***1 Chronicles***

***Chapter 13***

*Bringing Back the Ark*

**David conferred with each of his officers, the commanders of thousands and commanders of hundreds. 2 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. 3 Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul.” 4 The whole assembly agreed to do this, because it seemed right to all the people. 5 So David assembled all the Israelites, from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim. 6 David and all the Israelites with him went to Baalah of Judah (Kiriath Jearim) to bring up from there the ark of God the Lord, who is enthroned between the cherubim—the ark that is called by the Name. 7 They moved the ark of God from Abinadab’s house on a new cart, with Uzzah and Ahio guiding it. 8 David and all the Israelites were celebrating with all their might before God, with songs and with harps, lyres, tambourines, cymbals and trumpets. 9 When they came to the threshing floor of Kidon, Uzzah reached out his hand to steady the ark, because the oxen stumbled. 10 The Lord’s anger burned against Uzzah, and he struck him down because he had put his hand on the ark. So he died there before God. 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.12 David was afraid of God that day and asked, “How can I ever bring the ark of God to me?” 13 He did not take the ark to be with him in the City of David. Instead, he took it aside to the house of Obed-Edom the Gittite. 14 The ark of God remained with the family of Obed-Edom in his house for three months, and the Lord blessed his household and everything he had.**

**13:1–14** See 2Sa 6:1–11 and notes. The author abandons the chronological order as given in 2Sa 5–6 and puts the transfer of the ark first, delaying his account of the palace building and the Philistine campaign until later (ch. 14). This is in accordance with his portrayal of David; David’s concern with the ark was expressed immediately upon his accession—his consultation with the leaders appears to be set in the context of the coronation banquet (12:38–40). (CSB)

**13:1–4** These verses are not found in Samuel and reflect the Chronicler’s own concerns with “all Israel.” The semi-military expedition to retrieve the ark in 2Sa 6:1 is here broadened by consultation with and support from the whole assembly of Israel, “throughout the territories” (v. 2), including the priests and Levites—an important point for the Chronicler since only they are allowed to move the ark (15:2, 13; 23:25–27; Dt 10:8).(CSB)

**13:3** *we did not inquire of it during the reign of Saul.* 1Sa 14:18 may be an exception (but see NIV text note there).(CSB)

**13:5–6** The emphasis remains on the united action of “all Israel.” Israelites came to participate in this venture all the way from Lebo Hamath in the north and from the Shihor River in the south.(CSB)

**13:5** *Shihor.* An Egyptian term meaning “the pool of Horus.” It appears to be a part of the Nile or one of the major canals of the Nile (see Jos 13:3; Isa 23:3; Jer 2:18 and notes). (CSB)

**13:6** *Baalah.* The Canaanite name for Kiriath Jearim, also known as Kiriath Baal (Jos 18:14). The Chronicler assumes that his readers are familiar with the account of how the ark came to be at Kiriath Jearim (1Sa 6:1–7:1).(CSB)

**13:7** *Uzzah and Ahio.* Sons or descendants of Abinadab (2Sa 6:3).(CSB)

**13:10** *because he had put his hand on the ark.* The ark was to be moved only by Levites, who carried it with poles inserted through rings in the sides of the ark (Ex 25:12–15). None of the holy things was to be touched, on penalty of death (Nu 4:15). These strictures were observed in the second and successful attempt to move the ark to Jerusalem (15:1–15). It cannot be known whether Uzzah and Ahio were Levites—the Samuel account does not mention the presence of Levites, but the Chronicler’s careful inclusion of Levites in this expedition suggests that they were (see note on vv. 1–4). In any case, the ark should not have been moved on a cart (as done by the Philistines, 1Sa 6) or touched.(CSB)

**13:13** *Obed-Edom.* Perhaps the same man mentioned in 15:18, 21, 24. In 26:4 God’s blessing on Obed-Edom included numerous sons. This reference also establishes that Obed-Edom was a Levite and that the ark was properly left in his care.(CSB)