

2/10/19

1Chronicles 15-16

We come to the second attempt of David to bring the ark of God to the city of Jerusalem.

1. The first time David did a right thing in a wrong way, so God struck Uzza dead for touching the ark. 1Chron. 13
2. Now David as we will see has repented and gone to God and the priest to do it the right way.

13:1-17:27 The bringing of the ark to Jerusalem.

15:1-16:43 The second attempt by David to bring the ark to Jerusalem.

15:1-15 The correct manner of transporting the ark.

15:1-3 The preparations to retrieve the ark.

- 1) The priorities of David, “*David* built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it.” vs. 1
 - a) To build houses for his wives and children.
 - b) To provide another tent for the ark.
- 2) The proper men to transport the ark, “Then David said, “No one may carry the ark of God but the Levites, for the LORD has

chosen them to carry the ark of God and to minister before Him forever.” vs. 2

- a) The men had to be of the tribe of Levi.
- b) These men had a perpetual call and ministry, forever, the Kohathites. Num. 7:9; Deut. 10:8

- 3) The proclamation to the people, “And David gathered all Israel together at Jerusalem, to bring up the ark of the LORD to its place, which he had prepared for it.” vs. 3

15:4-10 The priests appointed to retrieve the ark.

- 1) The head of the Levites was the family of Aaron, “Then David assembled the children of Aaron and the Levites.” vs. 4
- 2) The three families the Levites were divided into. vs. 5-7
 - a) “of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren.” vs. 5
 - * The Kohathites carried the furnishings and ark on their shoulders.
 - b) “of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren.” vs. 6
 - * The Merarites
 - c) “of the sons of Gershon, Joel the chief. “vs. 6 and one hundred and thirty of his brethren.” vs. 7
 - * The Gershonites

- 3) The remaining three name are sons of Kohath, those to carry the ark.
- a) “of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren.” vs. 8
 - b) “of the sons of Hebron, Eliel the chief, and eighty of his brethren.” vs. 9
 - c) “of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren.” vs. 10
- * A total of 862 men.

15:11-15 The calling of the High Priests and heads of Levites responsible to choose the priests.

- 1) The names of the men, “And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab.” vs. 11
 - a) The High Priest were the mediators, between God and sinful man.
 - b) The Levites helped in all the duties necessary for the camp, furnishings, the tabernacle and sacrifices, etc.
- 2) The command to set themselves apart to transport the ark. vs. 12
 - a) Their responsibility is declared, “He said to them, “You *are* the heads of the fathers’ *houses* of the Levites.” vs. 12a-b
 - b) Their accountabilty also declared, “sanctify yourselves, you and your brethren.” vs. 12c-d

- c) Their duty specified, “that you may bring up the ark of the LORD God of Israel to *the place* I have prepared for it.” vs. 12e
- 3) The culpability for the first time failure to bring the ark in the right manner. vs. 13
 - a) The primary fault was on the priests, “For because you *did not do it* the first *time*.” vs. 13a
 - b) The punitive judgment was recalled, “the LORD our God broke out against us.’ vs. 13b
 - c) The personal fault of David was also expressed, “because we did not consult Him about the proper order.” vs. 13c
- 4) The reliability of the priests and Levites is stated, “So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.” vs. 14
 - a) The priest and Levites were unified in their devotion, “they sanctified themselves”.
 - 1)) God was holy.
 - 2)) They must also by holy.
 - b) The one mind and heart of the priests and Levites was to, “bring up the ark of the LORD God of Israel”.
 - 1)) The ark spoke of God’s throne in heaven.
 - 2)) The ark was the place where the High Priest would make atonement for the nation, once a year on Yon Kippur.

- 5) The acceptability of the Levites by God was revealed. vs. 15
- a) They transported the ark as prescribed in the law, “And the children of the Levites bore the ark of God on their shoulders, by its poles.” vs. 15a-b
 - 1)) There were four rings on the ark, two on each side at the ends. Ex. 25:13-15
 - 2)) Two poles overlaid with gold would be inserted in the rings and carried by the Kohathites. Num. 4:1-15; 7:9
 - b) They did so in conformity to the Law, “as Moses had commanded according to the word of the LORD.” vs. 15c
 - 1)) This was not an option or suggestion.
 - 2)) This was God’s way, the only way!

15:16-24 The appointment of the singers from the Levites to minister before the ark.

- 1) The words of David to the Levites. vs. 16
 - a) To the leading men, “Then David spoke to the leaders of the Levites to appoint their brethren.” vs. 16a
 - 1)) These men were responsible to choose the best qualified men for the duties of the ark once it arrived at Jerusalem and later Gibeon.
 - 2)) These men were responsible to know the gifts and calling of the men, being familiar with those them, “brethren”.

- b) To worship their God, “*to be* the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy.” vs. 16
 - 1)) These singers with musical instruments to worship God is mentioned for the first time with the ark and the priests.
 - 2)) The attitude and manner is described with a loud voice “with resounding joy”, referring to exuberant gladness and pleasure, due to their privilege and honor to worship God.
- 2) The obedience of the Levites to the words of David. vs. 17
 - a) The leaders chose one to be the head leader, “So the Levites appointed Heman the son of Joel.” vs. 17a
 - 1)) There must always be a leader or things become confusing and chaotic.
 - 2)) True leaders are servants, not those that want people to serve them.
 - b) The leader then chose others under him, “and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah.” vs. 17
 - 1)) These men were not inferior.

- 2)) These men were qualified in their ability to bring about the best result under a capable leaders.
- 3) The assigned persons for the various service of the ark at the tent. vs. 18-24
- a) The gatekeepers, “and with them their brethren of the second *rank*: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers” vs. 18
- 1)) These men were the guards at the door to maintain order and security.
- 2)) Once again the reference to “second” is to their order, not inferiority.
- b) The singers, “the singers, Heman, Asaph, and Ethan, *were* to sound the cymbals of bronze.” vs. 19
- 1)) These were the men that sang to God.
- 2)) These men also banged the cymbals together at the right time.
- c) Those with string instruments, “Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamoath.” vs. 20
- 1)) There is a certain excellence and beauty in the sound of string instruments.
- 2)) The term Alamoath is a technical musical term for a soprano, as a young girl voice.

- d) Those with harps, “Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azaziah, to direct with harps on the Sheminith.” vs. 21
- 1)) The harp “kinnowr” a small harp, a lyre, David played it before Saul. 1Sam. 16:23
- 2)) The musical scale was to be on the Shemihith “sh@miyniyth” the octave.
- e) The head of the music, “Chenaniah, leader of the Levites, was instructor *in charge of* the music, because he *was* skillful.” vs. 22
- 1)) The name Chennaniah “K@nanyah”, means Yahweh establishes.
- 2)) The proficiency of the instructor is qualified as skillful “biyn”, means to understand, discern and have insight.
- f) The doorkeepers of the ark, “Berechiah and Elkanah *were* doorkeepers for the ark.” vs. 23
- 1)) Berechiah “Berekyah” means God blesses.
- 2)) Lekanah “Elqanah” means God has possessed or created.
- g) The trumpets, “Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God.” vs. 24a-i

- 1)) These priests were to blow the trumpets before the ark of God.
- 2)) The word trumpets “chatsots@rah”, means clarion, a shrill, narrow-tubed war trumpet.
- h) The additional doorkeepers of the ark, “and Obed-Edom and Jehiah, doorkeepers for the ark.” vs. 24j-k
 - 1)) Obed-Edom means “servant fo Edom”.
 - 2)) Jehiah “Y@chiyah”, means Yahweh lives.

15:25-28 The worship offered to God when the ark was taken to Jerusalem.

- 1) The repentant and sanctified procession were ready for the long awaited journey. vs. 25
 - a) The people were many, “So David, the elders of Israel, and the captains over thousands.” vs. 25a-b
 - * Just three months before they had done it the wrong way and Uzza died!
 - b) The objective is stated, “went to bring up the ark of the covenant of the LORD from the house of Obed-Edom.” vs. 25b
 - 1)) The city of Kirhath Jearim where the house of Obed-Edom lived was in Judah, on the west part of the boundary of Judah and Benjamin.
 - 2)) About 9-10 Roman miles from Jerusalem, due east and a bit south.

- 3)) A person can walk ten miles at a natural pace in 2 1/2 hours, up and back would be 5 hours, plus any time required for the large procession.
- c) Their attitude is declared, “with joy.” vs. 25b
 - * They understood clearly their actions were according to the word of God!
- 2) The loving mercy of God. vs. 26
 - a) God was with the priests, “And so it was, when God helped the Levites who bore the ark of the covenant of the LORD.” vs. 26a-b
 - b) God excepted the sacrifices, “that they offered seven bulls and seven rams.” vs. 26c
 - * Samuel says, “And so it was, when those bearing the ark of the LORD had gone six paces, that he (David) sacrificed oxen and fatted sheep.” 2Sam. 6:13
- 3) The reconciled and celebrating procession. vs. 27-28
 - a) The festivity among the people. vs. 27
 - 1)) The festive dress, “David was clothed with a robe of fine linen, as were all the Levites who bore the ark.” vs. 27a-b
 - a)) The robe was a long garment worn over a tunic by men of rank and costly from Egypt, symbolic of holiness.

- b)) David was wearing it and the Levites that were carrying the ark on their shoulders by the poles.
- 2)) The festive worship, “the singers, and Chenaniah the music master *with* the singers.” vs. 27c
 - * These also had a robe of white line.
- 3)) The festive King, “David also wore a linen ephod.” vs. 27d
 - * The ephod “ephowd” was the priestly garment shoulder-cape or mantle worn by the ordinary priests.
- b) The rejoicing of all the people. vs. 28
 - 1)) The ark reached Jerusalem, “Thus all Israel brought up the ark of the covenant of the LORD.” vs. 28a
 - a)) Probably close to the evening.
 - b)) There would be great anticipation.
 - 2)) The elation of the moment, “with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps.” vs. 28a-c
 - a)) The long journey had not exhausted their enthusiasm.
 - b)) They were worshipping God with all their might.

15:29 The displeasure of the wife of David.

- 1) The time, “And it happened, *as* the ark of the covenant of the LORD came to the City of David.” vs. 29a
 - * At the time everyone was celebrating she quenched the joy of the celebration!
- 2) The tainted eye and evil heart of the wife of David, “that Michal, Saul’s daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.” vs. 29b-e
 - a) David loved God, his treasure was God, therefore wanted to bring the ark of God into the city of David.
 - * In spite of his faults. David is said to be a man after God’s own heart.
 - c) The word despised “bazah” means to hold in contempt or disdain, vile.
 - * Samuel confirms this fact. 2Sam. 6:16
 - d) The problem was her heart “leb”, her inner person, the seat of passions, mind and will, who she really was as a person.
 - 1)) Samuel gives more details after the festivities, Michael said, “How glorious was the king of Israel today, uncovering himself today in the eyes of the maids of his servants, as one of the base fellows shamelessly uncovers himself!” 2Sam. 6:20
 - 2)) David was not pleased with Michal, there marriage was not the best, “So David said to Michal, “*It was* before

the LORD, who chose me instead of your father and all his house, to appoint me ruler over the people of the LORD, over Israel. Therefore I will play *music* before the LORD.”

2Sam. 6:21

* Michal never had children by David and we know in the Old Testament, to be childless was to be thought as having disfavor with God.

- 3)) A wife or husband can make you or break you , make sure you marry in the Lord.
- 4)) Husbands and wives have a great responsibility to God and each other, as their home is the qualification of the work of ministry. 1Tim. 3; Tit. 1

16:1-6 The worship of God by all the people when the ark rested in Jerusalem.

- 1) The celebration at the arrival of the ark to Jerusalem, “So they brought the ark of God and set it in the midst of the tabernacle that David had erected for it, then they offered burnt offerings and peace offerings before God.” vs. 1
 - a) The burnt offering represented one’s dedication and consecration to the LORD, completely consumed on the altar.

- b) The peace offering indicated you were right with God, you partook part of that offering and you just fellowshiped with God, not because you had sin, not because you wanted anything, but you just were fellowshiping with God.
- 2) The graciousness of David to the people, “And when David had finished offering the burnt offering and the peace offering, he blessed the people in the name of the LORD. Then he distributed to every man and everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat and a cake of raisin.” vs. 2-3
 - a) David’s generosity is also recorded in Samuel at Jerusalem. 2Sam. 6:18-19
 - b) And so, this was more than a religious celebration, it was a religious and political union. The house was one and David is a parallel to Christ in the kingdom Age. And so he rejoices, he gives to everyone something to eat.
- 4) The verbal expression of David’s gratitude to God, “And he appointed some of the Levites to minister before the ark of the LORD, to commemorate, to thank, and to praise the LORD God of Israel:” vs. 4
 - a) It’s interesting that the Chronicles continually enumerates and gives to us the record about the Levites, about those

- who tended to the ark of the covenant, those who tended to the temple worship.
- b) And God seems to put an emphasis on God's people awareness of His presence and delight to always being diligent to be serving in His house.
 - c) In the days when the kingdom was split there was a lot of corruption within and Nehemiah would have to combate it also.
 - d) Paul the Apostle wrote to Timothy, the pastoral epistles that he might know how to conduct himself and run the house of God. And God would have us to seek Him, to look to the word, and to live the way He would want us, so that we honor God and to make sure that we're not requiring of people something that we ourselves are not even willing to live.
 - e) The Scriptures say, "Like pastor, like sheep, like priest, like prophet." And so, the corruption does not begin in the body, the corruption begins at the head. And then it permeates down to the body. And then the whole thing is corrupt.
 - f) And so, we have to pray that God would keep those in the position of leadership, those in position of pastors with their heart open to the Lord, and that they live a life that is glorifying to God.
- 5) The Levites are named, "Asaph the chief, and next to him Zechariah, *then* Jeiel,

Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; Benaiah and Jahaziel the priests regularly *blew* the trumpets before the ark of the covenant of God." vs. 5-6

16:7-36 The Psalm delivered by David during the worship in Jerusalem.

- 1) The prescription of the Psalm, "On that day David first delivered *this psalm* into the hand of Asaph and his brethren, to thank the LORD:" vs. 7
 - a) The phrase "On that day" indicates the day the ark arrived at Jerusalem.
 - b) David gave to Asaph this Psalm, being the head person in the worship on route to Jerusalem and now at the arrival.
 - * Many of the Psalms are ascribed to Asaph.
 - c) The Psalm is one of thanking God and correlates to other Psalms that can be found other Psalms. Ps. 105:1-15; 96:1-13, 34-36; 106:1, 47-48
 - * Ps. 106 is called the enthronement Psalms.
- 2) The exhortation to the people of God to be aware of what God can do and be to them. vs. 8-16

- a) The general command, “Oh, give thanks to the LORD! Call upon His name; Make known His deeds among the peoples!” vs. 8
 - b) The praise of God, “Sing to Him, sing psalms to Him; Talk of all His wondrous works!” vs. 9
 - c) The delight and pursuit of God, “Glory in His holy name; Let the hearts of those rejoice who seek the LORD!” vs. 10
 - d) The dependency of God, “Seek the LORD and His strength; Seek His face evermore!” vs. 11
 - e) The admonishment to recall, “Remember His marvelous works which He has done, His wonders, and the judgments of His mouth.” vs. 12
 - f) The identity of the nation, “O seed of Israel His servant, You children of Jacob, His chosen ones!” vs. 13
 - g) The sovereignty of God, “He *is* the LORD our God; His judgments *are* in all the earth.” vs. 14
 - h) The privilege of Israel, “Remember His covenant forever, The word which He commanded, for a thousand generations. *The covenant which* He made with Abraham, And His oath to Isaac.” vs. 15-16
- 3) The declaration what God had already done. vs. 17-22

- a) Their eternal inheritance, “And confirmed it to Jacob for a statute, To Israel *for* an everlasting covenant, Saying, “To you I will give the land of Canaan As the allotment of your inheritance.” vs. 17-18
 - b) The time of their inheritance, “When you were few in number, Indeed very few, and strangers in it.” vs. 19
 - c) Their protection by God, “When they went from one nation to another, And from *one* kingdom to another people, He permitted no man to do them wrong; Yes, He rebuked kings for their sakes, *Saying*, “Do not touch My anointed ones, And do My prophets no harm.” vs. 20-22
- 4) The exultation and worship of the God of Israel. vs. 23-36
- a) For God’s salvation, “Sing to the LORD, all the earth; Proclaim the good news of His salvation from day to day.” vs. 23
 - b) For God’s magnificence, “Declare His glory among the nations, His wonders among all peoples.” vs. 24
 - c) For God’s unique person, “For the LORD *is* great and greatly to be praised; He *is* also to be feared above all gods.” vs. 25
 - 1)) These gods are ensensate blind, deaf and dumb. Ps. 115:4-8
 - 2)) They worship demons. 1Cor. 10:20

- d) For God's Omnipotence, "For all the gods of the peoples *are* idols, But the LORD made the heavens." vs. 26
- e) For God's splendid self sufficiency, "Honor and majesty *are* before Him; Strength and gladness are in His place." vs. 27
- f) For being able to approach God, "Give to the LORD, O families of the peoples, Give to the LORD glory and strength. Give to the LORD the glory *due* His name; Bring an offering, and come before Him. Oh, worship the LORD in the beauty of holiness!" vs. 28-29
- g) For God's control of creation and will judge the world, "Tremble before Him, all the earth. The world also is firmly established, It shall not be moved. Let the heavens rejoice, and let the earth be glad; And let them say among the nations, "The LORD reigns. Let the sea roar, and all its fullness; Let the field rejoice, and all that *is* in it. Then the trees of the woods shall rejoice before the LORD, For He is coming to judge the earth." vs. 30-33
* This is the Second Coming!
- h) For God's kindness and deliverance, "Oh, give thanks to the LORD, for *He is* good! For His mercy *endures* forever. And say, "Save us, O God of our salvation; Gather

us together, and deliver us from the Gentiles, To give thanks to Your holy name, To triumph in Your praise." vs. 34-35

- i) The doxology, "Blessed *be* the LORD God of Israel From everlasting to everlasting! And all the people said, "Amen!" and praised the LORD." vs. 36
*All the people confirm the thankful praise by the word Amen.

16:37-43 The service ministry to the ark at Jerusalem and Gibeon.

- 1) The commission of the men. vs. 37-40
- a) For the service of the ark, "So he left Asaph and his brothers there before the ark of the covenant of the LORD to minister before the ark regularly, as every day's work required." vs. 37
- b) For guarding the doors, "and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, *to be* gatekeepers." vs. 38
- c) For the interceding High Priests, "and Zadok the priest and his brethren the priests, before the tabernacle of the LORD at the high place that *was* at Gibeon." vs. 39
- 2) The various duties of the men. vs. 40-42
- a) For the daily offerings, "to offer burnt offerings to the LORD on the altar of

burnt offering regularly morning and evening, and *to do* according to all that is written in the Law of the LORD which He commanded Israel.” vs. 40

- b)** For expressing thanks to God with music, “and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His mercy *endures* forever; and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun *were* gatekeepers.” vs. 41-42
- 3)** The conclusion of the celebration and administration regarding the ark in Jerusalem, “Then all the people departed, every man to his house; and David returned to bless his house.” vs. 43