

The Ideal United Kingdom (1 Chronicles 9:35 – 2 Chronicles 9:31)

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<p>David Brings the Ark to Jerusalem: Success in Bringing the Ark to Jerusalem (1 Chronicles 15:1–16:43)</p>

Success in Bringing the Ark to Jerusalem (15:1-16:43)

Having established that David was God's chosen king despite his failure, the Chronicler turned to David's successful transfer of the ark. This material closes with one of the three festive celebrations that mark the main sections of David's reign (see 16:3; compare 12:40 and 29:22). With this positive focus, the Chronicler once again recommended David's reign as an ideal for his post-exilic readers.

Comparison of 15:1-16:43 with 2 Sam 6:12-19

As we have already noted (see figure 13), the Chronicler added a large amount of his own material (15:1-24; 16:4-42) before and after David's successful procession (15:25-16:3 // 2 Sam 6:12-19). These additions shape the Chronicler's record into five symmetrical parts (see figure 14).

Structure of 15:1-16:43

The overarching symmetry of this material is evident. It begins with the formation of a plan (15:1-2) and ends with its completion (16:43). On both sides of the center, the passage focuses on the arrangement of priests and Levites in worship (15:3-24; 16:4-42). In the center is the actual transfer of the ark (15:25-16:3).

David Forms a New Plan (15:1-2)

The Chronicler began this portion of his additional material with David experiencing a change of heart. Having failed to bring the ark into Jerusalem (see 13:5-19), David acknowledged the reason for his failure and determined to correct the problem.

The first portion of these verses depicts David preparing his capital city. In 2 Sam 6:12-13 David received news that the house of Obed-Edom had been blessed by the presence of the ark. Obed-Edom's experience motivated David to make another attempt to bring the ark to Jerusalem. The Chronicler omitted this material from his history and replaced it with 15:1-2. His account emphasizes that David continued to work hard on his building projects and even **prepared a place for the ark** while it remained outside the city (15:1). Because the tabernacle of Moses was in Gibeon (see 16:39), David **pitched a tent** for the ark in Jerusalem (15:1). The Chronicler reported these details to make it clear that David never entirely abandoned this plan to bring the ark to Jerusalem.

Nonetheless, a dramatic change had come over David. David announced, "**No one but the Levites may carry the ark of God, because the Lord chose them to carry the ark**" (15:2). David became newly committed to following the Law of Moses regarding the transport of the ark of the covenant (see Ex 25:12-15; Dt 10:8). David had learned from his error and determined to treat the ark in the appropriate manner (see *Introduction: 14) Standards*).

David Instructs Levites and Priests (15:3-24)

The Chronicler's addition moves directly to the king's efforts to insure that the Levites and priests served their proper role in the second procession. This material divides into three sections (see figure 14) which consist of a report of David's calling an assembly (15:3-10), directing consecrations (15:11-15), and establishing duties (15:16-24) for the Levites and priests.

David Assembles Levites and Priests (15:3-10)

With his new plan in mind, David **assembled** the people (15:3). As before, the Chronicler chose the word **assembled** to indicate the religious character of the event (see *Introduction: 6) Religious Assemblies*). Moreover, he depicted the assembly as comprising **all Israel** (15:3; see *Introduction: 1) All Israel*). Representatives of the entire nation were involved in this second attempt, just as they were when David first tried to bring the ark to his capital (see 13:5).

The Chronicler's record moves to the heart of David's new plan. The main purpose of this assembly was to bring together the **descendants of Aaron and the Levites** (15:4). Here the Chronicler distinguished between the "priests" (= **the descendants of Aaron**) and **the Levites**. Moses originally appointed Aaron and his sons as priests for Israel (see Ex 28-29); other descendants of Levi came to be known in the Chronicler's day simply as Levites, even

though the tribal designation rightly applied to Aaronides as well (see figure 14; see also *Introduction: 5) Royal and Levitical Families*).

15:5-10 lists representatives of the three major Levitical clans: **Kohath** (15:5), **Merari** (15:6), and **Gershon** (15:7). In addition to these leaders, the Chronicler focused on three particular descendants of Kohath: **Elizaphan** (15:8 [Ex 6:22]), **Hebron** (15:9 [Ex 6:18]), and **Uzziel** (15:10 [Ex 6:18]). This sixfold division of Levites has no precedent in Mosaic Law. The Chronicler's particular focus may have been in response to controversies among the Levites in his day.

David Consecrates Levites and Priests (15:11-15)

Following his list of Levites, the Chronicler mentioned that David summoned certain priestly and Levitical leaders (15:11). **Zadok and Abiathar** were both high priests in David's kingdom (15:11; see 2 Sam 8:17). Zadok served at the Mosaic tabernacle in Gibeon and Abiathar served in Jerusalem (see 18:16; 27:34). Solomon later excluded Abiathar because he supported Adonijah's bid for the throne (see 1 Kgs 1:19,25; 2:26-27). Only Zadok's descendants continued as high priests after those days (see 6:1-80; 1 Kgs 2:26-27). The Chronicler also mentioned six other Levites whom David summoned (15:11b).

David then addressed those whom he gathered (15:12-14) and specifically spoke to the **heads of the Levitical families** (15:12). David gave these Levites two instructions.

First, he told them, "**consecrate yourselves**" (15:12). Consecration for involvement in worship required prescribed ritual washings and avoidance of ceremonial defilement (see Exod 29:1-37; 30:19-21; 40:31-32; Lev 8:5-35). These rituals presupposed a heart of renewed commitment to the Lord. Rituals of consecration appear frequently in Chronicles as examples of proper worship which the post-exilic readers were to imitate in their day (see *Introduction: 6) Royal Observance of Worship*).

Second, David also ordered these men to **bring up the ark** (15:12). As David expressed at the beginning of this section (see 15:2), God had chosen the Levites to carry the ark.

David explained why he gave the orders for consecration and bearing the ark. He admitted to the Levites that divine wrath had come on Israel because he had failed to have them **bring it up the first time** (15:13 see 13:7-11). Moreover, David confessed that they did **not inquire** of the Lord **to do it in the prescribed way** (15:13). This confession is remarkable because the Chronicler has already condemned Saul for failing to inquire of the Lord (see 10:14) and contrasted David as one who did inquire of him (see 13:3; 14:10,14; see *Introduction: 19) Seeking*). Even so, David had committed the same sin as Saul by failing to

seek specific directions from God as he tried to bring the ark to Jerusalem. Now he repented of his error.

In response to David's order, the priests and Levites immediately **consecrated themselves to bring up the ark** (15:14). The Chronicler's enthusiasm for this situation caused him to jump ahead chronologically to mention a few aspects of events he will narrate more fully later in the chapter (see 15:25-28). He approvingly reported that these Levites **carried the ark of God with poles on their shoulders as Moses had commanded** (15:15). This time the ark was transported not on a cart (see 13:7), but in compliance with Mosaic Law (see Exod 25:12-15). Finally, to highlight that David had at last broken with his temporary failure, the Chronicler added that this Mosaic legislation was **in accordance with the word of the Lord** (15:15; see *Introduction: 14) Standards*).

David's renewed commitment and the conformity of the Levites offered impeccable examples of the kind of behavior the Chronicler desired from his post-exilic readers. They were also to forsake their failure to follow the Law of Moses and to devote themselves to the worship of God in accordance with God's Word.

David Appoints Levites and Priests (15:16-24)

The Chronicler returned to the assembly of priests and Levites where David commanded **the leaders of the Levites** to arrange for the music of the procession (15:16). David ordered **joyful songs** and specific musical instruments: **lyres, harps and cymbals** (15:16). These and other instruments were used during both attempts to transfer the ark to Jerusalem (see 13:8; 15:28). On this occasion, however, the text specifies that they were under the direction of the Levites. This arrangement also conformed to Mosaic Law (see Deut 10:8; Num 3:31-32).

The Chronicler frequently displayed interest in music. His focus on the subject may have been designed to address controversy among the families of Levi over who was to play particular instruments. Whether or not such controversy existed, his frequent reference to actual performances revealed his delight in musical worship and celebration. Music displayed the joy of Israel under the blessings of God. Through examples of musical celebration, the Chronicler not only instructed his readers on the nature and necessity of music. He also displayed the joy of music which they could experience in their day, if they would follow David's example (see *Introduction: 8) Music*).

In response to David's command, the Levites made a number of appointments to duties (15:17-24). Most of these names appear in other lists in Chronicles (see 6:31-48; 16:5-6; 25:1-26:19). The names **Heman, Asaph, and Ethan** appear as the chief musicians (15:17). They were followed by assistants and **gatekeepers** (15:18) and **doorkeepers** (15:23,24).

Gatekeepers and doorkeepers were associated with singers and musicians because music was often performed at the various gates of the temple complex (see 1 Chr 23:5; 2 Chr 35:15; Ezr 2:70; 7:7,24; Neh 7:1,73; 10:28; 12:45,47; 13:5).

The list of Levites in 15:19-21 is divided according to which instruments they played: **bronze cymbals** (15:19), **lyres** (15:20), **harps** (15:21). Beyond this, the Chronicler briefly reflected that **Kenaniah** was **in charge of the singing ... because he was skillful at it** (15:22). In the least, this comment reflected the Chronicler's practical concern that Levitical musical assignments had to be made according to the skills of individual Levites even in his own day.

David Moves the Ark (15:25-16:3)

With priests and Levites consecrated and musical responsibilities properly assigned, the Chronicler returned to the record of Samuel. He proceeded to David's second attempt to transfer the ark to Jerusalem.

Comparison of 15:25-16:3 with 2 Sam 6:12-19a

In most respects the Chronicler closely followed the record of 2 Sam 6:12-19a. A number of minor variations may be accounted for as errors in the transmission of Samuel or Chronicles (see *Introduction: Translation and Transmission*). Yet, the Chronicler also intentionally introduced several differences to highlight certain aspects of the event.

First, on two occasions the Chronicler emphasized the large number of people involved. He wrote that **David and the elders of Israel and the commanders of units of a thousand** (15:25) brought the ark when 2 Sam 6:12 merely mentions "David." Moreover, he changed "the entire house of Israel" (2 Sam 6:15 // 1 Chr 15:28) and "each person in the whole crowd of Israelites" (2 Sam 6:19 // 1 Chr 16:3) to **all Israel**, his usual expression for representatives of the entire nation.

Second, the Chronicler drew attention to the importance of the Levites much more than the writer of Samuel. 1) He indicated their divine approval by adding that **God had helped the Levites who were carrying the ark** (15:26 // 2 Sam 6:13; see 1 Chr 5:20; 12:18; 15:26; 2 Chr 14:11; 16:12; 18:31; 20:4; 26:7; 32:8; see also *Introduction: 10) Divine Activity*). 2) He specified that the Levites offered sacrifices. In 15:26, he transformed "he (David) sacrificed" (2 Sam 6:13) to "they (the Levites) sacrificed" (**were sacrificed** [NIV]). Similarly, "David sacrificed burnt offerings" (2 Sam 6:17) is changed to **they presented burnt offerings** (16:1). 3) He also increased the number of sacrifices made to include **seven bulls and seven rams** (15:26 // 2 Sam 6:13). 4) The Chronicler also modified 2 Sam 6:14 (//

15:27) in a way that highlighted the Levites' role. He replaced the report of David dancing (2 Sam 16:14a) with an explanation that **David was clothed in a robe of fine linen, as were all the Levites who were carrying the ark, and as were the singers, and Kenaniah, who was in charge of the singing of the choirs** (15:27). In so doing, the Chronicler made it clear that David and the Levites were dressed in the same way. 5) He provided more detail on the musical component of the procession by adding **rams horns, cymbals, and the playing of lyres and harps** (15:28) to the material of 2 Sam 6:15.

Third, the Chronicler treated Michal's reaction to David's procession differently. He followed Samuel in his report of Michal's attitude (15:29 // 2 Sam 6:16), but omitted her rebuke, as well as the responses of David and the Lord (2 Sam 6:20-23). The Chronicler replaced Samuel's negative ending with a positive description of the wondrous celebration following the ark's entry into Jerusalem (16:1-3).

Structure of 15:25-16:3

The Chronicler skillfully integrated his own additions with material from Samuel to form a three step narrative of the ark's procession (see figure 14). The movement of the ark took place in three stages: the procession toward the city (15:25-28), the entry into the city (15:29), and the placement within the city (16:1-3). The balance of these episodes is evident in the contrasts of emotional tone. The procession of the ark took place with joy and sacrificing (15:25-28). Similarly, the placement of the ark also ends the sequence with sacrifices and joy (16:1-3). Michal's negative reaction, however, separates these celebrative moods (15:29).

Procession of the Ark (15:25-28)

The first step in the account of David's successful transfer of the ark gives an account of the procession from Obed-Edom's house to Jerusalem. As noted above, the Chronicler added that David was accompanied by **the elders of Israel and the commanders of units of a thousand** (15:25). The explicit mention of these participants fit well with the Chronicler's emphasis on the unified support David received from the nation (see *Introduction: 1) All Israel*).

David and all these men brought the ark to Jerusalem **with rejoicing** (15:25). David's first attempt to bring the ark had also been joyous at first, but it quickly turned tragic (see 13:9-14). The anxiety which David had at that time was replaced by joyous expectation. This focus on joy touched one of the greatest needs of the post-exilic readers of Chronicles.

They longed for the delight of such celebrations and in this passage the Chronicler told them that it could be found in the re-establishment of proper worship (see *Introduction: 27 Disappointment and Celebration*).

Four times in this context the Chronicler described the ark as **the ark of the covenant** (15:25,26,28,29). This designation pointed in the first place to the fact that the Law of Moses was contained in the ark (see 2 Chr 5:10). It also reminded Israel of the Mosaic covenant which ordered the religious life of Israel even in the post-exilic period (see *Introduction: 13 Covenant*).

The Chronicler's description of the actual procession highlights the activity of the Levites (15:25-28). Instead of following 2 Sam 6:13, the Chronicler noted that **God helped the Levites** (15:26a). The motif of "help" or assistance from God occurs a number of times in Chronicles to indicate divine approval and blessing against some opposition (see 1 Chr 5:20; 12:18; 15:26; 2 Chr 14:11-15; 16:12; 18:31; 20:4; 26:7; 32:8; see also *Introduction: 10 Divine Activity*). Here God's help toward the Levites demonstrated that they were handling the ark properly.

The Chronicler also noted that **seven bulls and seven rams were sacrificed** (15:26). This clause may be translated "they (the Levites) sacrificed ... " (see NAS, NRS, NKJ), thus emphasizing the active participation of the Levites. Whether or not this alternative translation is followed, the Chronicler increased the number of sacrifices from "a bull and a fattened calf" (2 Sam 6:13) to **seven bulls and seven rams** (15:26). By this means, the Chronicler accentuated the sacred and celebrative nature of the event (see 15:25).

Interestingly enough, the Chronicler omitted the reference to David's dancing (2 Sam 6:14a) and replaced it with a description of David's **robe of fine linen** (15:27). He added that it was the same clothing worn by the Levites in the procession (15:27). Once again, the central role of the Levites is heightened to demonstrate that David had entirely reversed his error in the first procession.

The final verse of this segment draws attention once again to the grand and celebrative nature of the event (15:28). The Chronicler described the crowd as **all Israel** ("the entire house of Israel" [2 Sam 6:15]) to show that the entire nation was unified in support of David's effort (see *Introduction: 1) All Israel*). Moreover, he also increased the list of instruments in the procession by adding **trumpets, cymbals, lyres, and harps** (15:28 // 2 Sam 6:15). The Chronicler frequently showed interest in the details of music. Here the larger list of instruments drew attention to the joy of the event (see *Introduction: 8) Music*).

Entry of the Ark (15:29)

This verse focuses on an incident that took place **as the ark ... was entering the City of David** (15:29). It was derived from 2 Sam 6:16, but fit well with the Chronicler's chief concerns in the larger context. As David passed through the streets of Jerusalem toward the designated place for the ark, **Michal daughter of Saul watched from a window** (15:29). The description of Michal as the **daughter of Saul** recalls the sharp contrast the Chronicler had established between David and Saul in the preceding chapters. Once again, the house of Saul stood in opposition to the ways of God. Although all Israel rejoiced with David, Michal **saw David dancing and celebrating** and **despised him in her heart** (15:29). By despising David as he joyously worshipped, Michal displayed the apostasy of her father's house in contrast to the blessed faithfulness of David.

Placement of the Ark (16:1-3)

Following 2 Sam 6:17-19, the Chronicler closed his account of the second procession with a description of the festivities surrounding the placement of the ark. The ark was brought to **the tent that David had pitched for it; burnt offerings and fellowship offerings** were sacrificed as on many other occasions of joyous worship (16:1). David also **blessed the people in the Name of the Lord** (16:2; see *Introduction: 11) Name of God*). He also distributed **a cake of dates and a cake of raisins to each Israelite man and woman** (16:2-3). On three occasions in David's reign, the Chronicler mentioned the eating of food in celebration to mark the highpoints of David's reign (12:39; 16:3; 29:22). The specification that food was distributed to every person displayed the grand scale of the joy that filled Israel when David finally brought the ark to Jerusalem.

The Chronicler portrayed David's second procession of the ark as an example of proper worship resulting in widespread joy. His post-exilic readers were in need of finding this kind of happiness in their own time. The Chronicler's outlook is evident. David's devotion to the worship of God in Jerusalem brought celebration. Post-exilic Israel must follow his example to experience this joy in their lives (see *Introduction: 27) Disappointment and Celebration*).

David Instructs Levites and Priests (16:4-42)

With the ark safely in Jerusalem, the Chronicler turned his attention toward David's further instructions to the Levites and priests. This material balances with the preceding focus on Levites and priests (15:3-24; see figure 14), but concentrates on David's permanent arrangements.

Comparison of 16:4-43 with the Psalms

None of this passage is derived from the book of Samuel. The Chronicler added the narrative portions that set the boundaries of this section (16:4-6,37-42). The main body of this material, however, stems from several selections from the Psalter.

First, 16:8-22 parallels Ps 105:1-15. Yet, when David instructed the Levites to sing, he altered the standard form of this Psalm in two ways. 1) 16:13a substitutes **Israel** for "Abraham" (Ps 105:6). RSV emends 1 Chr 16:13 to read "Abraham," but the Hebrew of this verse shifts to **Israel** (see NIV, NAS, NRS, NKJ). 2) The Hebrew of 16:19a reads "when *you* were few in number" (see NAS, NKJ), but Ps 105:12 reads "when *they* were few in number." In this case, NIV and NRS emend 1 Chr 16:19a to match Ps 105:12 and several ancient witnesses to 1 Chr 16:19a (see *Introduction: Translation and Transmission*). It would appear, however, that the Chronicler intentionally varied from Ps 105:12. This change also reflects the Chronicler's desire to have his readers identify themselves more closely with David's psalm.

Second, 16:23-33 depends on the entirety of Ps 96:1-13 with only a few insignificant stylistic variations.

Third, 16:34-36 follows Ps 106:1, 47-48. The Chronicler's text adds the directive **cry out** (16:35) which does not appear in Psalm 106:47. This addition also encouraged David's listeners and the Chronicler's readers to adopt the prayer of the Psalm as their own.

Structure of 16:4-42

This passage divides into three main sections consisting of a composite Psalm framed by two paralleling narratives. The Psalm itself breaks into three stanzas (see figure 14).

David Appoints Levites in Jerusalem (16:4-6)

In line with his interest in encouraging proper Levitical arrangements in the post-exilic community, the Chronicler began (16:4-6) and ended (16:39-42) this section with David's Levitical appointments. Unlike the temporary duties assigned during the procession of the ark (see 15:4-24), these designations continued throughout David's reign and established patterns for the post-exilic community.

The worship of Israel was not entirely centralized in Jerusalem at this time. The ark had come to the city, but sacrifices continued in Gibeon (see 16:39). As a result, the Levitical

duties **before the ark** in Jerusalem were entirely musical (16:4). There the Levites were to **make petition, to give thanks, and praise the Lord** (16:4). It is likely that these duties correspond to three major types of Psalms. Petitioning is most closely associated with Psalms of Lament (see Ps 13,22,44,80). Giving thanks occurs in Thanksgiving Psalms or Psalms of Narrative Praise (see Ps 9,18,30,124). **Praise of the Lord** (16:4) refers primarily to Hymns of Praise or Descriptive Praise in the Psalter (see Ps 29,33,100,150).

Beyond this, the Chronicler listed some of the specific instruments played by different Levites. He mentioned stringed instruments (**lyres, harps**) (16:5), percussion (**cymbals**) (16:5b), and wind instruments (**trumpets**) (16:6). His interest in these details probably reflected his concern that post-exilic worship follow similar practices (see *Introduction: 8) Music*). These duties were to be performed before the **ark of the covenant** (16:6; For the significance of this designation see *Introduction: 13) Covenant*).

David's Psalm (16:7-36)

The Chronicler introduced David's Psalm with a brief note to indicate its historical background. David **first committed** this Psalm to **Asaph and his associates** (16:7). Asaph was the head of the musicians ministering before the ark (see 16:5). In committing the Psalm to Asaph, David officially approved the Psalm for use in worship.

Furthermore, this introductory note designates the song as a **psalm of thanks to the Lord** (16:7). The expression of joy and thanks was a central aspect of Levitical service (see 16:4). By drawing special attention to this type of song, the Chronicler once again emphasized the link between proper arrangement of worship and the blessing of celebration (see *Introduction: 8) Music*).

David's song is a combination of selections from two Psalms (Ps 105, 106) along with the entirety of Psalm 96. This arrangement may have originated with David. Yet, it may also be the result of the Chronicler reporting only portions of what actually occurred on that day. Whatever the case, David's song not only spoke to the Israelites in David's day, but also had a significant message for the Chronicler's post-exilic readers.

The first portion of David's psalm (16:8-22) stems from Psalm 105:1-15. These verses call the nation of Israel to praise God for national blessings. The Chronicler's belief in the continuing significance of the **covenant ... with Abraham ... and Jacob** (16:15-17) stands out among these praises. David interpreted the glorious events of his day as fulfillment of these patriarchal covenants (see *Introduction: 13) Covenant*). As mentioned above, the shift from "O descendants of Abraham" (Ps 105:6) to **O descendants of Israel** (16:13), as well as the change from "when *they* were but few" (Ps 105:12) to "when *you* were but few" (16:19), indicate the Chronicler's desire to have his readers adopt this Psalm as praise for their own

circumstances. His readers had been rescued from wandering **from nation to nation**, and **from one kingdom to another** (16:20). David called Israel to praise the Lord for his mercies in establishing the nation and its worship. The Chronicler reported David's actions to encourage his own readers toward this same end.

The second part of this composite Psalm (16:23-33) includes the entirety of Psalm 96. This Psalm calls **all the earth** (16:23,30) and nature (16:31-33) to praise the Lord. The Psalms frequently express enthusiasm in the praise of God by extending the call to praise to the nations and nature (see Ps 33:8-12; 47; 67; 68:32-35; 97:1-6). The Chronicler included this material because it revealed the ecstasy of celebration accompanying David's ordering of worship (see *Introduction: 27) Disappointment and Celebration*). It also expressed his hope that the restoration of Israel's worship in the post-exilic period would lead the nations around Israel to honor God (see Ez 36:33-36; Isa 49:6-7,14-26; 52:1-10).

The third portion of David's song (16:34-36) consists of only the beginning and end of Psalm 106 (Ps 106:1,47-48). The middle portion of this Psalm expresses mourning and repentance over Israel's many sins (see Ps 106:2-46). David (or the Chronicler) probably omitted this portion of the Psalm because the theme of repentance was deemed inappropriate for this situation of praise and celebration. Psalm 106:1 was included because it recalls the opening line of the composite song (**Give thanks to the Lord** [16:8,34]). Psalm 106:47-48 (// 16:35-36a) and consists of a petition that touches an important theme in Chronicles. The people were to pray, "**Gather us and deliver us from the nations**" (16:35). Throughout his history, the Chronicler emphasized the importance of all the people of Israel returning to the land (see *Introduction: 1) All Israel*). David's Psalm drew attention to the manner in which prayer served that purpose (see *Introduction: 17) Prayer*). Finally, the ultimate purpose of Israel's return was that Israel **may give thanks ... and glory in [God's] praise** (16:35b). On four occasions the text refers to the **Name** of God as the object of praise (16:8,10,29,35). To praise the Name of God was to honor him for his powerful activity in the world (see *Introduction: 11) Name of God*). The honor of God was the final goal of Israel's restoration after exile.

A brief afterword attached to David's song reports that **all the people** enthusiastically endorsed the king's prayer (16:36b). The joys and desires expressed by the king were not his alone. The entire assembly joined with him saying, "**Amen. Praise the Lord**" (16:36b). In much the same way, the Chronicler desired all members of the post-exilic community to share the enthusiasm for the worship of God and the gathering of all Israel (*Introduction: 1) All Israel*).

David Appoints Levites and Priests in Jerusalem and Gibeon (16:37-42)

The Chronicler moved from David's Psalm back to his ordering of worship personnel. In balance with the previous focus on these matters (16:4-6; see figure 14), he quickly reviewed the situation in Jerusalem (16:37-38). There the Levites ministered **before the ark of the covenant** (16:37; for the significance of this designation see *Introduction: 13) Covenant*).

Following this review, attention shifts to **Gibeon** (16:39-42). The priest **Zadok** (see 1 Chr 6:8,12,53) was placed in charge of daily **burnt offerings to the Lord on the altar of burnt offerings** (16:39-40). The Chronicler was quick to say that worship rites at Gibeon were **in accordance with everything written in the Law of the Lord** (16:40). These words demonstrate that he approved of what had taken place (see *Introduction: 14) Standards*). Beyond this, the Chronicler once again expressed his interest in musical appointments (see *Introduction: 8) Music*). **Heman** and **Jeduthun** were in charge of **trumpets, cymbals, and other instruments for sacred song** (16:41-42; see also 6:31-48). David's appointments to these positions also provided guidance for worship arrangements in the Chronicler's own day.

David's Plan Completed (16:43)

Having departed from Samuel for 40 verses, the Chronicler returned in 16:43 and quoted 2 Sam 6:19b-20a. Nevertheless, he skillfully reoriented this material by separating it from its original context. In 2 Samuel 6 these words introduce Michal's rebuke of David (2 Sam 6:20b-23). The Chronicler omitted Michal's reproach and used the passage for his own purposes. In the context of 1 Chr 16, these words from Samuel indicate that the transfer of the ark was entirely successful.

The positive mood of 16:43 is apparent. Not only did the people return home, but David left **to bless his family**. David did not return to lament or complain. He intended to share his joy and blessing with his family much as he had with the assembly (see 16:2).

The Chronicler closed this second major portion of David's reign on a note of joy and blessing. Although David had failed, he was still God's chosen king. He succeeded in bringing the ark of the covenant to Jerusalem so that the city was the place of David's throne and the footstool of God. This stage of David's reign spoke plainly to the needs of post-exilic Israel. They should yearn for the day when Jerusalem would once again become the seat of divine presence in the temple as well as the royal capital of David's son.