybody agreed that it was the right thing to do. |
| GNB (TEV)          | The people were pleased with the suggestion and agreed to it.                             |
| REB                | With the approval of the whole nation the assembly resolved unanimously to do this.       |

#### Mostly literal renderings (with some occasional paraphrasing):

|              |  |
|--------------|--|
| HCSB         | Since the proposal seemed right to all the people, the whole assembly agreed to do it. |
| JPS (Tanakh) | The entire assembly agreed to do so, for the proposal pleased all the people.          |
| NIV          | The whole assembly agreed to do this, because it seemed right to all the people.       |

#### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| ESV                                | All the assembly agreed to do so, for the thing was right in the eyes of all the people.            |
| WEB                                | All the assembly said that they would do so; for the thing was right in the eyes of all the people. |
| <i>Young's Literal Translation</i> | And all the assembly say to do so, for the thing is right in the eyes of all the people.            |

**What is the gist of this verse?** Those whom David gathered at first agreed to what he suggests; it seems like a correct approach to them.

| 1Chronicles 13:4a                           |  |   |                            |
|---|--|---|----------------------------|
| 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</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]  | <i>to say, to speak, to utter; to say [to oneself], to think</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong's #559<br>BDB #55   |
| 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<br>BDB #481 |
| qâhâl (קָהַל) [pronounced <i>kaw-HAWL</i> ] | <i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i> | masculine singular noun with the definite article           | Strong's #6951<br>BDB #874 |

**Translation:** *The entire assembly agreed* [lit., *said*]... David has proposed that they first gather people from all over, and then, secondly, to bring the Ark into Jerusalem. He apparently speaks to a group of men here, a large assembly of his ranking officers and princes (civil servants?). David gives them a chance to respond, and they are in agreement with his plan.

| 1Chronicles 13:4b                            |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                         | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| lâmed (לְ) [pronounced <i>l</i> ]            | <i>to, for, towards, in regards to</i>   | directional/relational preposition                          | No Strong's #<br>BDB #510  |
| ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ] | <i>to do, to make, to construct, to fashion, to form, to prepare</i>               | Qal infinitive construct                                    | Strong's #6213<br>BDB #793 |
| kên (כֵּן) [pronounced <i>kane</i> ]         | <i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i> | properly, an active participle; used primarily as an adverb | Strong's #3651<br>BDB #485 |

**Translation:** *...to do this* [lit., *thus*]... The crowd to whom David spoke agrees that they should do what David suggests.

| 1Chronicles 13:4c                   |   |                          |                            |
|-------------------------------------|---|--------------------------|----------------------------|
| Hebrew/Pronunciation                | Common English Meanings   | Notes/Morphology         | BDB and Strong's Numbers   |
| kîy (כִּי) [pronounced <i>kee</i> ] | <i>for, that, because; when, at that time, which, what time</i> | conjunction; preposition | Strong's #3588<br>BDB #471 |

## 1Chronicles 13:4c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers                  |
|---|--|--|---|
| yâshar (יָשָׁר) [pronounced yaw-SHAHR]  | <i>to be smooth, straight, right; figuratively, it means to be pleasing, agreeable, right (particularly when followed by in my eyes)</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect         | Strong's #3474<br>BDB #448                |
| dâbâr (דְּבַר) [pronounced daw <sup>p</sup> -VAWR]  | <i>word, saying, doctrine, thing, matter, command</i>  | masculine singular noun with the definite article                | Strong's #1697<br>BDB #182                |
| b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity                                       | No Strong's #<br>BDB #88                  |
| ʿêynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]  | <i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>   | feminine dual noun with the 3 <sup>rd</sup> person plural suffix | Strong's #5869<br>(and #5871)<br>BDB #744 |
| Together, the bêyth preposition and the construct ʿîynêy (עֵינַיִם) [pronounced ʿee-NAY], literally mean <i>in the eyes of</i> ; it can be understood to mean <i>in the opinion of, in the thinking of, in the estimation of; as _____ sees things to be.</i> |  |  |   |
| ʿam (עַם) [pronounced ʿahm]   | <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<br>BDB #766                |

**Translation:** ...for the thing was pleasing in the eyes of the people. What David suggests is right in their opinion. Recall that, this is before we have gathered Levites and priests. This suggests that none of these men, including David, have carefully examined the Bible in order to determine what they should do, and David has not consulted the High Priest or the Ephod or a prophet (ala 2Sam. 2:1).

**And so assembles David all Israel from Shihor-Egypt and as far as to an entrance of Hamath to bring the Ark of the Elohim from Kiriath-Jearim.** 1Chronicles 13:5 **David assembled all Israel from Shihor-Egypt to the entrance of Hamath [or, Lebo-Hamath] to bring the Ark of Elohim out of Kiriath-Jearim.**

**David then assembled all Israel from Shihor of Egypt to the entrance of Ramath with the intention of bringing the Ark of God out of Kiriath-jearim.**

Here is how others have translated this verse:

**Ancient texts:****Masoretic Text**

And so assembles David all Israel from Shihor-Egypt and as far as to an entrance of Hamath to bring the Ark of the Elohim from Kiriath-Jearim.

**Peshitta**

So David gathered all Israel together, from the river of Egypt even to the entrance of Ramath, to bring the ark of the LORD from Koriath-narin. *Kiriath-narin* is also found in the Peshitta in 1Sam. 7:1.

**Septuagint** So David assembled all Israel, from the borders of Egypt even to the entering in of Hamath, to bring in the ark of God from the city of Jarim.

**Significant differences:** In the Greek, we have *the borders of Egypt* rather than the *Shihor-Egypt*. However, this is a reasonable substitution. The Latin agrees with the Hebrew; the Syriac has *the river of Egypt* instead.

**Thought-for-thought translations; paraphrases:**

**CEV** David gathered everyone from the Shihor River in Egypt to Lebo-Hamath in the north.

**The Message** So David gathered all Israel together, from Egypt's Pond of Horus in the southwest to the Pass of Hamath in the northeast, to go and get the Chest of God from Kiriath Jearim.

**GNB (TEV)** So David assembled the people of Israel from all over the country, from the Egyptian border in the south to Hamath Pass in the north, in order to bring the Covenant Box from Kiriath Jearim to Jerusalem.

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™** So David gathered all Israel from the Shihor River near Egypt to the border of Hamath in order to bring God's ark from Kiriath Jearim.

**Literal, almost word-for-word, renderings:**

**ESV** So David assembled all Israel from the Nile of Egypt to Lebo-hamath, to bring the ark of God from Kiriath-jearim.

**WEB** So David assembled all Israel together, from the Shihor *the brook of Egypt* even to the entrance of Hamath, to bring the ark of God from Kiriath Jearim.

**Young's Updated LT** And David assembles all Israel from Shihor of Egypt even unto the entering in of Hamath, to bring in the ark of God from Kirjath-Jearim.

**What is the gist of this verse?** David gathers Israelites from the far south to the far north, with the intent of bringing the Ark out of Kiriath-jearim.

| 1Chronicles 13:5a   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced wah]                              | <i>and so, and then, then, and; so, that, yet, therefore</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| qâhal (קָהַל) [pronounced kaw-HAHL]                           | <i>to assemble, to call together, to summon an assembly [for war, judgement or a religious purpose]</i> | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #6950<br>BDB #874 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i>  | masculine proper noun                                       | Strong's #1732<br>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<br>BDB #84   |

## 1Chronicles 13:5a

| Hebrew/Pronunciation   | Common English Meanings                      | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| 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<br>BDB #481 |
| Yis <sup>o</sup> râ <sup>l</sup> êl (יִשְׂרָאֵל)<br>[pronounced yis <sup>o</sup> -raw-ALE] | transliterated <i>Israel</i>                 | masculine proper noun   | Strong's #3478<br>BDB #975 |

**Translation:** [David assembled all Israel...](#) David had first spoken to a large group of his generals; and they fanned out into the land of Israel and gathered 30,000 Israelites. These are the ones David assembles, and this is also mentioned back in 2Sam. 6:1: [David again gathered all the chosen men of Israel, thirty thousand.](#) We have previously discussed this figure in this chapter, and although it seems small for *all Israel*, that amount would have been too large to describe his captains and princes.

*All Israel* refers to all of those who gathered in Jerusalem when David summoned them. Although we do not know the population of Israel, I think it is reasonable to assume that there were significantly more than 30,000.

## 1Chronicles 13:5b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers    |
|--|---|--------------------------------|-----------------------------|
| 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<br>BDB #577  |
| Shîy <sup>h</sup> chôwr (שִׁיחֹר)<br>[pronounced shee-KHOHR]                   | <i>dark, turbid; transliterated Shihor; refers to canal or river of Egypt; possible to the Brook of Egypt</i> | feminine singular, proper noun | Strong's #7883<br>BDB #1009 |
| Mitz <sup>o</sup> rayim (מִצְרַיִם)<br>[pronounced mits <sup>o</sup> -RAH-yim] | <i>Egypt, Egyptians</i>   | proper noun                    | Strong's #4714<br>BDB #595  |

**Translation:** [...from Shihor–Egypt...](#) The Bible has already identified where Shihor is: [Shihor...is east of Egypt, northward to the boundary of Ekron...](#) (Joshua 13:3b). Ekron is not that far south; Gaza is much father south along the coast, and Ashkelon is further south down the coast. However, Ekron, in the text of Joshua, is not identifying where Shihor is (as does *east of Egypt*) but it describes a boundary on which one side is Israel and on the other side is Israel's enemies. So, Joshua is essentially drawing a line throughout Israel to indicate what had not been conquered yet. Shihor is incidentally positioned by Joshua's text. It is essentially the southernmost area which separates Israel from non-Israel. There are some lakes northeast of Egypt and one is named Shihor (on my MacMillan Bible Atlas); and Wikipedia identifies Shihor–Egypt with the Brook of Egypt. Many suggest that Shihor is a canal off the Nile (or possibly a tributary). Even though we are unable to determine exactly which river could be considered Shihor–Egypt, we are most certainly speaking of the southernmost border of Judah. We find Shihor–Egypt also mentioned in Num. 34:5 Joshua 15:4, 47 1Kings 4:29 (Sihor) 8:65 2Kings 24:7 2Chron. 7:8 Jer. 2:18 (Sihor).

You may recall that phrase which is used the most often in Scripture is *from Dan to Beersheba*. Whether this is an alternate phrase or whether this emphasizes just how far and wide David's men went is a matter of opinion. However, it appears that David's description actually takes in more land.

### 1Chronicles 13:5c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
|--|---|------------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that, so that; though</i>                              | simple wâw conjunction             | No Strong's #<br>BDB #251  |
| ʿad (עד) [pronounced <i>gahd</i> ]   | <i>as far as, even to, up to, until</i>   | preposition                        | Strong's #5704<br>BDB #723 |
| Together, min...wa ʿad (עד ו) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .   |   |                                    |                            |
| lâmed (ל) (pronounced <i>l</i> )   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition | No Strong's #<br>BDB #510  |
| bôw <sup>ʿ</sup> (בו) [pronounced <i>boh</i> ]   | <i>to come in, to come, to go in, to go, to enter</i>   | Qal infinitive construct           | Strong's #935<br>BDB #97   |
| The lâmed preposition + the Qal infinitive construct of bôw <sup>ʿ</sup> are literally <i>to an entering of</i> ; they could be reasonably rendered <i>the entrance of</i> ; and are often transliterated as <i>Lebo</i> . |   |                                    |                            |
| Hămâth (חמת) [pronounced <i>khuhm-AWTH</i> ]   | <i>fortress; sacred enclosure; transliterated Hamath</i>  | proper singular noun/location      | Strong's #2574<br>BDB #332 |
| Together, these are rendered <i>the entrance of ramath, the entering of Hamath</i> ; and transliterated <i>Lebo-Hamath</i> .   |   |                                    |                            |

**Translation:** *...to the entrance of Hamath [or, Lebo-Hamath]...* The entrance of Hamath is the northern border of Israel under David and Solomon. Like Shihor above, the exact location of the entrance of Hamath is unknown.

There are some who are willing to give their opinion of course; Barnes writes: *The southern approach to Hamath from the plain of Coele-Syria, lay between those two ranges of Lebanon called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Coele-Syrian hollow into the open plain of ramath [and, is therefore call Lebo-Hamath].*<sup>12</sup> ZPEB is in agreement with this general location, calling the mountain ranges the *Lebanon and the Anti-Lebanon Mountains*. ZPEB suggests the lower part of the Valley of On where there is a road to Hamath.<sup>13</sup>

We find this same phrase used in 1Kings 8:65, when Solomon brings the Ark into the Temple, and he celebrates this with *all Israel who have assembled from the entrance of Hamath [or, Lebo-Hamath] to the brook of Egypt before the LORD our God*. Now would be a good time to examine the **Doctrine of Lebo-Hamath**; a summary is provided below:

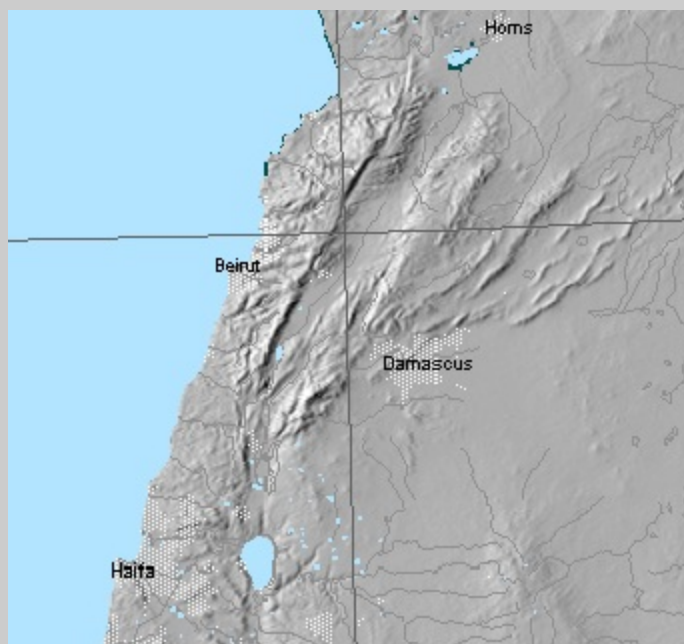
Since many will not go to this specific doctrine, let me briefly cover it in a few points:

<sup>12</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Num. 13:21.

<sup>13</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, p. 22.

## A Summary of the Doctrine of Lebo-Hamath

There is a valley which runs between the Lebanon and the Anti-Lebanon mountains which are due north of Israel. At the southern portion of this valley, we have Lebo-Hamath, which literally means *to an entering of Hamath* or *the entrance of Hamath*. It is not a city, but a geographical area, marking the northernmost portion of Israel (at least, under David, Solomon and Jeroboam II), and the southernmost portion of Hamath, a country which surrounds the Orontes River and has the capital city Hamath, which was built on both sides of the Orontes. Interestingly enough, Lebo-Hamath is mentioned several times before Hamath is mentioned in the Bible (Lebo-hamath is first mentioned in Num. 13:21; Hamath is not mentioned until 2Kings 8:9).



The two mountain ranges in the north are the Lebanon and the Anti-Lebanon mountain ranges. The southern portion of the valley between these two ranges is known as Lebo-Hamath. The southernmost lake above is the Sea of Galilee. The picture is taken from: <http://www.dartmouth.edu/~floods/hydrography/E30N40s.jpg>

This is only a summary of the doctrine.

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### 1Chronicles 13:5d

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers  |
|--|---|---|---------------------------|
| lâmed (ל) [pronounced <sup>l</sup> ]               | <i>to, for, towards, in regards to</i>  | directional/relational preposition                          | No Strong's #<br>BDB #510 |
| bôw' (בּוֹא) [pronounced <i>boh</i> ]              | <i>to take in, to bring, to come in with, to carry</i>  | Hiphil infinitive construct                                 | Strong's #935<br>BDB #97  |
| 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<br>BDB #84  |
| ʾărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]       | <i>ark, chest; Ark</i>  | masculine singular construct                                | Strong's #727<br>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<br>BDB #43  |



| 1Chronicles 13:5d  |   |                           |  |
|--|---|---------------------------|--|
| 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<br>BDB #577   |
| Qir <sup>e</sup> yâth Y <sup>e</sup> ġârîym<br>(קִרְיַת יַעֲרִים)<br>[pronounced KIR <sup>yah</sup> th<br>y <sup>e</sup> ġaw-REEM] | <i>City of the Forests [Wood, Thicket]; and is transliterated Kiriath-jearim (or, Kiriath-jearim)</i> | masculine proper noun     | Strong's #3293 and #3264 (plural form)<br>BDB #420<br>Strong's #7157<br>BDB #900 |

**Translation:** ...to bring the Ark of Elohim out of Kiriath-Jearim. As we are well-aware, when the Ark was taken out of the Tabernacle originally, and into battle, then into Palestine, it was returned to the Israelites, and, because many died by treating the Ark as trivial, it did not go back to the Tabernacle, but was placed in the care of Eleazar and his family in Kiriath-Jearim.

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### The Ark is Moved Amid Great Celebration

*2Samuel 6:2-5*

And so goes up David and all Israel Baalah-ward unto Kiriath-Jearim which [is] to Judah, to bring up from here an Ark of the Elohim, Y<sup>e</sup>howah dwelling the cherubim, which is called a name. 1Chronicles 13:6

David and all Israel went up to Baalah, to Kiriath-jearim (which [is] in Judah), to bring up from there the Ark of Elohim, [whereupon is] Y<sup>e</sup>howah, sitting [between] the cherubim, which [Ark] is called [by His] name [or, *Who is proclaimed there (i.e., between the cherubim)*].

David and all Israel with him went up to Kiriath-jearim in Judah to bring up from there the Ark of God, where Jehovah sits between the cherubim and Whose Name is proclaimed there.

Here is how others have translated this verse:

**Ancient texts:**

- Latin Vulgate                      And David went up with all the men of Israel to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God sitting upon the cherubim, where his name is called upon.
- Masoretic Text                    And so goes up David and all Israel Baalah-ward unto Kiriath-Jearim which [is] to Judah, to bring up from here an Ark of the Elohim, Y<sup>e</sup>howah dwelling the cherubim, which is called a name.
- Peshitta                              And David went up, and all Israel, to Kiriath-narin, which belong to the tribe of Judah, to bring up from there the Ark of the LORD God Who dwells upon the high cherubim, which are known by His name.
- Septuagint                         And David brought it up: and all Israel went up to the city of David, which belonged to Juda, to bring up from there the ark of the Lord God sitting upon [or, *opposite*] the cherubim, where His name is called.

Significant differences: The Peshitta does not mention *Baalah*; the Greek and Latin do not mention *Baalah* or *Kiriath-jearim*. In the LXX, they all go up to the city of David, presumably to gather and then leave from there to Kiriath-jearim.

The Latin, Greek and Syriac all have the *Lord God* rather than *God Lord*, the latter of which is an unusual order to place these words, and suggests that we are beginning a new thought, although there is no intervening *wâw* consecutive or *wâw* conjunction. I suspect that the translators of these ancient texts has problems with the Hebrew text, and attempted to make a reasonable translation without doing too much damage to the original text which they had (at least in the 2<sup>nd</sup> half of the verse). I do not know what happened in the first half of this verse, other than the text was corrupt.

We have *His Name* in the Greek, Latin and Syriac; and it is unusual for these 3 to agree and be out of step with the Hebrew.

### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | Then he led them to Baalah in Judah, which was also called Kiriath-Jearim. They went there to get the sacred chest and bring it to Jerusalem, because it belonged to the LORD God, whose throne is above the winged creatures on the lid of the chest. |
| <i>The Message</i> | Then David and all Israel went to Baalah (Kiriath Jearim) in Judah to bring back the Chest of God, the "Cherubim-Throne-of-GOD," where GOD's Name is invoked.  |
| GNB (TEV)          | David and the people went to the city of Baalah, that is, to Kiriath Jearim, in the territory of Judah, to get the Covenant Box of God, which bears the name of the LORD enthroned above the winged creatures.   |
| NJB                | David and all Israel then went up to Baalah, to Kiriath-jearim in Judah, from there to bring up the ark of God, which bears the title 'Yahweh enthroned on the winged creatures'.  |

### Mostly literal renderings (with some occasional paraphrasing):

|                                 |   |
|---------------------------------|---|
| <i>God's Word</i> <sup>TM</sup> | David and all Israel went to Baalah in Kiriath Jearim, which is in Judah, to bring God's ark to Jerusalem. (The LORD is enthroned over the angels on the ark where his name is used.)                     |
| HCSB                            | David and all Israel went to Baalah (that is, Kiriath-jearim), which belongs to Judah, to take from there the ark of God, which is called by the name of the LORD who dwells <i>between</i> the cherubim. |
| JPS (Tanakh)                    | Then David and all Israel went to Baalah of Juda (also called Kiriath-jearim) to bring back the Ark of God, which bears the name of the LORD who is enthroned between the cherubim.                       |

### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| ESV                | 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. |
| Young's Updated LT | And David goes up, and all Israel, to Baalah, unto Kirjath-Jearim that is to Judah, to bring up there the ark of God Jehovah, inhabiting the cherubs, where the Name is called on.                                  |

**What is the gist of this verse?** David and all Israel go up to Baalah, which is apparently another name for Kiriath-jearim, in Judah, for the purpose of transporting the Ark of God to Jerusalem. The end of this verse is a little

clunky, and it seems to indicate that Jehovah dwells upon (within?) the Ark, where the cherubs are sitting, and where His name is called.

### 1Chronicles 13:6a

| 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</i>                               | wâw consecutive   | No Strong's #<br>BDB #253  |
| ʿâlâh (הָלַח) [pronounced <i>gaw-LAWH</i> ]                                      | <i>to go up, to ascend, to come up, to rise, to climb</i>                                  | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #5927<br>BDB #748 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]            | <i>beloved and is transliterated David</i>   | masculine proper noun   | Strong's #1732<br>BDB #187 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]                | <i>and, even, then; namely; when; since, that; though</i>                                  | simple wâw conjunction  | No Strong's #<br>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<br>BDB #481 |
| Yis <sup>e</sup> râ <sup>e</sup> l (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ] | transliterated <i>Israel</i>   | masculine proper noun   | Strong's #3478<br>BDB #975 |
| Ba <sup>e</sup> ʿâlâh (בְּעַלְהָ) [pronounced <i>bah-guh-LAW</i> ]               | <i>mistress; possessed of, endowed with [anything]; a sorceress; transliterated Baalah</i> | feminine singular proper noun; location; with the locative hê   | Strong's #1173<br>BDB #128 |

Note previous remarks on the ancient translations above.

**Translation:** [David and all Israel went up to Baalah...](#) You may recall the great discussion back in 2Sam. 6:2, about whether *Baale-Judah* was equivalent to Kiriath-jearim; and this verse seems to confirm that: [And David and all Israel went up to Baalah, that is, to Kiriath-jearim that belongs to Judah...](#) However, one problem is, *Balle* is not the same as *Baalah*; and, the second problem is, none of the ancient texts agree with the Masoretic text at this point, casting great doubt upon the MT, as the Latin and Syriac are almost always in agreement with the Hebrew. What is clear is, Kiriath-jearim is equivalent to Kiriath-Baal (Joshua 15:60 18:14) and it is equivalent to *Baalah* (Joshua 15:9). However, whether *Baalah* is actually found here or not is debatable; it is clearly found in the MT, but why is it not found in the parallel ancient texts? Did someone *Baalah* because of 2Sam. 6:2 or some other passage where *Baalah* is found? Is this Hebrew text accurate, but not available to the translators of the Greek, Latin or Syriac? In any case, no matter what difficulties exist with this short portion of text and with its parallel passage, Joshua 15:9 clearly identifies *Baalah* with *Kiriath-jearim*.

### 1Chronicles 13:6b

| Hebrew/Pronunciation             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers |
|----------------------------------|---|---|--------------------------|
| 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<br>BDB #39 |

## 1Chronicles 13:6b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
|---|---|------------------------------------|--|
| Qir <sup>e</sup> yâth Y <sup>e</sup> ġârîym<br>(קִרְיַת יַעֲרִים)<br>[pronounced KIR <sup>i</sup> yahth<br>y <sup>e</sup> ġaw-REEM] | <i>City of the Forests [Wood, Thicket]; and is transliterated Kiriath-jearim (or, Kirjath-jearim)</i> | masculine proper noun              | Strong's #3293 and #3264 (plural form)<br>BDB #420<br>Strong's #7157<br>BDB #900 |
| ʾăsher (אֲשֶׁר)<br>[pronounced uh-SHER]   | <i>that, which, when, who</i>   | relative pronoun                   | Strong's #834<br>BDB #81   |
| lâmed (ל) (pronounced<br>l <sup>e</sup> )   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>       | directional/relational preposition | No Strong's #<br>BDB #510  |
| Y <sup>e</sup> hûwdâh (יְהוּדָה)<br>[pronounced y <sup>e</sup> hoo-<br>DAW]   | <i>possibly means to praise, to be praised; and is transliterated Judah</i>                           | masculine proper noun/location     | Strong's #3063<br>BDB #397   |

**Translation:** ...to Kiriath-jearim (which [is] in Judah),... Although I added to text *is*, the relative pronoun often requires that addition. Kiriath-jearim is fairly close to Jerusalem. The transport is thought, by David, to be one that should be easy. However, because David does not follow God's Word, the movement of the Ark will be fraught with problems.

**Application:** When you do the right thing in a wrong way, you can end up with a big mess on your hands, and you will not have any clue as to what happened. Have you ever met a believer who was incredibly disappointed or kept saying (or thinking) *why me?* He might even be able to list the things which he has done for God (or, maybe he thinks that would be too proud, but he can certainly think of the things which he has done). It is quite simple: you must do a right thing in a right way. The biggest problem with most believers is they spend their entire Christian lives out of fellowship. What they do is, they imitate moral unbelievers, and if they do a really good job of this, believers around them think that they are fantastic and want to emulate them. You must know *rebound*; you must periodically name your sins to God, and how you feel is not an issue.

In the book of Samuel, we have a complete explanation as how the Ark came to be in Kirath-jearim; we have no such explanation here in the book of Chronicles. I am assuming that the writer of Chronicles is familiar with the back-story here, as he appears to have used the book of Samuel, as well as other documents, in order to write this book. Given the slant of this book—Chronicles appears to be God's viewpoint of history—human failures are often left out of the picture. So, where we find in-depth, good and bad in Samuel; we don't find that approach nearly as often in Chronicles. So, I don't think that the writer of Chronicles assumes that everyone knows why the Ark is in Kiriath-jearim; it just is a detail unimportant to his presentation.

Now, bearing this in mind, 1Chron. 13 is also a *failed* attempt at moving the Ark. So, as I said, human failures are *often* left out of the picture; but not always.

## 1Chronicles 13:6c

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

## 1Chronicles 13:6c

| Hebrew/Pronunciation                              | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| bôw <sup>ָ</sup> (בּוֹ) [pronounced <i>boh</i> ]  | <i>to take in, to bring, to come in with, to carry</i>  | Hiphil infinitive construct                                 | Strong's #935<br>BDB #97    |
| 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<br>BDB #577  |
| shâm (שָׁמָּה) [pronounced <i>shawm</i> ]         | <i>there; at that time, then; therein, in that thing</i>  | adverb  | Strong's #8033<br>BDB #1027 |
| 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<br>BDB #84    |
| ârôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i> ]       | <i>ark, chest; Ark</i>  | masculine singular construct                                | Strong's #727<br>BDB #75    |
| Ēlôhîym (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<br>BDB #43    |

**Translation:** ...to bring up from there the Ark of Elohim,... The infinitive gives David's purpose; he intended to bring the Ark of God from Kiriath-jearim to Jerusalem. However, he did not do this as God had instructed him, and, therefore, there will be problems.

## 1Chronicles 13:6d

| 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<sup>e</sup>howah</i> | proper noun                                     | Strong's #3068<br>BDB #217                |
| yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>β</sup>V</i> ]                                 | <i>inhabiting, staying, remaining, dwelling, sitting</i>               | Qal active participle                           | Strong's #3427<br>BDB #442                |
| k <sup>er</sup> ûwbîym (כְּרוּבִים) [pronounced <i>k<sup>e</sup>roo<sup>b</sup>-VEEM</i> ] | transliterated <i>cherubim</i> ; it means <i>angels</i>                | masculine plural noun the with definite article | Strong's #3742<br>(and #3743)<br>BDB #500 |

**Translation:**...[whereupon is] Y<sup>e</sup>howah, sitting [between] the cherubim,... Again, we have textual problems. It is common to find the phrase *Y<sup>e</sup>howah Elohim* in Scripture; it is not common to find *Elohim Y<sup>e</sup>howah*. This would suggest that we are beginning a new thought, but new thoughts are generally preceded by a *wâw* consecutive or a *wâw* conjunction; even a preposition here would be nice. We have the Qal active participle of *to inhabit, to dwell, to sit*; and it is unclear whether this refers to the two cherubim on both sides of the Mercy Seat; or whether this refers to Jesus Christ, the 2<sup>nd</sup> member of the Trinity, the revealed member of the Trinity. All of the other ancient texts reverse the names for God; and what follows seems to be a little more natural. The other texts often include prepositions, so that *Jehovah Elohim* is dwelling between or opposite the cherubim. So, again, there is a problem

with the text. Since this text matches so closely with 2Sam. 6:2, we will compare them side-by-side at this end of this verse. What we have here is, the Ark is being identified in some detail, as it had not been used for a long time (50–100 years).

### 1Chronicles 13:6e

| Hebrew/Pronunciation                            | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| ʾăsher (אֲשֶׁר)<br>[pronounced <i>uh-SHER</i> ] | <i>that, which, when, who</i>  | relative pronoun  | Strong's #834<br>BDB #81    |
| qârâ' (קָרָא)<br>[pronounced <i>kaw-RAW</i> ]   | <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 <sup>rd</sup> person masculine singular, Niphal perfect | Strong's #7121<br>BDB #894  |
| shêm (שֵׁם) [pronounced <i>shame</i> ]          | <i>name, reputation, character</i>   | masculine singular noun                                   | Strong's #8034<br>BDB #1027 |

The Greek, Latin and Syriac all have *His Name*. Generally speaking, when the Greek and Hebrew Differ, the Syriac and Latin agree with the Hebrew. It is very possible that the 3<sup>rd</sup> person masculine singular suffix dropped off *name* either as a copyist error or because of a poor manuscript.

Some suggest that the following word is found, rather than *name*:

|  |  |        |                             |
|--|--|--------|-----------------------------|
| shâm (שָׁם) [pronounced <i>shawm</i> ] | <i>there; at that time, then; therein, in that thing</i> | adverb | Strong's #8033<br>BDB #1027 |
|--|--|--------|-----------------------------|

The difference between *shêm* and *shâm* is a vowel point, which was not including in the original Hebrew text, but added after the time of Christ (the vowel points were all added by the Masorites to help others in reading the text; the Hebrew is written in all consonants). Therefore, the alternate reading—[David and all Israel went up to Baalah, to Kiriath-jearim \(which \[is\] in Judah\), to bring up from there the Ark of Elohim, \[whereupon is\] Y<sup>e</sup>howah, sitting \[between\] the cherubim, Who is proclaimed there \(i.e., between the cherubim\)](#)—is not out of the question. You will note that the alternate reading does not require as many additions to the text in order to make it make sense.

Keil and Delitzsch discuss and then reject the reading *there*, as they interpret it to mean *there, at Kiriath-jearim*, and men did not seek God via the Ark at Kiriath-jearim.<sup>14</sup> However, it should be clear that men have never sought God at the Ark specifically. Although the Ark has been kept within the Tabernacle, men could not go to the Ark or even see the Ark. Furthermore, *there* does not have to refer to the place *Kiriath-jearim*, but it can refer to *there, upon the Ark, between the two Cherubim*.

What may be the case is twofold: (1) Other ancients translations, which dealt with a Hebrew text without vowel points, understood this to mean *name* and not *there*. (2) Even though the text is someone stilted, keeping the word *name* in this verse makes this verse coincide more closely with 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](#). Given that there are so many problems with the text of the first half of this verse, it is not inconceivable that the text became mostly unreadable and later copyists and/or translators did the best that they could with the available text, comparing it to its parallel passage.

A little further down, I will compare the two passages, side-by-side.

<sup>14</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 13:4–14.

**Translation:** ...which [Ark] is called [by His] name [or, Who is proclaimed there (i.e., between the cherubim)]. I think again, the text is a little messed up; but the basic idea is, the Ark of God was closely identified with God's character. At the time that this was written, they may not have understood all the implications of the Ark, but we do.

There are two understandings of this portion of v. 6, depending upon the translation. People did not go to the Ark as if it were God, as people had no access to the Ark; in fact, no one did, except for the High Priest on the Day of Atonement. Therefore, worship service at the Tabernacle, if it is still ongoing at this time, does not really function any differently with or without the Ark.

**Application:** This is a significant concept, as many churches who have congregations made up of non-Christians can appear to function as good or better than congregations with Christians. To the casual observer, there may not appear to be any difference in the function of two churches; in fact, the one without believers in the congregation might be more socially active, and therefore appeal even more to the casual observer. The worship at the Tabernacle, if it is occurring at this time, lacks the heart and soul of the Tabernacle—the Ark of God—it is like the empty worship of a congregation of unbelievers.

The other interpretation is based upon the other possible translation: David and all Israel went up to Baalah, to Kiriath-jearim (which [is] in Judah), to bring up from there the Ark of Elohim, [whereupon is] Y<sup>e</sup>howah, sitting [between] the cherubim, Who is proclaimed there (i.e., between the cherubim). Jehovah, in a sense, is sitting between the cherubim, on the Mercy Seat, as the Ark speaks directly of Jesus Christ. The Ark proclaims Jesus Christ. Whereas, the Ark of God is not an idol—it is not a thing to be worshiped—it speaks of Him; it proclaims Him. I think that this is probably the better sense of this verse. Since the Ark proclaims our Lord, we should find evidence of this. In Isa. 37:16, we read: O LORD of hosts, God of Israel, **who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth; You have made heaven and earth** (see also Ex. 25:22 Psalm 80:1). Theologically, this all holds together. The Mercy Seat, between the cherubim, where the High Priest sprinkled blood once a year, is where God meets man. This speaks of the cross; this speaks of Jesus Christ. We cannot go straight to God; we cannot have direct contact with God. The key is, we must go through the Mercy Seat. The Mercy Seat, between the cherubim, *there* God is proclaimed. There we have God's love, God's mercy, God's righteousness and God's justice all proclaimed, as well as God's plan as observed by the angels of God (the cherubim).

Although I no doubt included this with the exegesis of 2Sam. 6, it bears repeated (particularly since some may be approaching an examination of 1Chron. 13 without first examining 2Sam. 6).

### A Short 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.

A complete examination of the **Ark of God** is found in 1Sam. 4:11.

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We may want to compare 2Sam. 6:2 with 1Chron. 13:6 phrase for phrase:

### 2Samuel 6:2 Compared to 1Chronicles 13:6

| 2Sam. 6:2  | 1Chron. 13:6  | Commentary   |
|--|---|--|
| And so rises up and so goes David and all the people who [are] with him from Baale-Judah...  | And so goes up David and all Israel Baalah-ward unto Kiriath-Jearim which [is] to Judah,...   | The name <i>Kiriath-jearim</i> is not found in the Samuel text, and you may recall that there are problems with the preposition found in that text. Although, in the MT of Chronicles, it is clear that <i>Baalah</i> and <i>Kiriath-jearim</i> are identical cities, this is not clear in the other ancient versions, which do not have these cities named (and there appears to be little agreement here).   |
| ...to bring up from there an Ark of the Elohim,...   | ...to bring up from here an Ark of the Elohim,...   | Here, the Samuel and the Chronicles text match exactly, and there seems to be little problems with the other ancient texts (they all reverse the names to have <i>Jehovah Elohim</i> ).  |
| ...which was named a name, a name of Y <sup>e</sup> howah of Armies dwelling the cherubim upon him.  | ...Y <sup>e</sup> howah dwelling the cherubim, which is called a name [or, <i>Who is proclaimed there</i> ].  | The Chronicles text seems to have a subset of the words found in the Samuel text. Although these writers likely had the same source text or the writers of Chronicles had Samuel and an additional source text, it is unlikely that the final author of Chronicles would have simply grabbed some miscellaneous words out of the text of Samuel. What seems most likely to me is, there are some words missing in the Chronicles text, some of which might be reasonably supplied by the text of Samuel. |
| David then arose and departed with all the people with him [and they went] from Baale-Judah [or, <i>from the lords of Judah</i> ] to bring up from there the Ark of Elohim, which was called a name, the name of Y <sup>e</sup> howah of the Armies, the cherubim sitting upon it. | David and all Israel went up to Baalah, to Kiriath-jearim (which [is] in Judah), to bring up from there the Ark of Elohim, [whereupon is] Y <sup>e</sup> howah, sitting [between] the cherubim, which [Ark] is called [by His] name [or possibly, <i>Who is proclaimed there</i> ]. | Herein is the more relaxed text of Samuel and Chronicles side-by-side.   |

I suspect that the writer of Chronicles had at least two texts to work from: the book of Samuel (which seems only reasonable) and another text, possibly then call *Chronicles*. The writer assembled a history of the monarchy of Israel from these texts, which could contain more and less material than found in Samuel. In this particular verse, I suspect that, over the years, there has been some corruption of the text of Chronicles, limiting our knowledge of the original text.

However, no matter how we deal with this text, there seems to be no loss of information or doctrine, even though there is probably a loss of text.

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There is an interrelationship between the person of God, the Ark, the Mercy Seat and the Cherubim who sit on both sides of the Mercy Seat.



## God, the Ark, the Mercy Seat and the Cherubim

1. As we have already discussed, the Ark speaks of Jesus Christ, the Mercy Seat of His death on the cross, and the angels, fallen and elect, observe God's wisdom, mercy, love, justice and righteousness when they observe His actions concerning man.
2. When giving instructions as to how the Ark of God was to be constructed, God told Moses, **"And you will put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel."** (Ex. 25:21–22).
3. However, bear in mind, the Mercy Seat was not publically displayed. Although there were a handful of incidents where men did see the Ark and the Mercy Seat, for the most part, the Ark of God was kept within the Holy of Holies, inside the Tabernacle of God, and no one but the High Priest, once a year, came into the Holy of Holies to sprinkle blood upon the Mercy Seat.
4. People did not worship the Ark; people did not worship at the Ark; people did not go to the Ark of God; people did not have any direct contact with the Ark of God. The few incidents when man did have some kind of contact with the Ark of God, the result was often death (1Sam. 6:19).
5. Moses, on the other hand, was able to speak to God at the Mercy Seat: **And when Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the Mercy Seat that was on the Ark of the Testimony, from between the two cherubim; and it spoke to him** (Num. 7:89).
6. The Ark, as we have previously discussed, speaks of God—His righteousness, His justice, His mercy, His love, His person. Also realize that the Ark of God speaks of God's plan, fulfilled in human history; and it is this plan in history which the angels observe, both the elect and fallen angels (represented by the two cherubim who stood overlooking the Mercy Seat).
7. On several occasions, God is spoken of as being enthroned above the cherubim: And Hezekiah prayed before the LORD and said: **"O LORD the God of Israel, who is enthroned above the cherubim, You are the God, You alone, of all the kingdoms of the earth; You have made heaven and earth"** (2Kings 19:15 Isa. 37:16). **Give ear, O Shepherd of Israel, You who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth** (Psalm 80:1). **The LORD reigns; let the peoples tremble! He sits enthroned upon the cherubim; let the earth quake!** (Psalm 99:1).
8. Throughout the Old Testament, although the Ark was to be revered and treated with great respect, it was never worshiped and it never functioned as an idol. The Ark spoke of Who and What God is; but the Ark was not God, nor was the Ark God's throne on earth, nor was the Ark a representative idol of God on earth. The Ark represented Who and What God is; but the Ark in no way took the place of God.
9. The cherubim are angels, and they represent the angelic conflict, one angel representing the elect angels and the second angel representing the fallen angels (demons). They observe us (more on the to come).
10. The writer of Hebrews perhaps best expressed what we need to know about the Ark of God: **For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place [or, the Holy of Holies], having the golden altar of incense and the Ark of the Covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the High Priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people. By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation. But when Christ appeared as a High Priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more will the blood of Christ, who through**

## God, the Ark, the Mercy Seat and the Cherubim

the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Therefore He is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant (Heb. 9:2–15).

From this short set of points, I hope you can see just how important the Ark of God is; all that God is in relation to man is revealed by the Ark of God.

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This logically leads us to...

## The Angelic Conflict

My first exposure to the Angelic Conflict was through R. B. Thieme Jr.; however, much of this was taught by Chafer, whom I am sure picked it up elsewhere himself.

1. In this life, there is an unseen conflict which is occurring all around us, call the Angelic Conflict.
2. In eternity past, Satan and a third of angelic creation sinned against God. As far as Satan is concerned, we know that his sin was arrogance, and that he proclaimed that he would be like the Most High. The angels which followed him are known as the fallen angels.
3. God has already sentenced Satan and his angels to the Lake of Fire, but this sentence has not been carried out yet, which suggests that Satan has appealed his sentencing.
4. Although Thieme has suggested that the appeal is, *how can a loving God cast His creatures into a Lake of Fire*, I think that a number of appeals were filed. They are (and this is reasonable conjecture):
  - a. How can a loving God cast His creatures into the Lake of Fire?
  - b. How can one little act of negative volition require eternal separation from God?
  - c. Why can't we angels just go to some corner of the universe and party down?
  - d. We were made this way, and God is, therefore, ultimately responsible.
  - e. God made us with free will; therefore God is responsible for our exercise of our free will.
  - f. God knew in advance that we would sin, and He did not keep us from doing so. His foreknowledge makes Him, at least in part, culpable for our actions.
  - g. How can God's judgment be just? Does the punishment really fit the crime?
  - h. Why can't God simply forgive us and we will promise to do better?
  - i. Once a person sins one time, why does he become a sinner? Why does his nature change? Is it right for this to happen.
5. I am certain that just about anything which you have come up with, in objecting to God, to God's character, to your circumstances, to your ignorance of God's plan, can be reasonably inserted as an objection leveled by Satan and his minions. Remember, Satan is a genius and Satan will impugn God's character in any way possible in order to get himself off the hook.
6. Human history is how God will show all angelic creation that He is love, justice, righteousness; and that these characteristics can be consistent and function without contradicting one another.
7. Human history reveals how God is able to bestow autonomy upon that which He creates without compromising His character and without having to condemn all of His creatures to eternal damnation.
8. It is my own personal belief that no man schedules for the Lake of Fire will choose eternal fellowship with God instead after his death and sentencing. I know that seems a little strong to suggest that any person who has been condemned to hell would refuse heaven; but that is how far apart God and man are. Some men do not want any sort of fellowship with God. Some men spend every waking second of their lives rejecting God. Don't think that, at death, they will suddenly reverse their life of negative volition.
9. On the other hand, this does not mean there are no deathbed conversions. Sometimes, man has to be taken to the brink of death to believe in Jesus Christ. Anyone who believes in Jesus Christ at any time in their life; who holds to Jesus Christ as their Savior at any point in their lives, no matter when this takes place, is eternally saved.

## The Angelic Conflict

10. Our lives, the choices that we make, the things that we do, are all a part of resolving the angelic conflict.

One of the best places to see many aspects of the Angelic Conflict is in the first 2 chapters of Job. At some point, I will rework this doctrine and accompany it with Scripture. However, if you put *angelic conflict* into a search engine, about a third of what comes up will cover this topic with reasonable accuracy.

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One translation of v. 6 is: [David and all Israel went up to Baalah, to Kiriath-jearim \(which \[is\] in Judah\), to bring up from there the Ark of Elohim, \[whereupon is\] Y<sup>e</sup>howah, sitting \[between\] the cherubim, which \[Ark\] is called \[by His\] name.](#) As pointed out, God does not sit between the cherubim, nor does He well there specifically, as the god behind an idol is supposed to, but it is at the Ark, between the cherubim, upon the Mercy Seat, where God meets man. It is by His blood upon the Mercy Seat that man is able to have any contact with God. And to those in the Old Testament, exactly what that means, is hidden, until revealed to them by God the Holy Spirit. The even of Christ going to the cross is hidden from them, as it had not occurred in history. This is why the Ark was supposed to remain within the Holy of Holies. In this particular understanding, the Ark is clearly associated with the name (reputation) of God.

Another way of rendering this verse is: [David and all Israel went up to Baalah, to Kiriath-jearim \(which \[is\] in Judah\), to bring up from there the Ark of Elohim, \[whereupon is\] Y<sup>e</sup>howah, sitting \[between\] the cherubim, Who is proclaimed there \(i.e., between the cherubim\).](#) This second understanding of the verse, which requires fewer added words, still has God dwelling between the cherubim, with the same meaning: God meets mankind at the Mercy Seat; it is the only place where God can have contact with sinful man. Secondly, it is God Who is proclaimed there, between the cherubim; God is made known to mankind there, at the Mercy Seat of the Ark.

|   |  |  |
|---|--|--|
| <p><a href="#">And so they cause to ride an Ark of the Elohim upon a cart new from a house of Abinadab and Uzzah and Ahio were leading in the cart.</a></p> | <p><sup>1</sup>Chronicles<br/>13:7</p> | <p><a href="#">They placed the Ark of Elohim on a new cart out from the house of Abinadab and Uzzah and Ahio led the cart.</a></p> |
|---|--|--|

[They placed the Ark of God on a new cart and Uzzah and Ahio led the cart away from the house of Abinadab.](#)

Here is how others have translated this verse:

### Ancient texts:

|                |  |
|----------------|--|
| Latin Vulgate  | And they carried the ark of God upon a new cart out of the house of Abinadab. And Oza and his brother drove the cart.                |
| Masoretic Text | And so they cause to ride an Ark of the Elohim upon a cart new from a house of Abinadab and Uzzah and Ahio were leading in the cart. |
| Septuagint     | And they set the ark of God on a new wagon out of the house of Aminadab: and Oza and his brethren drove the wagon.                   |

Significant differences: In the Greek and the Syriac, Uzzah and *his brothers* move the cart; in the Latin, it is *his brother*; and his brother is named in the MT. The reason for these differences is, *Ahio* in the Hebrew means *brotherly*; therefore, the Latin, Greek and Syriac translated this word instead of transliterating it. These differences have no affect whatsoever upon any doctrine.

### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | The sacred chest was still at Abinadab's house, and when David and the crowd arrived there, they brought the chest outside and placed it on a new ox cart. Abinadab's sons Uzzah and Ahio guided the cart... |
| <i>The Message</i> | They moved the Chest of God on a brand-new cart from the house of Abinadab with Uzzah and Ahio in charge.  |
| GNB (TEV)          | At Abinadab's house they brought out the Covenant Box and put it on a new cart. Uzzah and Ahio guided the cart,...   |
| NAB                | They transported the ark of God on a new cart from the house of Abinadab; Uzzah and Ahio were guiding the cart,...   |

### Mostly literal renderings (with some occasional paraphrasing):

|                                 |   |
|---------------------------------|---|
| <i>God's Word</i> <sup>TM</sup> | David and his men put God's ark on a new cart from Abinadab's home. Uzzah and Ahio guided the cart. |
| HCSB                            | At Abinadab's house, they set the ark of God on a new cart. Uzzah and Ahio were guiding the cart.   |
| NIV                             | They moved the ark of God from Abinadab's house on a new cart with Uzzah and Ahio guiding it.       |

### Literal, almost word-for-word, renderings:

|                    |  |
|--------------------|--|
| LTHB               | And they made the ark of God to ride on a new cart from the house of Abinadab. And Uzza and Ahio <i>were</i> leading the cart.   |
| WEB                | They carried the ark of God on a new cart, <i>and brought it</i> out of the house of Abinadab: and Uzza and Ahio drove the cart. |
| Young's Updated LT | And they place the ark of God on a new cart, from the house of Abinadab, and Uzza and Ahio are leading the cart.                 |

**What is the gist of this verse?** The Ark of God was placed upon a new cart outside the house of Abinadab, and Uzzah and Ahio guide the cart away from the house.

| 1Chronicles 13:7a                                       |  |   |                            |
|---|--|---|----------------------------|
| 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</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| râkab (רָכַב) [pronounced <i>raw-KAH<sup>b</sup>V</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 <sup>rd</sup> person masculine plural, Hiphil imperfect   | Strong's #7392<br>BDB #938 |
| 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<br>BDB #84   |
| ʾărôwn (אָרוֹן) [pronounced <i>uh-ROHN</i> ]            | <i>ark, chest; Ark</i>   | masculine singular construct                                | Strong's #727<br>BDB #75   |

## 1Chronicles 13:7a

| Hebrew/Pronunciation                                  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| ʿĒlôhîym (אֱלֹהִים)<br>[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<br>BDB #43   |
| ʿal (עַל) [pronounced <i>gahl</i> ]                   | <i>upon, beyond, on, against, above, over, by, beside</i>   | preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5921<br>BDB #752 |
| ʿăgâlâh (עֲגָלָה)<br>[pronounced <i>guh-gaw-LAW</i> ] | <i>[an ox-] cart, wagon; a chariot, a war vehicle</i>   | feminine singular noun with the definite article                                   | Strong's #5699<br>BDB #722 |
| châdâsh (חַדָּשׁ)<br>[pronounced <i>khaw-DAWSH</i> ]  | <i>new, new thing; fresh</i>  | feminine singular adjective  | Strong's #2319<br>BDB #294 |

**Translation:** [They placed the Ark of Elohim on a new cart...](#) We are not told who *they* is here, although it would be reasonable to suppose that Uzzah and Ahio did this. The verb generally means, in the Hiphil, *to cause to ride*, although Gesenius allows the rendering *to place upon [a cart, a horse]*. The primary meaning implies the secondary meaning.

The fact that this is a new cart causes me to believe that David was reading the Bible, the history of the wars between the Jews and the Philistines, and he came across the Ark of God and how it had been removed from the Tabernacle and taken into battle, and how it had never been returned to the Tabernacle. The Philistines, because of the diseases and deaths caused by the Ark, placed the Ark on a new cart and allowed for it to be returned to Israel. I think this is where David got the idea to move the Ark in a new cart, as nowhere else in Scripture do we find that method employed. We will summarize [the reason for this position](#) when we come to v. 12.

## 1Chronicles 13:7b

| 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<br>BDB #577 |
| bayith (בַּיִת)<br>[pronounced <i>BAH-yith</i> ]                           | <i>house, residence; household, habitation as well as inward</i>                     | masculine singular construct | Strong's #1004<br>BDB #108 |
| ʿĂbîynâdâb (אֲבִינָדָב)<br>[pronounced <i>u<sup>p</sup>-vee-naw-DAWB</i> ] | <i>my father is noble and is transliterated Abinadab</i>                             | masculine proper noun        | Strong's #41<br>BDB #4     |

**Translation:** [...out from the house of Abinadab...](#) Because this phrase is located right here, and because this phrase is followed by a *wâw* conjunction, it belongs which the phrase which preceded it. We do not have any idea as to exactly how the Ark had been set up in the house of Abinadab; whether it was kept in a room, or whether a tent had been pitched for it inside the courtyard, or what. However, in order for it to be placed into a new cart, it had to be carried away from the house or outside of the property. The cart, quite obviously, could not be parked

inside the house and loaded. Therefore, although nothing is actually said about this, the Ark *had to be carried* from point A (inside the house, or inside a tent) to point B (where the cart was outside the house). Quite obviously, no one could touch the Ark. Uzzah could not tell Ahio, “You grab that end of the Ark, and I’ll take this end, and we will carry it outside and place it into the cart.” That would be instant death; and no one dies when the Ark is placed upon the cart outside the house of Abinadab (otherwise, I am sure we would hear about it). Therefore, they have the poles, and poles are inserted inside the rings, which are attached to the Ark, and the Ark is carried out to the cart as it should be carried—by Levites who do not come into direct contact with the Ark, but who carry it using the poles. I suspect this was a 4-man job, one at each corner of the Ark holding his end of the pole. My point is, for a very short portion of this trip—a hundred or so feet, the Ark is properly moved. This does not mean that they had studied the Law and knew how to move the Ark; they simply knew enough about the history of the Ark to know that they could not touch the Ark.

**Application:** We don’t know how much the brothers knew. They obviously knew enough not to touch the Ark when taking it to the cart. Whether they knew this from what had occurred previously, or whether they had done some reading in the Scriptures to determine what they should do is unknown. However, the key is this: they knew a little bit, but they could have learned a lot more. Their service could have been more effective and it is less likely that it would have been cut short had they *known* what to do. That comes from Bible doctrine. You cannot simply go through life as a believer without having some guidance; you cannot wing it on emotions; you cannot make it as a believer by copying other believers. You have to have a clue, and you get this by knowing the Word of God.

### 1Chronicles 13:7c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                 | BDB and Strong’s Numbers   |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction                           | No Strong’s #<br>BDB #251  |
| ʿÛzzâ (עֲזָזָה) [pronounced <i>ʿooz-ZAW</i> ]  | <i>strength; transliterated Uzza</i>  | masculine proper singular noun                   | Strong’s #5798<br>BDB #739 |
| Also written ʿÛzzâh (עֲזָזָהּ) [pronounced <i>ʿooz-ZAW</i> ].  |   |  |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction                           | No Strong’s #<br>BDB #251  |
| ʿach <sup>e</sup> yôw (אָחִיוֹ) [pronounced <i>ahkh<sup>e</sup>-YOH</i> ]  | <i>brotherly, fraternal; transliterated Ahio</i>  | masculine proper singular noun                   | Strong’s #283<br>BDB #26   |
| Some ancient translations render this as <i>his brother, his brothers</i> ; as that is roughly the way this name should be translated. |   |  |                            |
| nâhag (נָהַג) [pronounced <i>naw-HAHG</i> ]  | <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<br>BDB #624 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| ʿăgâlâh (עֲגָלָהּ) [pronounced <i>guh-gaw-LAW</i> ]  | <i>[an ox-] cart, wagon; a chariot, a war vehicle</i>   | feminine singular noun with the definite article | Strong’s #5699<br>BDB #722 |

**Translation:** ...and Uzzah and Ahio led the cart. Ahio was in front, guiding the cattle which drew the cart; Uzzah was in back or along the side of the cart (as we will see). They could have both been walking along side the animals which drew the cart, one to each side. Uzzah will need to be relatively close to the Ark itself.

As I have said many times, this is the right idea done in a wrong way. The Ark is not to be carried in a cart, but borne on the shoulders of 4 Levites. McGee gave an explanation for this: the Ark represents Jesus Christ and He is brought to mankind on the shoulders of believers, whether they be missionaries, evangelists, pastors, or believer-priests who speak His Name.<sup>15</sup>

**And David and all Israel are laughing to faces of Elohim in all strength and in songs and in lyres and in harps and in tambourines and in cymbals and in trumpets [or, clarions].** <sup>1Chronicles 13:8</sup> **David and all Israel rejoice before Elohim with all [their] strength, with songs, [playing] lyres, harps, tambourines, cymbals and trumpets.**

**David and all Israel celebrated with all their might before God with songs, as they played on lyres, harps, tambourines, cymbals and trumpets.**

Here is how others have translated this verse:

#### Ancient texts:

**Masoretic Text** And David and all Israel are laughing to faces of Elohim in all strength and in songs and in lyres and in harps and in tambourines and in cymbals and in trumpets [or, clarions].

**Septuagint** And David and all Israel were playing before the Lord with all their might, and together with singers, and with harps, and with lutes, with timbrels, and with cymbals, and with trumpets.

**Significant differences:** The verb found here is a little difficult to determine; therefore, what we find in the Greek does not represent a difference in text. In the Hebrew and Latin, this is done with *songs*; in the Syriac, *with singing*; and in the Greek, with *singers*. The differences, as usual, are not very earth-shattering.

#### Thought-for-thought translations; paraphrases:

**CEV** ...while David and the crowd danced and sang praises to the LORD with all their might. They played music on small harps and other stringed instruments, and on tambourines, cymbals, and trumpets.

**The Message** In procession with the Chest of God, David and all Israel worshiped exuberantly in song and dance, with a marching band of all kinds of instruments.

**GNB (TEV)** ...while David and all the people danced with all their might to honor God. They sang and played musical instruments---harps, drums, cymbals, and trumpets.

**NAB** ...while David and all Israel danced before God with great enthusiasm, amid songs and music on lyres, harps, tambourines, cymbals, and trumpets.

#### Mostly literal renderings (with some occasional paraphrasing):

**God's Word™** David and all Israel were celebrating in God's presence with all their might, with songs, with lyres, harps, tambourines, cymbals, and trumpets.

**HCSB** David and all Israel were celebrating with all their might before God with songs and with lyres, harps, tambourines, cymbals, and trumpets.

<sup>15</sup> Taken from J. Vernon McGee; *I & II Chronicles*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 35. I expanded on his one-sentence explanation.

**Literal, almost word-for-word, renderings:**

|                    |  |
|--------------------|--|
| ESV                | 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.                                 |
| Young's Updated LT | And David and all Israel are playing before God, with all strength, and with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. |

**What is the gist of this verse?** David and all those with him celebrated this before God; they sang and played musical instruments.

**1Chronicles 13:8a**

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>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<br>BDB #187 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>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<br>BDB #481 |
| Yis <sup>o</sup> râ <sup>l</sup> êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]  | <i>transliterated Israel</i>  | masculine proper noun   | Strong's #3478<br>BDB #975 |
| sâchaq (שָׂחַק) [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<br>BDB #965 |
| lâmed (ל) (pronounced <i>l</i> )   | <i>to, for, towards, in regards to</i>  | directional/relational preposition                              | No Strong's #<br>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<br>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 <sup>o</sup> pânîym (לְפָנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . |   |   |                            |
| Ēlôhîym (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<br>BDB #43   |



## 1Chronicles 13:8a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <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<br>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<br>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> . |   |   |                            |
| ôz (זֹרֶךְ) [pronounced gohz]   | <i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>      | masculine singular noun   | Strong's #5797<br>BDB #738 |

**Translation:** *David and all Israel rejoice before Elohim with all [their] strength,...* The verb here is not completely clear; it apparently means *to play, to laugh, to dance*; and, therefore, *to rejoice, to celebrate*. This was not a perfunctory celebration; David and all Israel really got into this. Not only do we have the Piel stem (the intensive ste of the verb), but we have the phrase *with all [their] strength*; indicating that the very celebration was so intense as to be exhausting.

## 1Chronicles 13:8b

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers    |
|--|---|----------------------------|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i>                                  | simple wâw conjunction     | No Strong's #<br>BDB #251   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]         | <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<br>BDB #88   |
| shîyr (שִׁיר) [pronounced sheer]                         | <i>song, singing; music</i>   | masculine plural noun      | Strong's #7892<br>BDB #1010 |

**Translation:** *...with songs,...* This is not found in the Samuel text, that they celebrate with songs. This would make sense, as they did celebrate in that text with musical instruments; ideally speaking, this is music and song; and hopefully not dissonance.

## 1Chronicles 13:8c

| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers  |
|--|--|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## 1Chronicles 13:8c

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers    |
|--|---|----------------------------|-----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]         | <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<br>BDB #88   |
| kînnôwr (כַּנּוֹר) [pronounced kin-NOHR]                 | <i>hand-harp, lyre</i>  | masculine plural noun      | Strong's #3658<br>BDB #490  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction     | No Strong's #<br>BDB #251   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]         | <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<br>BDB #88   |
| nêbel (נְבֵל) [pronounced NĀY <sup>b</sup> -vel]         | <i>a portable harp, lute, guitar</i>  | masculine plural noun      | Strong's #5035<br>BDB #614  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh] | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction     | No Strong's #<br>BDB #251   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]         | <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<br>BDB #88   |
| tôph (תּוֹפִי) [pronounced tohf]                         | <i>timbrel, tambourine; it is sort of a drum or tambourine and it is generally held in the hands of dancing women</i> | masculine plural noun      | Strong's #8596<br>BDB #1074 |

**Translation:**...[playing] lyres, harps, tambourines,... These are 3 of the instruments which these people played which are also named in the text of Samuel. I spent more time on these instruments in the book of Samuel.

## 1Chronicles 13:8d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers   |
|--|---|----------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]               | <i>and, even, then; namely; when; since, that, so that; though</i>                                  | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                       | <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<br>BDB #88  |
| m <sup>e</sup> tsêleth (מִצְלֵי) [pronounced m <sup>e</sup> ts-Ā-leth] | <i>[a pair of] cymbals</i>  | feminine dual noun         | Strong's #4700<br>BDB #853 |

**Translation:** ...cymbals... This instrument was not mentioned in Samuel; it is a dual noun, which is part of the reason that it is suggested that these are cymbals.

| 1Chronicles 13:8e  |   |                            |                            |
|--|---|----------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]                           | <i>and, even, then; namely; when; since, that, so that; though</i>                                  | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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<br>BDB #88  |
| chătsôts <sup>e</sup> râh (חֲצֹטְסֹרַיִם) [pronounced <i>khuts-oh-ts<sup>e</sup>r-AW</i> ] | <i>clarion, trumpet</i>   | feminine plural noun       | Strong's #2689<br>BDB #348 |

**Translation:** ...and trumpets. Surprisingly enough, this is not named in the Samuel text; however, this is not the common word for a trumpet and possibly refers to a clarion instead (like I know what a clarion is).

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### Uzzah is Struck Dead for Touching the Ark

Alternative Title: **God's Deadly Holiness**<sup>16</sup>

2Samuel 6:6–9

And so they come as far as a threshing floor of Chidon and so puts forth Uzzah his hand to seize the Ark, for released the oxen. <sup>1Chronicles 13:9</sup>

When they came as far as the threshing floor of Chidon, Uzzah put out his hand to grab the Ark, for the oxen had stumbled [lit., let (it) drop].

When they had come as far as the threshing floor of Chidon, the oxen stumbled, and Uzzah put out his hand to stabilize the Ark.

Here is how others have translated this verse:

**Ancient texts:**

|                |   |
|----------------|---|
| Latin Vulgate  | And when they came to the floor of Chidon, Oza put forth his hand, to hold up the ark: for the ox being wanton had made it lean a little on one side. |
| Masoretic Text | And so they come as far as a threshing floor of Chidon and so puts forth Uzzah his hand to seize the Ark, for released the oxen.                      |
| Peshitta       | And when they came to the threshing floor of Remin, Uzza put forth his hand to hold the ark; for the oxen ran toward the threshing floor.             |
| Septuagint     | And they came as far as the threshing-floor: and Oza put forth his hand to hold the ark, because the bullock turned aside.                            |

Significant differences: *of Chidon* is not found in the Septuagint; it is found in the Latin and Hebrew; the Syriac has *Remin* instead. The final verb is in question here; it is unclear what it means in the Hebrew, and it appears as though the other ancient languages made a stab at it. The general idea is, the oxen did something to cause Uzzah to reach out and grab the Ark, although it is not completely clear as to what they did

<sup>16</sup> Taken from Martin J. Selman, *1 Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, Il., ©1994, p. 153.

(stumbled, turned aside, halted suddenly, released the Ark somehow). The verb will be discussed in much greater detail in the exegesis.

### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | But when they came to Chidon's threshing place, the oxen stumbled, and Uzzah reached out and took hold of the chest to stop it from falling. |
| <i>The Message</i> | When they were at the threshing floor of Kidon, the oxen stumbled and Uzzah grabbed the Chest to keep it from falling off.                   |
| NJB                | When they came to the threshing-floor of the Javelin, Uzzah reached out his hand to steady the ark, as the oxen were making it tilt.         |

### Mostly literal renderings (with some occasional paraphrasing):

|                    |  |
|--------------------|--|
| <i>God's Word™</i> | But when they came to Chidon's threshing floor, the oxen stumbled. So Uzzah reached out to grab the ark.                 |
| NIV                | When they came to the threshing floor of Sidon, Uzzah reached out his hand to steady the ark, because the oxen stumbled. |

### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| WEB                | When they came to the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.              |
| Young's Updated LT | And they come in unto the threshing-floor of Chidon, and Uzza puts out his hand to seize the ark, for the oxen were released. |

**What is the gist of this verse?** Once this procession had come to the threshing floor of Chidon, something happened with the oxen and the cart, and Uzzah had to reach out and grab the Ark, presumably to steady it or to keep it from falling.

| 1Chronicles 13:9a  |  |  |                            |
|--|--|--|----------------------------|
| 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</i> | wāw consecutive  | No Strong's #<br>BDB #253  |
| bôw' (בּוֹא) [pronounced <i>boh</i> ]                          | <i>to come in, to come, to go in, to go, to enter</i>        | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #935<br>BDB #97   |
| 'ad (עַד) [pronounced <i>gahd</i> ]                            | <i>as far as, even to, up to, until</i>                      | preposition  | Strong's #5704<br>BDB #723 |
| gôren (גֹּרֵן) [pronounced <i>GOH-ren</i> ]                    | <i>threshing floor</i>                                       | masculine singular construct                           | Strong's #1637<br>BDB #175 |
| Kîydôn (כִּידוֹן) [pronounced <i>kee-DOHN</i> ]                | <i>dart, javelin; transliterated Chidon</i>                  | masculine singular proper noun                         | Strong's #3592<br>BDB #475 |
| It is unclear whether this is the name of a person or a place. |  |  |                            |

**Translation:** *When they came as far as the threshing floor of Chidon,...* We have the proper noun *Nacon* in the text of Samuel, which gives us 3 theories: (1) there is a textual error in one of the texts; (2) one refers to a place

and the other to the person who own the threshing floor; or (3) these are two names for the same person (like *William* and *Bill*).

Keil and Delitzsch suggest that both words are a play on the owner’s actual name: Keil and Delitzsch write: *Goren nachon* means “the threshing-floor of the striking (or killing)” (*nachon* from נָכַח, which means “to strike, to kill;” not from כּוּן, which means “to set up, to establish”). In the *Chronicles* we have *goren chidon*, i.e., “the threshing-floor of destruction or disaster” (see Job 21:20). *Chidon* is probably only an explanation of *nachon*, 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 *Perez-uzzah* (2Sam. 6:8).<sup>17</sup>

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 *proper noun* 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; *the threshing floor of being struck down* in our passage; *the threshing floor of destruction* in *Chronicles*. We really do not need to know the exact explanation; we simply need to know that there is a reasonable explanation for finding two different names here.

| 1Chronicles 13:9b  |   |  |                             |
|--|---|--|-----------------------------|
| 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 #<br>BDB #253   |
| shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]            | <i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out</i>                              | 3 <sup>rd</sup> person masculine singular, Qal imperfect                         | Strong’s #7971<br>BDB #1018 |
| ‘Ûzzâ’ (עֲזָא) [pronounced <i>góoz-ZAW</i> ]               | <i>strength; transliterated Uzza</i>  | masculine proper singular noun   | Strong’s #5798<br>BDB #739  |
| Also written ‘Ûzzâh (עֲזָה) [pronounced <i>góoz-ZAW</i> ]. |   |  |                             |
| ’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<br>BDB #84    |
| yâd (יָד) [pronounced <i>yawd</i> ]                        | generally translated <i>hand</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong’s #3027<br>BDB #388  |
| lâmed (לְ) (pronounced <i>l</i> )                          | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong’s #<br>BDB #510   |
| ’âchaz (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> | Qal infinitive construct   | Strong’s #270<br>BDB #28    |

<sup>17</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 6:6–7, with some editing.

## 1Chronicles 13:9b

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers |
|---|---|---|--------------------------|
| ʿêth (את) [pronounced <i>ayth</i> ]             | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84 |
| ʿărôwn (ארון) [pronounced <i>uh-ROHN</i> ]      | <i>ark, chest; Ark</i>  | masculine singular construct                                | Strong's #727<br>BDB #75 |
| ʿĒlôhîym (אלהים) [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<br>BDB #43 |

**Translation:** ...Uzzah put out his hand to grab the Ark,... In the Samuel text, we simply have *Uzzah reaches out unto the Ark...* However, as discussed there, the text is simply elliptical, and obviously Uzzah must reach out with something; so, obviously, he reaches out with his hand.

This indicates to us that something has happened to the Ark; it is about to fall, the cart is tipping over, or something along these lines.

## 1Chronicles 13:9c

| Hebrew/Pronunciation                          | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| kîy (כי) [pronounced <i>kee</i> ]             | <i>for, because; that; when</i>  | explanatory conjunction; preposition                         | Strong's #3588<br>BDB #471  |
| shâmaṭ (שָׁמַט) [pronounced <i>shâ-MAHT</i> ] | <i>to release, to let go [drop]; to throw down; figuratively to let rest, to remit [a debt]; to [temporarily] abandon, to forgo, to relinquish [use, ownership, an obligation]</i> | 3 <sup>rd</sup> person plural, Qal perfect                   | Strong's #8058<br>BDB #1030 |
| bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i> ]  | <i>ox, herd, cattle</i>  | masculine singular collective noun with the definite article | Strong's #1241<br>BDB #133  |

**Translation:** ...for the oxen had stumbled [lit., *let (it) drop*]. Probably the literal rendering given here is the best: the oxen allowed the Ark to drop; no telling what happened to cause this, and no telling what exactly happened to the Ark. It is possible that Uzzah managed to reach it in time.

The verb that we find here is rather difficult, so we are going to examine it in detail in the **Doctrine of Shâmaṭ**. The end result of this doctrine is, shâmaṭ means *to release, to let go [drop]; to throw down; figuratively to let rest, to remit [a debt]; to [temporarily] abandon, to forgo, to relinquish [use, ownership, an obligation]*. It does not mean *to stumble*, as is found in most translations. If you want to see how I have come to this conclusion, then examine the doctrine for yourself.

The several passages which I have listed and summarized below confuse some. However, there are a number of incidents in Scripture which have a simple explanation, even though, at the first, they are confusing and/or objectionable. Sometimes, God seems too harsh in what He does; or God asks someone to do something which just does not fit into our understanding of Scripture. Unbelievers, immature believers, and sometimes even exegetes, read these passages and are nonplused. My intention here is to un-confuse you.

### Confusing and/or Objectionable Passages of Scripture

| Incident   | Objection/Explanation  |
|--|--|
| <p>Adam and Eve clothe themselves with fig leaves. God clothes them, instead, with leather (Gen. 3:7, 21).</p>                   | <p>Most casual readers ignore this, although most commentators catch this. God was not putting together some better clothes for Adam and Eve, but, in order for there to be animal skins, there must be the death of an animal. In the garden, animals were not eaten for food (although God later—after the flood, if memory serves—gave us permission to eat animals for food). Up until the fall of Adam and Eve, there is no indication that anyone or anything died. This would have been the first death after the fall. The death of this animal (or animals) represented the death of Jesus Christ on the cross and the animal skins were used to <i>cover over</i> their sins. God covered sins until Jesus Christ came into the world and paid for them.</p> |
| <p>God respects the animal sacrifice of Abel; He does not respect Cain's offering (Gen. 4:3-4).</p>                              | <p>One might reasonably argue that Cain worked hard in his garden to get these vegetables to grow, and that he offers up to God the best from his garden. Abel just killed some animal, so why does God disrespect Cain's gift but honor Abel's?</p> <p>Now that you understand the passage above, this is simple: Abel brought God an animal sacrifice, to atone for (<i>to cover over</i>) his sins. Cain brought to God the works of his own hands. We are <i>never</i> saved by the works of our hands; God saves us by means of the death of His Son, which is symbolized in the animal sacrifices.</p>   |
| <p>God asks Abraham to offer up his only son as a human sacrifice, when Scripture clearly forbids such a practice (Gen. 22).</p> | <p>God both condemns human sacrifice and tells Israel to destroy whole nations which practice human sacrifice; so, why does God tell Abraham to sacrifice his only son? Did God <i>only</i> want to see how far Abraham would go in his obedience? Was this nothing more than a test?</p> <p>This, obviously, is a picture of God sacrificing His Son, Jesus Christ, on our behalf. Abraham told his servants "<i>we will return to you</i>" (the <i>we</i> is obscured in some translations), so Abraham knew that, no matter what happened on that mountain, <i>both he and his son Isaac</i> were coming back down that mountain. The parallel was completed when a <i>substitutionary</i> animal sacrifice was supplied by God.</p>                                |

## Confusing and/or Objectionable Passages of Scripture

| Incident  | Objection/Explanation  |
|---|--|
| <p>Moses is not allowed to enter the Land of Promise simply because, instead of speaking to the rock to get water, he hits the rock twice (Num. 20).</p>                                  | <p>This bothers some people no end; Moses, who has been faithful and patient and unbelievable in his taking the children of Israel out of Egypt and into the land, makes a minor mistake here, and simply as a result of being (reasonably) pissed off. If you read through Moses taking the children of Israel from Egypt to the Land of Promise, it is aggravating to see how lame the Jews are, and how patient Moses is. He even, on several occasions, pleads on their behalf. So, it seems harsh that, Moses makes one mistake, and God says, "Sorry, M, but you are not going to take My people into the Land of Promise."</p> <p>There were two <i>no water</i> incidents. The first time, Moses was to strike the rock one time, and water would flow from the rock (Ex. 17). This was a picture of God striking Jesus Christ, the Rock, and from Him would flow living waters (John 4:10–11). Jesus Christ is only offered up one time for all mankind (Rom. 6:10). Therefore, the second time that the Israelites confront the Rock, they need only speak to Him. God does not sacrifice His son many times (Heb. 7:27 9:12). What God does throughout the Old Testament is present Jesus Christ in shadow form, and Moses, through his anger and disobedience, confused this analogy. For several generations, until the Old Testament became available more widely, Jews might recall Moses striking the rock once the first time and twice the second time in order to produce water. This confuses the issue.</p> |
| <p>Saul goes to a medium and asks her to bring Samuel back from the dead. God allows Samuel to be brought back from the dead, even though Samuel says nothing new to Saul (1Sam. 29).</p> | <p>This is objectionable on many levels, and I don't know of a single commentator who understands this passage. King Saul, on the eve of his death, goes to a spirit medium and asks for her to bring Samuel, his spiritual confident, back from the dead. This goes against the Law of Moses; and, furthermore, mediums cannot bring people back from the dead. However, God not only brings Samuel back from the dead, but, to add to the confusion, what Samuel says is Saul is not new information; it is not some blinding revelation; it is not something that Saul couldn't have figured out on his own. So, why on earth would God allow any of this to occur? Why would God allow a medium, whose death is called for in the Law, to bring back a man like Samuel from the dead?</p> <p>The explanations here vary, but one of the most common is, <i>this was not Samuel, but an apparition or an hallucination or a bit of fakery</i>. And this is sort of an obvious solution, given all the objections. However, this explanation is <i>incorrect!</i> God allowed Samuel to return from the dead to speak to Saul. The reason God allowed this is, Samuel is a picture of Jesus Christ. Up until this point in time, no man on earth more paralleled Jesus Christ than Samuel. In the book of Samuel, I think that I offer about 20 parallels between Samuel and Jesus Christ. Therefore, it is only fitting that Samuel also foreshadow our Lord's <i>resurrection</i>.</p>                                       |



## Confusing and/or Objectionable Passages of Scripture

| Incident  | Objection/Explanation   |
|---|---|
| <p>Uzzah, a caretaker of the Ark, reaches out to steady the Ark and to keep it from falling; and God kills him for this sin (2Sam. 6 1Chron. 13).</p> | <p>Uzzah, no doubt, was a devout Levite who took over as caretaker of the Ark, along with his brother Ahio. There is nothing in either historical account which casts aspersions on his character. Yet, the Ark appears to be unsteady, as if it might fall, and Uzzah, like anyone else, reaches out to steady it. It was a reflex action, not an act of disobedience. Why does he deserve death?</p> <p>As has been explained, sinful man cannot have direct contact with a holy and righteous God. We might as well jump into the sun. Uzzah, even as a believer, at this time, had his sins covered over, as Jesus had not come in time to die on his behalf. So, Uzzah, no matter how well intentioned, could not have direct contact with the Ark of God. This simply illustrated a sinful man coming into direct contact with a perfect God.</p> <p>Now, with regards to Uzzah's death, it was quick, probably painless, and happened in a split second. There was no anticipation of death or concern on his part. My point in all this is, Uzzah's death was even better than the famed <i>dying in one's sleep</i>.</p> |

## Confusing and/or Objectionable Passages of Scripture

| Incident  | Objection/Explanation  |
|---|--|
| <p>A general observation: the gospel is perspicuous in, say, the gospel of John. However, in all of the Old Testament, it is more difficult to understand the gospel of Jesus Christ.</p> | <p>First of all, we must understand how the gospel is made real to us. We are born in sin, with a soul and body, but without a human spirit. With our souls, we fellowship with other men; but, with our human spirits, we are to have fellowship with God—but we do not have a human spirit, so man is unable, from birth, to have fellowship with God.</p> <p>When we are on positive signals and we hear the gospel for the first time, God the Holy Spirit acts as our human spirit, so that the gospel makes sense to us. Personally, I recall going to a Baptist Sunday school one summer and have absolutely no recollection of hearing the gospel. Whether I did or not, is a whole other thing. The first time I recall actually hearing the gospel was a very confused testimony given to me by a friend, that, quite frankly, made little sense—except that I understood that I needed to make a decision of some sort (that decision came much later when I understood the issue at hand).</p> <p>My point in all of this is, in the Old Testament, men were also born dichotomous (a soul and body only) and God the Holy Spirit had to make the gospel clear to them. They may have watched hours upon hours of animals being sacrificed, but this did not really sink in until, one day, when on positive signals, God the Holy Spirit made the gospel understandable enough to where they would believe in Jehovah Elohim, the God of Israel. So, they became believers just as we do, and via the same mechanics (Old Testament people believed in Jehovah Elohim, we believe in Jesus Christ; He is the same person).</p> <p>Now, <i>why</i> is the gospel less perspicuous in the Old Testament? I've explained how God deals with that fact, but <i>why</i> is the gospel so unbearable clear in the book of John, but not quite as clear in, say, the book of Genesis? God knew from the beginning what was going to happen. His Son would come into the world and give Himself as an offering for our sins. As a part of the angelic conflict, God allowed Satan to vent his anger and hatred toward Jesus Christ, almost without reservation, and yet, at the same time, Satan was preparing the crucifixion of Jesus Christ, where He would die for our sins and break Satan's back. God, at the cross, reveals Satan, more clearly than ever before, and all of his hatred, all of his rage. God reveals that Satan cannot simply go off to some part of the universe and keep to himself. Satan has to interfere with mankind and he has to vent his hatred and anger; it is who he is. So, God's plan call for Satan to vent his rage and vitriol, and yet, allow Jesus Christ to die for our sins. God did this in such a way that, the gospel would become clear to anyone in the Old Testament who desired a relationship with Him; and yet, the gospel was hid from Satan; Satan, the most brilliant creature to come from the hand of God—a being who knows the Bible inside and out—could not foresee that Jesus Christ going to the cross is our salvation. Satan did not know that his anger and rage would result in our Lord dying for our sins, despite the fact that God telegraphed what would happen over and over and over again in the Old Testament.</p> |

In many cases, Old Testament Scripture is best understood in the light of the offering of Jesus Christ. God chose to teach our Lord's suffering in shadow form.

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And so is kindled a nose of Y<sup>e</sup>howah in Uzzah and so He strikes him upon which he had put forth his hand upon the Ark and so he dies there to faces of Elohim. <sup>1Chronicles 13:10</sup> The anger of Y<sup>e</sup>howah burned against Uzzah so He struck him because he had put forth his hand on [or, *against*] the Ark; therefore he died there before Elohim.

Y<sup>e</sup>howah's anger burned against Uzzah, so that He struck him since he had put his hand on the Ark; Uzzah died right there before God.

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Masoretic Text           | And so is kindled a nose of Y <sup>e</sup> howah in Uzzah and so He strikes him upon which he had put forth his hand upon the Ark and so he dies there to faces of Elohim. |
| Septuagint               | And the Lord was very angry with Oza, and smote him there, because of his stretching forth his hand upon the ark: and he died there before God.                            |
| Significant differences: | No significant differences in the text.  |

#### 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.                                  |
| <i>The Message</i> | GOD erupted in anger against Uzzah and killed him because he grabbed the Chest. He died on the spot--in the presence of God.            |
| GNB (TEV)          | At once the LORD became angry with Uzzah and killed him for touching the Box. He died there in God's presence,...                       |
| NJB                | This roused Yahweh's anger against Uzzah, and he struck him down because he had laid his hand on the Ark, and there he died before God. |

#### Mostly literal renderings (with some occasional paraphrasing):

|                                 |  |
|---------------------------------|--|
| <i>God's Word</i> <sup>TM</sup> | The LORD became angry with Uzzah and killed him for reaching for the ark. He died in God's presence.   |
| HCSB                            | Then the LORD's anger burned against Uzzah, and He struck him dead because he had reached out to the ark. So he died there in the presence of God. |
| JPS (Tanakh)                    | The LORD was incensed at Uzza, and struck him down, because he laid a hand on the Ark; and so he died there before God.                            |

#### Literal, almost word-for-word, renderings:

|                    |  |
|--------------------|--|
| LTHB               | And the anger of Jehovah burned against Uzza, and He struck him, because he had put out his hand on the ark; and he died there before God.             |
| Young's Updated LT | And the anger of Jehovah is kindled against Uzza, and He strikes him, because that he has put forth his hand on the ark, and he dies there before God. |

**What is the gist of this verse?** Because Uzzah had touched the Ark, God was angry with him and killed him right there on the spot.

## 1Chronicles 13:10a

| 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</i>  | wâw consecutive  | No Strong's #<br>BDB #253  |
| chârâh (חָרָה) [pronounced <i>khaw-RAWH</i> ]              | <i>to burn, to kindle, to become angry, to evoke great emotion</i>                                  | 3 <sup>rd</sup> person masculine singular, Qal imperfect                             | Strong's #2734<br>BDB #354 |
| ʿaph (אָפ) [pronounced <i>ahf</i> ]                        | <i>nose, nostril, but is also translated face, brow, anger</i>                                      | masculine singular construct   | Strong's #639<br>BDB #60   |
| YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                              | proper noun  | Strong's #3068<br>BDB #217 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine singular suffix | Strong's# none<br>BDB #88  |
| ʿUzzâʿ (עֲזָזָה) [pronounced <i>ġooz-ZAW</i> ]             | <i>strength; transliterated Uzza</i>  | masculine proper singular noun   | Strong's #5798<br>BDB #739 |

Also spelled ʿUzzâh (עֲזָה) [pronounced *ġooz-ZAW*].

**Translation:** [The anger of Y<sup>e</sup>howah burned against Uzzah...](#) This is known as a anthropopathism; an emotion which we feel is attributed to God, even though God does not have this emotion. This conveys to us God's righteousness; God's righteousness cannot have fellowship with man's unrighteousness—not even with Uzzah, who presumably was a good person and took care of the Ark when his father Eleazar was too old to take care of it. Uzzah can no more touch the Ark than we can touch the sun without an instant response.

## 1Chronicles 13:10b

| 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 #<br>BDB #253  |
| nâkâh (נָכַח) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong #5221<br>BDB #645   |
| ʿal (עַל) [pronounced <i>ġahl</i> ]         | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity   | Strong's #5921<br>BDB #752 |
| ʿăšher (אֲשֶׁר) [pronounced <i>ăsh-ER</i> ] | <i>that, which, when, who, whom</i>  | relative pronoun   | Strong's #834<br>BDB #81   |

This combination of ʿal and ʿăšher mean *because, because that, in that*.

## 1Chronicles 13:10b

| Hebrew/Pronunciation                    | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| 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 <sup>rd</sup> person masculine singular, Qal imperfect                         | Strong's #7971<br>BDB #1018 |
| yâd (יָד) [pronounced yawd]             | generally translated <i>hand</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #3027<br>BDB #388  |
| ʿal (עַל) [pronounced ʿahl]             | <i>upon, beyond, on, against, above, over, by, beside</i>                                      | preposition of proximity   | Strong's #5921<br>BDB #752  |
| ʾărôwn (אָרוֹן) [pronounced uh-ROHN]    | <i>ark, chest; Ark</i>   | masculine singular noun with the definite article                                | Strong's #727<br>BDB #75    |

**Translation:** ...so He struck him because he had put forth his hand on [or, against] the Ark;... God killed Uzzah because he touched the Ark. It is interesting that there are several prepositions which we find here; but Uzzah simply put his hand *upon* or *on* the Ark. This could be understood that Uzzah put his hand *against* the Ark. In any case, there was certainly direct contact with the Ark.

## 1Chronicles 13:10c

| 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 #<br>BDB #253   |
| mûwth (מוֹת) [pronounced mooth]       | <i>to die; to perish, to be destroyed</i>                             | 3 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong's #4191<br>BDB #559  |
| shâm (שָׁמָּה) [pronounced shawm]     | <i>there; at that time, then; therein, in that thing</i>              | adverb   | Strong's #8033<br>BDB #1027 |
| lâmed (ל) (pronounced l)              | <i>to, for, towards, in regards to</i>                                | directional/relational preposition                             | No Strong's #<br>BDB #510   |
| pânîym (פְּנֵי) [pronounced paw-NEEM] | <i>face, faces, countenance; presence</i>                             | masculine plural construct (plural acts like English singular) | Strong's #6440<br>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<sup>e</sup>pânîym (לְפָנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*.

|  |   |   |                          |
|--|---|---|--------------------------|
| ʾĒlôhîym (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<br>BDB #43 |
|--|---|---|--------------------------|

**Translation:** ...therefore he died there before Elohim. Uzzah was immediately struck dead; it was a simple divine law; no Israelite could have touched that Ark without death being the result.

I want you to get a full picture of what is going on here: (1) there is great celebration going on; there is music and singing and tons of musical instruments. (2) People are enthusiastic. (3) David is very sincere and happy about moving the Ark of God to Jerusalem. (4) There is a large religious crowd here; Levites have shown up from all over Israel. It sounds just like some holy roller revival. What they do, unfortunately, is they imitate the approach of unbelievers. Unregenerate Philistines determined how to move the Ark out of Philistia, and David is following their approach. You cannot follow the approach of heathen religion. There will be a steep price to pay. I have seen growing and enthusiastic churches; I have watched commercials on tv for a church which looked like a 3-ring circus. All the music and enthusiasm and sincerity and religious types mean nothing. None of these aspects, taken altogether or in various combinations mean anything. What David needs to be doing is a right thing in a right thing, and it is here where he fails. *You cannot follow contemporary pagan practices in the worship of the True God.*<sup>18</sup>

As was thoroughly discussed in 2Sam. 6, you cannot do a wrong thing in a right way; good motivation does not cancel out a bad action.

**Application:** At this point in our history, the US is in Iraq, which has become a very unpopular war. Next door to Iraq is Iran, which could threaten the existence of Israel and the safety of the United States. There are going to be a great many proposals made over the next few years,<sup>19</sup> and a great many things done there. Now and again, there are even sincere politicians (or politicians who are sincere about a limited number of issues), and they will sincerely push through this or that course of action. At this point in time, I have no idea what is going to happen in either country; and whatever course we take over the next several years could result in the destruction of Israel and attacks on the US soil—and this could be the result of sincere politicians desiring to do the right thing.<sup>20</sup>

Selman has a nice short summary of this: *Chronicles confirms that this dynamic holiness [the relationship between the people of Israel and the Ark] was personal and divine rather than magical.*<sup>21</sup>

Shepherd's notes also summarizes the previous few verses, describing what most of us visualize when we read these verses: *Then suddenly there was a stark, terrified silence. As the oxen trudged along, they hit an unevenness in the road and began to stumble; the ark almost slipped off the cart. One of the cart drivers, Uzzah, grabbed the ark to keep it from falling. As soon as he touched it, God killed him on the spot for violating the sanctity of the ark.*<sup>22</sup>

And so he [He?] is burning to David upon which broke through Y<sup>e</sup>howah 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.

David burned [in anger] [lit., he is burning with regard to David or it angered David] because Y<sup>e</sup>howah 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.

<sup>18</sup> I paraphrased Martin J. Selman, *I Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, Il., ©1994, p. 153.

<sup>19</sup> I write this early in the year 2007.

<sup>20</sup> In this situation, it could also be the result of those who hate Bush so much that a defeat in Iraq, which would forever besmirch his record, is preferable to a victory in Iraq, which would end up making Bush look good. However, there must certainly be some politicians out there who are not so motivated.

<sup>21</sup> Martin J. Selman, *I Chronicles An Introduction & Commentary*; The Tyndale Old Testament Commentaries, D. J. Wiseman editor, Inter-Varsity Press, Downers Grove, Il., ©1994, p. 153.

<sup>22</sup> *Shepherd's Notes 1, 2 Chronicles*; Broadman & Holman Publishers, Nashville, ©1984, p. 26.

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<sup>e</sup>howah 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 discouraged because the Lord made a breach on Oza: and he called that place the Breach of Oza until this day.

**Significant differences:** In the Hebrew, it is unclear whether God is mad at David or David is mad at God; however, the Greek has a different verb, and there is no ambiguity. The Latin and Syriac appear to be in agreement with the Greek (although I am going by the English translations rather than by the Latin and Syriac specifically). This ambiguity will be further discussed. The remainder of the verse is the same in the Greek and Hebrew.

**Thought-for-thought translations; paraphrases:**

**CEV** David then got angry at God for killing Uzzah. So he named that place "Attack on Uzzah," and it's been called that ever since.

*The Message* David lost his temper, angry because GOD exploded against Uzzah; the place is still called Perez Uzzah (Exploded Uzzah).

**GNB (TEV)** ...and so that place has been called Perez Uzzah ever since. David was furious because the LORD had punished Uzzah in anger.

**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 Outburst Against Uzzah, as it is *still named* today.

**JPS (Tanakh)** 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.

**Literal, almost word-for-word, renderings:**

**ESV** And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzza to this day.

**Young's Updated LT** And it is displeasing to David, because Jehovah has made a breach upon Uzza, and one calls that place "Breach of Uzza" to this day.

**What is the gist of this verse?** Either David is angry with God or God is angry with David; and this is because God reached through from the spiritual into the physical realm and touched (killed) Uzzah. This place is called *The Breaking through of [to?] Uzzah* to this day (the day that this incident is recorded).

| 1Chronicles 13:11a               |   |                  |                           |
|----------------------------------|---|------------------|---------------------------|
| Hebrew/Pronunciation             | Common English Meanings                               | Notes/Morphology | BDB and Strong's Numbers  |
| wa (or va) (וַ) [pronounced wah] | and so, and then, then, and; so, that, yet, therefore | wāw consecutive  | No Strong's #<br>BDB #253 |

## 1Chronicles 13:11a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| chârâh (חַרָּה)<br>[pronounced <i>khaw-RAWH</i> ]                     | <i>to burn, to kindle, to become angry, to evoke great emotion</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #2734<br>BDB #354 |
| lâmed (ל) (pronounced <sup>l</sup> )                                  | <i>to, for, towards, in regards to</i>                             | directional/relational preposition                       | No Strong's #<br>BDB #510  |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ] | <i>beloved and is transliterated David</i>                         | masculine proper noun                                    | Strong's #1732<br>BDB #187 |
| kîy (כִּי) [pronounced <i>kee</i> ]                                   | <i>for, because; that; when</i>                                    | explanatory conjunction; preposition                     | Strong's #3588<br>BDB #471 |

Instead of kîy in the Samuel text, we have the following:

|  |   |                          |                            |
|--|---|--------------------------|----------------------------|
| ʿal (עַל) [pronounced <i>gahl</i> ]            | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921<br>BDB #752 |
| ʾăsher (אֲשֶׁר)<br>[pronounced <i>ash-ER</i> ] | <i>that, which, when, who, whom</i>                       | relative pronoun         | Strong's #834<br>BDB #81   |

This combination of ʿal and ʾăsher mean *because, because that, in that*.

This is the one difference between Samuel and Chronicles; this is one of the reasons that we know that this combination of the preposition and the relative pronoun mean *because, because that*.

|   |   |  |                            |
|---|---|--|----------------------------|
| pârats (פָּרַץ)<br>[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><br>[negative volition, a bad attitude, a mindset, or whatever] | 3 <sup>rd</sup> person masculine singular, Qal perfect                               | Strong's #6555<br>BDB #829 |
| YHWH (יְהוָה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun  | Strong's #3068<br>BDB #217 |
| perets (פָּרַץ)<br>[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<br>BDB #829 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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 <sup>rd</sup> person masculine singular suffix | Strong's # none<br>BDB #88 |
| ʿŪzzâʾ (עֹזָא)<br>[pronounced <i>ġooz-ZAW</i> ]              | <i>strength; transliterated Uzza</i>  | masculine proper singular noun   | Strong's #5798<br>BDB #739 |

Also spelled ʿŪzzâh (עֹזָה) [pronounced *ġooz-ZAW*].



**Translation:** David burned [in anger] [lit., he is burning with regard to David or it angered David] because Y<sup>e</sup>howah broke through a breach against Uzzah. The first problem is *who* is angry with *Whom*? *David*, here, as in Samuel, is preceded by the lâmed preposition, which, generally speaking, means that *David* is not the subject of the verb but that the verb is applied to him. However, apparently, almost every translation takes this as David is the one who is angry with Jehovah and not the other way around. Actually, we can interpret this as *He is angry with David* or *this [thing] angered David*. In each case, there are problems (at least to some people).

Even though virtually every translation has some form of *David was angered*; let me offer the two interpretations of this:

| Who is Angry with Whom?           |  |
|-----------------------------------|--|
| Theory                            | Comments   |
| <i>God is angry with David...</i> | One might object that David is simply bringing the Ark back into public worship again, and that David himself did not touch the Ark, so God should not be angry with David. However, it is clear that David is not moving the Ark in the way that God requires; and therefore, is guilty here.   |
| <i>David is angered...</i>        | This verse, even if it is interpreted that David is the one who is angry, there is no object of his anger presented. That is, he is simply angry, which is how some of us feel now and again because of situations, even though we cannot point to this or that person that we are angry with.   |
| <i>David is angry with God...</i> | <i>God</i> is not named here as the object of David's anger, but one may interpret it in this way. This does not mean that David is justified in being angry; his anger with God is not, obviously, some sort of righteous anger; but David is angry because he is doing what he believes that he should be doing, and yet, Uzzah is killed by God during David's righteous act (righteous in David's eyes). |

If memory serves, I spent a great deal of time with this particular subject in 2Sam. 6:8 (which is almost identical to our passage), without coming to a clear-cut conclusion.

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If David is the angry person here, this would be a normal reaction—to be angry with himself, and with the situation, and possibly, in a weak moment, angry with God. If God is angry with David, this would not be a repeat of the previous verse, where God is angry with Uzzah for touching the Ark. God would be angry with David for attempting to move the Ark improperly.

| 1Chronicles 13:11b                 |   |  |                            |
|------------------------------------|---|--|----------------------------|
| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (וַ) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| qârâ' (קָרָא) [pronounced kaw-RAW] | <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 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #7121<br>BDB #894 |

## 1Chronicles 13:11b

| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers                  |
|--|--|---|---|
| lâmed (ל) (pronounced <sup>l</sup> )                 | <i>to, for, towards, in regards to</i>   | directional/relational preposition                                  | No Strong's #<br>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<br>BDB #879                |
| hûw' (הוּא) [pronounced <i>hoo</i> ]                 | <i>that; this</i>  | masculine singular, demonstrative pronoun with the definite article | Strong's #1931<br>BDB #214                |
| perets (פֶּרֶץ) [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<br>BDB #829                |
| We can, of course, understand this as a proper noun: |  |   |   |
| Perets (פֶּרֶץ) [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<br>BDB #829                |
| 'Uzzâ' (עֲזָא) [pronounced <i>góoz-ZAW</i> ]         | <i>strength; transliterated Uzza</i>   | masculine proper singular noun                                      | Strong's #5798<br>BDB #739                |
| 'ad (עַד) [pronounced <i>gahd</i> ]                  | <i>as far as, even to, up to, until</i>  | preposition   | Strong's #5704<br>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<br>BDB #398                |
| zeh (זֶה) [pronounced <i>zeh</i> ]                   | <i>here, this, thus</i>  | demonstrative adjective with the definite article                   | Strong's #2063,<br>2088, 2090<br>BDB #260 |

**Translation:** Therefore, he called that place Perez-uzzah [a breaking through of Uzzah] to this day. Although it is unclear as to *who* the subject is, we may reasonably suppose that David named this place, recognizing that God broke through from the spiritual realm into the physical realm when He touched Uzzah and killed him. The inference is, this is probably a supernatural event. It is not that God did not foresee what was going to happen; however, He simply stepped into human history and took out Uzzah.

Back in 2Sam. 6:8, I discussed in great depth this situation and how *you* might feel about it. Maybe you are upset that God killed Uzzah. Not to worry—God knows what He is doing; and, furthermore, what a great way to die! One moment you are alive and the next moment, you are face to face with Jesus Christ (well, in this case, Uzzah would find himself immediately in Abraham's bosom, a place of no more tears and no more pain). There is no pain or suffering; there is no anticipate or fear of death; one instant you are alive, and the next instant you are dead. This sort of death is better even than dying in your sleep.

I should make mention of two translations which stretch this meaning out somewhat: TEV and the CEV both say that *Perez-uzzah* means *Attack on Uzzah*. This verse, right here, tells us where the name comes from: **David burned [in anger] [lit., he is burning with regard to David or it angered David] because Y<sup>e</sup>howah broke through**

**a breach** against Uzzah. Therefore, he called that place **Perez-uzzah** [a breaking through of Uzzah] to this day. I mean, doggone it, if the verse right here states *why* that place is called *Perez-uzzah*, where it uses both the verb and the noun cognate of the verb *perez* (actually, *perets*) to describe what occurs, then we should simply believe what the Bible says rather than make up our own meanings for *Perez-uzzah* (which is properly transliterated, *perets-Ġûzzâ*). Let me restate this using a transliteration now and again: ...because broke through Jehovah a *perets* [a breach, a gap, an outburst] against Uzzah; therefore, he called that place *Perets-uzzah*. So where do the CEV and the TEV get their interpretation? The verb means *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* [negative volition, a bad attitude, a mindset, or whatever]. The noun cognate, which is, specifically, *perets*, means *a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst*. Many verbs in the Hebrew have a literal meaning *to break through* which also have a figurative meaning *to break into pieces, to burst open; to use violence [against];* and their noun cognates have similar parallel meanings. Although it appears to me, at least from a superficial review of the passages where this verb and noun are found, that the figurative use is unnecessary, that does not eliminate it as a possible meaning. Whereas, I believe the proper understanding here is, God breaks through the wall between the spiritual and the physical and takes out Uzzah; it is valid to interpret this as a *violent outburst* from God. In that case, this would be language of accommodation, where God's actions are explained in a manner that we might understand.

**And so fears David the Elohim in the day the that to say, "How can I bring unto me an Ark of the Elohim?"** <sup>1Chronicles</sup> **David feared Elohim in that day, saying, "How can I bring the Ark of Elohim to me?"** 13:12

**David feared God from that day forward, and he remarked, "How is it possible to bring the Ark of God to me in Jerusalem?"**

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | And so fears David the Elohim in the day the that to say, "How can I bring unto me an Ark of the Elohim?" |
| Septuagint               | And David feared God that day, saying, How shall I bring the ark of God in to myself?                     |
| Significant differences: | No significant differences.   |

#### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | David was afraid what the LORD might do to him, and he asked himself, "Should I really be the one to take care of the sacred chest?" |
| <i>The Message</i> | David was terrified of God that day; he said, "How can I possibly continue this parade with the Chest of God?"                       |
| GNB (TEV)          | Then David was afraid of God and said, "How can I take the Covenant Box with me now?"  |
| NAB                | David was now afraid of God, and he said, "How can I bring the ark of God with me?"  |

#### Mostly literal renderings (with some occasional paraphrasing):

|                                 |   |
|---------------------------------|---|
| <i>God's Word</i> <sup>TM</sup> | David was afraid of God that day. "How can I bring God's ark to my city?" he asked. |
| HCSB                            | David feared God that day, and said, "How can I ever bring the ark of God to me?"   |

#### Literal, almost word-for-word, renderings:

MKJV

And David was afraid of God that day, saying, How shall I bring the ark of God to me?

Young's Updated LT

And David fears God on that day, saying, "How do I bring in unto me the ark of God?"

**What is the gist of this verse?** David is afraid of God and he asks himself, "How can I bring the Ark of God to me?"

### 1Chronicles 13:12a

| 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</i>  | wâw consecutive  | No Strong's #<br>BDB #253  |
| yârê' (יָרַע) [pronounced <i>yaw-RAY</i> ]                            | <i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>          | 3 <sup>rd</sup> person masculine singular, Qal imperfect             | Strong's #3372<br>BDB #431 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ] | <i>beloved and is transliterated David</i>  | masculine proper noun  | Strong's #1732<br>BDB #187 |
| '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<br>BDB #84   |
| 'Ēlôhîym (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<br>BDB #43   |
| The Samuel text has <i>Y<sup>e</sup>howah</i> here instead.           |   |  |                            |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88   |
| 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<br>BDB #398 |
| hûw' (הוּא) [pronounced <i>hoo</i> ]                                  | <i>that, this</i>   | masculine singular, demonstrative pronoun; with the definite article | Strong's #1931<br>BDB #214 |

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

**Translation:** David feared Elohim in that day,... David, after Uzzah is suddenly struck dead, fears God immediately and is no doubt in confusion about what to do. Even though you and I, from our perspective, might say, "Call in Abiathar the High Priest and the Ephod, and dope this thing out;" David does not think of that immediately. He is simply afraid of God.

**Application:** Giving in to strong emotions keeps you from making logical decisions.

There are a couple of notable differences between this text and that found in the parallel passage in Samuel: instead of *Jehovah*, we find *Elohim*. Another important difference is found below in the next portion of this verse.

## 1Chronicles 13:12b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| lâmed (ל) (pronounced <sup>e</sup> )   | <i>to, for, towards, in regards to</i>  | directional/relational preposition  | No Strong's #<br>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<br>BDB #55   |
| The Samuel text has the 3 <sup>rd</sup> person masculine singular, Qal imperfect of this verb; and there is no lâmed preposition in the Samuel text. |   |   |                            |
| hêyk <sup>e</sup> (הֵיךְ) [pronounced <i>hayk</i> ]  | <i>how, how then</i>  | interrogative adverb  | Strong's #1963<br>BDB #228 |
| This adverb appears to be the Chaldean equivalent of ʾêyk (אֵיךְ) [pronounced <i>ayche</i> ]; Strong's #349 BDB #32.                                 |   |   |                            |
| bôw <sup>ʾ</sup> (בּוֹא) [pronounced <i>boh</i> ]  | <i>to take in, to bring, to come in with, to carry</i>  | 1 <sup>st</sup> person singular, Hiphil imperfect   | Strong's #935<br>BDB #97   |
| The Samuel text has the following adverb and verb morphology instead:  |   |   |                            |
| ʾêyk (אֵיךְ) [pronounced <i>ayche</i> ]  | <i>how</i>  | interrogative adverb  | Strong's #349<br>BDB #32   |
| bôw <sup>ʾ</sup> (בּוֹא) [pronounced <i>boh</i> ]  | <i>to come in, to come, to go in, to go, to enter</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #935<br>BDB #97   |
| ʾel (אֶל) [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) with the 1 <sup>st</sup> person singular suffix | Strong's #413<br>BDB #39   |
| 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<br>BDB #84   |
| ʾărôwn (אָרוֹן) [pronounced <i>uh-ROHN</i> ]   | <i>ark, chest; Ark</i>  | masculine singular construct  | Strong's #727<br>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<br>BDB #43   |

The Samuel text has Y<sup>e</sup>*howah* here instead.

**Translation:** ...saying, “How can I bring the Ark of Elohim to me?” David is confused, wondering how it would be possible to bring the Ark into Jerusalem. He has followed exactly what he read in Scripture: he placed the Ark upon a new cart, just as he read in 1Sam. 6; and yet, that does not seem to do the trick. David is afraid and possibly angry (see the previous verse). Because of his strong emotions, he is not thinking straight.

**Application:** There are two important applications from this verse: you cannot just read something in the Bible and copy what you read; that is, quite frankly, stupid. This is one of the reasons there are pastor teachers, so that you do not do something that bone-headed. A good example of this is the tongues crowd. They read through the book of Acts with wide eyes, and they notice when someone gets the Holy Spirit, they start speaking in tongues.

They ignore the fact that, when the Bible is clear on this subject, that the languages spoken are human languages, which can be actually translated; and which are not known to the speaker. Furthermore, they do not seem to recognize that the quality of miracles found in the context of speaking in *dialects* (a more accurate rendering than *speaking in tongues*). Therefore, in past times, people have come to the book of Acts, observe people speaking in tongues, and they try to duplicate this, even though their methods of duplication have quite dissimilar to what is found in Scripture (they typically encourage new believers to lean their head back, to start making sounds, to clear their minds of all thoughts, etc.). David is no more to follow what he has read in Scripture than we are to copy narrative portions of Scripture that we come across.

**Application:** Note that David does not instantly think, *I need to get Abiathar here; I need to get the Ephod of God involved at this point*. David is both afraid and angry; and these mental attitude sins make it impossible for him to make good decisions. You cannot make good decisions when you are out of fellowship.

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Let's quickly go over what David did wrong and why we can sort of read between the lines concerning this move of the Ark. Clearly, since Uzzah dies, David has done wrong in moving the Ark.

### Summary Points: What Did David do Wrong?

1. Although David understood the importance of the Ark of God, he did not consult God directly about moving the Ark, even though he had the ability to do so.
2. David did not gather the Levites in order to move the Ark; he gathered the Levites in order to celebrate the moving of the Ark.
3. David designed a tent to keep the Ark in; the Ark actually belongs in the Tabernacle of God, within the Holy of Holies. It is unclear in our text whether or not David is fully aware of this. However, throughout David's entire lifetime, the Ark has not been kept in the Tabernacle of God.
4. David transported the Ark on a new cart, which is not the method prescribed in Scripture, but a method used by the Philistines. David simply copies what the Philistines did.
5. Being the king of Israel, David is required to write out a copy of the Law of God (the Mosaic Law) himself; therefore, assuming that David did this, David has seen, at least once in his life, the proper way that the Ark should be moved. He had to have read about how to move the Ark when he copied the Law with his own hand.
6. Even though David's motivation appears to be pure, his actions are wrong; you cannot do a wrong thing in a right way and you cannot do a wrong thing even if you are sincerely desiring to do the right thing.
7. All David is doing in this instance is moving the Ark from one storage place to another, at the expense of one life. There is absolutely no spiritual impact in this move, despite his sincerity and good intentions.

One of the biggest problems with Christianity today is this very thing: Christians who are incredibly sincere, who even *want to do the right thing*; but who's lack of knowledge prevents them from having any spiritual impact whatsoever.

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With regards to reading between the lines, I think a good case can be made that David read about the Ark in the book of Samuel (what existed of this book at this time). Although David may have specifically read this book to help determine how to fight the Philistines, it is very likely that the book of Samuel is a part of David's library and that he has read it on several occasions.

### Summary Points: Why Do We Know David Read about the Ark in Samuel?

1. This all takes place around the time the David fights against the Philistines. Even though the book of Chronicles has the wars between David and the Philistines in 1Chron. 14, 2Samuel places those wars prior to the moving of the Ark, and 2Samuel tends to be more chronological and Chronicles (when a book is written long after the events which occurred—like Chronicles—it is less likely to be chronologically arranged).

### Summary Points: Why Do We Know David Read about the Ark in Samuel?

2. Because David is at war with the Philistines, it makes sense that he would read about previous wars in order to gain some insight as to how to beat them.
3. David comes across the Ark in Scripture, and this piques his interest. He determines that the Ark is an extremely important and holy piece of furniture.
4. David is also told where the Ark is in this passage. Bear in mind, David has never seen the Ark of God nor has David ever attended a service at the Tabernacle where the Ark was. The Ark has been kept in Kiriath-Jearim throughout the entirety of David's life.
5. David chooses to move the Ark on a new cart; this is what the Philistines did when they went to return the Ark to Israel.
6. Now, it is moderately clear at the beginning of the book of Samuel that the Ark was kept in the Tabernacle of God. However, its exact location in the Tabernacle and its function are unclear in the book of Samuel (but very clear in Exodus and Leviticus). David does not immediately have a plan to place the Ark inside the Tabernacle, but in a tent which he set up himself. Again, this suggests that David read through the book of Samuel and acted accordingly; but it is clear that he did not study the books of Moses for direction.

As believers in Jesus Christ, we face the same issue. Some read the book of Acts, which is an historical document, and try to pattern their life after what they read there. However, it is primarily Paul who wrote the doctrine which needs to be a part of our lives. For mechanics and our day-to-day life, we need to go to the letters of Paul and the other Apostles. There are things to be learned in the book of Acts, but not mechanics.

**Application:** Do you notice how David only follows a portion of what he finds in the book of Samuel? Recall that the Philistines hooked up the wagon which carried to Ark to two cows who had never pulled a wagon before and they let these cows haul the wagon wherever (you may recall that it would have been their natural instinct to turn around and return). This describes the actions of the tongues crowd exactly.. They read a few things about the Holy Spirit and speaking in tongues in the book of Acts; however, their actions in order to duplicate getting the Holy Spirit and speaking in tongues does not match what we read in the book of Acts. You see, you don't go to some holy roller meeting, say, "I don't think I got the ghost" and someone tells you, "Don't worry, God will send you the Holy Spirit." No way! They are going to suggest a number of steps that you ought to go through in public with them there, in order to facilitate this process. Now, none of these steps which they suggest are found in Scripture—not in the book of Acts and not in the epistles. They might have you lean your head back; they might have you make sounds, open your mouth, turn off your thinking, and suggest to let the Holy Spirit speak through you, or maybe they will call for intensive prayer and the laying on of hands. They will have a system or a set of mechanics or a set of steps which cannot be found in Scripture, and it is these steps that they will walk you through. This, in fact, is one of the reasons that we know there is a problem with the tongues movement—although they purport to follow Scripture, once you get down to the exact mechanics of making these things come to pass, you are far outside anything given in Scripture.

**Application:** If such a charismatic group is wrong about tongues, then notice the other areas where they are wrong. When it comes to healing, Jesus Christ and the Apostles did not go around as a group and pray around a person; they did not pop their *victim* in the head and knock them down; they did not even hold huge evangelistic meetings where 1 or 4 people might appear to get a little better. Most of the healings were done privately, as they came across these people; sometimes those healed were told to say nothing to anyone else. There was never a question as to the quality of the healing; that is, they went from being obviously incapacitated to being completely without the infirmity. That is, someone who has never walked is suddenly jumping around, which is a miracle, because, no doubt, their leg muscles would have atrophied over the years.

**Application:** You cannot simply read historical accounts and copy what you read there; guaranteed that, even if you have good intent—as David had, as Uzzah had—the results will be devastating. We cannot question David's motivations; we have no reason to question Uzzah's sincerity and dedication. However, what we can obviously criticize is their actions; we can evaluate what they have done. It is their actions which are wrong; and that, in essence, is what is wrong with the charismatic movement—they might be sincere, enthusiastic, and strongly committed, but their actions are all wrong.

As a tangent, do not become confused if a charismatic church appears to produce results. Do not look at a charismatic church where they have a growing congregation and where the church building is huge and gorgeous; in fact, in my observation, I have yet to find a church of any kind which is huge which has a pastor with his head screwed on right.

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Although David was supposed to have copied the Mosaic Law by hand (which I suspect he did); and, further, I suspect that he also copied out the writings of Joshua and Samuel; he apparently did not go back and study the Mosaic Law with regards to the Ark.

### Summary Points: Why Do We Know That David Did Not Study the Mosaic Law?

1. David builds a tent for the Ark in Jerusalem; the Ark, however, does not belong inside just any tent; the Ark belongs in the Holy of Holies inside the Tabernacle.
2. The Books of Moses are very specific when it comes to moving the Ark. There are poles which are to be inserted into the rings of the Ark and Levites are suppose to carry it by these poles. I suspect that we are speaking of 4 Levites, one at the end of each pole.
3. The Levites should have been called to correctly move the Ark; instead, it appears as though the Levites are called in order to celebrate the moving of the Ark.

Although the book of Samuel has a great many applications, you cannot simply read and copy what you read. It is the Law where David should have gone in order to determine how to move the Ark. He would have gotten a better idea as to the function of the Ark as well.

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At this point, David feels that he has no other choice but to temporarily store the Ark. In fact, there is no indication in the text that David intends for this to be as temporary a storage as it turns out to be.

### The Ark is Temporarily Kept in the House of Obed-edom, the Gittite

*2Samuel 6:10–11*

We might view this *breaking-out* of God, from the spiritual realm into the physical realm as a negative thing; it is not. What follows is an example of God breaking through into the physical realm once again, but this time, with great blessing.

**And did not turn away David unto him the Ark unto a city of David. And so he stretches out him unto a house of Obed-edom the Gittite.**

<sup>1</sup>Chronicles 13:13

**David did not remove toward him [possibly, because of him] the Ark to the city of David. Therefore, David thrust it away to the house of Obed-edom the Gittite.**

**David did not bring the Ark to the City of David, but he instead turned the procession aside toward the house of Obed-edom, the Gittite.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite.

Masoretic Text

And did not turn away David unto him the Ark unto a city of David. And so he stretches out him unto a house of Obed-edom the Gittite.

Peshitta

So David was unwilling to bring the ark home to the city of David. And David commanded it be carried to the house of Ober-edom the Gittite.



**Septuagint** So David brought not the ark home to himself into the city of David, but he turned it aside into the house of Abeddara the Gethite.

**Significant differences:** The first verb feels kind of clunky in the Hebrew; the Greek corrects this, but I don't know if there was a textual reason to do so, or if the Greek translators simply thought that it sounded better. The Syriac and Latin concur with the Greek (which is unusual), and the Syriac translation adds that *David was unwilling to bring the Ark...* This is what is found in the parallel Samuel text.

The second verb found in the Greek is actually the Greek equivalent to the first verb in the Hebrew. The Latin and Syriac depart from both the Greek and Hebrew and have *to carry* here. The Syriac adds that David *commands* this to be done.

**Thought-for-thought translations; paraphrases:**

**CEV** So instead of taking it to Jerusalem, David decided to take it to the home of Obed-Edom, who lived in the town of Gath.

*The Message* So David called off the parade of the Chest to the City of David; instead he stored it in the house of Obed-Edom the Gittite.

**GNB (TEV)** So David did not take it with him to Jerusalem. Instead, he left it at the house of a man named Obed Edom, a native of the city of Gath.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* So he didn't bring God's ark to his home, the City of David. Instead, he rerouted it to the home of Obed Edom, who was from Gath.

**Literal, almost word-for-word, renderings:**

**MKJV** And David did not bring the ark to himself to the City of David, but carried it aside into the house of Obed-edom the Gittite.

**Young's Updated LT** And David has not turned aside the ark unto himself, unto the city of David, and turns it aside unto the house of Obed-Edom the Gittite.

**What is the gist of this verse?** The procession of the Ark changes course, and the Ark is taken to the house of Obed-Edom, who is a Gittite.

| 1Chronicles 13:13a   |  |  |  |
|--|--|--|--|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers               |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>                                  | simple wâw conjunction   | No Strong's #<br>BDB #251              |
| lô' (לא' or לו') [pronounced <i>low</i> ]                        | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518             |
| çûwr (סור) [pronounced <i>soor</i> ]                             | <i>to cause to depart, to remove, to cause to go away, to take away; to turn away from</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect      | Strong's #5493 (and #5494)<br>BDB #693 |

All of the Hiphil meanings for this verb are *to cause to turn aside, to cause to depart, to remove, to take away, to put away, to depose; to put aside, to leave undone, to retract, to reject, to abolish.*

## 1Chronicles 13:13a

| 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<br>BDB #187 |
| ʿel (אֶל) [pronounced e/]                                     | <i>unto, in, into, toward, to, regarding, against</i>  | directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix                          | Strong's #413<br>BDB #39   |
| ʿêth (אֶת) [pronounced ayth]                                  | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object   | Strong's #853<br>BDB #84   |
| ʿărôwn (אָרוֹן) [pronounced uh-ROHN]                          | <i>ark, chest; Ark</i>   | masculine singular noun with the definite article   | Strong's #727<br>BDB #75   |
| ʿel (אֶל) [pronounced eh/]                                    | <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 <sup>rd</sup> person masculine singular suffix | Strong's #413<br>BDB #39   |
| ʿel (אֶל) [pronounced eh/]                                    | <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)   | Strong's #413<br>BDB #39   |
| ʿîyr (עִיר) [pronounced ġeer]                                 | <i>encampment, city, town</i>  | feminine singular construct   | Strong's #5892<br>BDB #746 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved</i> and is transliterated <i>David</i>  | masculine proper noun   | Strong's #1732<br>BDB #187 |

**Translation:** [David did not remove toward him](#) [possibly, *because of him*] [the Ark to the city of David](#). The language here feels rather clunky, and I don't know if we have a problem with the verb itself or whether we simply have an imperfect understand thing of this verb. The idea is, there was a processional path along with the Ark was to be taken which would have ended up in the City of David (Jerusalem). Instead, David turned that procession in another direction. Perhaps that is the understanding which we should have of this verb?

Check 2Sam. 6:10 if you want to spend more time on the details of the use of this one verb.

## 1Chronicles 13:13b

| 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 #<br>BDB #253  |
| nâṭâh (הָטָה) [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 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5186<br>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> . Perhaps the idea is that David thrust the Ark away from himself to Obed-edom? |   |  |                            |
| ʿel (אֶל) [pronounced <i>e</i> ]   | <i>unto, in, into, toward, to, regarding, against</i>   | directional preposition (respect or deference may be implied)  | Strong's #413<br>BDB #39   |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]  | <i>house, residence; household, habitation as well as inward</i>  | masculine singular construct   | Strong's #1004<br>BDB #108 |
| ʿÔbêd (עֶבֶד) [pronounced <i>goh-BADE</i> ]  | <i>a slave, a servant</i>   | masculine singular noun  | Strong's #5660<br>BDB #713 |
| The vowel points are different from Strong's #5647 and #5660. Since there were no vowel points in the original Hebrew, this word and the other two are identical. The pronunciation comes from many readings of this passage in the synagogues.              |   |  |                            |
| ʿĒdōwm (אֶדוֹם) [pronounced <i>eh-DOHM</i> ]; also ʿĒdôm (אֶדוֹם) [pronounced <i>eh-DOHM</i> ]   | <i>reddish; and is transliterated Edom, Edomites</i>  | masculine proper noun  | Strong's #123<br>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<br>BDB #388 |

**Translation:** *Therefore, David thrust it away to the house of Obed-edom the Gittite.* Again, the verb found here is a bit clunky, but it seems to better convey the notion which we would like it to. Perhaps the understanding should be that the Ark was going in one direction and it will be caused to veer from this particular path? The language here is the same as we find in Samuel, where it is every bit as clunky. Whether this is a textual error or whether these words have some shades of meaning that we are not aware of, I don't know. However, clearly, the Greek, Syriac and Latin had their own ideas here, and, as you have already read, go their own way, so to speak, in translating this verse.

We covered Obed-edom in enough detail back in 2Sam. 6:10. We will look at his heritage when we get to 1Chron. 15.

And so remains an Ark of the Elohim with a house of Obed-edom in his house three months; and so blesses Y<sup>e</sup>howah a house of Obed-edom and all that [was] to him.

The Ark of Elohim remained with the house of Obed-edom—in his house—[for] 3 months; and Y<sup>e</sup>howah blessed the house of Obed-edom and all that [was] his.

The Ark of God, therefore, remained in the house of Obed-edom for 3 months, while Jehovah blessed Obed-edom's house and all that he had.

Here is how others have translated this verse:

#### Ancient texts:

|                |  |
|----------------|--|
| Latin Vulgate  | And the ark of God remained in the house of Obededom three months: and the Lord blessed his house, and all that he had.  |
| Masoretic Text | And so remains an Ark of the Elohim with a house of Obed-edom in his house three months; and so blesses Y <sup>e</sup> howah a house of Obed-edom and all that [was] to him. |
| Peshitta       | And the Ark of the LORD remained in the house of Ober-edom the Gittite three months. And the LORD blessed the house of Ober-edom the Gittite and all that he had.            |
| Septuagint     | And the ark of God abode in the house of Abeddara three months: and God blessed Abeddara and all that he had.  |

Significant differences: We have two prepositional phrases in the Hebrew: *with the house of Obed-edom* and *in the house of Obed-edom*; the Greek only has one of these phrases. They are not redundant phrases; however, not much is lost in the Greek translation. Surprisingly, the Latin and the Syriac agree with the Greek (most of the time they are in agreement with the Hebrew).

There is disagreement among the texts as to where we should find *Elohim* and where we should find *Jehovah*. God blesses the *house of Obed-edom* in the Syriac and Hebrew; He blesses *his house* in the Latin; and He blesses *Obed-edom* in the Greek. None of these differences are earth-shattering.

#### Thought-for-thought translations; paraphrases:

|                    |  |
|--------------------|--|
| CEV                | The chest stayed there for three months, and the LORD blessed Obed-Edom, his family, and everything he owned.                              |
| <i>The Message</i> | The Chest of God was in storage in the house of Obed-Edom for three months. GOD blessed the family of Obed-Edom and everything around him. |
| GNB (TEV)          | It stayed there three months, and the LORD blessed Obed Edom's family and everything that belonged to him.                                 |

#### Mostly literal renderings (with some occasional paraphrasing):

|                                 |  |
|---------------------------------|--|
| <i>God's Word</i> <sup>TM</sup> | God's ark stayed at the home of Obed Edom with his family for three months, and the LORD blessed Obed Edom's family and everything he owned. |
|---------------------------------|--|

#### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| WEB                | The ark of God remained with the family of Obed-edom in his house three months: and Yahweh blessed the house of Obed-edom, and all that he had.         |
| Young's Updated LT | And the ark of God dwells with the household of Obed-Edom, in his house, three months, and Jehovah blesses the house of Obed-Edom, and all that he has. |

**What is the gist of this verse?** The Ark is kept in Obed-edom's house for 3 months and God blesses Obed-edom, his family and all that he had.

### 1Chronicles 13:14a

| 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</i>  | wâw consecutive   | No Strong's #<br>BDB #253   |
| yâshab (יָשָׁב) [pronounced <i>yaw-SHAH<sup>h</sup>V</i> ]  | <i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>                                    | 3 <sup>rd</sup> person masculine singular, Qal imperfect                          | Strong's #3427<br>BDB #442  |
| ʿărôwn (אָרוֹן) [pronounced <i>uh-ROHN</i> ]  | <i>ark, chest; Ark</i>  | masculine singular construct  | Strong's #727<br>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<br>BDB #43    |
| ʿîm (עִם) [pronounced <i>geem</i> ]   | <i>with, at, by, near; like; from</i>   | preposition of nearness and vicinity  | Strong's #5973<br>BDB #767  |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]   | <i>house, residence; household, habitation as well as inward</i>                                    | masculine singular construct  | Strong's #1004<br>BDB #108  |
| ʿÔbêd (עֹבֵד) [pronounced <i>goh-BADE</i> ]   | <i>a slave, a servant</i>   | masculine singular noun   | Strong's #5660<br>BDB #713  |
| The vowel points are different from Strong's #5647 and #5660. Since there were no vowel points in the original Hebrew, this word and the other two are identical. The pronunciation comes from many readings of this passage in the synagogues. |   |   |                             |
| ʿĒdôwm (אֶדוֹם) [pronounced <i>eh-DOHM</i> ]; also ʿĒdôm (אֶדוֹם) [pronounced <i>eh-DOHM</i> ]  | <i>reddish; and is transliterated Edom, Edomites</i>  | masculine proper noun   | Strong's #123<br>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.   |   |   |                             |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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 #<br>BDB #88    |
| bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]   | <i>house, residence; household, habitation as well as inward</i>                                    | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1004<br>BDB #108  |
| shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i> ]  | <i>a three, a trio, a triad, a threesome</i>  | numeral; masculine singular noun  | Strong's #7969<br>BDB #1025 |

## 1Chronicles 13:14a

| Hebrew/Pronunciation                       | Common English Meanings | Notes/Morphology      | BDB and Strong's Numbers   |
|--|-------------------------|-----------------------|----------------------------|
| chôdesh (חֹדֶשׁ)<br>[pronounced KHOH-desh] | <i>new moon, month</i>  | masculine plural noun | Strong's #2320<br>BDB #294 |

**Translation:** [The Ark of Elohim remained with the house of Obed-edom—in his house—\[for\] 3 months;...](#) There is an additional prepositional phrase here—in *his house*—which is not found in the other ancient texts or in the parallel passage in Samuel. The apparent understanding, in the Hebrew text, is that Obed-edom did not prepare a tent for the Ark, as he did not expect it; he simply took in the Ark and it was kept in his own house. We don't know any more detail than that. We don't know if Obed-edom had a large house, and had the room to put the Ark in an unused room; we don't know if he had a small house and if one room or a portion of the room was given over to the Ark. Exactly what they did is unknown, but I think we can reasonably assume that no one touched the Ark or peered into the Ark out of curiosity.

The time frame during which the Ark is kept in Obed's home is relatively short.

## 1Chronicles 13:14b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| wa (or va) (וּ)<br>[pronounced wah]                                 | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive   | No Strong's #<br>BDB #253  |
| bârak <sup>e</sup> (בָּרַךְ)<br>[pronounced baw-RAHK <sup>e</sup> ] | <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 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #1288<br>BDB #138 |
| YHWH (יהוה)<br>[pronunciation is possibly yohh-WAH]                 | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |
| ʾêth (אֵת) [pronounced ayth]  | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| bayith (בַּיִת)<br>[pronounced BAH-yith]                            | <i>house, residence; household, habitation as well as inward</i>  | masculine singular construct                                | Strong's #1004<br>BDB #108 |
| ʾÔbêd (עֹבֵד)<br>[pronounced ʾoh-BADE]                              | <i>a slave, a servant</i>   | masculine singular noun                                     | Strong's #5660<br>BDB #713 |

The vowel points are different from Strong's #5647 and #5660. Since there were no vowel points in the original Hebrew, this word and the other two are identical. The pronunciation comes from many readings of this passage in the synagogues.

## 1Chronicles 13:14b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers           |
|---|---|---|------------------------------------|
| <p>ʿĒdōwm (עֲדֹוּם)<br/>[pronounced <i>eh-DOHM</i>];<br/>also ʿĒdôm (עֲדֹוּם)<br/>[pronounced <i>eh-DOHM</i>]</p>                                   | <p><i>reddish</i>; and is transliterated<br/><i>Edom, Edomites</i></p>        | <p>masculine proper noun</p>  | <p>Strong's #123<br/>BDB #10</p>   |
| <p>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.</p> |   |   |                                    |
| <p>w<sup>e</sup> (or v<sup>e</sup>) (ו)<br/>[pronounced <i>weh</i>]</p>   | <p><i>and, even, then; namely; when;<br/>since, that, so that; though</i></p> | <p>simple wâw conjunction</p>   | <p>No Strong's #<br/>BDB #251</p>  |
| <p>ʿêth (אֵת) [pronounced<br/><i>ayth</i>]</p>  | <p>generally untranslated;<br/>occasionally <i>to, toward</i></p>             | <p>indicates that the<br/>following substantive is a<br/>direct object</p>                                      | <p>Strong's #853<br/>BDB #84</p>   |
| <p>kôl (כֹּל) [pronounced<br/><i>kohl</i>]</p>  | <p><i>every, each, all of, all; any of,<br/>any</i></p>                       | <p>masculine singular<br/>construct not followed by<br/>a definite article</p>                                  | <p>Strong's #3605<br/>BDB #481</p> |
| <p>ʿăsher (אֲשֶׁר)<br/>[pronounced <i>ash-ER</i>]</p>   | <p><i>that, which, when, who, whom</i></p>                                    | <p>relative pronoun</p>   | <p>Strong's #834<br/>BDB #81</p>   |
| <p>lâmed (ל) (pronounced<br/>l<sup>e</sup>)</p>   | <p><i>to, for, towards, in regards to</i></p>                                 | <p>directional/relational<br/>preposition; with the 3<sup>rd</sup><br/>person masculine<br/>singular suffix</p> | <p>No Strong's #<br/>BDB #510</p>  |

**Translation:** ...and Y<sup>e</sup>howah blessed the house of Obed-edom and all that [was] his. God blesses Obed's house, which means that He blessed Obed's family and his extended family (all who lived in the house) along with everything that was Obed's. Therefore, his crops are going to produce tenfold (or whatever) and his animals are going to have lots of healthy offspring in a very short period of time. Furthermore, there is enough blessing for this to be apparent to the casual observer, as, quite obviously, some peon to David is not going to show up at Obed's door with a clipboard, asking, "Okay, now, how many chickens did you used to have; how many do you have now?" In fact, it seems even unlikely that someone is going to go by Edom's on a regular basis in order to check up on him and his prosperity level. In my estimation, David found the proper passage in the Mosaic Law dealing with moving the Ark and then he sent someone over to Obed-edom's house to see how things were going there. The expectation would be, either most everyone is dead from touching the Ark, or there is great and obvious prosperity for housing the Ark. Rather than some bureaucrat who shows up at Obed's door and takes a tally, I think whomever David sent made a clear observation about Obed's new found prosperity.

Let me try to restate this in a table. We know positively that someone does tell David that Obed-edom is prosperous, but we don't know exactly how or why (2Sam. 6:12).

## How Does David Know about Obed-edom's Prosperity?

| Theory   | Commentary   |
|--|--|
| David sends some civil servant over to check on Obed-edom every week to see how things are going.  | One person has died by moving the Ark, and David is both angry and afraid because of this incident. He is temporarily stymied with regards to moving the Ark. There's no real purpose in sending someone out to check on the Ark and to check on Obed-edom. I guess, one could argue that, David sent men out there periodically to see if Obed-edom's family had died or not.   |
| David sends people by Obed-edom's place to take a tally of his material things.  | There would have been no purpose for David to do this.   |
| It becomes known that Obed-edom is prospering significantly. His neighbors recognize this. This eventually gets back to David.                     | That Obed-edom is prospering in the space of 3 months suggests that his prosperity has to be quite obvious. He can't have a extra calf or two; it has to be more significant than this. This would suggest to me that, his neighbors probably noticed his prosperity.<br><br>Let me point out, this is not like today, where someone can pull the Lexus up into the driveway, and we oo and ah, and recognize that he is prosperous. In an Agrarian society, the abundance observed is probably going to be directly related to a significant and obvious increase in crops and livestock. |
| When David figures out how he should have moved the Ark, he sends some representatives to Obed-edom to tell him that they were coming for the Ark. | In 2Sam. 6 and 1Chron. 13, this is presented as two separate incidents: David being told that Obed-edom has had great increase (2Sam. 6:12) and that David realized what he did wrong in attempting to move the Ark (1Chron. 15:2). This does not mean that these two things are unrelated. David may have realized what he did wrong, sent a delegation out to tell Obed-edom that the Ark was going to be moved to Jerusalem, and that this delegation observed Obed-edom's great prosperity.  |

Personally, I go with theory #3. I think that David hears that Obed-edom is greatly prosperous, and this causes him to study God's Word in order to figure out how to move the Ark. I think that the observation Obed-edom's caused David to think about moving the Ark once again.

The fundamental difference between theories #3 and #4 is timing. The implication in #3 is, David finds out about Obed-edom's prosperity and researches moving the Ark; and #4 suggests that David figures out how to move the Ark, and, in sending a delegation out to tell Obed-edom that they were coming for the Ark, his prosperity is duly noted and reported back to David.

My point in all of this is, Obed-edom's prosperity is obvious, tangible, observable and quite dramatic for the short space of 3 months.

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In the book of 2Samuel, we have sort of an overview of David's reign in Jerusalem. His family and sons are named who are born to him there; and two wars against the Philistines are noted (2Sam. 5). Then we have David's unsuccessful attempt to move the Ark following by his successful transport of the Ark (2Sam. 6).

The book of Chronicles does somewhat of an odd thing. 1Chron. 13 is all about David's unsuccessful attempt to move the Ark of God; 1Chron. 14 is about David's family in Jerusalem and his two wars against the Philistines; and 1Chron. 15–16 deals with David's successful transfer of the Ark. The question before us is...



## Why Does the Author of Chronicles insert David's Lineage and Successful Battles Against the Philistines in Between the Two Transports of the Ark?

David fails at moving the Ark and Obed-edom keeps the Ark for 3 months and Obed-edom is noticeably blessed. God the Holy Spirit includes 1Chron. 14 at this point to indicate that God did not withhold blessing from David, despite the fact that David clearly failed in this endeavor of moving the Ark. David's intention to bring the Ark to Jerusalem was a good intention, as we have seen in 2Sam. 6 and in 1Chron. 13. The reason for David's failure in moving the Ark is clearly pointed out in 1Chron. 15:2, which we will cover when we come to it. However, I think the point of following this chapter of failure and confusion with David's increase of sons and success in warfare is to indicate that, David has not been left out in the cold. David is not a failure. Sure, David screwed this up, and this is a big screw up, but God did not withhold His blessing. God did not fold His arms, shake His head, and say, "Sorry, David, you did not follow My instructions, and I am cutting you off." God is gracious toward David; God blesses David before this incident of the Ark and God blesses David after the incident of the Ark. *Okay then, you may ask, why is it necessary to tell us right now that God will continue to bless David?* Because the final verse of this chapter tells us that God blessed Obed-edom and all that he had for the 3 months that he had the Ark. The writer of Chronicles, inspired by God the Holy Spirit, felt it necessary to note that God's blessing did not depart from David. Obed-edom was greatly and noticeably blessed for 3 months; David was blessed all of his life, which is going to seem quite remarkable, given David's many significant failures.

**Application:** You need to realize that (1) you will fail in your spiritual life; (2) you will fail significantly in your spiritual life; (3) God will continue to bless you, and, if you get yourself straightened out through rebound and getting with His Word, God will bless you even more. (4) And, so that you are not confused, when you are out of fellowship, God will bless you with discipline, to bring you back, just as you would discipline your own child to keep them safe and on the straight and narrow.

One of the amazing things to me is, in studying the Scripture, God has allowed me to come across a number of details which have never been made public before (at least, to the best of my knowledge). God has allowed me to discover why the gospel is more perspicuous in the New Testament than in the Old. God has allowed me to explain why He brought Samuel back from the dead, even though Saul approached a female medium in order to bring Samuel back. God allowed me to give the first correct exegesis of 1Cor. 13:1. To me (to anyone), these are great honors; they are even staggering. It lets us realize just how much is contained in God's Word, that things may still be unearthed today from Scripture.

Let me add, very importantly, that all the important doctrines have been laid out. Of course, there may be new wrinkles for the Tribulation and the ages to follow, but all the important doctrines from the Church Age have been available to us for centuries. I'm not going to come across something which is going to change any of the fundamentals of the faith—and if I do, I should be avoided, as one would avoid any cultic teacher. However, there are still truths and details to be unearthed from Scripture which have not been unearthed to this point in time, even though man has examined God's Word in the greatest detail for centuries. No other book has been so carefully exegeted as the Bible; no other book has received such close scrutiny by this many people; no other book has sold this many copies of God's Word. And yet, there is still more to unearth from Its depths.

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Interestingly enough, the Targum (the Aramaic translation) adds<sup>23</sup> to this: "And the Word of the Lord blessed Obed-edom, and his children, and his grand-children; and his wife conceived, and his eight daughters-in-law; and each brought forth eight at one birth, insomuch that in one day there were found, of fathers and children, fourscore and one; and He blessed and increased greatly all that belonged to him." We do not find this in the Greek, Latin or Syriac.

To sum up, even though David is even at this time, a great man of God; he still has a lot to learn about God's character and his relationship to God. God's perfect holiness and God's requirement that David follow precisely

<sup>23</sup> According to Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Chron. 13:14.

given protocol is obviously not a part of David's soul yet—however, David will learn more and more about God as time progresses.

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It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of 1Chronicles 13

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### David Consults with his Leaders About Contacting Levites throughout the Land and Moving the Ark

Then David took counsel with the commanders of thousands and [with the commanders] of hundreds, to every prince. David said to all the assembly of Israel, "If, according to you, it seems good and [if this is] from Y<sup>e</sup>howah our Elohim, [then] let us disperse [and] let us deploy with regards to our brothers, those remaining in all the land of Israel—and along with them, the priests and Levites in cities held in common [lit., *cities of common land*]*—*and they will be gathered to us. Therefore, let us bring the Ark of Elohim [back] to us, for we did not seek it during the time of Saul."

Then David took counsel his princes and with his military officers. He said to all the assembly of Israel, "If it seems good to you and if this is from Jehovah our God, then let us disperse throughout the land and let us reach out to our brothers, those who remain in the land, along with the priests and Levites living in the common areas, so that they can all be gathered here with us. Then we can restore the Ark of God to our lives, as we did not seek it in the day of Saul."

The entire assembly agreed [lit., *said*] to do this [lit., *thus*] for the thing was pleasing in the eyes of the people.

The entire assembly agreed that David should do this, as it seemed to them to be the right thing to do.

David assembled all Israel from Shihor-Egypt to the entrance of Hamath [or, *Lebo-Hamath*] to bring the Ark of Elohim out of Kiriath-Jearim.

David then assembled all Israel from Shihor of Egypt to the entrance of Ramath with the intention of bringing the Ark of God out of Kiriath-jearim.

#### David and all Israel go up to Kiriath-Jearim to Move the Ark of God

David and all Israel went up to Baalah, to Kiriath-jearim (which [is] in Judah), to bring up from there the Ark of Elohim, [whereupon is] Y<sup>e</sup>howah, sitting [between] the cherubim, which [Ark] is called [by His] name [or, *Who is proclaimed there (i.e., between the cherubim)*].

David and all Israel with him went up to Kiriath-jearim in Judah to bring up from there the Ark of God, where Jehovah sits between the cherubim and Whose Name is proclaimed there.

They placed the Ark of Elohim on a new cart out from the house of Abinadab and Uzzah and Ahio led the cart.

They placed the Ark of God on a new cart and Uzzah and Ahio led the cart away from the house of Abinadab.

David and all Israel rejoice before Elohim with all [their] strength, with songs, [playing] lyres, harps, tambourines, cymbals and trumpets.

David and all Israel celebrated with all their might before God with songs, as they played on lyres, harps, tambourines, cymbals and trumpets.

#### David is Angered because God Kills Uzzah for Touching the Ark

| <b>A Complete Translation of 1Chronicles 13</b>   |  |
|---|--|
| <b>A Reasonably Literal Translation</b>   | <b>A Reasonably Literal Paraphrase</b>   |
| <p>When they came as far as the threshing floor of Chidon, Uzzah put out his hand to grab the Ark, for the oxen had stumbled [lit., <i>let (it) drop</i>]. The anger of Y<sup>e</sup>howah burned against Uzzah so He struck him because he had put forth his hand on [or, <i>against</i>] the Ark; therefore he died there before Elohim.</p>          | <p>When they had come as far as the threshing floor of Chidon, the oxen stumbled, and Uzzah put out his hand to stabilize the Ark. Y<sup>e</sup>howah’s anger burned against Uzzah, so that He struck him since he had put his hand on the Ark; Uzzah died right there before God.</p>   |
| <p>David burned [in anger] [lit., <i>he is burning with regard to David or it angered David</i>] because Y<sup>e</sup>howah broke through a breach against Uzzah. Therefore, he called that place Perez-uzzah [<i>a breaking through of Uzzah</i>] to this day. David feared Elohim in that day, saying, “How can I bring the Ark of Elohim to me?”</p> | <p>David burned in anger because Jehovah killed Uzzah in breaking through into this world. Therefore, David called that place Perez-uzzah [<i>breaking through to Uzzah</i>] and it is known by that name even to today. David feared God from that day forward, and he remarked, “How is it possible to bring the Ark of God to me in Jerusalem?”</p> |
| <p>The Ark of God is Temporarily Kept at Obed-edom’s Home, which is Greatly Blessed</p>   |  |
| <p>David did not remove toward him [possibly, <i>because of him</i>] the Ark to the city of David. Therefore, David thrust it away to the house of Obed-edom the Gittite. The Ark of Elohim remained with the house of Obed-edom—in his house—[for] 3 months; and Y<sup>e</sup>howah blessed the house of Obed-edom and all that [was] his.</p>         | <p>David did not bring the Ark to the City of David, but he instead turned the procession aside toward the house of Obed-edom, the Gittite. The Ark of God, therefore, remained in the house of Obed-edom for 3 months, while Jehovah blessed Obed-edom’s house and all that he had.</p>   |

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