

# 1 Chronicles 13 Commentary

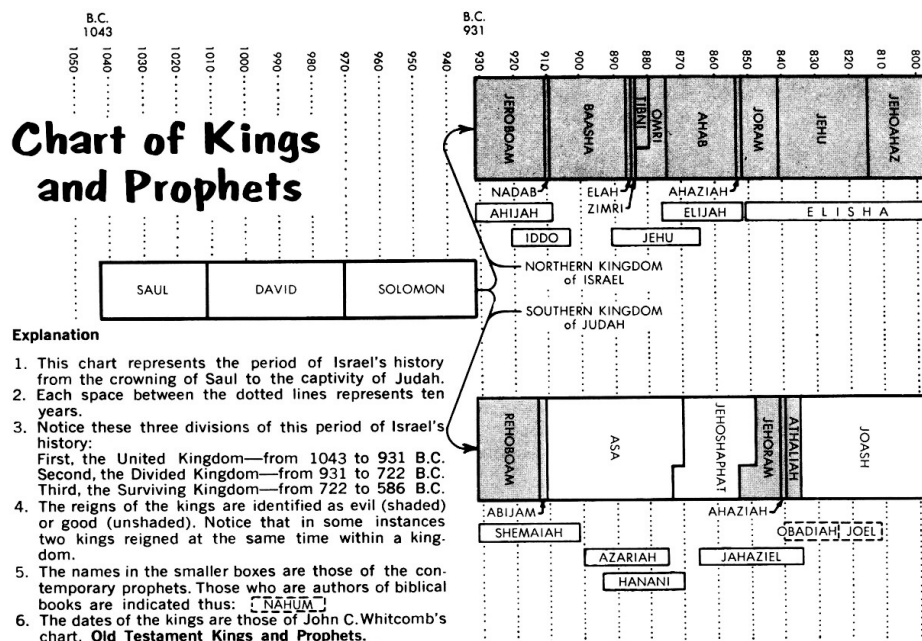
PREVIOUS

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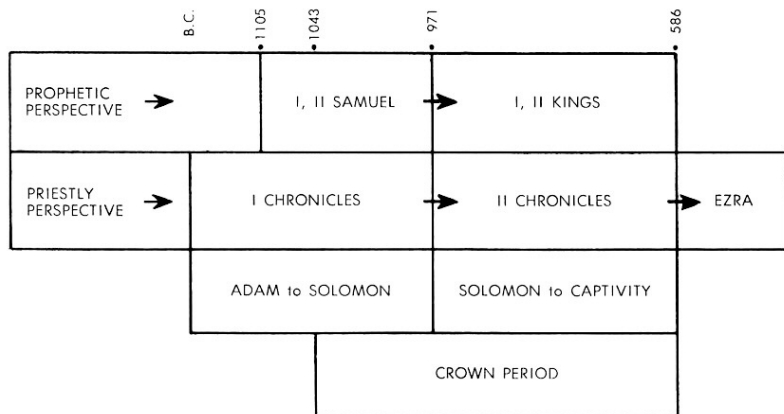
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- 1 Chronicles 13:1
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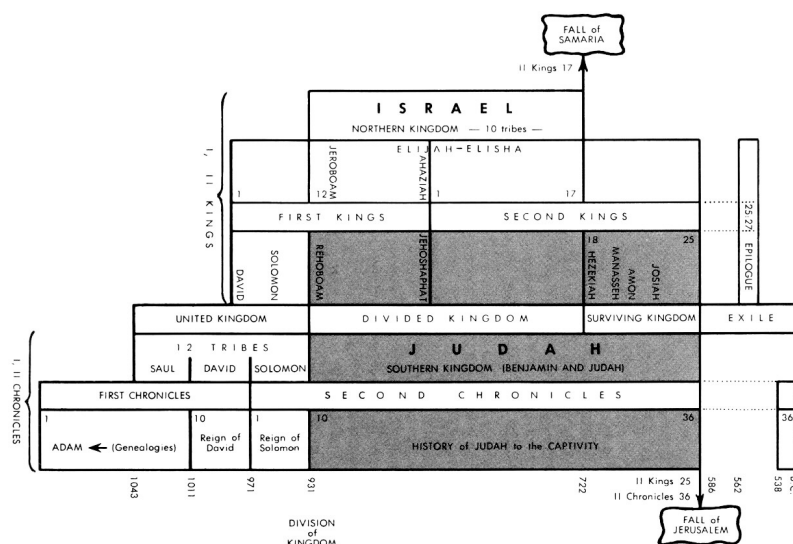
| TIMELINE OF THE BOOKS OF<br>SAMUEL, KINGS & CHRONICLES  |          |               |       |               |                     |                       |                       |     |       |
|---|----------|---------------|-------|---------------|---------------------|-----------------------|-----------------------|-----|-------|
| 1107  | 1011     |               |       |               | 971                 | 931                   | 853                   | 722 | 586   |
| 1 Samuel  | 2 Samuel |               |       |               | 1 Kings             | 1 Kings               | 2 Kings               |     |       |
| 31  | 1-4      | 5-10          | 11-20 | 21-24         | 1-11                | 12-22                 | 1-17                  |     | 18-25 |
| 1 Chronicles<br>10  |          | 1Chr<br>11-19 |       | 1Chr<br>20-29 | 2 Chronicles<br>1-9 | 2 Chronicles<br>10-20 | 2 Chronicles<br>21-36 |     |       |
| <b>Legend:</b> B.C. dates at top of timeline are approximate. Note that 931 BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that <b>after the division</b> of the Kingdom in 931 BC, the Southern Kingdom is most often designated in Scripture as " <b>Judah</b> " and the Northern Kingdom as " <b>Israel</b> ." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy. |          |               |       |               |                     |                       |                       |     |       |



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Comparison of 1 Samuel thru 2 Chronicles



## FIRST CHRONICLES SUMMARY CHART

|                            |                             |
|----------------------------|-----------------------------|
| 1 Chronicles 1-9:44        | 1 Chronicles 10:1-39:30     |
| Royal Line of David        | Reign of David              |
| 12 Tribes of David's Reign | Highlights of David's Reign |

|                 |                |
|-----------------|----------------|
| Genealogies     | History        |
| Ancestry        | Activity       |
| 1000's of Years | Circa 33 Years |



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

**1 Chronicles 13:1 Then David consulted with the captains of the thousands and the hundreds, even with every leader.**

- **consulted:** 1Ch 12:14,20,32 2Sa 6:1 2Ki 23:1 2Ch 29:20 34:29,30

[Bob Utley](#) gives some introduction to this section: **CONTEXTUAL INSIGHTS**

1. 1 Chronicles 13 reflects 2 Samuel 6.
2. 1 Chronicles 14 reflects 2 Samuel 5.
3. Notice how the Chronicler often subordinates chronology for theology.
4. The OT is not modern western, cause-and-effect chronological history. History is hard to define. It often reflects the views of the one who selected what to record, how to record it, and his comments on it.
5. 1 Chronicles 13:1-4 have no parallel in 2 Samuel 6. They are not about democracy but about tribal unity (i.e., "all Israel").
6. The Chronicler wants David's priority to be with spiritual, cultic matters. This is why:
  1. he reverses the chronology of 2 Samuel 5 and 6
  2. he leaves out David's motives expressed in 2 Sam. 6:12

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## WHO SHOULD DAVID HAVE CONSULTED?

**Then David consulted with the captains of the thousands and the hundreds, even with every leader.**No mention is made of this consultation with the leaders of Israel in the parallel account of this mission to rescue the ark of the Lord from Kirjath Jearim (vv. 1-14; cf. 2 Sam. 6:1-11).

So what is wrong with consulting with other leaders? After all doesn't Pr 24:6 teach there is wisdom in an abundance of counselors? Yes, there is, but when it comes to major decisions such as "should I go up against the Philistines" or "should I bring the Ark up to my city?" it is the wise course of action to consult with The Leader, the LORD God. David did not do that in this case! Had he done this, tragedy would have been averted! Note that in 1Ch 13:4 " all the assembly said that they would do so, for the thing was right in

the eyes of all the people." The majority opinion is not always correct! Only God's opinion matters!

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

**1 Chronicles 13:2** David said to all the assembly of Israel, "If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us;

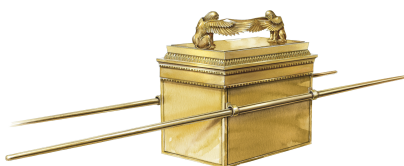
NLT - Then he addressed the entire assembly of Israel as follows: "If you approve and if it is the will of the LORD our God, let us send messages to all the Israelites throughout the land, including the priests and Levites in their towns and pasturelands. Let us invite them to come and join us.

- If it seem (KJV): 1Ki 12:7 2Ki 9:15 Pr 15:22 Philemon 1:8,9
- and that it be (KJV): Ex 18:23 2Sa 7:2-5
- send abroad (KJV): Heb. break forth, and send
- left (KJV): 1Ch 10:7 1Sa 31:1 Isa 37:4
- the priests (KJV): 1Ch 15:2-14 Nu 4:4-20 2Ch 31:4-21
- their cities and suburbs (KJV): Heb. the cities of their suburbs, 1Ch 6:54-81 Nu 35:2-9

**David said to all the assembly of Israel, "If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us** - The statement **if it is from the LORD our God** expresses David's desire to do the will of the LORD, but what he fails to do is seek the counsel of the LORD as noted in verse 1!

**1 Chronicles 13:3** and let us bring back the Ark([aron](#)) of our God to us, for we did not seek it in the days of Saul."

- the ark: 1Sa 7:1,2 Ps 132:6
- **for we did not seek it** 1Sa 14:18,36 22:10,15 23:2,9-12



Poles for Carrying Ark on Shoulders

**and let us bring back the Ark([aron](#)) of our God to us, for we did not seek it in the days of Saul**- This is a sad commentary on the spiritual state of Israel under Saul's reign. For 20 years they did not seek the LORD! This speaks of a major deficit in their communion with God!

**THOUGHT** - What would be written over your house? Would it be he or she did not seek the LORD in the days of \_\_\_\_\_(whatever distracts or substitutes, etc)? We must seek His presence daily (yea, even moment by moment) for as Paul says "in Him we live and move and exist." (Acts 17:28+). His Word is our life (Dt 32:47+). Christ Himself is our life (Col 3:4+). How can we live spiritually if we do not seek Him in His holy Word and holy prayer? I love David's charge in 1Ch 16:11+ "Seek the LORD and His strength; Seek His face continually." God grant each of us the desire and power from the Spirit (Php 2:13NLT+) to obey David's charge to seek the LORD continually in Christ. Amen

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

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

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

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

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**G Campbell Morgan** - 1Chr. 13:3 Let us bring again the ark of our God to us.-1 Chr 13:3.

David's consciousness of the true strength of the kingdom is clearly manifested in the fact of his anxiety concerning the Ark of God. This sacred symbol had been for long years at Kirjath-jearim, apparently neglected. He now set himself to bring it into the midst of the people, as a recognition of the nation's relationship to Jehovah. He knew that not he, but Jehovah, was their true King. His own rule must depend upon the will and counsel of God. This it was not only necessary for him to know, the fact must be recognized by the people. Hence his determination to bring in the Ark of God. In connection with this action a terrible event taught David a lesson of deep solemnity. If God's order is to be established, it must be done in His way. The long neglect of the Ark may have rendered these men unfamiliar with the very explicit commands concerning the method of its removal. Or they may have grown careless as to the importance of attending to such details. In any case, they arranged for its removal by a device of their own. The swift death of the man who stretched out the hand to save the Ark, was evidence at once of the presence of God among the people, and of the necessity for perfect conformity to His minutest instructions. David was angry and afraid. The whole movement was stayed, and the Ark was carried to the house of Obed-edom, where it remained for three months, and brought abundant blessing. Most graphically does this story set forth a truth, never to be forgotten by the people of God, that zeal for Him must be according to knowledge. (Borrow [Life applications from every chapter of the Bible](#))

**1 Chronicles 13:4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.**

- the thing (KJV): 1Sa 18:20 2Sa 3:36 2Ch 30:4 \*marg: Es 8:5

**Then all the assembly said that they would do so, for the thing was right in the eyes of all the people-** It was right in the eyes of the people but not in the eyes of Jehovah! Right in our own eyes does NOT make it right as we learn from the book of Judges for "everyone did what was right in his own eyes" (Jdg 21:25+)

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**1 Chronicles 13:5 So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim.**

- David: 1Sa 7:1 2Sa 6:1
- Shihor: Nu 34:5-8 Jos 13:3-6, Sihor, 1Ki 4:21 Jer 2:18,
- Hamath: Nu 34:8 Jos 13:5 1Ki 8:65 2Ki 25:21,
- Kirjath-jearim: 1Ch 13:6 1Sa 6:21 7:1

**Related Passage:**

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

**So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the Ark([aron](#)) of God from Kiriath-jearim - [Shihor](#) of Egypt is the southern boundary of Israel and [Hamath](#) was the northern boundary of Israel.**

**1 Chronicles 13:6 David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the Ark ([aron](#)) of God, the LORD who is enthroned above the cherubim, where His name is called.**

- **Baalah:** Jos 15:9,60 2Sa 6:2, Baale
- **enthroned above:** Ex 25:22 Nu 7:89 1Sa 4:4 2Ki 19:15 Ps 80:1 99:1 Isa 37:16
- **His Name:** Ex 20:24 23:21 Nu 6:27 1Ki 8:16

**Related Passage:**

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

**David and all Israel went up to Baalah, that is, to Kiriath-jearim, which belongs to Judah, to bring up from there the Ark ([aron](#)) of God, the LORD who is enthroned above the cherubim, where His Name is called-** See comments on 2Sa 6:2

**1 Chronicles 13:7 They carried the Ark([aron](#)) of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart.**

- **in a new cart:** 1Ch 15:2,13 Nu 4:15 1Sa 6:7 2Sa 6:3
- **the house:** 1Sa 7:1,2

### **A NEW CART SEEMED LIKE A GOOD IDEA!**

**They carried the Ark ([aron](#)) of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart-** The Law was very specific Numbers 4:15 recording that "When Aaron and his sons have finished covering the holy objects and all the furnishings of the sanctuary, when the camp is to set out, after that the sons of Kohath shall come to carry them, so that they will not touch the holy objects and die. These are the things in the tent of meeting which the sons of Kohath are to carry. " So it was clear that the ark was to be carried by hand, not by a cart, and was not to be touched. David should have been aware of the Law for Dt 17:18-20 he was to have written out a copy of the Law and to read it all his days! Had David done this the tragedy likely could have been averted and this may be why he was angry -- he was angry with himself for his mistake, not angry with God! Uzzah himself should have had some knowledge of how to handle the Ark because it had been in his father's home for 20 years! Familiarity had led to contempt, indifference or ignorance! Israel seems to have forgotten the tragedy associated with mistreating the Ark in 1Sa 6:13-21. And instead of David inquiring of God as in 2Sa 5:23, he consulted with the leaders and listened to them and what "**was right in the eyes of all the people.**" (1Ch 13:4) Finally, David and the leaders (and the people) may have reasoned that God had once allowed the Philistines to transport the ark on a cart (1Sa 6:7), so we can do the same, but the pagan Philistines did not have the Law and this exception would not have set aside His revealed will in Nu 4:15!

**TSK note** - Heb. made the ark to ride, At Nu 3:10, and again at ver. 38, a particular caution is given that strangers must not touch, or even pry into, the most holy things connected with the tabernacle, lest the offender die. In giving the law, also, even a beast which



touched Sinai's mount was, by the Almighty's fiat, to be stoned or thrust through with a dart. And again we read, (Nu 4:15) after special orders to Aaron and his sons about covering the sanctuary and all the vessels previously to a removal, that the Kohathites, who were to carry them, "shall not touch any holy thing, lest they die." These were positive commands. **May the sin of Uzza in touching the ark, warn Christians to take heed of rashness and irreverence in dealing about holy things.**

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

- David (KJV): 1Ch 15:10-24 1Sa 10:5 2Sa 6:5-23 2Ki 3:15 Ps 47:5 68:25-27 Ps 150:3-5
- with harps (KJV): The word {kinnor,} in Chaldee, {kinnora,} in Syraic, {kainoro,} in Arabic, {kinnarat,} and in Greek certainly denotes a harp, played on with the hand, according to 1 Sa 16:23. The number of strings in the harp was at first three; but afterwards they were increased to four, and at last to seven. 1Ch 15:28 16:5,42 23:5 25:1-6 Da 3:5-7 Am 5:23 6:5

**David and all Israel were celebrating before God with all their might ('oz; Lxx - [dunamis](#)), even with songs and with lyres, harps, tambourines, cymbals and with trumpets - With all their might ('oz; Lxx - [dunamis](#))** pictures an intense worship. You can almost picture the energy in their worship in your mind's eye.

**Might** (05797) '[oz](#) is a masculine noun which speaks of strength, might or power. **Oz** is used primarily of God, especially in the Psalms (accounting for most uses of 'oz = 44x). Strength is an essential attribute of God (Ps 62:11; 63:2), his voice (Ps 68:33) and his arm (Isa 62:8; cf. Isa 51:9; Ps 89:10) are mighty. While the ark is a symbol of his power (2Chr 6:41; Ps 78:61; 132:8; cf. Nu 10:35, 36), it is also observable in the skies (Ps 150:1). It can be descriptive of actions: dancing (2Sa 6:14), rejoicing (1Chr 13:8), and singing (2Chr 30:21). To "gird the loins with strength" is to work industriously (Pr 31:17). Used with rain it indicates torrents of drenching rain (Job 37:6). This word is also used with "scepter" to depict political power (Jer 48:17, of Moab; Ezek 19:11, 12, 14, of Zedekiah; Ps 110:2, messianic; cf. Ps 2:9; 99:4).

## C H Spurgeon - My Sermon Notes

- 1 Chron. 13:8—"And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets."
- 1 Chron. 13:12—"And David was afraid of God that day, saying, how shall I bring the ark of God home to me?"
- 1 Chron. 15:25—"So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy."

David loved his God and venerated the symbol of his presence. He desired to restore the Lord's appointed worship, and to place the ark where it should be, as the most sacred centre of worship. But right things must be done in a right manner, or they will fail. In this case the failure was sad and signal, for Uzza died, and the ark turned aside to the house of Obed-edom.

### I. THE FAILURE. First Text. 1 Chron. 13:8.

Here were multitudes, "David and all Israel," and yet the business came to nought. Crowds do not ensure blessing.

Here was pomp,—singing, harps, trumpets, &c., yet it ended in mourning. Gorgeous ceremonial is no guarantee of grace.

Here was energy: "they played before God with all their might."

This was no dull and sleepy worship, but a bright, lively service, and yet the matter fell through.

But there was no thought as to God's mind. David confessed, "we sought him not after the due order": 1 Chron. 15:13.

There was very little spiritual feeling. More music than grace.

The priests were not in their places, nor the Levites to carry the ark: oxen took the place of willing men. The worship was not sufficiently spiritual and humble.

There was no sacrifice. This was a fatal flaw; for how can we serve the Lord apart from sacrifice?

There was little reverence. We hear little of prayer, but we hear much of oxen, a cart, and the too familiar hand of Uzza.

Now, even a David must keep his place, and the Lord's command must not be supplanted by will-worship. Therefore the Lord made a breach upon Uzza, and David was greatly afraid.

May we not expect similar failures unless we are careful to act obediently, and serve the Lord with holy awe? Are all the observances and practices of our churches scriptural? Are not some of them purely will-worship?

### II. THE FEAR. Second Text. 1 Chron. 13:12.

The terrible death of Uzza caused great fear. Thus the Lord slew Nadab and Abihu for offering strange fire; and the men of

Beth-shemesh for looking into the ark. The Lord has said, “I will be sanctified in them that come nigh me, and before all the people I will be glorified”: Lev. 10:3.

His own sense of wrong feeling caused this fear in David, for we read, “and David was displeased” (verse 11). We are too apt to be displeased with God because he is displeased with us.

His own sense of unworthiness for such holy work made him cry, “How shall I bring the ark of God home to me?”

His feeling that he failed in that which God expected of his servants created a holy fear. “Sanctify yourselves, that ye may bring up the ark of the Lord God”: 1 Chron. 15:12.

He meant well, but he had erred, and so he came to a pause; yet not for long. The ark of God remained with Obed-edom three months, but not more. Verse 14.

Some make the holiness of God and the strictness of his rule an excuse for wicked neglect.

Others are overwhelmed with holy fear; and therefore pause a while, till they are better prepared for the holy service.

### III. THE JOY. Third Text. 1 Chron. 15:25.

1. God blessed Obed-edom. Thus may humble souls dwell with God and die not. Those houses which entertain the ark of the Lord shall be well rewarded.

2. Preparation was made and thought exercised by David and his people when a second time they set about moving the ark of the covenant. Read the whole of the chapter.

3. The mind of the Lord was considered. “And the children of the Levites bare the ark of God upon their shoulders, with the staves thereof, as Moses commanded, according to the word of the Lord.” Verse 15.

4. The priests were in their places. “So the priests and the Levites sanctified themselves.” Men and methods must both be ruled by God. Verse 14.

5. Sacrifices were offered. “And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullocks and seven rams” (verse 26). The great and perfect sacrifice must ever be to the front.

6. Now came the exceeding joy. Verse 28.

Do we draw near to God in all holy exercises after this careful, spiritual, reverent fashion?

If so, we may safely exhibit our delight, and our hearts may dance before the Lord as king David did. Verse 29.

### FOR EMPHASIS

When after long disuse ordinances come to be revived, it is too common for even wise and good men to make some mistakes. Who would have thought that David should have made such a blunder as this, to carry the ark upon a cart? (verse 7). Because the Philistines so carried it, and a special providence drove the cart (1 Sam. 6:12), he thought they might do so too. But we must walk by rule, not by example, when it varies from the rule; no, not those examples that providence has owned.—Matthew Henry.

1. The matter and right manner of performing duties are, in the command of God, linked together. He will have his service well done as well as really done. We must serve God with a perfect heart and a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. Masters on earth challenge to themselves a power to oblige their servants, not only to do their work, but to do it so-and-so; and though they do the thing itself, yet if not in the manner required, it cannot be accepted.

2. The doing of a duty in a wrong manner alters the nature of it, and makes it sin. Hence “the ploughing of the wicked is sin” (Proverbs 21:4). Hence prayer is accounted a howling upon their beds (Hosea 7:14). Unworthy communicating is not counted as eating the Lord’s supper (1 Cor. 11:20). If a house be built of never so strong timber and good stones, yet if it be not well founded, and rightly built, the inhabitant may curse the day he came under the roof of it.

3. Duties not performed according to the right order are but the half of the service we owe to God, and the worst half too.—Thomas Boston.

**1 Chronicles 13:9** When they came to the threshing floor of Chidon, Uzza put out his hand to hold the Ark([aron](#)), because the oxen nearly upset it.

- Chidon: 2Sa 6:6, Nachon

### Related Passage:

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

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



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

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

## UZZAH TOUCHES AND WILL BE "THRESHED"

**When they came to the threshing floor of Chidon, Uzza put out his hand to hold the Ark([aron](#)), because the oxen nearly upset it (stumbled: or shook it)**

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

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

-- Henry Morris

**1 Chronicles 13:10 The anger of the LORD burned against Uzza, so He struck him down because he put out his hand to the Ark ([aron](#)); and he died there before God.**

- he put (KJV): 1Ch 15:13,15 Nu 4:15 Jos 6:6
- there he died (KJV): Lev 10:1-3 Nu 16:35 1Sa 6:19 2Ch 26:16-20 1Co 11:30-32

### Related Passage:

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

## THE RIGHTEOUS ANGER OF YAHWEH STRIKES UZZAH

**The anger of the LORD burned against Uzza, so He struck him down because he put out his hand to the Ark([aron](#)); and he died there before God** - The writer in 2Sa 6:7 explains the reason Yahweh's anger burned and He killed Uzzah was because of his **irreverence** (NET "negligence" ESV - "error" NJB - "crime"). One is reminded of the LORD's striking Nadab and Abihu for their irreverent action in Leviticus 10:1-2+

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

[NET Note](#) - The modern reader might think God seemed to overreact here, but Israel needed a vivid object lesson of God's holiness.

By loading the ark on a cart, David had violated the instructions in God's law (Exod 25:12–14; Num 4:5–6, 15). Uzzah's action, however innocent it may seem, betrayed a certain lack of reverence for God's presence. God had to remind his people that his holiness could not under any circumstances be violated.

**R C Sproul** - Oh, the gymnastics my Old Testament professors went through in seminary when they dealt with this passage. They would say, "That's the way it seemed to these unsophisticated Hebrews who were watching this incident, but surely the man died of a heart attack generated by his terror that he had ventured to touch the sacred object." Or my professors would say, "This is evidence that the Old Testament portrays God's wrath as arbitrary, whimsical, and capricious." One professor even spoke about the "dark side" of Yahweh, a demonic element within the nature of God Himself. Evidently these professors never had read Numbers 4. Jonathan Edwards preached a sermon on this topic. He said that the sin of Uzza was the sin of arrogance. Arrogance? Didn't he risk his life to make sure that the ark of the covenant would not be marred or spoiled by coming into contact with the mud? Edwards said that Uzza's arrogance is seen in his assumption that contact with the mud would be a greater sacrilege than contact with the hand of a sinful human being. What is mud but earth mixed with water? There is nothing innately sinful about earth or mud. If the ark of the covenant had touched the ground, the earth would not have polluted it. But there was sin in Uzza. Contact with his flesh was far more desecrating than contact with the earth. (Holy, Holy, Holy)

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

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

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

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

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

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

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

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

When the Philistines, who had no access to the special revelation of God, sinned by touching the ark and using a new cart to transport it, God's anger did not burn against them (1 Sam 6). God is more merciful toward those less knowledgeable of his will than toward those who are more knowledgeable. This is why it will be more tolerable for Sodom and Gomorrah in the day of judgment than it will be for those who personally witnessed the great acts of the Savior in Capernaum (Mt 11:23–24).

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

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

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

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

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

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

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

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

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

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

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

First, God had given Moses and Aaron specific instructions about the Tent of Meeting and the movement of the Ark of the Covenant. "After Aaron and his sons have finished covering the holy furnishings and all the holy articles, and when the camp is ready to move, the Kohathites are to come to do the carrying. But they must not touch the holy things or they will die. The Kohathites are to carry those things that are in the Tent of Meeting" (Numbers 4:15). No matter how innocently it was done, touching the ark was in direct violation of God's law and was to result in death. This was a means of preserving the sense of God's holiness and the fear of drawing near to Him without appropriate preparation.

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

Second, the ark had stayed for a period of time at Abinadab's house (2 Samuel 6:3), where his sons, Uzzah and Ahio, may well

have become accustomed to its presence. There's an old saying, "familiarity breeds contempt," that could apply in this case. Uzzah, having been around the ark in his own home, could very likely forget the holiness that it represented. There are times when we, too, fail to recognize the holiness of God, becoming too familiar with Him with an irreverent attitude.

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

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

**1 Chronicles 13:11 Then David became angry because of the LORD'S outburst against Uzza; and he called that place Perez-uzza to this day.**

BGT 1 Chronicles 13:11 καὶ θίγησεν Δαυὶδ τὴν διακοπὴν ἣν Ὀζὰ καὶ κέλεσεν τὴν τοῦ κενοῦ Διακοπῆς Ὀζα ὡς τὸ ὄνομα αὐτῆς

LXE 1 Chronicles 13:11 And David was dispirited, because the Lord had made a breach on Oza: and he called that place the Breach of Oza until this day.

KJV 1 Chronicles 13:11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day.

NET 1 Chronicles 13:11 David was angry because the LORD attacked Uzzah; so he called that place Perez Uzzah, which remains its name to this very day.

CSB 1 Chronicles 13:11 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.

ESV 1 Chronicles 13:11 And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzza to this day.

NIV 1 Chronicles 13:11 Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah.

NLT 1 Chronicles 13:11 David was angry because the LORD's anger had burst out against Uzzah. He named that place Perez-uzzah (which means "to burst out against Uzzah"), as it is still called today.

NRS 1 Chronicles 13:11 David was angry because the LORD had burst out against Uzzah; so that place is called Perez-uzzah to this day.

NJB 1 Chronicles 13:11 David resented Yahweh's having broken out against Uzzah, and the place was given the name Perez-Uzzah, which it still has today.

NAB 1 Chronicles 13:11 David was disturbed because the LORD'S anger had broken out against Uzzah. Therefore that place has been called Perez-uzza even to this day.

YLT 1 Chronicles 13:11 And it is displeasing to David, because Jehovah hath made a breach upon Uzza, and one calleth that place 'Breach of Uzza' unto this day.

GWN 1 Chronicles 13:11 David was angry because the LORD had struck Uzzah so violently. (That place is still called Perez Uzzah The Striking of Uzzah today.)

BBE 1 Chronicles 13:11 And David was angry because of the Lord's outburst of wrath against Uzza, and he gave that place the name Perez-uzza, to this day.

RSV 1 Chronicles 13:11 And David was angry because the LORD had broken forth upon Uzzah; and that place is called Perezuzza to this day.

NKJ 1 Chronicles 13:11 And David became angry because of the LORD'S outbreak against Uzza; therefore that place is called Perez Uzza to this day.

ASV 1 Chronicles 13:11 And David was displeased, because Jehovah had broken forth upon Uzza; and he called that place Perez-uzza, unto this day.

- **became angry** : 2Sa 6:7,9 Jon 4:4,9
- **to this day**: Ge 32:32 De 34:6 Jos 4:9

## THE MEMORIAL OF PEREZ-UZZA

**Then David became angry because of the LORD'S outburst against Uzza; and he called that place Perez-uzza to this day-** Hebrew = "because the LORD broke out [with] breaking out [i.e., an outburst] against Uzzah." The name **Perez-Uzza** in Hebrew means "the outburst [against] Uzzah." The giving of a name to the place of this tragedy was a good thing by David, for it would hereafter serve as a reminder to everyone that the LORD God is holy, holy, holy, a true that unholy people are prone to quickly forget!

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

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

**1 Chronicles 13:12 David was afraid of God that day, saying, "How can I bring the Ark([aron](#)) of God home to me?"**

- **afraid of God**: Nu 17:12-13 1Sa 5:10,11 1Sa 6:20 Ps 119:120 Isa 6:5 Lu 5:8,9
- **How**: 1Ki 8:27 Job 25:5,6 Mt 25:24

### Related Passage:

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

1 Samuel 5:10-11+ (**PAGANS AFRAID**) So they sent the ark of God to Ekron. And as the ark of God came to Ekron the Ekronites cried out, saying, "They have brought the ark of the God of Israel around to us, to kill us and our people." 11 They sent therefore and gathered all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, so that it will not kill us and our people." For there was a deadly confusion throughout the city; the hand of God was very heavy there.

1 Samuel 6:20+ The men of Beth-shemesh said, "Who is able to stand before the LORD, this holy God? And to whom shall He go up from us?"

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

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

dread. The holy things of God should always be viewed with utmost reverence and respect.

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

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#### **F B Meyer - 1 Chronicles 13:12 And David was afraid of God that day.**

There was no reason for David to be afraid of God, if he conformed to the rules laid down in Leviticus. There it was expressly ordained that the Ark should be carried on the shoulders of the priests, because the cause of God must proceed through the world by the means of consecrated men, rather than by mechanical instrumentality. David ignored this provision when he placed the Ark on the new cart. He disobeyed the distinct law of the Divine procedure. What wonder that Uzza was struck dead! Fire will burn if you persist in violating its law. Obed-edom, on the other hand, studiously obeyed, so far as he knew them, the Divine regulations, and to him the Ark was a source of blessing; just as fire will toil for us in our furnaces and grates, and be the greatest possible benediction to human life, if only we carefully conform to its ascertained and immutable law.

God is to us what we are to Him. To Pharaoh, blackness and darkness; to Israel, light and help. To the froward, He is froward; to the merciful man, merciful. To one of the thieves, the cross of Christ was the savor of death unto death, because his heart was impenitent; to the other, the savor of life unto life, because his heart was soft and believing. You need not fear God so long as you walk in His ways and do His will. He is to be feared only by those who violate His law. God is a consuming fire. He will make a breach on those who disobey Him. He will consume the evil of our inner life. But let Him be welcomed into your life and home; let the Ark, which is the symbol of His presence, dwell within; bring up your children to minister unto Him; and you will be blessed with all that you have.

**1 Chronicles 13:13 So David did not take the Ark([aron](#)) with him to the city of David, but took it aside to the house of Obed-edom the Gittite.**

- **Obed-edom:** 1Ch 15:18 16:5 26:4,8 2Sa 6:10,11
- **the Gittite:** 2Sa 4:3

**So David did not take the Ark ([aron](#)) with him to the city of David, but took it aside to the house of Obed-edom the Gittite-** City of David refers to the fortress of Zion in Jerusalem, not to Bethlehem. (See 2Sa 5:7+). [Obed-edom](#) was a Levite (1Ch 26:1-4) and so he could properly house the ark.

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

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

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

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

During the three months that the ark was in the possession of Obed-Edom, the Lord blessed Obed-Edom and his entire household (1 Chronicles 13:13–14). We can infer from this that Obed-Edom was a God-fearing man and showed proper reverence for the ark,



unlike Uzzah who may have become overly familiar with it while it remained in his father's house for twenty years. Despite knowing about Uzzah's fate, Obed-Edom welcomed the ark and seemed to have no misgivings. Indeed, as a godly man, Obed-Edom had nothing to fear: "The righteous are as bold as a lion" (Proverbs 28:1). It could be that he viewed having the ark in his home as a high honor rather than a nuisance, and God rewarded his attitude.

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

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

**1 Chronicles 13:14 Thus the Ark ([aron](#)) of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that he had.**

- **the LORD blessed:** 1Ch 26:5 Ge 30:27 39:5 Pr 3:9,10 10:22 Mal 3:10,11

**Thus the Ark ([aron](#)) of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that he had.**

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

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

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

If you compare the parallel passages in 2 Samuel 6, you will notice that the writer adds 2Sa 6:12-23, passages not found in First Chronicles 13. You might ask why is that? The answer is that the purpose of the Chronicles was to encourage the Israelites who had returned to their land after the 70 year Babylonian exile and for this reason (to be encouraging), the writer tended to leave out negative aspects, so that for example, the Chronicles make no mention of David's sin with Bathsheba. I think of the Chronicles as generally tending to "accentuate the positive and eliminate the negative" so that the returning exiles would be encouraged (they had a lot to discourage them - no king, no temple, no dominant nation, etc, etc).