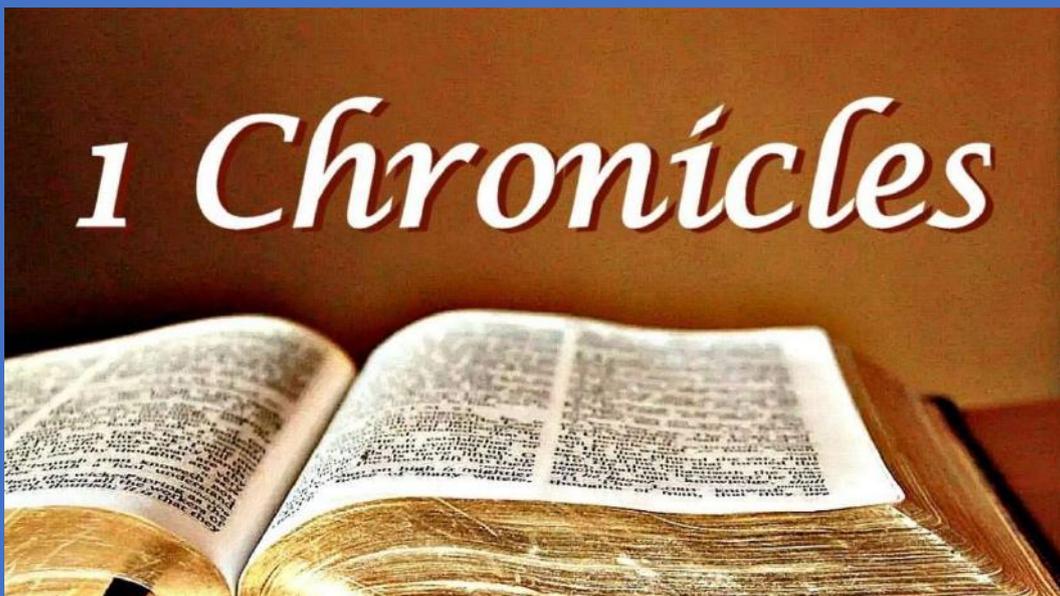


# THE BOOK OF 1 CHRONICLES



## ‘The Book Of 1 Chronicles’

### Introduction

In our Bibles today we have **1 and 2 Chronicles** as two books but they were originally one book. The Book of **1 Chronicles** is a book of narrative history, and genealogies. While the books of **1 and 2 Kings** focuses on the northern kingdom, Israel, **1 Chronicles** focuses on the southern kingdom, Judah. Nothing is said about the northern kingdom in **2 Chronicles** because Jeroboam led the northern tribes after sins that took them away from worshipping God.

For this reason, **1 Chronicles** focuses on the kings and events that relate to the southern kingdom, specifically the tribe of Judah. **2 Chronicles** covers the history of both **1 and 2 Kings**. The purpose of the book was to encourage the remnant that had come out of the Babylonian captivity and it covers in some extra detail most of the information already covered by **1 and 2 Samuel** and **1 and 2 Kings**.

### Author

No one knows who the author of the book is but Jewish tradition believes that Ezra wrote both 1 and 2 Chronicles, as well as the books of Ezra and Nehemiah. The reason for this is because the book of Ezra immediately begins where 2 Chronicles concludes, **2 Chronicles 36:22-23 / Ezra 1:1-3**. Ezra was a priest in the southern kingdom who lived in Jerusalem, **Ezra 7:11**.

Within the book, the author mentions the records of three prophets, Samuel, Nathan, and Gad, **1 Chronicles 29:29**. They also mention the Jewish historical books as the chronicle of the kings of Judah and Israel, **1 Chronicles 9:1**, these books don't exist anymore.

### Date

Chronicles tells us about the events in the history of Israel down to the end of their captivity in Babylon and the restoration that was initiated by the Medo-Persian king, Cyrus, **2 Chronicles 36:22-23**. In view of what the author writes in **2 Chronicles 35:25**, it appears that the book was written after the time of Jeremiah who wrote Lamentations. Most commentators agree that the book was written between 450 and 425 BC.

### Brief Summary

**1 Chronicles 1-9**, begins with Adam and runs through the genealogies of Israel. It continues through all the 12 tribes of Israel, then King David, and then the Priestly line. The descendants teach the history of the nation, extending from God's creation all the way through the exile in Babylon.

**1 Chronicles 10-29**, is a review from King Saul's death with the Philistines, through King David's reign, including the preparation for the building of the new temple, which Solomon would build. The book finishes with Solomon's reigning as king of Israel.

### Outline

Genealogies. **1 Chronicles 1-9**

From Adam to Noah. **1 Chronicles 1:1-4**

From Noah's sons to Jacob and Esau. **1 Chronicles 1:5-54**

From Judah to David's descendants. **1 Chronicles 2:1-3:21**

The lineage of Jacob's other sons is given, with particular attention to Levi. **1 Chronicles 4:1-8:40**

A listing of those who resettled in Jerusalem following Babylonian exile is given. **1 Chronicles 9:1-44**

David's reign. **1 Chronicles 10-29**

The stage for David's reign is set by details of King Saul's death. **1 Chronicles 10:1-14**

David is made king over all Israel and captures Jerusalem. **1 Chronicles 11:1-9**

David's loyal servants are named. **1 Chronicles 11:10-12:40**

David brings the ark of the covenant back to Jerusalem. **1 Chronicles 13:1-16:43**

David will not be allowed to build the Temple, **1 Chronicles 17:1-2**, but God establishes a special covenant with him. **1 Chronicles 17:3-27**

David strengthens Israel's forces. **1 Chronicles 18:1-20:8**

He takes an unauthorized census. **1 Chronicles 21:1-30**

David makes preparation for the construction of the Temple. **1 Chronicles 22:1-19**

He organizes the priests and Levites. **1 Chronicles 23:1-26:28**

He appoints other officials. **1 Chronicles 26:29-27:34**

David's final words and the account of his death are given. **1 Chronicles 28:1-29:30**

## The Text 1 Chronicles 1

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter gives us the genealogy of the patriarchs from Adam to Noah, **1 Chronicles 1:1** of the sons of Noah, and their posterity, to Abraham, **1 Chronicles 1:5** of the sons of Abraham and their posterity, **1 Chronicles 1:28** and of the sons of Esau, **1 Chronicles 1:35** and of the kings and dukes that reigned in Edom, **1 Chronicles 1:43.**’

### Historical Records From Adam To Abraham To Noah’s Sons

‘Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah. The sons of Noah: Shem, Ham and Japheth.’ **1 Chronicles 1:1-4**

Although many people don’t enjoy reading genealogies, they were very important to the Jews, especially when we think that the Messiah would eventually come through the Jews.

Adam Clarke, in his commentary, says the following.

‘The principle design of the writer appears to have been this, to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter on and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the priests and Levites and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same was as before, and the by the proper legitimate persons.’

The author begins by listing Adam, whom we know had three sons, **Genesis 4:1-2 / Genesis 4:25**, and other children, **Genesis 5:4** Notice the author doesn’t mention them all, they only mention Seth. No one knows the reason behind this.

Noah had three sons, Shem, Ham, and Japheth **Genesis 5:1-32**, but there is no mention of the flood in Noah’s day. It appears the author was focusing on the names of those who had a significant spiritual roles within history, along with those who led the development of the populations of the world.

### The Japhethites

‘The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshek and Tiras. The sons of Gomer: Ashkenaz, Riphath and Togarmah. The sons of Javan: Elishah, Tarshish, the Kittites and the Rodanites.’ **1 Chronicles 1:5-7**

Although Japheth was the lastborn, here, as the descendant of Shem, he is placed first in order to emphasise the legacy of Shem over the other two sons of Noah, **Genesis 10:2-4**.

Payne, in his commentary, says the following.

‘It is commonly supposed that ‘the seven sons of Japheth founded the people of Europe and northern Asia.’ From Javan came Greek Ionia, from Gomer came the ancient Cimmerians of the Russian plains. From Madai came the Medes and Persians of Iran, from Tubal and Meshech came the inhabitants of the Turkish plateau.

Kittim, and Rodanim are respectively the islands of Cyprus and Rhodes.

### The Hamites

‘The sons of Ham: Cush, Egypt, Put and Canaan. The sons of Cush: Seba, Havilah, Sabta, Raamah and Sabteka. The sons of Raamah: Sheba and Dedan. Cush was the father of Nimrod, who became a mighty warrior on earth. Egypt was the father of the Ludites, Anamites, Lehabites, Naphtuhites, Pathrusites, Kasluhites (from whom the Philistines came) and Caphtorites. Canaan was the father of Sidon his firstborn, and of the Hittites, Jebusites, Amorites, Girsugites, Hivites, Arkites, Sinites, Arvadites, Zemarites and Hamathites.’ **1 Chronicles 1:8-16**

The descendants of Ham, **Genesis 10:6-20**, are believed to be those who founded Africa and the Far East. According to the Jewish Targum, Cush, and Mizraim are responsible for founding Arabia and Egypt.

Some of Cush’s family founded Babylon and others founding Ethiopia. The Jewish Targum, regarding Nimrod, says, ‘he began to be bold in sin, a murderer of the innocent, and a rebel before the Lord.’

Payne, in his commentary, says the following, regarding the Philistines.

‘The Hamitic Philistines were ‘sea peoples’ before settling in Palestine, coming from the Casluhim, who were of Egyptian origin but are related to the Minoan culture of Caphtor (Crete) and the southern coast of Asia Minor.’

#### The Semites

‘The sons of Shem: Elam, Ashur, Arphaxad, Lud and Aram. The sons of Aram: Uz, Hul, Gether and Meshek. Arphaxad was the father of Shelah, and Shelah the father of Eber. Two sons were born to Eber: One was named Peleg, because in his time the earth was divided; his brother was named Joktan. Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab. All these were sons of Joktan. Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abram (that is, Abraham).’  
1 Chronicles 1:17-27

When we read the Genesis account of Shem’s genealogy, we discover that it says he had nine sons, **Genesis 10:21-32** / **Genesis 11:10-26**, but here this is expanded by telling us that he had five sons and four grandsons.

Elam, is believed to be an ancestor to the Persians and Asshur is believed to be the father of the Assyrians. Lud is believed to be father to the Lydians, Aram is believed to be the father to the Arameans, and Arphaxad is the ancestor of Abram and the Hebrews.

The name Peleg means division, which implies that from Peleg people were divided into different ethnic people groups, as we see happening at the events of tower of Babel, **Genesis 11:1-9**. The list from Peleg to Abraham includes ten names of successive prominent people that eventually led to the birth of Abram.

#### The Family Of Abraham

‘The sons of Abraham: Isaac and Ishmael.’ 1 Chronicles 1:28

Abraham is the father of our faith and Isaac was the son of promise and the covenant, **Genesis 17-18** / **Genesis 21-27**. Ishmael’s mother was Hagar, and although he was blessed to be a son of Abraham, he wasn’t the son of the promise or the covenant, **Genesis 16** / **Genesis 21**. Ishmael is listed here to show us the start of the nations which surrounded the Israelites in the land of Palestine, **Genesis 25:13-15**.

#### Descendants Of Hagar

‘These were their descendants: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish and Kedemah. These were the sons of Ishmael.’ 1 Chronicles 1:29-31

We read about the descendants of Hagar in **Genesis 25:12-16**. If we remember, God promised Hagar that He would make a great nation come through Ishmael, **Genesis 21:18**. The descendants mentioned here were the beginning of the fulfilment of that promise.

#### Descendants Of Keturah

‘The sons born to Keturah, Abraham’s concubine: Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. The sons of Jokshan: Sheba and Dedan. The sons of Midian: Ephah, Epher, Hanok, Abida and Eldaah. All these were descendants of Keturah.’ 1 Chronicles 1:32-33

Except for Keturah, whom Abraham married after Sarah had died, the mothers of the descendants from Abraham are not mentioned, **Genesis 25:1-4**.

#### Descendants Of Sarah

‘Abraham was the father of Isaac. The sons of Isaac: Esau and Israel.’ 1 Chronicles 1:34

Sarah and Abraham had a son named Isaac, whom had two sons named Esau and Jacob, **Genesis 36:1-43**. Notice that the writer uses the name Israel, instead of Jacob, this is because God changed Jacob’s name to Israel, **Genesis 32:22-31**, and so, the writer appears to be focusing on how God was working through the nation of Israel and not so much an individual.

Jacob, that is Israel was chosen by God as the son of the promise and the heir of the covenant of Abraham.

#### Esau’s Sons

‘The sons of Esau: Eliphaz, Reuel, Jeush, Jalam and Korah. The sons of Eliphaz: Teman, Omar, Zepho, Gatam and Kenaz; by Timna: Amalek. The sons of Reuel: Nahath, Zerah, Shammah and Mizzah.’ 1 Chronicles 1:35-37

Esau’s sons were important to God and they played a significant part in God’s plans. Amalek was the father of the Amalekites who were hostile towards the Israelites when they first came from Egyptian captivity, Exodus 17:8-16. Later, God commanded that they be destroyed because of what they did against His people, 1 Samuel 15:2-3.

#### The People Of Seir In Edom

‘The sons of Seir: Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. The sons of Lotan: Hori and Homam. Timna was Lotan’s sister. The sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam. The sons of Zibeon: Aiah and Anah. The son of Anah: Dishon. The sons of Dishon: Hemdan, Eshban, Ithran and Keran. The sons of Ezer: Bilhan, Zaavan and Akan. The sons of Dishan: Uz and Aran.’ 1 Chronicles 1:38-42

Seir wasn’t a descendant of Abraham, Genesis 36:20-28, he was a Horite whose descendants possibly called themselves after him. It was from these people that Esau took a concubine. The people of Seir were eventually driven from their area by the Edomites, Deuteronomy 2:12.

Gill, in his commentary, says the following concerning Seir.

‘This man and his posterity were not of the race of Esau but are mentioned because they were a family into which Esau, and a son of his, married, and whose possessions he and his obtained. The account from hence, to the end of 1 Chronicles 1:42 is the same with Genesis 36:20, with some little variation of names.’

#### The Rulers Of Edom

‘These were the kings who reigned in Edom before any Israelite king reigned: Bela son of Beor, whose city was named Dinhabah. When Bela died, Jobab son of Zerah from Bozrah succeeded him as king. When Jobab died, Husham from the land of the Temanites succeeded him as king. When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. His city was named Avith. When Hadad died, Samlah from Masrekah succeeded him as king. When Samlah died, Shaul from Rehoboth on the river succeeded him as king. When Shaul died, Baal-Hanan son of Akbor succeeded him as king. When Baal-Hanan died, Hadad succeeded him as king. His city was named Pau, and his wife’s name was Mehetabel daughter of Matred, the daughter of Me-Zahab. Hadad also died. The chiefs of Edom were: Timna, Alvah, Jetheth, Oholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel and Iram. These were the chiefs of Edom.’ 1 Chronicles 1:43-54

Although some translations use the words ‘chief’ ‘duke’, the idea is that of a ruler and so this chapter ends by telling us about the kings who reigned in Edom before any Israelite king reigned, Genesis 25:30 / Genesis 30:31.

Edom became a very powerful nation, which shows us just how blessed Esau was, Genesis 33:8-16 / Genesis 36:31-43. The Edomites were constantly fighting against Israel and as a result God brought judgment upon them, Obadiah, and they were wiped off from the face of the earth when Jerusalem was destroyed by the Romans in AD 70.

#### 1 Chronicles 2

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter begins with the twelve sons of Israel or Jacob, 1 Chronicles 2:1, then reckons the sons of Judah, the fourth son of Jacob, 1 Chronicles 2:3, then the posterity of Pharez and Zerah, sons of Judah, 1 Chronicles 2:5, next the sons of Hezron, a son of Pharez, 1 Chronicles 2:9, particularly the posterity of Ram, a son of Hezron, from whom sprung Jesse and his family, 1 Chronicles 2:10, then of Caleb, another son of Hezron, 1 Chronicles 2:18, and next of Jerahmeel, the firstborn of Hezron, 1 Chronicles 1:25 and particularly the posterity of Sheshan, a descendant of his, 1 Chronicles 1:34 and then other sons of Caleb, with their posterity, are reckoned, 1 Chronicles 1:42 and the chapter is closed with the families of the Scribes in Jabesh, the same with the Kenites, 1 Chronicles 2:55.’

#### Israel’s Sons

‘These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali, Gad and Asher.’ 1 Chronicles 2:1-2

This chapter begins with the sons of Israel, Genesis 35:23-26, but the order of the sons is different in the other accounts, Genesis 49:3-27 / Exodus 1:2-4.

Gill, in his commentary, says the following.

‘The order of the names here approximates to an order determined by legitimacy of birth. A single change, the removal of Dan to the place after Benjamin, which would give the following result.

1. The six sons of the first wife, Leah.
2. The two sons of the second wife, Rachel.
3. The two sons of the first concubine, Bilhah.
4. The two sons of the second concubine, Zilpah.

Dan’s undue importance may, perhaps, be accounted for by his occupying the seventh place in the ‘ **blessing of Jacob**’, [Genesis 49:16](#).

#### Judah To Hezron’s Sons

‘The sons of Judah: Er, Onan and Shelah. These three were born to him by a Canaanite woman, the daughter of Shua.

Er, Judah’s firstborn, was wicked in the LORD’s sight; so the LORD put him to death. Judah’s daughter-in-law Tamar bore Perez and Zerah to Judah. He had five sons in all. The sons of Perez: Hezron and Hamul. The sons of Zerah: Zimri, Ethan, Heman, Kalkol and Darda—five in all. The son of Karmi: Achar, who brought trouble on Israel by violating the ban on taking devoted things. The son of Ethan: Azariah. The sons born to Hezron were: Jerahmeel, Ram and Caleb. From Ram Son of Hezron. Ram was the father of Amminadab, and Amminadab the father of Nahshon, the leader of the people of Judah. Nahshon was the father of Salmon, Salmon the father of Boaz, Boaz the father of Obed and Obed the father of Jesse. Jesse was the father of Eliab his firstborn; the second son was Abinadab, the third Shimea, the fourth Nethanel, the fifth Raddai, the sixth Ozem and the seventh David. Their sisters were Zeruiah and Abigail. Zeruiah’s three sons were Abishai, Joab and Asahel. Abigail was the mother of Amasa, whose father was Jether the Ishmaelite.’ [1 Chronicles 2:3-17](#)

This begins with the sons of Judah, [Ruth 4:18-22](#) / [Matthew 1:3-6](#), and although the fourth son of Jacob, Judah is listed first in order to give prominence to Judah’s part in the lineage of the Messiah, for from Judah the Messiah would come, [Genesis 38:6-30](#) / [Genesis 46:12](#) / [Numbers 26:19-22](#).

We don’t know much about Zerah, Zimri, Ethan, Heman, Kalkol, and Darda expect that they were Zerah’s sons. The Jewish Targum calls them governors, and also says, on whom the spirit of prophecy dwelt, and in the Jewish chronology they are said to prophesy in Egypt and the four last are supposed to be the same with those in [1 Kings 4:31](#).

Achan, [Joshua 7:1](#), seems to have become Achar, in order to assimilate the word more closely to the Hebrew term for ‘troubler’, which was from the time of Achan’s sin regarded as the true meaning of his name, [Joshua 7:25-26](#). Caleb, not the spy or Chelubai as the K.J.V renders it is also mentioned in [1 Chronicles 2:18](#) / [1 Chronicles 2:42](#) / [1 Chronicles 2:50](#) / [1 Chronicles 4:15](#). Pharez and Zerah were twins from Tamar through incest, [Genesis 38:27](#). Hezron and Hamul were also sons of Judah, [Genesis 46:12](#). There were five sons of Judah in total.

A few commentators agree that Ram is the same with Aram, [Matthew 1:3](#), the genealogy is carried down from him to Jesse in the same order as there, and in [Ruth 4:19](#). It’s only here that Nahshon the son of Amminadab is called the leader of the children of Judah, and Salmon his son is here called Salma.

Jesse had eight sons, of whom David was the youngest, [1 Samuel 16:10-11](#) / [1 Samuel 17:12](#). In [1 Samuel 17:12-14](#), David is listed as the eighth. However, Elihu, is mentioned in [1 Chronicles 27:18](#), which many people is the missing seventh son, some believe that it’s also possible that in the Samuel account, a son died in early age and so, didn’t credit mention by the writer of [1 Samuel](#).

Gill in his commentary, says the following.

‘From the present passage, and from the fact that Abishai joined David as a comrade in arms before Joab, [1 Samuel 26:6](#), it would seem that, although Joab was pre-eminent among the three, [2 Samuel 2:13](#) / [2 Samuel 2:16](#), Abishai was the eldest.’

In **2 Samuel 17:25**, Abigail is used in reference to a half-sister of David in but here the name is used in reference to one of David's fifteen wives. Abigail and Zeruah were daughters not of Jesse, but of a certain Nahash, whose widow Jesse took to wife, **2 Samuel 17:25**.

#### Caleb Son Of Hezron

'Caleb son of Hezron had children by his wife Azubah (and by Jerioth). These were her sons: Jeshur, Shobab and Ardon. When Azubah died, Caleb married Ephrath, who bore him Hur. Hur was the father of Uri, and Uri the father of Bezalel.' **1 Chronicles 2:18-20**

Opinions vary when it comes to identifying the Caleb mentioned here. Some suggest this is the Caleb who was one of the spies and other suggest, this Caleb wasn't an Israelite, but an Edomite who was incorporated into Israel. Some believe that in verses **1 Chronicles 2:9 / 1 Chronicles 2:18 / 1 Chronicles 2:42 / 1 Chronicles 2:50** reference is to the Caleb who was a descendant through Judah, but in **1 Chronicles 4:11 / 1 Chronicles 4:5** reference was to a Caleb of Edomite origin.

'Later, Hezron, when he was sixty years old, married the daughter of Makir the father of Gilead. He made love to her, and she bore him Segub. Segub was the father of Jair, who controlled twenty-three towns in Gilead. (But Geshur and Aram captured Havvoth Jair, as well as Kenath with its surrounding settlements—sixty towns.) All these were descendants of Makir the father of Gilead. After Hezron died in Caleb Ephrathah, Abijah the wife of Hezron bore him Ashhur the father of Tekoa.' **1 Chronicles 2:21-24**

The listing of **1 Chronicles 2:21-24** and **1 Chronicles 2:25-41** are probably an interlude within the listing of Caleb that is found in **1 Chronicles 2:18-20** and **1 Chronicles 2:42-49**.

Jair is probably the same person we read about in Judges, **Judges 10:3**. Jair took by Nobah his general, and called it after his name, **Numbers 32:42**, even sixty cities, **Deuteronomy 3:4**. Geshur is possibly an area near the area of Syria, **2 Samuel 3:3 / 2 Samuel 13:37 / 2 Samuel 15:8**.

#### Jerahmeel Son Of Hezron

'The sons of Jerahmeel the firstborn of Hezron: Ram his firstborn, Bunah, Oren, Ozem and Ahijah. Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. The sons of Ram the firstborn of Jerahmeel: Maaz, Jamin and Eker. The sons of Onam: Shammai and Jada. The sons of Shammai: Nadab and Abishur. Abishur's wife was named Abihail, who bore him Ahban and Molid. The sons of Nadab: Seled and Appaim. Seled died without children. The son of Appaim: Ishi, who was the father of Sheshan. Sheshan was the father of Ahlai. The sons of Jada, Shammai's brother: Jether and Jonathan. Jether died without children. The sons of Jonathan: Peleth and Zaza. These were the descendants of Jerahmeel. Sheshan had no sons—only daughters. He had an Egyptian servant named Jarha. Sheshan gave his daughter in marriage to his servant Jarha, and she bore him Attai. Attai was the father of Nathan, Nathan the father of Zabad, Zabad the father of Ephlal, Ephlal the father of Obed, Obed the father of Jehu, Jehu the father of Azariah, Azariah the father of Helez, Helez the father of Eleasah, Eleasah the father of Sismai, Sismai the father of Shallum, Shallum the father of Jekamiah, and Jekamiah the father of Elishama.' **1 Chronicles 2:25-41**

Jerahmeel is mentioned in **1 Samuel 27:10 / 1 Samuel 30:29**.

Jarha, the Egyptian servant, isn't mentioned anywhere else in Scripture. One commentator suggests this proves the population of Israel wasn't pure in the sense of being descendants exclusively from the twelve sons of Jacob.

Coffman, in his commentary, says the following.

'Although there is a great deal of new material in this chapter, **1 Chronicles 2:25-41**, other scriptures parallel much of it. **1 Chronicles 2:1-2** are parallel with **Genesis 35:22-26** and **Exodus 1:1-6**. **1 Chronicles 2:3-4** are in **Genesis 38:2-7 / Genesis 38:29ff / Genesis 46:12**, and **Numbers. 26:18ff**. **1 Chronicles 2:5** appears in **Genesis 46:12 / Numbers 26:21 / Ruth 4:18**. **1 Chronicles 2:6-8** are related to **Joshua 7:1 / 1 Kings 5:11**. **1 Chronicles 2:9-17** is parallel with **Ruth 4:19-22 / 1 Samuel 16:8-9 / 2 Samuel 2:18 / 2 Samuel 17:35**.'

#### The Clans Of Caleb

'The sons of Caleb the brother of Jerahmeel: Mesha his firstborn, who was the father of Ziph, and his son Mareshah, who was the father of Hebron. The sons of Hebron: Korah, Tappuah, Rekem and Shema. Shema was the father of Raham, and Raham the father of Jorkeam. Rekem was the father of Shammai. The son of Shammai was Maon, and

Maon was the father of Beth Zur. Caleb's concubine Ephah was the mother of Haran, Moza and Gazez. Haran was the father of Gazez. The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah and Shaaph. Caleb's concubine Maakah was the mother of Sheber and Tirhanah. She also gave birth to Shaaph the father of Madmannah and to Sheva the father of Makbenah and Gibeab. Caleb's daughter was Aksah. These were the descendants of Caleb. The sons of Hur the firstborn of Ephrathah: Shobal the father of Kiriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader. The descendants of Shobal the father of Kiriath Jearim were: Haroeh, half the Manahathites, and the clans of Kiriath Jearim: the Ithrites, Puthites, Shumathites and Mishraitites. From these descended the Zorathites and Eshtaolites. The descendants of Salma: Bethlehem, the Netophathites, Atroth Beth Joab, half the Manahathites, the Zorites, and the clans of scribes who lived at Jabez: the Tirathites, Shimeathites and Sucathites. These are the Kenites who came from Hammath, the father of the Rekabites.' 1 Chronicles 2:42-55

Here we read of the of the descendants of Caleb. 1 Chronicles 2:46-49 list the descendants from Caleb's concubines and 1 Chronicles 2:50-55 are possibly the sons of Caleb who were the descendants of Caleb through his son Hur.

Gill, in his commentary, says the following.

'A third line of descent from Caleb, the son of Hezron, the issue probably of a different mother, perhaps Jerioth, 1 Chronicles 2:18. The supposed omissions in this verse have been supplied as follows.'

1. 'Meshah, the father of Ziph and the sons of Ziph, Mareshah, the father of Hebron', or
2. 'Mareshah, the father of Ziph and the sons of Mareshah, the father of Ziph, Hebron.'

Ziph, like Jorkeam, 1 Chronicles 2:44 and Beth Zur, 1 Chronicles 2:45, is the name of a place where the respective chiefs that is, 'fathers' settled. Similarly Madmannah, Makbenah, and Gibeab, 1 Chronicles 2:49, Kirjath Jearim, Joshua 9:17, Bethlehem and Beth Gader, 1 Chronicles 2:51, are unmistakable names of places in the list, names which it isn't probable were ever borne by persons.

Notice the writer mentioned the clans of scribes, we don't know anything about these clans, we don't know where they trained or where they were educated. However because of Israel's close association with the Kenites, it may well be that they were trained by the Kenite scribes.

Barnes, in his commentary, says the following.

'It is remarkable that Kenites, people of a race quite distinct from the Israelites, Genesis 15:19, should be attached to, and, as it were, included in the descendants of Judah. It seems, however, that the friendly feeling between the two tribes, based on the conduct of the Kenites at the time of the Exodus, Exodus 18:10-19 / Numbers 10:29-32 / 1 Samuel 15:6, led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them.'

### 1 Chronicles 3

Gill, in his commentary, gives us a useful summary of this chapter.

'This chapter gives an account of the sons of David, born to him both in Hebron and in Jerusalem, 1 Chronicles 3:1, and of his successors in the kingdom, to the Babylonish captivity, 1 Chronicles 3:10, and of his family, to the coming of the Messiah, 1 Chronicles 3:17.'

### The Sons Of David

'These were the sons of David born to him in Hebron: The firstborn was Amnon the son of Ahinoam of Jezreel; the second, Daniel the son of Abigail of Carmel; the third, Absalom the son of Maakah daughter of Talmai king of Geshur; the fourth, Adonijah the son of Haggith; the fifth, Shephatiah the son of Abital; and the sixth, Ithream, by his wife Eglah. These six were born to David in Hebron, where he reigned seven years and six months. David reigned in Jerusalem thirty-three years, and these were the children born to him there: Shammua, Shobab, Nathan and Solomon. These four were by Bathsheba daughter of Ammiel. There were also Ibhah, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada and Eliphelet—nine in all. All these were the sons of David, besides his sons by his concubines. And Tamar was their sister.' 1 Chronicles 3:1-9

This is a continuation of the genealogy of Ram that stopped with Jesse, [1 Chronicles 2:9](#) / [1 Chronicles 2:15](#), and it's here, the writer of the book gets the point, they are now going to establish the bloodline of David.

The rest of this book and [2 Chronicles](#) deals with the restoration of lineage of David and the events surrounding the Davidic kings of Judah. In other words, the writer is going to show us that the Messiah, that is, Jesus, would be the One, God promised David would sit on his throne as ruler, [2 Samuel 7](#).

When David lived in Hebron for seven and a half years, he had six sons, [2 Samuel 3:2-5](#) / [1 Kings 3:9](#).

Clarke, in his commentary, says the following concerning Daniel.

‘In [2 Samuel 3:3](#), this person is called Chileab, he probably had two names. The Targum says, ‘The second, Daniel, who was also called Chileab, because he was in every respect like to his father.’

When David lived in Jerusalem for around 32 years, he had nine sons, [2 Samuel 5:14-16](#) / [1 Chronicles 14:4-7](#). Including births through his concubines, he had at least 19 sons, plus at least one daughter. He had at least ten concubines through whom he had sons, [2 Samuel 15:16](#).

### The Kings Of Judah

‘Solomon’s son was Rehoboam, Abijah his son, Asa his son, Jehoshaphat his son, Jehoram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his son. The sons of Josiah: Johanan the firstborn, Jehoiakim the second son, Zedekiah the third, Shallum the fourth. The successors of Jehoiakim: Jehoiachin his son, and Zedekiah.’ [1 Chronicles 3:10-16](#)

Here we read from David to Josiah, there were sixteen generations of father to son rulers who sat on the throne in Jerusalem. After this succession of kings, there were four sons of Josiah, and then a grandson and great grandson through Jehoiakim.

It's important to note that Josiah was actually last anointed king by God, the other kings were put in place by the Egyptians and Babylonians.

Barnes, in his commentary, says the following.

‘Of the sons of Josiah, Johanan, ‘the first-born’, who is mentioned in this place only, must, it would seem, have died before his father, or with him at Megiddo; and Shallum, also called Jehoahaz, marginal note and reference, was considerably older than Zedekiah, and was consequently the third, and not the fourth, son. He is perhaps assigned the fourth place here by way of intentional degradation, [Jeremiah 22:10-12](#) / [Ezekiel 19:3-4](#).’

Shallum or Jehoahaz, as some translations have it are mentioned in [2 Kings 23:30](#) / [2 Chronicles 36:1](#) / [Jeremiah 22:11](#). Although Shallum wasn't the youngest, [2 Kings 23:31](#) / [2 Kings 24:18](#), he and Zedekiah had the same mother.

Gill, in his commentary, says the following.

‘Jehoiakim, whose name was Eliakim, changed for the former by the king of Egypt, when, he deposed his younger brother, and set him on the throne, [2 Kings 23:24](#). The third Zedekiah, whose name was Mattaniah, but changed by the king of Babylon, when he placed him on the throne in the room of his brother's son, [2 Kings 24:17](#). The fourth Shallum, the same with Jehoahaz, who was first made king in the room of his father but reigning so short a time, and making so mean a figure, is mentioned last, [Jeremiah 22:11](#).’

We must note that there are two people named Zedekiah in [1 Chronicles 3:15-16](#), The Zedekiah of [verse 16](#) evidently died before the Babylonian captivity because the listing begins only through Jeconiah, or Jehoiachin, [Jeremiah 22:30](#), the son of Jehoiakim. Zedekiah was the last reigning king of Judah before the captivity, but he wasn't anointed as king by God, the Babylonians made him king.

### The Royal Line After The Exile

‘The descendants of Jehoiachin the captive: Shealtiel his son, Malkiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. The sons of Pedaiah: Zerubbabel and Shimei. The sons of Zerubbabel: Meshullam and Hananiah. Shelomith was their sister. There were also five others: Hashubah, Ohel, Berekiah, Hasadiah and Jushab-Hesed. The

descendants of Hananiah: Pelatiah and Jeshaiiah, and the sons of Rephaiah, of Anan, of Obadiah and of Shekaniiah. The descendants of Shekaniiah: Shemaiah and his sons: Hattush, Igal, Bariah, Neariah and Shaphat—six in all. The sons of Neariah: Elioenai, Hizkiah and Azrikam—three in all. The sons of Elioenai: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani—seven in all.’ 1 Chronicles 3:17-24

Clarke, in his commentary, says the following the sons of Jehoiachin or Jeconiah, KJV.

‘Jeremiah has said in, 1 Chronicles 22:30, that Jeconiah, should be childless but this must refer to his posterity being deprived of the throne, and indeed thus the prophet interprets it himself. For no man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah.’

Barnes, in his commentary, says the following concerning Assir, KJV.

‘Perhaps born in the captivity, and therefore so named, who either, died young, or was made a eunuch, Isaiah 39:7 / Jeremiah 22:30. After Assir’s decease, or mutilation, the line of Solomon became extinct, and according to the principles of the Jewish law, Numbers 27:8-11, the inheritance passed to the next of kin, who were Salathiel and his brethren, descendants from David by the line of Nathan. Luke in calling Salathiel ‘the son of Neri’, Luke 3:27, gives his real, or natural, descent; since no genealogy would assign to the true son and heir of a king any inferior and private parentage. Hence, ‘Malkiram,’ etc., i.e. not Salathiel only, but his brothers also were reckoned ‘sons’ of Jeconiah.’

Zerubbabel was possibly the grandson of Shealtiel, Ezra 3:2 / Haggai 1:1 / Matthew 1:12 / Luke 3:27. Zerubbabel led the first return of captives from Babylonian territory in 536 B.C.

Coffman, in his commentary, says the following.

‘Most of these genealogies are incomplete with many breaks in the lists; but the main line is there. The line of the Davidic dynasty as well as other significant genealogies pertaining to the religious history of Israel, is here. These genealogies are thundering proof that the Bible is history and not myth or legend.’

#### 1 Chronicles 4

Gill, in his commentary, gives us a useful summary of this chapter.

‘In this chapter is a further account of the tribe of Judah, and of some principal families in it, 1 Chronicles 4:1 and of the tribe of Simeon, their families, cities, and villages, 1 Chronicles 4:24 and of the enlargement of their borders, and conquest of the Amalekites, 1 Chronicles 4:39.’

#### Other Clans Of Judah

‘The descendants of Judah: Perez, Hezron, Karmi, Hur and Shobal. Reaiah son of Shobal was the father of Jahath, and Jahath the father of Ahumai and Lahad. These were the clans of the Zorathites. These were the sons of Etam: Jezreel, Ishma and Idbash. Their sister was named Hazzeleponi. Penuel was the father of Gedor, and Ezer the father of Hushah. These were the descendants of Hur, the firstborn of Ephrathah and father of Bethlehem. Ashhur the father of Tekoa had two wives, Helah and Naarah. Naarah bore him Ahuzzam, Hopher, Temeni and Haahashtari. These were the descendants of Naarah. The sons of Helah: Zereth, Zohar, Ethnan, and Koz, who was the father of Anub and Hazzobebah and of the clans of Aharhel son of Harum. Jabez was more honourable than his brothers. His mother had named him Jabez, saying, “I gave birth to him in pain.” Jabez cried out to the God of Israel, “Oh, that you would bless me and enlarge my territory! Let your hand be with me and keep me from harm so that I will be free from pain.” And God granted his request. Kelub, Shuhah’s brother, was the father of Mehir, who was the father of Eshton. Eshton was the father of Beth Rapha, Paseah and Tehinnah the father of Ir Nahash. These were the men of Rekah. The sons of Kenaz: Othniel and Seraiah. The sons of Othniel: Hathath and Meonothai. Meonothai was the father of Ophrah. Seraiah was the father of Joab, the father of Ge Harashim. It was called this because its people were skilled workers. The sons of Caleb son of Jephunneh: Iru, Elah and Naam. The son of Elah: Kenaz. The sons of Jehallelel: Ziph, Ziphah, Tiria and Asarel. The sons of Ezra: Jether, Mered, Ephher and Jalon. One of Mered’s wives gave birth to Miriam, Shammai and Ishbah the father of Eshtemoa. (His wife from the tribe of Judah gave birth to Jered the father of Gedor, Heber the father of Soko, and Jekuthiel the father of Zanoah.) These were the children of Pharaoh’s daughter Bithiah, whom Mered had married. The sons of Hodiah’s wife, the sister of Naham: the father of Keilah the Garmite, and Eshtemoa the Maakathite. The sons of Shimon: Amnon, Rinnah, Ben-Hanan and Tilon. The descendants of Ishi: Zoheth and Ben-Zoheth. The sons of Shelah son of Judah: Er the father of Lekah, Laadah the

father of Mareshah and the clans of the linen workers at Beth Ashbea, Jokim, the men of Kozeba, and Joash and Saraph, who ruled in Moab and Jashubi Lehem. (These records are from ancient times.) They were the potters who lived at Netaim and Gederah; they stayed there and worked for the king.’ 1 Chronicles 4:1-23

This chapter begins by giving us an incomplete genealogy compared to the list of names we find in 1 Chronicles 2:3-17 / 1 Chronicles 2:21-41. The five sons in 1 Chronicles 2:3 and 1 Chronicles 4:1, aren’t the same.

Gill, in his commentary, says the following.

‘The posterity of Judah in the line of Pharez, ‘Perez’ for he only is mentioned: Hezron, and Carmi, and Hur, and Shobal. Hezron was the son of Pharez, ‘Perez’ and Carmi is supposed to be Chelubai, or Caleb, the son of Hezron, and Hur the son of Caleb, and Shobal was the son of the second Caleb the son of Hur, 1 Chronicles 2:5.’

Jabez prayed to be kept from evil, or calamity and his prayers were answered because of his obedience to God and His will. He was the son of a mother who bore him in a time of great concern over something that isn’t mentioned. Despite living in the midst of unrighteousness, he grew to be a honourable man and so, he prayed for the blessing of God and the enlargement of his territorial possession.

Coffman, in his commentary, says the following.

‘The mother’s statement that she bore him in sorrow is probably a reference to unusual suffering in childbirth. Jabez’s prayer is one of the noblest found in the Old Testament and has often been used as a sermon text. Basing his criticism on an alleged meaning of the word ‘evil,’ Elmslie called this prayer un-Christian. His prayer was crude and selfish. His conscience was not troubled by the thought that others would suffer if he gained his wishes. We do not agree with such opinions, because God’s answering Jabez’s prayer indicates the purity of the petitioner’s motives.’

Othniel wasn’t a descendant from the twelve sons of Jacob, and so, Othniel and Caleb, 1 Chronicles 4:13 / 1 Chronicles 4:15, were possibly not true Israelites. Joshua 15:17 / Joshua 14:6 tells us that Caleb was the son of Jephunneh.

Coffman, in his commentary, says the following.

‘This man, along with Joshua, was one of the faithful spies sent out by Moses to spy out the land of Canaan.’

The names Netaim and Gederah mean ‘plants’ and ‘hedges’, but here, it’s likely they refer to specific cities.

#### Simeon

‘The descendants of Simeon: Nemuel, Jamin, Jarib, Zerah and Shaul; Shallum was Shaul’s son, Mibsam his son and Mishma his son. The descendants of Mishma: Hammuel his son, Zakkur his son and Shimei his son. Shimei had sixteen sons and six daughters, but his brothers did not have many children; so their entire clan did not become as numerous as the people of Judah. They lived in Beersheba, Moladah, Hazar Shual, Bilhah, Ezem, Tolad, Bethuel, Hormah, Ziklag, Beth Markaboth, Hazar Susim, Beth Biri and Shaaraim. These were their towns until the reign of David. Their surrounding villages were Etam, Ain, Rimmon, Token and Ashan—five towns—and all the villages around these towns as far as Baalath. These were their settlements. And they kept a genealogical record. Meshobab, Jamlech, Joshah son of Amaziah, Joel, Jehu son of Joshibiah, the son of Seraiah, the son of Asiel, also Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, and Ziza son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah. The men listed above by name were leaders of their clans. Their families increased greatly, and they went to the outskirts of Gedor to the east of the valley in search of pasture for their flocks. They found rich, good pasture, and the land was spacious, peaceful and quiet. Some Hamites had lived there formerly. The men whose names were listed came in the days of Hezekiah king of Judah. They attacked the Hamites in their dwellings and also the Meunites who were there and completely destroyed them, as is evident to this day. Then they settled in their place, because there was pasture for their flocks. And five hundred of these Simeonites, led by Pelatiah, Neariah, Rephaiah and Uzziel, the sons of Ishi, invaded the hill country of Seir. They killed the remaining Amalekites who had escaped, and they have lived there to this day.’ 1 Chronicles 4:24-43

Coffman, in his commentary, says the following.

‘The genealogy of Simeon is fragmentary, reflecting the fact this tribe lost its identity quite early and was absorbed into the tribe of Judah.’

When Israel split into the Northern and Southern kingdoms, Benjamin and part of Simeon stayed with the Southern kingdom, [Joshua 19:2-10](#). It was more than likely for this reason that Simeon is included here with the lineage of those of Judah. The tribe of Simeon was relatively smaller, compared to the other tribes, and so they often needed help from the larger tribe of Judah for protection, [1 Samuel 27:6](#).

Coffman, in his commentary, says the following concerning the sons of Simeon.

‘This list differs from that in [Genesis 46:10](#) and in [Numbers 26:12](#), and this may have been occasioned by the same person having different names, one list giving one name, and another list giving the other. The matter is really of no importance.’

In these chapters there is a sense of the grand sweep of human history and of the purpose of God which runs through it. None of us are mere creatures of today, we are the product of generations and generations of mankind, and in our lives there are tides of influence that began to move in the remotest antiquity. Our lives gain enormously in depth and meaning when we see our small existence as part of the whole adventure of man upon the earth.

The first paragraph here, [1 Chronicles 4:1-23](#), gives further genealogies connected with the tribe of Judah. It is by no means clear why these particular genealogies were kept or considered important enough to be included here.

Gill, in his commentary, says the following, concerning the killing of the Amalekites.

‘They escaped the sword of Saul, though, according to the Jews, 100,000 of them were slain by him in one day, and of the sword of David, though he is said not to leave man or woman alive, [1 Samuel 27:8](#), and dwelt there unto this day, in the cities of the Amalekites, even of the posterity of the above, who were some of the remnant of Israel, that were not carried away by the king of Assyria, and who dwelt here after the return of the Jews from the Babylonish captivity, even in the times of Ezra, the writer of this book, [2 Chronicles 34:9](#).’

### 1 Chronicles 5

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter relates the genealogy of the tribes that lived on the other side Jordan, of the Reubenites, [1 Chronicles 5:1](#), of the Gadites, [1 Chronicles 5:11](#) of the half tribe of Manasseh, [1 Chronicles 5:23](#) and of their war with the Hagarites, in conjunction with each other, and their conquest of them, [1 Chronicles 5:18](#) and who for their sins were all carried captive by the king of Assyria, [1 Chronicles 5:25](#).’

### Reuben

‘The sons of Reuben the firstborn of Israel (he was the firstborn, but when he defiled his father’s marriage bed, his rights as firstborn were given to the sons of Joseph son of Israel; so he could not be listed in the genealogical record in accordance with his birthright, and though Judah was the strongest of his brothers and a ruler came from him, the rights of the firstborn belonged to Joseph)—the sons of Reuben the firstborn of Israel: Hanok, Pallu, Hezron and Karmi. The descendants of Joel: Shemaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, and Beerah his son, whom Tiglath-Pileser king of Assyria took into exile. Beerah was a leader of the Reubenites. Their relatives by clans, listed according to their genealogical records: Jeiel the chief, Zechariah, and Bela son of Azaz, the son of Shema, the son of Joel. They settled in the area from Aroer to Nebo and Baal Meon. To the east they occupied the land up to the edge of the desert that extends to the Euphrates River, because their livestock had increased in Gilead. During Saul’s reign they waged war against the Hagrites, who were defeated at their hands; they occupied the dwellings of the Hagrites throughout the entire region east of Gilead.’

[1 Chronicles 5:1-10](#)

Although Reuben was the firstborn of Israel, he lost in inheritance because he slept with his father’s concubine, Bilhah, [Genesis 35:22](#) / [Genesis 49:3-4](#), and so, Joseph’s sons were given the first born rights. It was Judah who was given the blessing of being the one through whom the Messiah would come, [Revelation 5:1-7](#).

Barnes, in his commentary, says the following.

‘His birthright was given. In particular, the right of the first-born to a double inheritance, **Deuteronomy 21:17**, was conferred on Joseph, both by the expressed will of Jacob, **Genesis 48:22**, and in the actual partition of Canaan, **Joshua 16-17**. But though the birthright, as respecting its material privileges, passed to Joseph, its other rights, those of dignity and pre-eminence, fell to Judah; of whom came the chief ruler, an allusion especially to David, though it may reach further, and include a glance at the Messiah, the true ‘Ruler’ of Israel, **Micah 5:2**.’

Coffman, in his commentary, says the following.

‘Despite the fact of the double portion, normally the right of the first-born, having been transferred to Joseph, the Chronicler thought that the birthright of Joseph was nullified by the apostasy of North Israel, and that the blessing of the leadership of God’s people was transferred to Judah.’

No one knows why the sons of Reuben are different from those found in other listings, **Genesis 46:9 / Exodus 6:14 / Numbers 26:5**. Tiglath-Pileser, the Assyrian king, is the same person as Pul, **2 Kings 15:29 / 2 Kings 16:7**. Pul was his personal name which he retained as king of Babylon, and Tiglath-Pileser is his throne name as king of Assyria.

The Hagrites were descendants of Hagar through Ishmael, **Genesis 25:12-18 / 1 Chronicles 27:30-31 / Psalms 83:6**. The descendants of Reuben uprooted these Hagrites, captured their property and their tents, and lived in their land.

### Gad

‘The Gadites lived next to them in Bashan, as far as Salekah: Joel was the chief, Shapham the second, then Janai and Shaphat, in Bashan. Their relatives, by families, were: Michael, Meshullam, Sheba, Jorai, Jakan, Zia and Eber—seven in all. These were the sons of Abihail son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. Ahi son of Abdiel, the son of Guni, was head of their family. The Gadites lived in Gilead, in Bashan and its outlying villages, and on all the pasturelands of Sharon as far as they extended. All these were entered in the genealogical records during the reigns of Jotham king of Judah and Jeroboam king of Israel. The Reubenites, the Gadites and the half-tribe of Manasseh had 44,760 men ready for military service—able-bodied men who could handle shield and sword, who could use a bow, and who were trained for battle. They waged war against the Hagrites, Jetur, Naphish and Nodab. They were helped in fighting them, and God delivered the Hagrites and all their allies into their hands, because they cried out to him during the battle. He answered their prayers, because they trusted in him. They seized the livestock of the Hagrites—fifty thousand camels, two hundred fifty thousand sheep and two thousand donkeys. They also took one hundred thousand people captive, and many others fell slain, because the battle was God’s. And they occupied the land until the exile.’

1 Chronicles 5:11-22

The information given in **Numbers 26:15-18** is omitted in this context.

Matthew Henry, in his commentary, says the following concerning the tribe of Gad.

‘Some great families of that tribe are here named, **1 Chronicles 5:12**, seven that were the children of Abihail, whose pedigree is carried upwards from the son to the father, **1 Chronicles 5:14-15**, as that, **1 Chronicles 5:4-5**, is brought downwards from father to son. These genealogies were perfected in the days of Jotham king of Judah, but were begun some years before, in the reign of Jeroboam II, king of Israel, **2 Kings 14:16 / 2 Kings 14:28 / 2 Kings 15:5 / 2 Kings 15:32**. What particular reason there was for taking these accounts then does not appear, but it was just before they were carried away captive by the Assyrians, as appears, **2 Kings 15:29 / 2 Kings 15:31**.’

The war mentioned here against the Hagrites, is probably the same war which was mentioned back in **1 Chronicles 5:10**. Because they put their trust in God, God answered their prayers and gave them the victory.

Clarke, in his commentary, says the following.

‘This was a war of extermination as to the political state of the people, which nothing could justify but a special direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagrites were full of idolatry, **1 Chronicles 5:25**.’

Coffman, in his commentary, says the following.

‘1 **Chronicles 5:18-22** record an important victory over their enemies by the trans-Jordanic tribes, no record of which is found elsewhere in the Bible. This should warn us against assuming that the Bible records any such thing as a complete history of God’s people. There may be many other gaps in Samuel and Kings which Chronicles does not fill. Many of the events mentioned in this chapter are recorded in **Genesis 25 / Genesis 35 / Genesis 49 / Exodus 6 / Joshua 22:11 / Numbers 1:20 / Numbers 26:5.**’

### The Half-Tribe Of Manasseh

‘The people of the half-tribe of Manasseh were numerous; they settled in the land from Bashan to Baal Hermon, that is, to Senir (Mount Hermon). These were the heads of their families: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel. They were brave warriors, famous men, and heads of their families. But they were unfaithful to the God of their ancestors and prostituted themselves to the gods of the peoples of the land, whom God had destroyed before them. So the God of Israel stirred up the spirit of Pul king of Assyria (that is, Tiglath-Pileser king of Assyria), who took the Reubenites, the Gadites and the half-tribe of Manasseh into exile. He took them to Halah, Habor, Hara and the river of Gozan, where they are to this day.’ 1 **Chronicles 5:23-26**

One half of the tribe of Manasseh settled on the east side of the Jordan River and the other half settled on the west side of the river.

Coffman, in his commentary, says the following concerning the king of Assyria carried them away.

‘This was the captivity of the tribes of Israel which inhabited the country east of Jordan. It took place eleven years prior to the fall of Samaria (722 B.C.), that is, in 733 BC.’

### 1 **Chronicles 6**

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter begins with the fathers and heads of the tribe of Levi, **1 **Chronicles 6:1****, and reckons up the high priests in the line of Eleazar, to the Babylonish captivity, **1 **Chronicles 6:4**** gives an account of the families of the sons of Levi, **1 **Chronicles 6:16**** and of those Levites that were employed as singers, and in other ministrations in the sanctuary in the times of David and Solomon, **1 **Chronicles 6:31****, then follows a repetition of the sons of Aaron in the line of Eleazar, to the said times, **1 **Chronicles 6:50****, and a recital of the dwelling places of the Levites in the several tribes, **1 **Chronicles 6:54****.’

### Levi

‘The sons of Levi: Gershon, Kohath and Merari. The sons of Kohath: Amram, Izhar, Hebron and Uzziel. The children of Amram: Aaron, Moses and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar and Ithamar. Eleazar was the father of Phinehas, Phinehas the father of Abishua, Abishua the father of Bukki, Bukki the father of Uzzi, Uzzi the father of Zerariah, Zerariah the father of Meraioth, Meraioth the father of Amariah, Amariah the father of Ahitub, Ahitub the father of Zadok, Zadok the father of Ahimaaz, Ahimaaz the father of Azariah, Azariah the father of Johanan, Johanan the father of Azariah (it was he who served as priest in the temple Solomon built in Jerusalem), Azariah the father of Amariah, Amariah the father of Ahitub, Ahitub the father of Zadok, Zadok the father of Shallum, Shallum the father of Hilkiah, Hilkiah the father of Azariah, Azariah the father of Seraiah, and Seraiah the father of Jozadak. Jozadak was deported when the LORD sent Judah and Jerusalem into exile by the hand of Nebuchadnezzar.’

### 1 **Chronicles 6:1-15**

There is a lot of space devoted to the genealogies of the Levites and the reason for this, is because of the importance of the priestly tribe in the religious life of Israel. Aaron was the high priest, Moses the prophet and lawgiver, and Miriam a prophetess, **Micah 6:4**. There are three omissions in the descendants of Aaron. They are Jehoiada, **2 **Kings 11:15 / 2 **Chronicles 22:11****, Urijah, **2 **Kings 16:11 / 2 **Kings 16:16****, and Azariah, **2 **Chronicles 26:17 / 2 **Chronicles 26:20 / 2 **Chronicles 31:10******.******

Nadab and Abihu are probably famous for all the wrong reasons, they were the ones who offered ‘strange fire’ to the Lord and as a result, were killed by God, **Leviticus 20:1-2 / Numbers 3:4**. The descendants of Nadab and Abihu, **1 **Chronicles 24:2 / Leviticus 10:1****, are omitted, as well as the descendants of Ithamar.

Abihu succeeded his father in the high priesthood, the line of which is drawn from Aaron through him into the Babylonish captivity. Jozadak, **Haggai 1:1**, was young when he went into Babylon, and whose son Joshua, born in the captivity, came out of it on the proclamation of Cyrus, **Ezra 2:2**.

‘The sons of Levi: Gershon, Kohath and Merari. These are the names of the sons of Gershon: Libni and Shimei. The sons of Kohath: Amram, Izhar, Hebron and Uzziel. The sons of Merari: Mahli and Mushi. These are the clans of the Levites listed according to their fathers: Of Gershon: Libni his son, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son and Jeatherai his son. The descendants of Kohath: Amminadab his son, Korah his son, Assir his son, Elkanah his son, Ebiasaph his son, Assir his son, Tahath his son, Uriel his son, Uzziyah his son and Shaul his son. The descendants of Elkanah: Amasai, Ahimoth, Elkanah his son, Zophai his son, Nahath his son, Eliab his son, Jeroham his son, Elkanah his son and Samuel his son. The sons of Samuel: Joel the firstborn and Abijah the second son. The descendants of Merari: Mahli, Libni his son, Shimei his son, Uzzah his son, Shimea his son, Haggiah his son and Asaiah his son.’ 1 Chronicles 6:16-30

Here we are given the genealogies from the sons of Levi and they are a repetition of what was written in 1 Chronicles 6:1 / Exodus 6:17.

Barnes, in his commentary, says the following.

‘The names in this list are curiously different from those in 1 Chronicles 6:41-43, which yet appear to represent the same line reversed. Probably both lists are more or less corrupted, and, as in many genealogies, omission is made, to reduce the number of the names to seven. e.g. 1 Chronicles 6:22-28 with 1 Chronicles 6:33-38. Compare the other genealogy ties of this chapter and see also Matthew 1:1-17.’

Notice that Samuel was the son of Elkanah, who was a Levite. His firstborn son was Joel and his second son was Abijah.

#### The Temple Musicians

‘These are the men David put in charge of the music in the house of the LORD after the ark came to rest there. They ministered with music before the tabernacle, the tent of meeting, until Solomon built the temple of the LORD in Jerusalem. They performed their duties according to the regulations laid down for them. Here are the men who served, together with their sons: From the Kohathites: Heman, the musician, the son of Joel, the son of Samuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel; and Heman’s associate Asaph, who served at his right hand: Asaph son of Berekiah, the son of Shimea, the son of Michael, the son of Baaseiah, the son of Malkijah, the son of Ethni, the son of Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the son of Shimei, the son of Jahath, the son of Gershon, the son of Levi; and from their associates, the Merarites, at his left hand: Ethan son of Kishi, the son of Abdi, the son of Malluk, the son of Hashabiah, the son of Amaziah, the son of Hilkiyah, the son of Amzi, the son of Bani, the son of Shemer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their fellow Levites were assigned to all the other duties of the tabernacle, the house of God.’ 1 Chronicles 6:31-48

Here we read of the genealogies of David’s three chief singers, Heman, Asaph, and Ethan or Jeduthun. Once the temple was built, David chosen these men in order that they be responsible for the music that was associated with the temple.

Heman’s genealogy is traced in reverse to Kohath, 1 Chronicles 6:33-38. Asaph is also traced in reverse to Gershon, 1 Chronicles 6:39-43. The genealogy of Ethan is traced back to Merari, 1 Chronicles 6:44-47.

The ark of the covenant had been moved with around with the tabernacle for over 400 years. David brought all this moving of the ark and the tabernacle to an end when it was placed along the tribes. Years later, when Solomon built the temple, the ark would have a permanent place to dwell.

‘But Aaron and his descendants were the ones who presented offerings on the altar of burnt offering and on the altar of incense in connection with all that was done in the Most Holy Place, making atonement for Israel, in accordance with all that Moses the servant of God had commanded. These were the descendants of Aaron: Eleazar his son, Phinehas his son, Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son, Meraioth his son, Amariah his son, Ahitub his son, Zadok his son and Ahimaaz his son.’ 1 Chronicles 6:49-53

The information given in these verses are parallel to 1 Chronicles 6:1-15, specifically 1 Chronicles 6:4-8.

Barnes, in his commentary, says the following.

‘This list, a mere repetition of that in **1 Chronicles 6:3-8**, came, probably, from a different source, a source belonging to the time of David, with whom Ahimaaz, the last name on the list, was contemporary. The other list **1 Chronicles 6:4-15** came, no doubt, from a document belonging to the time of the captivity, **1 Chronicles 6:15**.’

Gill, in his commentary, says the following, concerning Aaron.

‘Those that descended from him, though of the same tribe of Levi were all priests, and they offered upon the altar of burnt offerings, the daily sacrifice, and all the offerings of the people brought to them, and on the altar of incense, they burnt incense night and morning: and were appointed for all the work of the place most holy; such as were high priests of the line of Eleazar, whose work it was to go into the most holy place once a year, to make atonement for all Israel, according to all that Moses the servant of God commanded, **Leviticus 16:1**, and on mention of this, a list of the high priests from Aaron, in the line of Eleazar, is given, to the times of Solomon, in the four following verses, just in the same order as in **1 Chronicles 6:4**.’

‘These were the locations of their settlements allotted as their territory (they were assigned to the descendants of Aaron who were from the Kohathite clan, because the first lot was for them): They were given Hebron in Judah with its surrounding pasturelands. But the fields and villages around the city were given to Caleb son of Jephunneh. So the descendants of Aaron were given Hebron (a city of refuge), and Libnah, Jattir, Eshtemoa, Hilen, Debir, Ashan, Juttah and Beth Shemesh, together with their pasturelands. And from the tribe of Benjamin they were given Gibeon, Geba, Alemeth and Anathoth, together with their pasturelands. The total number of towns distributed among the Kohathite clans came to thirteen. The rest of Kohath’s descendants were allotted ten towns from the clans of half the tribe of Manasseh. The descendants of Gershon, clan by clan, were allotted thirteen towns from the tribes of Issachar, Asher and Naphtali, and from the part of the tribe of Manasseh that is in Bashan. The descendants of Merari, clan by clan, were allotted twelve towns from the tribes of Reuben, Gad and Zebulun. So the Israelites gave the Levites these towns and their pasturelands. From the tribes of Judah, Simeon and Benjamin they allotted the previously named towns. Some of the Kohathite clans were given as their territory towns from the tribe of Ephraim. In the hill country of Ephraim they were given Shechem (a city of refuge), and Gezer, Jokmeam, Beth Horon, Aijalon and Gath Rimmon, together with their pasturelands. And from half the tribe of Manasseh the Israelites gave Aner and Bileam, together with their pasturelands, to the rest of the Kohathite clans. The Gershonites received the following: From the clan of the half-tribe of Manasseh they received Golan in Bashan and also Ashtaroth, together with their pasturelands; from the tribe of Issachar they received Kedesh, Daberath, Ramoth and Anem, together with their pasturelands; from the tribe of Asher they received Mashal, Abdon, Hukok and Rehob, together with their pasturelands; and from the tribe of Naphtali they received Kedesh in Galilee, Hammon and Kiriathaim, together with their pasturelands. The Merarites (the rest of the Levites) received the following: From the tribe of Zebulun they received Jokneam, Kartah, Rimmono and Tabor, together with their pasturelands; from the tribe of Reuben across the Jordan east of Jericho they received Bezer in the wilderness, Jahzah, Kedemoth and Mephaath, together with their pasturelands; and from the tribe of Gad they received Ramoth in Gilead, Mahanaim, Heshbon and Jazer, together with their pasturelands’  
**1 Chronicles 6:54-81**

Here we read a condensed version of what is written in **Joshua 21:1-42**.

Barnes, in his commentary, says the following.

‘The entire account has suffered much from corruption. In the first list two names, those of Juttah and Gideon, have dropped out. It is necessary to restore them in order to complete the number of thirteen cities, **1 Chronicles 6:60**. In the second list, **1 Chronicles 6:67-70**, there is likewise an omission of two cities, Eltekah and Gibbethon, which are wanted to make up the number ten, **1 Chronicles 6:61**. The third list is complete, though some of the names are very different from these of Joshua. In the fourth, two names are again wanting, those of Jokneam and Kartah.’

Simmons, in his commentary, says the following.

‘These genealogies for the returning Israelites from their captivity in Babylon were important to them. It was important for them to realize that their captivity had been only an interruption of their religious and national life. These genealogies gave them a most significant link with their past. They created a continuity between the pre-exilic and post-exilic Israel.’

The 48 cities for the Levites were given to the sons of Aaron and the pasture lands around the cities were given for the animals that were brought to the Levites for offerings, which offerings were to be eaten by the Levites who lived in the cities.

Out of all the cities which were given to the Levites, six of them were designated as cities of refuge, [Joshua 20:7-8](#). These were cities where someone could flee if they accidentally killed someone. If someone was allowed into the city they had to live there until the death of the high priest, after which they were free to return home.

Thirteen cities were given to the Kohathites, thirteen cities were given to the sons of Gershom, and twelve cities were given to the sons of Merari, [Joshua 21](#).

There were to be three cities of refuge on the east side of the Jordan and three on the west side of the Jordan, [Numbers 35](#). There was an additional 42 cities given from all the tribes to the Levites, making a total of 48 cities for the Levites.

When we read the account in [Joshua 21](#) and compare them with what is written here, we find the following cities mentioned.

Kedesh, [1 Chronicles 6:72 / Joshua 21:32](#), Shechem, [1 Chronicles 6:67 / Joshua 21:21](#), Hebron, [1 Chronicles 6:57 / Joshua 21:13](#), Bezer, [1 Chronicles 6:78 / Joshua 21:36](#), Ramoth, [1 Chronicles 6:73 / Joshua 21:38](#), and Golan, [1 Chronicles 6:71 / Joshua 21:27](#).

Of all the cities that are mentioned here, Gezer is the most historical and strategic in reference to Israel's security. It was located on the southern border of Ephraim's territory, [Joshua 21:21](#). Later, it was occupied by the Philistines in the early years of Saul, an unknown Pharaoh captured and burned the city, and presented it to Solomon's daughter, [1 Kings 9:15-6](#). Eventually it was destroyed by Pharaoh Sheshonk I, [1 Kings 14:25](#).

#### 1 Chronicles 7

Gill, in his commentary, gives us a useful summary of this chapter.

'In this chapter are given the genealogies of the tribes of Issachar, [1 Chronicles 7:1](#) of Benjamin, [1 Chronicles 7:6](#) Naphtali, [1 Chronicles 7:13](#), of Manasseh, [1 Chronicles 7:14](#) of Ephraim, [1 Chronicles 7:20](#) and of Asher, [1 Chronicles 7:30](#), even of the chief men of them; and their numbers are reckoned as in the times of David. The tribes of Dan and Zebulun are omitted.'

#### Issachar

'The sons of Issachar: Tola, Puah, Jashub and Shimron—four in all. The sons of Tola: Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam and Samuel—heads of their families. During the reign of David, the descendants of Tola listed as fighting men in their genealogy numbered 22,600. The son of Uzzi: Izrahiah. The sons of Izrahiah: Michael, Obadiah, Joel and Ishiah. All five of them were chiefs. According to their family genealogy, they had 36,000 men ready for battle, for they had many wives and children. The relatives who were fighting men belonging to all the clans of Issachar, as listed in their genealogy, were 87,000 in all.' [1 Chronicles 7:1-5](#)

#### Issachar

As we read through this chapter, we soon discover that the genealogies of Zebulun and Dan aren't mentioned.

Matthew Henry, in his commentary, says the following.

'Here is no account either of Zebulun or Dan. Why they only should be omitted we can assign no reason, only it is the disgrace of the tribe of Dan that idolatry began in that colony of the Danites which fixed in Laish, and called Dan, and there one of the golden calves was set up by Jeroboam. Dan is omitted, [Revelation 7:4-8](#).'

Both the tribes of Issachar and Asher are noted because of the valiant soldiers who came from these two tribes. As with the spelling of the names, the variations can be noted by comparing the names in [1 Chronicles 7:1-5](#) with those that are listed in [Genesis 46:13](#) and [Numbers 26:23-25](#).

In reference to the numbers, compare the result of the numbering of Moses' day, [Numbers 1:29](#), and a later numbering that took place in [Numbers 26:25](#).

It appears that the time of conflict during these years wasn't beneficial to population growth.

Barnes, in his commentary, says the following concerning David's generation.

'The writer would seem by this passage to have had access to the statistics of the tribes collected by David, when he sinfully **'numbered the people'**. The numbers given in **1 Chronicles 7:4-5** probably came from the same source.'

Coffman, in his commentary, says the following.

'There are many discrepancies when these lists are compared with the lists cited in the marginal references to other scriptures, but it is no part of our purpose to attempt any explanation of them. The word son is used no less than nine different ways in the Bible. Also, there was a mixing of the tribes, for examples, as when, 'Becher's heiress married an Ephraimite which transferred his reckoning from the tribe of Benjamin to that of Ephraim.' We also have placenames such as Anathoth also used as the names of persons, **1 Chronicles 7:8**.'

### Benjamin

**'Three sons of Benjamin: Bela, Beker and Jediael. The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth and Iri, heads of families—five in all. Their genealogical record listed 22,034 fighting men. The sons of Beker: Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth and Alemeth. All these were the sons of Beker. Their genealogical record listed the heads of families and 20,200 fighting men. The son of Jediael: Bilhan. The sons of Bilhan: Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish and Ahishahar. All these sons of Jediael were heads of families. There were 17,200 fighting men ready to go out to war. The Shuppites and Huppites were the descendants of Ir, and the Hushites the descendants of Aher.'** **1 Chronicles 7:6-12**

Here in the genealogies of Benjamin we find some discrepancies with the account which is given in the next chapter and with the accounts given in **Genesis 46:21** and **Numbers 26:38**. Some believe that this genealogy is actually that of Zebulun, assuming that a scribal error occurred because the first son of each son started with the name Bela.

Others believe that Dan is left out because of the extreme idolatry that was practiced by them since it was the northern most tribe of Israel, and so, they were in close association with the idolatrous nations to the north of Palestine.

The sons of Benjamin were Bela, and Becher, and Jediael, that's three in total. Benjamin actually had ten sons, but only three are mentioned first, the latter of these seems to be the same with Ashbel, **Genesis 46:21**. Bela had five sons and they are thought by some to be the grandsons of Bela, because of the different names in **1 Chronicles 8:3**.

Ehud was the second judge in Israel, **Judges 3:12-30**, but we don't know anything about Kenaanah, and Zethan, and Tarshish, and Ahishahar.

Gill, in his commentary, says the following.

'All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. Which, with the above sums put together, make of the tribe of Benjamin, besides what follow, 59,430, who, if numbered by Joab, the account was not given in by him, **1 Chronicles 21:6**.'

Shuppim, Huppim, and the children of Ir, were not sons of Benjamin, as they seem to be, if they are the same with Muppim and Huppim in **Genesis 46:21** but his great-grandchildren, and are the same with Shupham and Hupham, from whom families of the tribe of Benjamin sprung, **Numbers 26:39**.'

The Targum calls them the inhabitants of a city, but of what is not said, unless Geba should be meant, **1 Chronicles 8:6** and Hushim, the sons of Aher, either the same with Aharah, the third son of Benjamin, **1 Chronicles 8:1** or Ahiram, **Numbers 26:38**, though some read the words, **'the sons of another'**, whom they supposed to be Dan, who otherwise is omitted, and Hushim is the only son of Dan, **Genesis 46:23**, where the same plural word is used as here, who, they think, is called another, by way of detestation, that tribe being guilty of gross idolatry, but he rather seems to belong to Benjamin.'

### Naphtali

‘The sons of Naphtali: Jahziel, Guni, Jezer and Shillem—the descendants of Bilhah.’ 1 Chronicles 7:13

Matthew Henry, in his commentary, says the following.

‘The first fathers only of that tribe are named, the very same that we shall find, [Genesis 46:24](#) / [Numbers 26:48-50](#), only that Shillem there is Shallum here. None of their descendants are named, perhaps because their genealogies were lost.’

#### Manasseh

‘The descendants of Manasseh: Asriel was his descendant through his Aramean concubine. She gave birth to Makir the father of Gilead. Makir took a wife from among the Huppites and Shuppites. His sister’s name was Maakah. Another descendant was named Zelophehad, who had only daughters. Makir’s wife Maakah gave birth to a son and named him Peresh. His brother was named Sheresh, and his sons were Ulam and Rakem. The son of Ulam: Bedan. These were the sons of Gilead son of Makir, the son of Manasseh. His sister Hammoleketh gave birth to Ishhod, Abiezer and Mahlah. The sons of Shemida were: Ahian, Shechem, Likhi and Aniam.’ 1 Chronicles 7:14-19

This listing of names appears to be incomplete in reference to the listing of names found in [Numbers 26:29-34](#), which includes four additional families. The focus here is given so that the writer could establish the succession of descendants for the existence of Israel after the Babylonian captivity, specifically to identify those of the tribe of Levi.

Zelophehad is mentioned in [Numbers 26:33](#) / [Numbers 27:1-11](#) / [Numbers 36:1-12](#), when the question came to Moses about female inheritance rights.

Barnes, in his commentary, says the following concerning Abiezer.

‘His descendants formed one of the most important branches of the Manassites. They furnished to Israel the greatest of the Judges, Gideon [Judges 6:11](#) / [Judges 6:24](#) / [Judges 6:34](#), and were regarded as the leading family among the so-called ‘sons of Gilead’.’

#### Ephraim

‘The descendants of Ephraim: Shuthelah, Bered his son, Tahath his son, Eleadah his son, Tahath his son, Zabad his son and Shuthelah his son. Ezer and Elead were killed by the native-born men of Gath, when they went down to seize their livestock. Their father Ephraim mourned for them many days, and his relatives came to comfort him. Then he made love to his wife again, and she became pregnant and gave birth to a son. He named him Beriah, because there had been misfortune in his family. His daughter was Sheerah, who built Lower and Upper Beth Horon as well as Uzzan Sheerah. Rephah was his son, Resheph his son, Telah his son, Tahan his son, Ladan his son, Ammihud his son, Elishama his son, Nun his son and Joshua his son. Their lands and settlements included Bethel and its surrounding villages, Naaran to the east, Gezer and its villages to the west, and Shechem and its villages all the way to Ayyah and its villages. Along the borders of Manasseh were Beth Shan, Taanach, Megiddo and Dor, together with their villages. The descendants of Joseph son of Israel lived in these towns.’ 1 Chronicles 7:20-29

The spelling of some names are different here from what we have recorded in [Numbers 26:35-36](#). Notice that the oppression involved the removal of the livestock, there is no other record of this event within the Scriptures. Because Israel was a farming community, others came to raid their lands for food and livestock.

Matthew Henry, in his commentary, says the following, concerning Ephraim.

‘Great things we read of that tribe when it came to maturity. Here we have an account of the disasters of its infancy, while it was in Egypt as it should seem, for Ephraim himself was alive when those things were done, which yet is hard to imagine if it were, as is here computed, seven generations off. Therefore I am apt to think that either it was another Ephraim or that those who were slain were the immediate sons of that Ephraim that was the son of Joseph. In this passage, which is related here only, we have, The great breach that was made upon the family of Ephraim. The men of Gath, Philistines, giants, slew many of the sons of that family, because they came down to take away their cattle.’ 1 Chronicles 7:21 / 1 Chronicles 7:21.’

#### Asher

‘The sons of Asher: Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. The sons of Beriah: Heber and Malkiel, who was the father of Birzaith. Heber was the father of Japhlet, Shomer and Hotham and of their sister Shua. The sons of Japhlet: Pasak, Bimhal and Ashvath. These were Japhlet’s sons. The sons of Shomer: Ahi, Rohgah, Hubbah and Aram. The sons of his brother Helem: Zophah, Imna, Shelesh and Amal. The sons of Zophah: Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Ithran and Beera. The sons of Jether: Jephunneh, Pispah and Ara. The sons of Ulla: Arah, Hanniel and Rizia. All these were descendants of Asher—heads of families, choice men, brave warriors and outstanding leaders. The number of men ready for battle, as listed in their genealogy, was 26,000.’  
1 Chronicles 7:30-40

Gill, in his commentary, says the following, concerning the sons of Asher.

‘Which, and his two grandsons born before Jacob went down to Egypt, are here reckoned as in **Genesis 46:17**, only it is here added Malkiel his second grandson, who is the father of Birzaith, which Jarchi interprets, prince of a city of this name, which signifies pure oil, which it might have from the abundance of olives about it, Asher being a tribe which abounded with them, **Deuteronomy 33:24**, though some of the Rabbis take it to be the name of a man, whose daughters, they say, as Jarchi observes, were very beautiful, having much oil to anoint with, and were married to kings and priests anointed with oil.’

The names given here were children of Asher, they were heads of their father’s house, principal men in their tribe, and respective families, they were the choice and mighty men of valour and were selected from others, being eminent for their courage and valour.

The number throughout the genealogy that were apt to war, and to battle, was twenty and six thousand men, that is, in the days of David, **1 Chronicles 7:4**, this was the number, not of their chief men, nor of all the people in the tribe, but of their militia.

Matthew Henry, in his commentary, says the following.

‘Of the tribe of Asher. Some men of note of that tribe are here named. Their militia was not numerous in comparison with some other tribes, only 26,000 men in all, but their princes were choice and mighty men of valour, chief of the princes, **1 Chronicles 7:40 / 1 Chronicles 7:40**, and perhaps it was their wisdom that they coveted not to make their trained bands numerous, but rather to have a few, and those apt to the war and serviceable men.’

### 1 Chronicles 8

Gill, in his commentary, gives us a useful summary of this chapter.

‘In this chapter the genealogy of the tribe of Benjamin is reconsidered, and several of the principal men and families in it are taken notice of, which were not before or a further account is given of them, as of the sons and grandsons of Benjamin, **1 Chronicles 8:1**, of Ehud, **1 Chronicles 8:5**, of Shahraraim, **1 Chronicles 8:8**, of Elpaal and Beriah, **1 Chronicles 8:12** of Shimhi, **1 Chronicles 8:19**, of Shashak, **1 Chronicles 8:22**, of Jeroham, **1 Chronicles 8:26**, of Jehiel the father of Gibeon, **1 Chronicles 8:28**, of Ner, and particularly Saul, **1 Chronicles 8:33** and of Jonathan, and his posterity, **1 Chronicles 8:34**.’

### The Genealogy Of Saul The Benjamite

‘Benjamin was the father of Bela his firstborn, Ashbel the second son, Aharah the third, Nohah the fourth and Rapha the fifth. The sons of Bela were: Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan and Hiram.

These were the descendants of Ehud, who were heads of families of those living in Geba and were deported to Manahath: Naaman, Ahijah, and Gera, who deported them and who was the father of Uzza and Ahihud. Sons were born to Shahraraim in Moab after he had divorced his wives Hushim and Baara. By his wife Hodesh he had Jobab, Zibia, Mesha, Malkam, Jeuz, Sakia and Mirmah. These were his sons, heads of families. By Hushim he had Abitub and Elpaal. The sons of Elpaal: Eber, Misham, Shemed (who built Ono and Lod with its surrounding villages), and Beriah and Shema, who were heads of families of those living in Aijalon and who drove out the inhabitants of Gath.

Ahio, Shashak, Jeremoth, Zebadiah, Arad, Eder, Michael, Ishpah and Joha were the sons of Beriah. Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah and Jobab were the sons of Elpaal. Jakim, Zikri, Zabdi, Elienai, Zillethai, Eliel, Adaiah, Beraiah and Shimrath were the sons of Shimei. Ishpan, Eber, Eliel, Abdon, Zikri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah and Penuel were the sons of Shashak. Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah and Zikri were the sons of Jeroham. All these were heads of families, chiefs as listed in their genealogy, and they lived in Jerusalem. Jeiel the father of Gibeon lived in Gibeon. His wife’s name was Maakah, and his firstborn

son was Abdon, followed by Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zeker and Mikloth, who was the father of Shimeah. They too lived near their relatives in Jerusalem. Ner was the father of Kish, Kish the father of Saul, and Saul the father of Jonathan, Malki-Shua, Abinadab and Esh-Baal. The son of Jonathan: Merib-Baal, who was the father of Micah. The sons of Micah: Pithon, Melek, Tarea and Ahaz. Ahaz was the father of Jehoaddah, Jehoaddah was the father of Alemeth, Azmaveth and Zimri, and Zimri was the father of Moza. Moza was the father of Binea; Raphah was his son, Eleasah his son and Azel his son. Azel had six sons, and these were their names: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah and Hanan. All these were the sons of Azel. The sons of his brother Eshek: Ulam his firstborn, Jeush the second son and Eliphelet the third. The sons of Ulam were brave warriors who could handle the bow. They had many sons and grandsons—150 in all. All these were the descendants of Benjamin.’

1 Chronicles 8:1-40

In this chapter we read about the genealogy of Benjamin, right through to Saul, but the names recorded in 1 Chronicles 7:6-12, are slightly different from what we read here. However, the names recorded in 1 Chronicles 9:35-41, are the same as we read in 1 Chronicles 8:29-40, and 1 Samuel 14:49-51.

Barnes, in his commentary, says the following.

‘The reason of this return to the genealogy of the Benjamites seems to be the desire to connect the genealogical introduction with the historical body of the work. As the history is to begin with Saul, the genealogical portion is made to end with an account of the family of this Benjamite monarch.’

Most commentators suggest that there has been some corruption here, concerning Manahath, from which, however, we may gather that the ‘sons of Ehud’ or, perhaps, of Ahoah, 1 Chronicles 8:4, were originally settled at Geba, Joshua 18:24, but afterward removed to a place called Manahath, probably a town in the vicinity. Gera, 1 Chronicles 8:7 directed the movement.

Jerusalem was partly within the limits of the tribe of Benjamin, Joshua 18:28, but we don’t hear of Benjamites inhabiting it until after the return from the captivity, 1 Chronicles 9:3 / Nehemiah 11:4. The descendants of Benjamin that are given here are difficult to understand in reference to Genesis 46:21 and Numbers 26:38-40.

It’s possible that most of the names are given here, as Ono and Lod, which were cities in which people who lived after the captivity, Ezra 2:33 / 1 Chronicles 8:28 / 1 Chronicles 9:3 / Nehemiah 11:4. The cities of Ono and Lod aren’t mentioned in Joshua as part of Palestine originally assigned to Benjamin but, these places were built later. There is no doubt that Lod is the Lydda, Acts 9:22.

After the captivity there were settlements of Benjamites in Gibeon, and so, Jeiel, the father of Gibeon lived in Gibeon, 1 Chronicles 9:35-44. The Eshbaal mentioned in 1 Chronicles 8:33, is Ishbosheth and Meribbaal mentioned in 1 Chronicles 8:34, is Mephibosheth.

Gill, in his commentary, says the following.

‘Beriah also, and Shema, were sons of Elpaal, who were heads of the fathers of the inhabitants of Aijalon, which, though in the tribe of Dan, Joshua 19:42, might afterwards come into the possession of Benjamin, or this may be another place of the same name in Benjamin, or, however, might be inhabited by Benjaminites, upon the return from captivity, who descended from those men, who drove away the inhabitants of Gath, dispossessed them of their city, in revenge for what they had done to the Ephraimites, 1 Chronicles 7:21.’

Coffman, in his commentary, says the following.

‘There are many things in this chapter and in the entire Old Testament that must forever remain in the realm of the mysterious and the unknown as far as modern men are concerned. For example, nothing is known about the exile mentioned in 1 Chronicles 8:6. We do not know who exiled whom. It is appropriate to remember in this connection that ‘the hidden things belong to God.’

Matthew Henry, in his commentary, says the following.

‘This genealogy ends in Ulam, whose family became famous in the tribe of Benjamin for the number of its valiant men. Of that one man's posterity there were, as it should seem, at one time, 150 archers brought into the field of

battle, that were mighty men of valour, **1 Chronicles 8:40**. That is taken notice of concerning them which is more a man's praise than his pomp or wealth is, that they were qualified to serve their country.'

### 1 Chronicles 9

Gill, in his commentary, gives us a useful summary of this chapter.

'The genealogies of the several tribes being given, according as they were written in the books of the kings of Israel, **1 Chronicles 9:1**, an account follows of those who first settled in Jerusalem after their return from the Babylonish captivity; of the Israelites, **1 Chronicles 9:2**, of the priests, **1 Chronicles 9:10** of the Levites, and of the charge and offices of several of the priests and Levites, **1 Chronicles 9:14**, and the chapter is concluded with a repetition of the genealogy of the ancestors and posterity of Saul king of Israel, **1 Chronicles 9:35**.'

#### The People In Jerusalem

'All Israel was listed in the genealogies recorded in the book of the kings of Israel and Judah. They were taken captive to Babylon because of their unfaithfulness. Now the first to resettle on their own property in their own towns were some Israelites, priests, Levites and temple servants. Those from Judah, from Benjamin, and from Ephraim and Manasseh who lived in Jerusalem were: Uthai son of Ammihud, the son of Omri, the son of Imri, the son of Bani, a descendant of Perez son of Judah. Of the Shelanites: Asaiah the firstborn and his sons. Of the Zerahites: Jeuel. The people from Judah numbered 690. Of the Benjamites: Sallu son of Meshullam, the son of Hodaviah, the son of Hassenuah; Ibneiah son of Jeroham; Elah son of Uzzi, the son of Mikri; and Meshullam son of Shephatiah, the son of Reuel, the son of Ibnijah. The people from Benjamin, as listed in their genealogy, numbered 956. All these men were heads of their families.' **1 Chronicles 9:1-9**

This chapter tells us about the genealogies of the twelve tribes of Israel. Once again, there are some differences between the names listed here and the list of names given in **Nehemiah 11:1-19**.

Gill, in his commentary, gives us a useful introduction to this chapter.

'The genealogies of the several tribes being given, according as they were written in the books of the kings of Israel, **1 Chronicles 9:1**, an account follows of those who first settled in Jerusalem after their return from the Babylonish captivity, of the Israelites, **1 Chronicles 9:2**, of the priests, **1 Chronicles 9:10**, of the Levites, and of the charge and offices of several of the priests and Levites, **1 Chronicles 9:14**, and the chapter is concluded with a repetition of the genealogy of the ancestors and posterity of Saul king of Israel, **1 Chronicles 9:35**.'

It was the priests, Levites and temple servants, Nethinim, KJV, who returned to the land first. The writer focuses on the tribes of Judah, Benjamin, Ephraim and Manasseh.

Poole, in his commentary, says the following.

'No longer was there a kingdom of Judah and another kingdom of Israel; now they were all Israelites. Called here by the general name of Israelites, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, so that all the names and signs of their former division might be blotted out.'

'Of the priests: Jedaiah; Jehoiarib; Jakin; Azariah son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the official in charge of the house of God; Adaiah son of Jeroham, the son of Pashhur, the son of Malkijah; and Maasai son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer. The priests, who were heads of families, numbered 1,760. They were able men, responsible for ministering in the house of God. Of the Levites: Shemaiah son of Hasshub, the son of Azrikam, the son of Hashabiah, a Merarite; Bakbakkar, Heresh, Galal and Mattaniah son of Mika, the son of Zikri, the son of Asaph; Obadiah son of Shemaiah, the son of Galal, the son of Jeduthun; and Berekiah son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.' **1 Chronicles 9:10-16**

The 'official in charge of the house of God' is usually a reference to the high priest, **2 Chronicles 31:10** / **2 Chronicles 31:13**, but we must note this isn't the case in **2 Chronicles 35:8**. The Netophathites were those who lived in the city of Netophah, or it could be a group of villages located near Bethlehem, **Nehemiah 7:26**.

‘The gatekeepers: Shallum, Akkub, Talmon, Ahiman and their fellow Levites, Shallum their chief being stationed at the King’s Gate on the east, up to the present time. These were the gatekeepers belonging to the camp of the Levites.

Shallum son of Kore, the son of Ebiasaph, the son of Korah, and his fellow gatekeepers from his family (the Korahites) were responsible for guarding the thresholds of the tent just as their ancestors had been responsible for guarding the entrance to the dwelling of the LORD. In earlier times Phinehas son of Eleazar was the official in charge of the gatekeepers, and the LORD was with him. Zechariah son of Meshelemiah was the gatekeeper at the entrance to the tent of meeting. Altogether, those chosen to be gatekeepers at the thresholds numbered 212. They were registered by genealogy in their villages. The gatekeepers had been assigned to their positions of trust by David and Samuel the seer. They and their descendants were in charge of guarding the gates of the house of the LORD—the house called the tent of meeting. The gatekeepers were on the four sides: east, west, north and south. Their fellow Levites in their villages had to come from time to time and share their duties for seven-day periods. But the four principal gatekeepers, who were Levites, were entrusted with the responsibility for the rooms and treasuries in the house of God. They would spend the night stationed around the house of God, because they had to guard it; and they had charge of the key for opening it each morning. Some of them were in charge of the articles used in the temple service; they counted them when they were brought in and when they were taken out. Others were assigned to take care of the furnishings and all the other articles of the sanctuary, as well as the special flour and wine, and the olive oil, incense and spices. But some of the priests took care of mixing the spices. A Levite named Mattithiah, the firstborn son of Shallum the Korahite, was entrusted with the responsibility for baking the offering bread. Some of the Kohathites, their fellow Levites, were in charge of preparing for every Sabbath the bread set out on the table. Those who were musicians, heads of Levite families, stayed in the rooms of the temple and were exempt from other duties because they were responsible for the work day and night. All these were heads of Levite families, chiefs as listed in their genealogy, and they lived in Jerusalem.’ 1 Chronicles 9:17-34

Here we read about the Levite gatekeepers, 1 Chronicles 26:1-19, or the Nethinim, KJV, Numbers 3:9 / Numbers 8:19. The name Nethinim was also applied to the Midianites and Gibeonites who helped the Levites in the temple service, Numbers 31:47 / Joshua 9:27.

Because the Gibeonites worked helping out in the temple, their genealogy is also recorded in Ezra 2:43-58 / Ezra 4:43-58 / Nehemiah 10:28. The Gibeonites were also considered as a part of the covenant relationship that Israel had with God, Deuteronomy 29:11 / Nehemiah 10:28.

Phinehas, the son of Eleazar, is mentioned because of his faithful work during the days of Moses, Numbers 25:7-13, and his faithfulness to God continued as a gatekeeper in the days of Ezra.

Notice there is a lot said concerning how David organised the different ministries for temple worship, but not much is said concerning Samuel organising the tabernacle. Both Meshelemiah and Zechariah are mentioned as serving David, 1 Chronicles 26:8-11, in the tent of meeting, this would be the tabernacle.

Barnes, in his commentary, says the following concerning Mattithiah.

‘He was the first-born of Shallum the Korahite, this Shallum would seem to be the person mentioned in 1 Chronicles 9:19, whose actual first-born was Zechariah, 1 Chronicles 26:2. Mattithiah may have been his eldest lineal descendant at the time here spoken of.’

#### The Genealogy Of Saul

‘Jeiel the father of Gibeon lived in Gibeon. His wife’s name was Maakah, and his firstborn son was Abdon, followed by Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah and Mikloth. Mikloth was the father of Shimeam. They too lived near their relatives in Jerusalem. Ner was the father of Kish, Kish the father of Saul, and Saul the father of Jonathan, Malki-Shua, Abinadab and Esh-Baal. The son of Jonathan: Merib-Baal, who was the father of Micah. The sons of Micah: Pithon, Melek, Tahrea and Ahaz. Ahaz was the father of Jadah, Jadah was the father of Alemeth, Azmaveth and Zimri, and Zimri was the father of Moza. Moza was the father of Binea; Rephaiah was his son, Eleasah his son and Azel his son. Azel had six sons, and these were their names: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah and Hanan. These were the sons of Azel.’ 1 Chronicles 9:35-44

The genealogy mentioned in these verses are an introduction to the reign of David that begins in 1 Chronicles 10.

Coffman, in his commentary, says the following.

‘1 Chronicles 9:35-44 is a duplicate of 1 Chronicles 8:29-38. Twelve generations of King Saul are listed here, and the reason for their being repeated would appear to be that they are an appropriate background for the record of the death of Saul, related in the very next chapter.’

Selman, in his commentary, says the following.

‘Since the genealogy continues for twelve generations after Saul, the fact that his dynasty crashed and his kingship was transferred to David did not remove his family's place in Israelite history. They too had lived in Jerusalem, 1 Chronicles 9:38, and though we do not know whether this continued after the exile, even for them there were signs of hope.’

Gill, in his commentary, says the following concerning Gibeon.

‘Whose name is here mentioned, which is not in 1 Chronicles 8:29. Jehiel, whose wife's name was Maakah, as there, but here called his sister, as a wife sometimes is, Genesis 20:2. From hence to the end of the chapter is a repetition of the ancestors and posterity of Saul king of Israel; which is made to lead on to and connect the following history of the kings of Judah, begun in this book, and carried on in the next unto the Babylonish captivity, 1 Chronicles 8:29.’

Coffman, in his commentary, says the following.

‘This brings us to the end of these amazing genealogies. These genealogies are the skeletal framework of the entire Old Testament. They bind the whole book together and afford the most convincing demonstration that the Old Testament is genuine history as contrasted with myth or legend.’

#### 1 Chronicles 10

Gill, in his commentary, gives us a useful summary of this chapter.

‘This part, 1 Chronicles 10:1 which gives an account of the last battle of Saul with the Philistines, and of his death and burial, is the same with 1 Samuel 31:1, the cause of his death follows in 1 Chronicles 10:13.’

#### Saul Takes His Life

‘Now the Philistines fought against Israel; the Israelites fled before them, and many fell dead on Mount Gilboa. The Philistines were in hot pursuit of Saul and his sons, and they killed his sons Jonathan, Abinadab and Malki-Shua. The fighting grew fierce around Saul, and when the archers overtook him, they wounded him. Saul said to his armor-bearer, “Draw your sword and run me through, or these uncircumcised fellows will come and abuse me.” But his armor-bearer was terrified and would not do it; so Saul took his own sword and fell on it. When the armor-bearer saw that Saul was dead, he too fell on his sword and died. So Saul and his three sons died, and all his house died together. When all the Israelites in the valley saw that the army had fled and that Saul and his sons had died, they abandoned their towns and fled. And the Philistines came and occupied them.’ 1 Chronicles 10:1-7

In this chapter we read about the historical shift from King Saul to King David, 1 Samuel 31:1-13 / 2 Samuel 1:4-12.

Barnes, in his commentary, says the following.

‘The present chapter contains two facts not found in 1 Samuel 31:1-13, the fastening of Saul's head in the temple of Dagon, 1 Chronicles 10:10, and the burial of his bones, and those of his sons, under an oak, 1 Chronicles 10:12. Otherwise the narrative differs from 1 Samuel 31:1-13, only by being abbreviated, especially, 1 Chronicles 10:6-7 / 1 Chronicles 10:11-12, and by having some moral reflections attached to it, 1 Chronicles 10:13-14.’

Coffman, in his commentary, says the following.

‘This chapter begins the record of the reign of David over all Israel, prefacing it with a brief account of Saul's death, 1000-960 B.C. The balance of 1 Chronicles is devoted to a review of the history of David, which falls into two parts. 1 Chronicles 10-20, have an account of his reign; and 1 Chronicles 21-29, give preparations for the building of the Temple and the orders and arrangements of those who would serve in it.’

When the Philistines attacked, Israel fled, [1 Samuel 28:4](#), and Saul's army gathered together and prepared for war at Mount Gilboa, [1 Samuel 28:4](#). It was clear that Saul wasn't ready for war, because he wasn't right with God and when he saw the Philistine army, he was scared, [1 Samuel 28:5](#).

Saul's sons, Jonathan, Abinadab, and Malki-Shua, tragically, died because of their father's wickedness against God. Jonathan died as he had lived, that is, faithfully following God.

Barnes, in his commentary, says the following about Saul's sons.

'Not the whole of his family, nor even 'all his sons', [2 Samuel 2:8-15](#) / [2 Samuel 3:6-15](#) / [2 Samuel 4:1-12](#). The phrase is perhaps an abbreviation of the expression in the parallel passage of Samuel, [1 Samuel 31:6](#).'

Saul himself, was hit by many arrows and wounded and so, knowing they couldn't win this war, he asks his armourbearer to kill him. notice his armour bearer wouldn't do it and so, Saul ended up killing himself by falling on a sword.

Curtis, in his commentary, says the following.

'This account of the death of Saul is taken from [1 Samuel 31:1-13](#) with a few slight variations.'

The Philistines victory was so great, that even those on the other side of the Jordan, [1 Samuel 31:7](#), ran away in fear because of the Philistines.

'The next day, when the Philistines came to strip the dead, they found Saul and his sons fallen on Mount Gilboa.

They stripped him and took his head and his armor and sent messengers throughout the land of the Philistines to proclaim the news among their idols and their people. They put his armor in the temple of their gods and hung up his head in the temple of Dagon. When all the inhabitants of Jabesh Gilead heard what the Philistines had done to Saul, all their valiant men went and took the bodies of Saul and his sons and brought them to Jabesh. Then they buried their bones under the great tree in Jabesh, and they fasted seven days. Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted a medium for guidance and did not inquire of the LORD. So the LORD put him to death and turned the kingdom over to David son of Jesse.' [1 Chronicles 10:8-14](#)

Despite Saul being dead, the Philistines went ahead and abused his dead body. They took Saul's armour and placed it in the temple and put his head in the temple of Dagon, which was a temple dedicated to their deities, called by this name, [Judges 2:13](#).

Notice the inhabitants of Jabesh Gilead are mentioned, for doing what was right, in terms of removing Saul and his sons bodies from the Philistine temple and giving them a p[roper burial under the great tree in Jabesh. The reason for doing this was simply because many years before, Saul delivered their city from the Ammonites, [1 Samuel 11:1-11](#). Later, when David took over the throne, he too, thanked the inhabitants of Jabesh Gilead for what they did for Saul and his sons, [2 Samuel 2:4-7](#).

Notice the reason why Saul died, he was unfaithful to God, didn't keep God's Word and consulted a medium for guidance, [1 Samuel 15:1-9](#) / [1 Samuel 28:17-18](#). After the death of Saul, God turned the kingdom over to David, a man after His own heart, [1 Samuel 13:14](#).

### 1 Chronicles 11

Barnes, in his commentary, gives us a useful summary of this chapter.

'This chapter runs parallel with [2 Samuel 5:1-10](#) as far as [1 Chronicles 11:9](#), after which it is to be compared with [2 Samuel 23:8-39](#) as far as [1 Chronicles 11:40](#), the remainder [1 Chronicles 11:41-47](#) being an addition, to which Samuel has nothing corresponding.'

### David Becomes King Over Israel

'All Israel came together to David at Hebron and said, "We are your own flesh and blood. In the past, even while Saul was king, you were the one who led Israel on their military campaigns. And the LORD your God said to you, 'You will shepherd my people Israel, and you will become their ruler.'" When all the elders of Israel had come to King David at Hebron, he made a covenant with them at Hebron before the LORD, and they anointed David king over Israel, as the LORD had promised through Samuel.' [1 Chronicles 11:1-3](#)

This chapter deals with the early days of David, but a full account is found in **2 Samuel 5:1-10**. Anyone who wants to rule, must have the people behind them and so, after Saul had died, **1 Chronicles 10:1-7**, David gains the loyalty from Israel, after they declare that they are his flesh and blood.

David proceeds to make a covenant with the elders of Israel at Hebron to demonstrate that he would rule according to God's ways, which was prophesied by Samuel, **1 Samuel 13:14 / 1 Samuel 16:11-13**.

After being anointed, he now becomes their king. This was now the third time David had been anointed as king. Samuel anointed him as king when David was very young, **1 Samuel 16:1-13**, and the tribe of Judah anointed him as king the second time when Saul died, **2 Samuel 2:4**.

### David Conquers Jerusalem

'David and all the Israelites marched to Jerusalem (that is, Jebus). The Jebusites who lived there said to David, "You will not get in here." Nevertheless, David captured the fortress of Zion—which is the City of David. David had said, "Whoever leads the attack on the Jebusites will become commander-in-chief." Joab son of Zeruiah went up first, and so he received the command. David then took up residence in the fortress, and so it was called the City of David. He built up the city around it, from the terraces to the surrounding wall, while Joab restored the rest of the city. And David became more and more powerful, because the LORD Almighty was with him.' **1 Chronicles 11:4-9**

In an effort to unite the surrounding nations, David and the Israelites march to Jebus, that is, Jerusalem, **2 Samuel 5:6-10**. The Jebusites were a Canaanite people, **Genesis 10:15-16**, and they occupied Jebus since the Israelites had entered Palestine over 400 years before, **Joshua 15:8 / Joshua 15:63 / Judges 1:21**.

The king of this city who was Araunah, **2 Samuel 24:18**, and since the city was on the border between the land allotted to Judah and Benjamin, neither tribe took the city from the Jebusites, **Judges 1:8 / Judges 1:21**. David eventually took the city, but the Jebusites remained in the area until the days of Solomon, who eventually subjected the Jebusites to forced labour, **1 Kings 9:20-21**.

Joab, the son of Zeruiah was already the captain of David's armies, however, David said that whoever leads the attack against the Jebusites would become commander-in-chief. It appears that Joab wanted didn't want to lose his position to anyone else and so, leads the charge, enters Jerusalem and holds his position.

Jerusalem became the capital city of David's kingdom and he went on and became great. The reason he became great was simply because god was with him.

### David's Mighty Warriors

'These were the chiefs of David's mighty warriors—they, together with all Israel, gave his kingship strong support to extend it over the whole land, as the LORD had promised—this is the list of David's mighty warriors: Jashobeam, a Hakmonite, was chief of the officers; he raised his spear against three hundred men, whom he killed in one encounter.

Next to him was Eleazar son of Dodai the Ahohite, one of the three mighty warriors. He was with David at Pas Dammim when the Philistines gathered there for battle. At a place where there was a field full of barley, the troops fled from the Philistines. But they took their stand in the middle of the field. They defended it and struck the Philistines down, and the LORD brought about a great victory. Three of the thirty chiefs came down to David to the rock at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim. At that time David was in the stronghold, and the Philistine garrison was at Bethlehem. David longed for water and said, "Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!" So the Three broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out to the LORD. "God forbid that I should do this!" he said. "Should I drink the blood of these men who went at the risk of their lives?" Because they risked their lives to bring it back, David would not drink it. Such were the exploits of the three mighty warriors. Abishai the brother of Joab was chief of the Three. He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three. He was doubly honoured above the Three and became their commander, even though he was not included among them. Benaiah son of Jehoiada, a valiant fighter from Kabzeel, performed great exploits. He struck down Moab's two mightiest warriors. He also went down into a pit on a snowy day and killed a lion. And he struck down an Egyptian who was five cubits tall. Although the Egyptian had a spear like a weaver's rod in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear. Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty warriors. He was held in greater honour than any of the

Thirty, but he was not included among the Three. And David put him in charge of his bodyguard. The mighty warriors were: Asahel the brother of Joab, Elhanan son of Dodo from Bethlehem, Shammoth the Harorite, Helez the Pelonite, Ira son of Ikkesh from Tekoa, Abiezer from Anathoth, Sibbekai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled son of Baanah the Netophathite, Ithai son of Ribai from Gibeah in Benjamin, Benaiah the Pirathonite, Hurai from the ravines of Gaash, Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaalbonite, the sons of Hashem the Gizonite, Jonathan son of Shagee the Hararite, Ahiam son of Sakar the Hararite, Eliphal son of Ur, Hopher the Mekerathite, Ahijah the Pelonite, Hezro the Carmelite, Naarai son of Ezbai, Joel the brother of Nathan, Mibhar son of Hagri, Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab son of Zeruah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite, Zabad son of Ahlai, Adina son of Shiza the Reubenite, who was chief of the Reubenites, and the thirty with him, Hanan son of Maakah, Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, Jedaiel son of Shimri, his brother Joha the Tizite, Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, Eliel, Obed and Jaasiel the Mezobaite.’ 1 Chronicles 11:10-47

Because David successfully united the nations around him, this encouraged many men who were very capable of fighting to join his army. The parallel passages are found in 2 Samuel 23:8-39. These mighty warriors united themselves with David while Saul was still reigning and they influenced the lives of the people when David eventually ascended to the throne in Jerusalem.

Barnes, in his commentary, says the following concerning the chief of the captains, 2 Samuel 23:8.

‘Jashobeam was the commander of the first monthly course of 24,090 soldiers, 1 Chronicles 27:2. He is probably the warrior of the name who joined David at Ziklag, 1 Chronicles 12:6.’

Eleazar the son of Dodo, the Ahohite, was a man who was with David when they taunted the Philistines. Even though the Israelites retreated, Eleazar stood his ground and struck down the Philistines till his hand grew tired and froze to the sword, 2 Samuel 23:10.

David earlier, spent time in the cave of Adullam with some of his men, whilst hiding from Saul, 1 Samuel 22:1-2. Here, in Chronicles, the verses appear to describe an event which happened just before or just after the battle against the Philistines when David went back to that cave.

Barnes, in his commentary, says the following.

‘The list of names here given in 1 Chronicles 11:26-32, corresponds generally with that in 2 Samuel 23:24-39, but presents several remarkable differences.’

1. The number in Chronicles is 47, the number in Samuel is 31.
2. Four names in the list of Chronicles are not in Samuel.
3. Five names in Samuel are not in Chronicles.
4. Many of the other names, both personal and local, vary in the two lists.

‘It is quite possible that the two lists varied to some extent originally. The writer of Chronicles distinctly states that he gives the list as it stood at the time of David’s becoming king over all Israel, 1 Chronicles 11:10. The writer of Samuel does not assign his list to any definite period of David’s reign, but probably delivers it to us as it was constituted at a later date. It is quite possible therefore that the names which occur only in Chronicles are those of persons who had died or quitted the army before the other list was made out, and that the new names in Samuel are the names of those who had taken their places, 2 Samuel 23:39.’

Notice when the men brought David water from a well, he refused to drink it. His men had risked their lives to bring David a drink of water from the well but he refused to drink it because he wanted to identify with them.

Abishai, the brother of Joab becomes a national hero for killing three hundred men with his spear. As we can imagine, this is only going to encourage the rest of David’s men to be courageous as him.

He truly was a good example to others, as he is mentioned elsewhere for being such, [1 Samuel 26:6-9](#) / [2 Samuel 3:30](#) / [2 Samuel 10:10-14](#).

Asahel, is also mentioned in [2 Samuel 2:18-23](#), sadly, he was killed in battle by Abner, who was the commander of Ish-Bosheth's armies. Uriah the Hittite was the husband of Bathsheba, whom David put on the front line, [2 Samuel 11:15-17](#), in an effort to covers his sin with Bathsheba.

Coffman, in his commentary, says the following.

'The main list of David's Mighty Men actually ends with Uriah the Hittite, [1 Chronicles 11:41a](#). There are thirty-one names, compared with exactly thirty in [2 Samuel 23:24-39](#). There are some variations in names and spelling. Beginning with [1 Chronicles 11:41b](#), sixteen other names are listed. These could have been others associated at one time or another with the 'thirty', or the Chronicler may have added them to emphasize the representatives of trans-Jordan who aided the cause of David. There are many such questions which shall remain unanswered.'

### 1 Chronicles 12

Gill, in his commentary, gives us a useful summary of this chapter.

'This chapter gives an account of those that came to David at different times, and joined and assisted him both before the death of Saul, and when persecuted by him, and after he was made king of Judah in Hebron, and before he was king of all Israel, in order to it, of the Benjamites that came to him when at Ziklag, [1 Chronicles 12:1](#) of the Gadites that came to him when in the hold, [1 Chronicles 12:8](#) of some of Judah and Benjamin, who came to him in the same place, [1 Chronicles 12:16](#), and of the Manassites at the time he came with the Philistines against Saul, [1 Chronicles 12:19](#) and the number of the several tribes are given, that came to him at Hebron to make him king over all Israel, [1 Chronicles 12:23](#).'

### Warriors Join David

'These were the men who came to David at Ziklag, while he was banished from the presence of Saul son of Kish (they were among the warriors who helped him in battle; they were armed with bows and were able to shoot arrows or to sling stones right-handed or left-handed; they were relatives of Saul from the tribe of Benjamin): Ahiezer their chief and Joash the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berakah, Jehu the Anathothite, and Ishmaiah the Gibeonite, a mighty warrior among the Thirty, who was a leader of the Thirty; Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite, Eluzai, Jerimoth, Bealiah, Shemariah and Shephatiah the Haruphite; Elkanah, Ishiah, Azarel, Joezer and Jashobeam the Korahites; and Joelah and Zebadiah the sons of Jeroham from Gedor.' [1 Chronicles 12:1-7](#)

The information we read about David here, is recorded nowhere else in the Scriptures, [1 Samuel 22:2](#) / [1 Samuel 27:8](#) / [1 Samuel 29:11](#) / [2 Samuel 2:3](#).

Barnes, in his commentary, says the following.

'This chapter is composed wholly of matter that is new to us, no corresponding accounts occurring in Samuel. It comprises four lists.

1. One of men, chiefly Benjamites, who joined David at Ziklag, [1 Chronicles 12:1-7](#).
2. A second of Gadites who united themselves to him when he was in a stronghold near the desert, [1 Chronicles 12:8-15](#).
3. A third of Manassites who came to him when he was dismissed by the Philistines upon suspicion, [1 Chronicles 12:19-22](#).
4. A fourth of the numbers from the different tribes who attended and made him king at Hebron, [1 Chronicles 12:23-40](#).

We're given a list of men who came to David at Ziklag, [1 Samuel 27](#) / [1 Samuel 30](#). It appears that even before the death of Saul, David's army grew in size. The reason for this was the people became discouraged with Saul, especially when he turned away from God and His ways. There's no doubt that these men thought that David should be Israel's next king.

The skill of the Benjamites is mentioned in [1 Chronicles 8:40](#), and [2 Chronicles 14:8](#). Their expertise in using the left hand appears in the narrative of Judges, [Judges 3:15 / Judges 20:16](#), where their special excellency as slingers is also mentioned in [1 Chronicles 8:40](#), and [2 Chronicles 14:8](#).

‘Some Gadites defected to David at his stronghold in the wilderness. They were brave warriors, ready for battle and able to handle the shield and spear. Their faces were the faces of lions, and they were as swift as gazelles in the mountains. Ezer was the chief, Obadiah the second in command, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzabad the ninth, Jeremiah the tenth and Makbannai the eleventh. These Gadites were army commanders; the least was a match for a hundred, and the greatest for a thousand. It was they who crossed the Jordan in the first month when it was overflowing all its banks, and they put to flight everyone living in the valleys, to the east and to the west.’ [1 Chronicles 12:8-15](#)

The Gadites also came to David and demonstrated their loyalty to him before the death of Saul. Others came to David after Saul was killed in the battle with the Philistines, [1 Chronicles 10:1-7](#).

Some commentators suggest that the historical setting for these verses may have been that of the conquest under Joshua, [Joshua 3:15 / Joshua 4:18](#), but the event here given is not elsewhere reported in the Bible.

‘Other Benjamites and some men from Judah also came to David in his stronghold. David went out to meet them and said to them, “If you have come to me in peace to help me, I am ready for you to join me. But if you have come to betray me to my enemies when my hands are free from violence, may the God of our ancestors see it and judge you.” Then the Spirit came on Amasai, chief of the Thirty, and he said: “We are yours, David! We are with you, son of Jesse! Success, success to you, and success to those who help you, for your God will help you.” So David received them and made them leaders of his raiding bands.’ [1 Chronicles 12:16-18](#)

The Benjamites also came to David at his stronghold which was probably Engedi or the cave of Adullam, [1 Samuel 22:1-2](#). After asking if they came in peace, David accepted them, he especially received those who came from the tribes of Judah and Benjamin.

Coffman, in his commentary, says the following.

‘David had every right to fear betrayal by those who approached him in this episode. He had suffered betrayal by Doeg the Edomite, [1 Samuel 21-22](#), by citizens of Keilah, [1 Samuel 23](#), and by the Ziphites, [1 Samuel 26](#).’

Some of Judah and Benjamin came to David and Amasai was their leader. Notice that God’s Spirit reassured David through the words of Amasai, [Judges 6:34 / 2 Chronicles 34:20](#). Amasai, is probably a reference to Amasa, [2 Samuel 17:25 / 2 Samuel 19:13](#).

‘Some of the tribe of Manasseh defected to David when he went with the Philistines to fight against Saul. (He and his men did not help the Philistines because, after consultation, their rulers sent him away. They said, “It will cost us our heads if he deserts to his master Saul.”) When David went to Ziklag, these were the men of Manasseh who defected to him: Adnah, Jozabad, Jediahel, Michael, Jozabad, Elihu and Zillethai, leaders of units of a thousand in Manasseh. They helped David against raiding bands, for all of them were brave warriors, and they were commanders in his army. Day after day men came to help David, until he had a great army, like the army of God.’ [1 Chronicles 12:19-22](#)

The tribe of Manasseh now join David, they know that David had been anointed to be king, and so, the men of Manasseh were now more assured that David would live to become king. It was at this time that David went to Ziklag to take the city from the Amalekites, [1 Samuel 30](#).

Matthew Henry, in his commentary, says the following.

‘Providence gave them a fair opportunity to do so when he and his men marched through their country upon this occasion. Achish took David with him when he went out to fight with Saul; but the lords of the Philistines obliged him to withdraw. We have the story, [1 Samuel 29:4](#), etc. In his return some great men of Manasseh, who had no heart to join with Saul against the Philistines struck in with David, and very seasonably, to help him against the band of Amalekites who plundered Ziklag, they were not many, but they were all mighty men and did David good service upon that occasion, [1 Samuel 30](#). See how Providence provides. David’s interest grew strangely just when he had

occasion to make use of it. Auxiliary forces flocked in daily, till he had a great host. When the promise comes to the birth, leave it to God to find strength to bring forth.’

### Others Join David At Hebron

‘These are the numbers of the men armed for battle who came to David at Hebron to turn Saul’s kingdom over to him, as the LORD had said: from Judah, carrying shield and spear—6,800 armed for battle; from Simeon, warriors ready for battle—7,100; from Levi—4,600, including Jehoiada, leader of the family of Aaron, with 3,700 men, and Zadok, a brave young warrior, with 22 officers from his family; from Benjamin, Saul’s tribe—3,000, most of whom had remained loyal to Saul’s house until then; from Ephraim, brave warriors, famous in their own clans—20,800; from half the tribe of Manasseh, designated by name to come and make David king—18,000; from Issachar, men who understood the times and knew what Israel should do—200 chiefs, with all their relatives under their command; from Zebulun, experienced soldiers prepared for battle with every type of weapon, to help David with undivided loyalty—50,000; from Naphtali—1,000 officers, together with 37,000 men carrying shields and spears; from Dan, ready for battle—28,600; from Asher, experienced soldiers prepared for battle—40,000; and from east of the Jordan, from Reuben, Gad and the half-tribe of Manasseh, armed with every type of weapon—120,000. All these were fighting men who volunteered to serve in the ranks. They came to Hebron fully determined to make David king over all Israel. All the rest of the Israelites were also of one mind to make David king. The men spent three days there with David, eating and drinking, for their families had supplied provisions for them. Also, their neighbours from as far away as Issachar, Zebulun and Naphtali came bringing food on donkeys, camels, mules and oxen. There were plentiful supplies of flour, fig cakes, raisin cakes, wine, olive oil, cattle and sheep, for there was joy in Israel.’

1 Chronicles 12:23-40

These verses leap forward seven and a half years to the crowning of David as king over all Israel. We read here how strong David had become when he was at Hebron. They knew that David feared God, and so, when they came to David they knew that they were coming to one who had given himself to follow God.

Notice that the men of Issachar, ‘understood the times’, in other words, they had some special knowledge of foreign affairs, which would be of great benefit to David, when it comes to advise and wisdom in how to deal with foreigners.

Issachar, Zebulun and Naphtali, all came to David. During the time of Moses, the army of Israel numbered 603,550 men. The army numbered 1,300,000 by the end of David’s reign, 2 Samuel 24:9. The total figure given by the writer here, 350,000, appears to be a conservative number. It’s probably only those who came to David at the very beginning of his reign are listed here.

When David became king, and was accepted as the rightful king, all of Israel rejoiced.

### 1 Chronicles 13

Gill, in his commentary, gives us a useful summary of this chapter.

‘The contents of this chapter are the same with 2 Samuel 6:1, only David’s consultation with the principal men of Israel concerning the affair herein transacted is premised in the first four verses of this.’

### Bringing Back The Ark

‘David conferred with each of his officers, the commanders of thousands and commanders of hundreds. 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 people 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. Let us bring the ark of our God back to us, for we did not inquire of it during the reign of Saul.” The whole assembly agreed to do this, because it seemed right to all the people.’ 1 Chronicles 13:1-4

This chapter begins by telling us that David conferred with each of his officers, concerning the ark, sadly, he should have conferred with the Lord first. He wants the ark of God, that is, the ark the covenant moved to Jerusalem. It appears that David knew the ark represented the very presence of God. In other words, He wants God’s presence with him in Jerusalem.

The whole assembly agreed because it seemed right to them. they probably thought that having God in their presence at Jerusalem was a great idea, however, as we're about to read, the way they move the ark was going to have serious consequences.

Gill, in his commentary, says the following.

'The symbol of the divine Presence, than which nothing was more desirable to David, and he chose to begin his reign over all Israel with it, for we inquired not at it in the days of Saul, he being indifferent to religion, and careless about it, and the enjoyment of the presence of God, and having direction from him, and the people also content with worship at the tabernacle at Gibeah, though the token of the divine Presence was absent.'

'So David assembled all Israel, from the Shihor River in Egypt to Lebo Hamath, to bring the ark of God from Kiriath Jearim. David and all Israel 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. They moved the ark of God from Abinadab's house on a new cart, with Uzzah and Ahio guiding it. David and all the Israelites were celebrating with all their might before God, with songs and with harps, lyres, timbrels, cymbals and trumpets. When they came to the threshing floor of Kidon, Uzzah reached out his hand to steady the ark, because the oxen stumbled. 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. Then David was angry because the LORD's wrath had broken out against Uzzah, and to this day that place is called Perez Uzzah. David was afraid of God that day and asked, "How can I ever bring the ark of God to me?" He did not take the ark to be with him in the City of David. Instead, he took it to the house of Obed-Edom the Gittite. 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.' 1 Chronicles 13:5-14

David moved the ark from the house of Abinadab in Kirjath Jearim to Jerusalem, 2 Samuel 6:1-7:29. David and all of Israel celebrated with all their might, they sang and played different instruments before the Lord because God's presence and His glory was now among them.

They were excited about moving the ark to Jerusalem, but it appears they ignored the law of God concerning how the ark was to be moved. Sadly, Uzza paid the price with his life when he reached out to steady the ark, Numbers 4:15.

God had no problem with Israel moving the ark, it was designed to be moved, Exodus 25:12-15, but He did have a problem with the ark being shipped around on an ox. The ark was only to be carried on poles by Levites of the family of Kohath, Numbers 4:15.

David, in his anger appears to be confused, he simply doesn't understand why his intentions to take the ark to Jerusalem would cause so much problems. Notice David was afraid of God, and the strictness of the judgment that was poured out immediately, reminded David and all Israel that great respect must be given to the law of God.

David's intentions were good, he wants all of Israel to experience the presence and glory of God, but because Uzza died at the hand of God, he must have felt that he simply couldn't do what God wanted him to do. Hence, the question, 'how can I ever bring the ark of God to me?' David will get the answer to this question in the next chapter, he will discover the answer in God's Word, Isaiah 8:20.

David ends up taking the ark to the house of Obed-Edom the Gittite, who was a Levite, 1 Chronicles 15:17-18 / 1 Chronicles 26:4. This family was a part of the tribe of Levi that God commanded to transport and take care of the ark, Numbers 4:15.

For the three months the ark stayed in Obed-Edom's house, he, his family and all that he had was blessed by God.

#### 1 Chronicles 14

Gill, in his commentary, gives us a useful summary of this chapter.

'This chapter gives an account of the message of Hiram king of Tyre to David, and of David's taking him more wives, with the names of his children by them and of two battles he fought with the Philistines, in which he had the victory over them, the same are recorded in 2 Samuel 5:11. The chapter is concluded with observing, that the fame of David, on account of his victories, was spread in all countries, and they were struck with a panic from the Lord and were in dread of him.'

### David's House And Family

‘Now Hiram king of Tyre sent messengers to David, along with cedar logs, stonemasons and carpenters to build a palace for him. And David knew that the LORD had established him as king over Israel and that his kingdom had been highly exalted for the sake of his people Israel. In Jerusalem David took more wives and became the father of more sons and daughters. These are the names of the children born to him there: Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada and Eliphelet.’ 1 Chronicles 14:1-7

There were two people named Hiram who worked in building the temple. This Hiram was the king of Tyre, 2 Samuel 5:11-25, and the other Hiram was in charge of building the temple, 1 Chronicles 3:5-8.

Barnes, in his commentary, says the following.

‘When we compare 2 Samuel 5:11-25, the only important variations from which are in 1 Chronicles 14:4-7, the list of the sons of David, 1 Chronicles 3:1, and in 1 Chronicles 14:12, where the fact is added that the idols taken from the Philistines were burned.’

Notice David took more wives, which was total disobedience to God's commands, Deuteronomy 17:17. We also know that David took more concubines when he lived in Jerusalem, 2 Samuel 5:13.

Coffman, in his commentary, says the following.

‘In spite of the fact that David's notorious sins against Bathsheba and Uriah are not mentioned here, there is no effort whatever to conceal his multiplying unto himself wives and concubines specifically contrary to the Law of God.’

Solomon who was to become the future king of Israel is first introduced here as the fourth son of David. He was one of the thirteen children who were born to David while he lived in Jerusalem, 1 Chronicles 3:5-8.

### David Defeats The Philistines

‘When the Philistines heard that David had been anointed king over all Israel, they went up in full force to search for him, but David heard about it and went out to meet them. Now the Philistines had come and raided the Valley of Rephaim; so David inquired of God: “Shall I go and attack the Philistines? Will you deliver them into my hands?” The LORD answered him, “Go, I will deliver them into your hands.” So David and his men went up to Baal Perazim, and there he defeated them. He said, “As waters break out, God has broken out against my enemies by my hand.” So that place was called Baal Perazim. The Philistines had abandoned their gods there, and David gave orders to burn them in the fire.’ 1 Chronicles 14:8-12

The Philistines whom David had formerly correlated with while in fleeing from Saul, gathered together against him when they heard that he was anointed king over Israel. In this case this was a pre-emptive attack against David, 2 Samuel 5:17-25.

They must have thought before David could assemble an army, they could easily defeat him, but this wasn't this wants the case. Notice David was wise enough to inquire of God before entering the battle, after, he does as God commands and wins the victory.

This defeat of the Philistines at Baal-Perazim was like waters which broke out from a dam, 1 Chronicles 13:9-12, and this was the beginning of David's victories over the Philistines that would eventually lead to their total subjugation by the end of the reign.

Barnes, in his commentary, says the following concerning the gods that were left.

‘The practice of carrying images of the gods to battle was common among the nations of antiquity and arose from the belief that there was virtue in the images themselves, and that military success would be obtained by means of them.’

‘Once more the Philistines raided the valley; so David inquired of God again, and God answered him, “Do not go directly after them, but circle around them and attack them in front of the poplar trees. As soon as you hear the sound of marching in the tops of the poplar trees, move out to battle, because that will mean God has gone out in front of you to strike the Philistine army.” So David did as God commanded him, and they struck down the Philistine army,

all the way from Gibeon to Gezer. So David's fame spread throughout every land, and the LORD made all the nations fear him.' 1 Chronicles 14:13-17

Notice the first thing David did here, he again inquired of God, before heading into the battle. God then tells him how to go about winning this battle by attacking them from behind. They were to wait until they heard 'the sound of marching', it appears that they were to hide, until God made the sound of rustling leaves in the canopies of the poplar trees, 2 Samuel 5:24.

After defeating the Philistines, David's fame spread and the nations around feared him because they didn't want the same happening to them. David achieved what Saul failed to do, that is, bring all the Promised Land under the control of the Israelites.

Payne, in his commentary, says the following, concerning David.

'Because he looked to the Lord for his strength and for his strategy, he was able to beat back to Philistine offenses, to secure the independence of God's people, and to terminate forever the threat of Philistine conquest and oppression.'

### 1 Chronicles 15

Gill, in his commentary, gives us a useful summary of this chapter.

'David, having prepared a place for the ark of God, gathered the Israelites, Levites, and priests, to assist in the bringing of it up thereunto, 1 Chronicles 15:1 and which was done in a very honourable and joyful manner, 1 Chronicles 15:24, though David, for his behaviour, was despised by Michal his wife in her heart, 1 Chronicles 15:29.'

### The Ark Brought To Jerusalem

'After David had constructed buildings for himself in the City of David, he prepared a place for the ark of God and pitched a tent for it. Then David said, "No one but the Levites may carry the ark of God, because the LORD chose them to carry the ark of the LORD and to minister before him forever." David assembled all Israel in Jerusalem to bring up the ark of the LORD to the place he had prepared for it. He called together the descendants of Aaron and the Levites: From the descendants of Kohath, Uriel the leader and 120 relatives; from the descendants of Merari, Asaiah the leader and 220 relatives; from the descendants of Gershon, Joel the leader and 130 relatives; from the descendants of Elizaphan, Shemaiah the leader and 200 relatives; from the descendants of Hebron, Eliel the leader and 80 relatives; from the descendants of Uzziel, Amminadab the leader and 112 relatives. Then David summoned Zadok and Abiathar the priests, and Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab the Levites. He said to them, "You are the heads of the Levitical families; you and your fellow Levites are to consecrate yourselves and bring up the ark of the LORD, the God of Israel, to the place I have prepared for it. It was because you, the Levites, did not bring it up the first time that the LORD our God broke out in anger against us. We did not inquire of him about how to do it in the prescribed way." So the priests and Levites consecrated themselves in order to bring up the ark of the LORD, the God of Israel. And the Levites carried the ark of God with the poles on their shoulders, as Moses had commanded in accordance with the word of the LORD.' 1 Chronicles 15:1-15

After the events surrounding the ark of the covenant, Uzzah and his death, 1 Chronicles 13:5-14, David now makes the proper preparations for moving the ark according to God's will, 2 Samuel 6:12-19. It appears that David erected a temporary tent for the ark, because the actual tabernacle itself was still in Gibeon, 1 Chronicles 16:39-40.

Barnes, in his commentary, says the following.

'The order of the sons of Levi according to primogeniture is, Gershom, Kohath, Merari, Genesis 46:11 / Exodus 6:16. But the Kohathites, of whom came the priestly family of the Aaronites, had precedence in all respects. To them especially was committed the attendance upon the ark and the bearing of it. Of the six Levitical families mentioned, 1 Chronicles 15:5-10, one only was descended from Gershom, one from Merari, and four (Uriel, Elizaphan, Hebron, and Uzziel) from Kohath.'

Coffman, in his commentary, says the following concerning David.

'David did not here plead ignorance of the Mosaic Law, but his violation of its ordinances.'

He calls for the Levites and tells them to sanctify themselves according to the law, [Leviticus 16:19](#) / [2 Samuel 11:4](#), which again that David wants things done properly this time in accordance to God's will. Notice the Levites carried the ark of God with poles, [Numbers 4:15](#), this time they are moving the ark according to God's will, [Exodus 25:12-15](#). It appears that David has learned his lesson concerning moving the ark.

‘David told the leaders of the Levites to appoint their fellow Levites as musicians to make a joyful sound with musical instruments: lyres, harps and cymbals. So the Levites appointed Heman son of Joel; from his relatives, Asaph son of Berekiah; and from their relatives the Merarites, Ethan son of Kushaiah; and with them their relatives next in rank: Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-Edom and Jeiel, the gatekeepers. The musicians Heman, Asaph and Ethan were to sound the bronze cymbals; Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah were to play the lyres according to alamothe, and Mattithiah, Eliphelehu, Mikneiah, Obed-Edom, Jeiel and Azaziah were to play the harps, directing according to sheminith. Kenaniah the head Levite was in charge of the singing; that was his responsibility because he was skilful at it. Berekiah and Elkanah were to be doorkeepers for the ark. Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer the priests were to blow trumpets before the ark of God. Obed-Edom and Jehiah were also to be doorkeepers for the ark.’ [1 Chronicles 15:16-24](#)

Here we read about how David appointed musicians. As a good leader, he was humble enough to delegate the responsibilities and encourage the leaders of the Levites to appoint their own to be the singers.

No one really knows what the word ‘alamoth’ means, some believe it's a musical instrument, but it does appear in the heading for [Psalm 46](#). The word ‘sheminith’, means according to the set to the eighth. This is a reference to some specific tune, much like song leaders do today when they ask the congregation to turn their hymn books to a certain hymn number. It is used in the headings of [Psalm 6](#) and [Psalm 12](#).

Clarke, in his commentary, says the following concerning, Kenaniah.

‘This appears to have been the master singer; he gave the key and the time, for he presided in the elevation, probably meaning what is called pitching the tune, for he was skilful in music, and powerful in his voice, and well qualified to lead the band: he might have been precentor.’

Barnes, in his commentary, says the following.

‘Singing had long been recognized as appropriate to religious ceremonies, [Exodus 15:21](#) / [Judges 5:1](#) / [1 Chronicles 13:8](#), but this is the first occasion on which we find the duty of conducting musical services expressly laid on the Levites. Henceforth, the services of the tabernacle and the temple were regularly choral, and a considerable section of the Levites was trained in musical knowledge and set apart to conduct this portion of the national worship.’

Coffman, in his commentary says the following.

‘The detailed description here of the ceremonies that accompanied David's bringing the ark to Jerusalem was the Chronicler's way of emphasizing the importance of that event. The bringing of the ark into Jerusalem brought about a permanent centralization of the religion of Israel within Jerusalem.’

‘So David and the elders of Israel and the commanders of units of a thousand went to bring up the ark of the covenant of the LORD from the house of Obed-Edom, with rejoicing. Because God had helped the Levites who were carrying the ark of the covenant of the LORD, seven bulls and seven rams were sacrificed. Now David was clothed in a robe of fine linen, as were all the Levites who were carrying the ark, and as were the musicians, and Kenaniah, who was in charge of the singing of the choirs. David also wore a linen ephod. So all Israel brought up the ark of the covenant of the LORD with shouts, with the sounding of rams' horns and trumpets, and of cymbals, and the playing of lyres and harps. As the ark of the covenant of the LORD was entering the City of David, Michal daughter of Saul watched from a window. And when she saw King David dancing and celebrating, she despised him in her heart.’

[1 Chronicles 15:25-29](#)

As we read here, we see that the moving of the ark of the covenant was a national event and involved a lot of celebration.

Barnes, in his commentary, says the following.

‘The death of Uzza had deeply impressed both David and the Levites, and it was doubted whether God would allow the ark to be moved anymore. Sacrificial animals were held ready; and when it appeared, by the movement of the ark six paces, **2 Samuel 6:13**, without any manifestation of the divine displeasure, that God was not opposing but rather helping the Levites in their task, the victims were at once offered.’

The events recorded concerning Michal, the daughter of Saul are also recorded in **2 Samuel 6:16-23**. It’s clear that Michal doesn’t love David as she did in the beginning, **1 Samuel 18:20**, she’s upset with him because he danced around naked in front of other women and we must also remember that David had no right to take her back in the first place as his wife, **Deuteronomy 17:17**. She was probably struggling to forgive David for taking her away from her husband, Paltiel, **2 Samuel 3:15-16**.

David tells Michal that what he did wasn’t for his own pleasure or because he was trying to win people over, his motives were pure, he was simply excited about the Ark coming to Jerusalem because that meant God was with them again, and he did was glorify God.

David tells her that the Lord chose him before He chose Saul, her father, and as a result of Michal’s resentment towards David, she was punished by not being able to have any children, which was shameful for an Israelite, **1 Samuel 1:5-7**.

### 1 Chronicles 16

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter relates that David offered sacrifices when the ark was brought into his city, **1 Chronicles 16:1** who were the singers he appointed to sing before it continually, **1 Chronicles 16:4** and the song he that day composed and delivered to them to sing, **1 Chronicles 16:7** and that he appointed not only proper persons to minister before the ark, but also before the tabernacle at Gibeon, **1 Chronicles 16:37**.’

#### Ministering Before The Ark

‘They brought the ark of God and set it inside the tent that David had pitched for it, and they presented burnt offerings and fellowship offerings before God. After David had finished sacrificing the burnt offerings and fellowship offerings, he blessed the people in the name of the LORD. Then he gave a loaf of bread, a cake of dates and a cake of raisins to each Israelite man and woman. He appointed some of the Levites to minister before the ark of the LORD, to extol, thank, and praise the LORD, the God of Israel: Asaph was the chief, and next to him in rank were Zechariah, then Jaaziel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-Edom and Jeiel. They were to play the lyres and harps, Asaph was to sound the cymbals, and Benaiah and Jahaziel the priests were to blow the trumpets regularly before the ark of the covenant of God.’ **1 Chronicles 16:1-6**

The Israelites brought the ark of God to Jerusalem and placed it in a make sift tent, it appears that David now acting as king, knew exactly where to place the tent the ark had been in several tents up until this point in time, **1 Chronicles 17:4-6**.

Notice they presented burnt offerings and peace offerings, which represent consecration and fellowship with God. When all the celebrations were over, David established a lasting institution of worship and remembrance at the ark of the covenant.

Gill, in his commentary, says the following.

‘This chapter relates that David offered sacrifices when the ark was brought into his city, **1 Chronicles 16:1**, who were the singers he appointed to sing before it continually, **1 Chronicles 16:4**, and the song he that day composed and delivered to them to sing, **1 Chronicles 16:7**, and that he appointed not only proper persons to minister before the ark, but also before the tabernacle at Gibeon, **1 Chronicles 16:37**.’

Coffman, in his commentary, says the following.

‘It is not altogether clear just exactly what some of these appointments included but, of course, the persons receiving these appointments and instructions understood them and carried out their duties as instructed. It is very significant

that David was diligent to set up all of these provisions for establishing on a permanent basis the worship of God in Jerusalem.’

In the previous chapter, we read that the Levites had appointed Heman as the leader of worship, [1 Chronicles 15:17](#), but here it appears that Asaph has now been given this position, [1 Chronicles 6:39-43](#).

‘That day David first appointed Asaph and his associates to give praise to the LORD in this manner: Give praise to the LORD, proclaim his name; make known among the nations what he has done. Sing to him, sing praise to him; tell of all his wonderful acts. Glory in his holy name; let the hearts of those who seek the LORD rejoice. Look to the LORD and his strength; seek his face always. Remember the wonders he has done, his miracles, and the judgments he pronounced, you his servants, the descendants of Israel, his chosen ones, the children of Jacob. He is the LORD our God; his judgments are in all the earth. He remembers his covenant forever, the promise he made, for a thousand generations, the covenant he made with Abraham, the oath he swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant: “To you I will give the land of Canaan as the portion you will inherit.” When they were but few in number, few indeed, and strangers in it, they wandered from nation to nation, from one kingdom to another. He allowed no one to oppress them; for their sake he rebuked kings: “Do not touch my anointed ones; do my prophets no harm.” Sing to the LORD, all the earth; proclaim his salvation day after day. Declare his glory among the nations, his marvellous deeds among all peoples. For great is the LORD and most worthy of praise; he is to be feared above all gods. For all the gods of the nations are idols, but the LORD made the heavens. Splendour and majesty are before him; strength and joy are in his dwelling place. Ascribe to the LORD, all you families of nations, ascribe to the LORD glory and strength. Ascribe to the LORD the glory due his name; bring an offering and come before him.

Worship the LORD in the splendour of his holiness. Tremble before him, all the earth! The world is firmly established; it cannot be moved. Let the heavens rejoice, let the earth be glad; let them say among the nations, “The LORD reigns!” Let the sea resound, and all that is in it; let the fields be jubilant, and everything in them! Let the trees of the forest sing, let them sing for joy before the LORD, for he comes to judge the earth. Give thanks to the LORD, for he is good; his love endures forever. Cry out, “Save us, God our Saviour; gather us and deliver us from the nations, that we may give thanks to your holy name, and glory in your praise.” Praise be to the LORD, the God of Israel, from everlasting to everlasting. Then all the people said “Amen” and “Praise the LORD.”

[1 Chronicles 16:7-36](#)

[1 Chronicles 16:7-16](#) are an encouragement to the people to honour God for what He does for them and [1 Chronicles 16:17-22](#) recollect all that God had done for the nation in the past. [1 Chronicles 17:23-36](#) are words of worship and praise for God.

Coffman, in his commentary, says the following.

‘[1 Chronicles 16:8-22](#) corresponds almost exactly with [Psalm 105:1-15](#). [1 Chronicles 16:23-33](#) correspond almost exactly with [Psalm 96](#) in its entirety. The concluding verses of the Model Psalm are found in [Psalms 106:1 / Psalm 106:47-48](#).’

Barnes, in his commentary, says the following concerning, ‘that day’.

‘On that day did David first commit to the hand of Asaph and his brethren to render praises to Jehovah, i.e., after the following manner and words. The word first marks the solemn establishment of set public worship in the metropolis.’

After everything which God has done for David up until this point, it’s not surprising that he wants to thank God. In his song of praise, [2 Samuel 23:1](#), he simply gives God all the glory for all that He has done in and through Israel, [Psalm 96:1-13 / Psalm 105:1-15 / Psalm 106:1 / Psalm 106:47-48](#).

[1 Chronicles 16:14-19](#) is an encouragement to remember God’s covenant with His people, [Genesis 12:1-3 / Genesis 13:14-17 / Exodus 19:5-8 / 2 Samuel 7](#).

[1 Chronicles 16:20-22](#) is a reminder of how God protects His people.

[1 Chronicles 16:23-30](#) is an encouragement to praise God.

[1 Chronicles 16:31-33](#) is an encouragement for all of creation to praise God, [Romans 1:19-23](#).

**1 Chronicles 16:34-36**, is a reminder of God's faithfulness towards His people.

Morgan, in his commentary, says the following, concerning David's song.

'The Psalm is found in the Book of Psalms, its first movement, **1 Chronicles 16:8-22** in **Psalm 105:1-15**, its second movement, **1 Chronicles 16:23-33** in **Psalm 96:1b-13a**, its third movement, **1 Chronicles 16:34-36** consisting of a quotation of the opening and closing sentences of **Psalm 106:1-48**.'

'David left Asaph and his associates before the ark of the covenant of the LORD to minister there regularly, according to each day's requirements. He also left Obed-Edom and his sixty-eight associates to minister with them. Obed-Edom son of Jeduthun, and also Hosah, were gatekeepers. David left Zadok the priest and his fellow priests before the tabernacle of the LORD at the high place in Gibeon to present burnt offerings to the LORD on the altar of burnt offering regularly, morning and evening, in accordance with everything written in the Law of the LORD, which he had given Israel. With them were Heman and Jeduthun and the rest of those chosen and designated by name to give thanks to the LORD, "for his love endures forever." Heman and Jeduthun were responsible for the sounding of the trumpets and cymbals and for the playing of the other instruments for sacred song. The sons of Jeduthun were stationed at the gate. Then all the people left, each for their own home, and David returned home to bless his family.'

**1 Chronicles 16:37-43**

After Saul ordered the killing of the priests at Nob, **1 Samuel 22:19**, the tabernacle had been moved to Gibeon. At that time, Zadok was the high priest, here, when David built a tabernacle in Jerusalem, and moved the ark to Jerusalem, Asaph was appointed to oversee the tabernacle ministries.

Barnes, in his commentary, says the following.

'The original altar of burnt-offering, **Exodus 27:1-8**, continued at Gibeon with the tabernacle, **2 Chronicles 1:3 / 2 Chronicles 1:5**. David must have erected a new altar for sacrifice at Jerusalem, **1 Chronicles 16:1**. The sacrifices commanded by the Law were, it appears, offered at the former place; at the latter were offered voluntary additional sacrifices.'

Coffman, in his commentary, says the following.

'It is here brought into prominence that the ark and the tabernacle were in two separate places. The great ordinary sacrifices, including the morning and evening sacrifices as commanded in **Exodus 38:2**, were now resumed in the tabernacle, 'according to all that is written in the law of the Lord'.

The significance of what David accomplished here is great indeed, and the Chronicler has provided in **1 Chronicles 15:39**, an explanation of where the tabernacle had been after it was removed from Nob. During the times of the Judges, the tabernacle had been at Shiloh, **Joshua 18:1**, during the reign of Saul, it was at Nob, **1 Samuel 21**, and it was later at Gibeon, **1 Chronicles 16:39**, and later Solomon laid it up in the temple, **1 Kings 8:4**.'

David left Asaph and his brothers before the ark of the covenant which implies that David never intended that this event to be a one off event, **1 Chronicles 16:4-6**. After putting the ark in its place, praising God for it, and enjoying some food, **2 Samuel 6:19**, David returned to bless his family, **2 Samuel 6:20**.

### **1 Chronicles 17**

Coffman, in his commentary, gives us a useful summary of this chapter.

'God rejects David's purpose to build a temple but promises the Messiah whose throne would last forever.'

#### **God's Promise To David**

'After David was settled in his palace, he said to Nathan the prophet, "Here I am, living in a house of cedar, while the ark of the covenant of the LORD is under a tent." Nathan replied to David, "Whatever you have in mind, do it, for God is with you." **1 Chronicles 17:1-3**

When we read **2 Samuel 7:1-17**, we read the parallel account, there are small variations in the two accounts, but nothing significant. God's prohibition against David's intention of building God a house was stated in the form of a question in **2 Samuel**, but appears here as a positive commandment forbidding it, the meaning is the same either way.

After settling into his palace and having peace from his enemies David goes to Nathan the prophet and tells him he's living in a house of cedar, while the Ark of God is in a tent, that is a tabernacle, **2 Samuel 7:1-3**. David wanted to make a permanent home for the tabernacle but God's original plan was for the tabernacle to be mobile and God would dwell within it. It was never intended to stay in one place but to be moved around among Israel's territories.

We must remember that God knew that Israel would reject Him as King and demand a physical king, that's why he gave laws concerning a new king, **Deuteronomy 17:14-20**. But when it comes to the tabernacle there were no alternative plans, especially concerning the building of a temple, that's because the tabernacle, and the continual refurbishing of it, was to continue throughout their history, **1 Chronicles 17:4-6**.

The reason why there were no alternative plans for the tabernacle is simply because God isn't found in any physical structure and God isn't just the God of Israel, **John 4:21-24**. Although God never commanded the building of a temple, He allowed them to build one, so that we learn from their mistakes, **1 Corinthians 10:11 / Romans 15:4**.

**‘But that night the word of God came to Nathan, saying: “Go and tell my servant David, ‘This is what the LORD says: You are not the one to build me a house to dwell in. I have not dwelt in a house from the day I brought Israel up out of Egypt to this day. I have moved from one tent site to another, from one dwelling place to another. Wherever I have moved with all the Israelites, did I ever say to any of their leaders whom I commanded to shepherd my people, “Why have you not built me a house of cedar?”’ “Now then, tell my servant David, ‘This is what the LORD Almighty says: I took you from the pasture, from tending the flock, and appointed you ruler over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you. Now I will make your name like the names of the greatest men on earth. And I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore, as they did at the beginning and have done ever since the time I appointed leaders over my people Israel. I will also subdue all your enemies. “I declare to you that the LORD will build a house for you.’ 1 Chronicles 17:4-10**

Nathan receives word from God concerning David's idea about building a temple and tells him to go and rebuke David for having such an idea. God says that He had moved in a tent for over 400 years with Israel, **1 Chronicles 17:4-6 / 2 Samuel 7:4-11**. He asked, **‘should a house of cedar be built for Him?’** in other words, if God could move in a tent for 400 years then, **why couldn't He continue to do so?**

The way God speaks here clearly tell us that even the temple that Solomon was eventually going to build was never a part of His plan for His people. The Israelites were to use the tabernacle and tabernacle only, throughout their entire history and when it wore it, they were to make another one to replace it. this was God's plan.

Nathan was to tell David that God raised him up as a shepherd and then anointed him as ruler over His people. God was the One who protected him and will give him a great name and God says that He will give David a house. In the context of God is saying, **‘now that we're on the subject of ‘houses’, let Me tell you about the real spiritual house that I am building’**.

The reason why God was against having a temple built was because it would give the impression that God was limited to a certain location. David was a man of war and guilty of much bloodshed and David didn't have the time to build the temple, **1 Kings 5:3-4**. Of course the main reason why God didn't want a temple built is simply because it was never a part of His plans to do so.

Coffman in his commentary asks the following, **did the Jewish temple have God's approval?** He responds by saying the following.

The answer to this question is an unqualified negative. If it had been God's will, He would never have destroyed it twice! Jesus Christ referred to the temple as **‘a den of thieves and robbers’**, **Matthew 21:13**. It was the temple crowd who engineered the crucifixion of Christ and opposed the preaching of the Gospel.

They were not merely thieves and robbers but liars and murderers as well. Significantly, the Book of Hebrews bypasses and ignores the Jewish Temple altogether, identifying all of the typical functions mentioned in Exodus, NOT with the temple, but with the tabernacle.

Christ himself is the True House, or Temple of God, **John 2:10**. And that means that the Jewish edifice was the False Temple. The true temple of God today is the **‘spiritual body’** of Christ, namely, his holy church, **1 Corinthians 6:19**.

It is no contradiction of this truth that God's Spirit did indeed, for a time dwell within the temple of Solomon, but Ezekiel gives the dramatic account of how that Spirit left it with the sound of a mighty rushing wind, [Ezekiel 11:22-23](#).

Also God's command through the prophets for the rebuilding of the Jewish Temple in the times of Ezra and Nehemiah cannot be interpreted as God's approval of the temple. That command to rebuild the temple is in the same category as Christ's command to Judas Iscariot to 'get on with the betrayal', [John 13:27](#), or the holy angel's command for Baalam to, 'go with the men', [Numbers 22:35](#). It was far too late in Israel's history to change their infatuation with an earthly temple, [Amos 9:11 / Acts 7:47 / Acts 15:16-18](#).

'When your days are over and you go to be with your ancestors, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever.'" Nathan reported to David all the words of this entire revelation.' [1 Chronicles 17:4-15](#)

Nathan was to tell David after he had died, God would raise up David's offspring to succeed him,. These words are highly prophetic which concerned the throne of David, which represented the authority of God on earth. God promised David that He would set up his offspring after him and establish his kingdom, [2 Samuel 7:12-17](#).

God says He 'will build a house for My Name', here He is describing what He would do through this One whom He would eventually raise up after David, [1 Chronicles 17:1-15](#). A careful reading of this prophecy shows us there were two promises made. God would set up David's descendants upon his throne. The use of the words 'his' and 'he' tells us this is an individual, although there is a secondary fulfilment of the prophecy that referred to the Messiah.

Obviously the first individual to sit on David's throne would be his son, Solomon, but this reference to 'I will be his father, and he will be my son', also speaks about the Messiah who would come in the future, [Psalm 2:7 / Psalm 89:26-27 / Acts 13:33 / Hebrews 1:5-7](#). Notice that God says, 'When he does wrong, I will punish him with a rod wielded by men, with floggings inflicted by human hands'.

Although the N.I.V uses the word, 'when' which implies that this person will do wrong, the K.J.V. correctly uses the word, 'if', which implies this person has the choice to do wrong. The point is that this verse isn't speaking about Solomon, it's speaking about the Christ, [Isaiah 53:5](#).

Notice God also said, 'your house and your kingdom will endure forever before me; your throne will be established forever.' There's no misunderstanding to what God means here, and Who He is referring to, this is all about the Messiah, Jesus Christ, is the One who would sit upon David's throne, not to Solomon, [Psalms 16:10 / Acts 2:25-31](#).

God is speaking about the Messiah, who in the future would sit on his throne and rule, [Psalm 110:1 / Acts 2:34 / 1 Corinthians 15:26-28 / Ephesians 1:20-22](#). The immediate fulfilment of the prophecy refers to Solomon, but David knew that this was speaking about Someone way beyond his heirs, we know that David knew these words referred to Someone who was coming sometime in the future because he says so himself, [2 Samuel 7:19 / Psalm 89:34-37 / Acts 2:30](#).

#### David's Prayer

'Then King David went in and sat before the LORD, and he said: "Who am I, LORD God, and what is my family, that you have brought me this far? And as if this were not enough in your sight, my God, you have spoken about the future of the house of your servant. You, LORD God, have looked on me as though I were the most exalted of men. "What more can David say to you for honouring your servant? For you know your servant, LORD. For the sake of your servant and according to your will, you have done this great thing and made known all these great promises. "There is no one like you, LORD, and there is no God but you, as we have heard with our own ears. And who is like your people Israel—the one nation on earth whose God went out to redeem a people for himself, and to make a name for yourself, and to perform great and awesome wonders by driving out nations from before your people, whom you redeemed from Egypt? You made your people Israel your very own forever, and you, LORD, have become their God. "And now, LORD, let the promise you have made concerning your servant and his house be established forever. Do as you promised, so that it will be established and that your name will be great forever. Then people will say, 'The LORD Almighty, the God over Israel, is Israel's God!' And the house of your servant David will be established before you. "You, my God, have revealed to your servant that you will build a house for him. So your servant has found courage to pray to you. You, LORD, are God! You have promised these good things to your servant. Now you

have been pleased to bless the house of your servant, that it may continue forever in your sight; for you, LORD, have blessed it, and it will be blessed forever.” 1 Chronicles 17:16-27

When David goes to speak to the Lord, he uses the words, ‘Sovereign LORD’ on several occasion. He begins by asking, ‘who am I?’, this tells us that David fully understood the enormity of the prophecy concerning his house, 1 Chronicles 17:16-27 / 2 Samuel 7:18-29. He obviously didn’t understand the prophetic references concerning the Messiah who as to come, 1 Peter 1:10-12, but he did understand that God was going to do great things through his descendants to accomplish something incredible.

It’s clear that David is incredibly thankful and humbled that God was going to use him and his family to create a wonderful future for Israel as a whole. He boldly prayed to God from his heart and tells God to just do what He promised, He would do. He knew that God was God, and that every word which comes from His mouth are true, Psalm 119:160 / Proverbs 30:5 / John 17:17, David knew that God can be trusted.

Coffman says the following concerning David’s prayer. There’s no doubt that David’s prayer was a plea upon behalf of his physical posterity, but God’s answer of such a prayer uttered by a faithful and loving parent must always depend to a great extent upon the descendants of such a parent.

When the physical descendants of David became wicked and reprobate, they, along with all of the apostate nation, were displaced and punished by their exile in Babylon. However, there were two very significant ways in which God answered this prayer.

1. The descendants of David were indeed continued upon the earth ‘before the Lord’ until, in the fullness of time, the terminal heir to David’s throne, namely, Joseph the son of Jacob, was able to pass it on to Christ the Messiah, who was the legal heir of Joseph, but not his literal son, Matthew 1:16.
2. The other way consisted in the continuity of David’s personal descendants through his son Nathan, until Jesus Christ was born miraculously of the Virgin Mary, whose husband Joseph was the son-in-law of Heli, Mary’s father, Luke 3:23, the daughter of Heli, directly descended from David through Nathan. Thus in this manner, David’s house was continued ‘forever’ before the Lord, especially in consequence of the fact that Christ himself and the total of that Israel, of all races and kindreds of men) which constitutes his ‘spiritual body’ are also reckoned in the ‘house of David’, Matthew 1:1.

### 1 Chronicles 18

Matthew Henry, in his commentary, gives us a useful summary of this chapter.

‘David’s piety and his prayer we had an account of in the foregoing chapter, here follows immediately that which one might reasonably expect, an account of his prosperity; for those that seek first the kingdom of God and the righteousness thereof, as David did, shall have other things added to them as far as God sees good for them. Here is, 1. His prosperity abroad. He conquered the Philistines, 1 Chronicles 18:1, the Moabites, 1 Chronicles 18:2, the king of Zobah, 1 Chronicles 18:3-4, the Syrians, 1 Chronicles 18:5-8, made the king of Hamath his tributary, 1 Chronicles 18:9-11, and the Edomites, 1 Chronicles 18:12-13. 2. His prosperity at home. His court and kingdom flourished, 1 Chronicles 18:14-17. All this we had an account of before, 2 Samuel 8.’

### David’s Victories

‘In the course of time, David defeated the Philistines and subdued them, and he took Gath and its surrounding villages from the control of the Philistines. David also defeated the Moabites, and they became subject to him and brought him tribute. Moreover, David defeated Hadadezer king of Zobah, in the vicinity of Hamath, when he went to set up his monument at the Euphrates River. David captured a thousand of his chariots, seven thousand charioteers and twenty thousand foot soldiers. He hamstringed all but a hundred of the chariot horses. When the Arameans of Damascus came to help Hadadezer king of Zobah, David struck down twenty-two thousand of them. He put garrisons in the Aramean kingdom of Damascus, and the Arameans became subject to him and brought him tribute. The LORD gave David victory wherever he went. David took the gold shields carried by the officers of Hadadezer and brought them to Jerusalem. From Tebah and Kun, towns that belonged to Hadadezer, David took a great quantity of bronze, which Solomon used to make the bronze Sea, the pillars and various bronze articles. When Tou king of Hamath heard that David had defeated the entire army of Hadadezer king of Zobah, he sent his son Hadoram to King David to greet him and congratulate him on his victory in battle over Hadadezer, who had been at war with Tou. Hadoram brought all kinds of articles of gold, of silver and of bronze. King David dedicated these articles to the LORD, as he had done with the silver and gold he had taken from all these nations: Edom and Moab, the Ammonites and the Philistines, and

Amalek. Abishai son of Zeruiah struck down eighteen thousand Edomites in the Valley of Salt. He put garrisons in Edom, and all the Edomites became subject to David. The LORD gave David victory wherever he went.’  
1 Chronicles 18:1-13

The first thirteen verses are parallel with 2 Samuel 8:1-14, but here, there is no mention of David’s extreme cruelty to the Moabites, but otherwise there are few variations.

This chapter begins with the words, ‘in the course of time’, which implies that this chapter, along with the next two chapters happened over a period of several years. If David wanted to remain king and further establish his kingship then he was going to have to defeat all of Israel’s enemies.

David’s first threat was found in their old foes, the Philistines they were a constant thorn in the flesh for Israel, Numbers 33:55, since Israel took over Palestine. David’s main aim was to get rid of all the enemies of Israel in Palestine, or at the very least bring them into subjection.

David’s second threat was the Moabites, David totally massacred them, which is strange because there was a time when David trusted the Moabites, when his father and mother stayed with the king of Moab while he was a fugitive from Saul, 1 Samuel 22:3-4. We don’t know exactly what the Moabites had done to provoke David to take such drastic actions against them, but we presume it must have been something terrible.

Notice that David hamstringed all the chariot horses, Joshua 11:6 / Joshua 11:9, this appears to be very cruel, but in this case very necessary. If an army has no horses to pull their chariots, then the chariots would become useless. The shields of gold were possibly valuable ornaments worn by the Syrian soldiers, 1 Kings 10:16.

Tou, king of Hamath obviously didn’t want to get involved in a battle with David and so he sends David his congratulations for defeating Hadadezer, who was one of Hamath’s enemies. Hamath was the north-eastern stronghold of the Solomonic Empire, 2 Kings 14:25. The people of Hamath were descendants of Ham and Canaan, Genesis 10:18. Joram brought David a lot of valuable gifts, Psalms 18:43-44.

David continues his conquest by killing eighteen thousand Edomites.

Coffman, in his commentary, says the following about this passage.

‘The avid seekers of ‘contradictions’ or ‘discrepancies’ are diligent to point out that David is here said to have slain those Edomites, but that 1 Chronicles 18:13 ascribes the victory to Abishai, and that 1 Kings 11:15-16, and the heading of Psalm 60 declare that it was Joab who did it! However, as Willis noted, David was involved as king, Joab as commander of the army, and Abishai had charge of that particular battle.’

Because of David’s conquests over all these armies, Israel as a whole became very rich from the spoils of war. The nations around were becoming poorer whilst Israel was getting richer as a nation, 2 Samuel 8:1-14.

#### David’s Officials

‘David reigned over all Israel, doing what was just and right for all his people. Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder; Zadok son of Ahitub and Ahimelek son of Abiathar were priests; Shavsha was secretary; Benaiah son of Jehoiada was over the Kerethites and Pelethites; and David’s sons were chief officials at the king’s side.’ 1 Chronicles 18:14-17

These last verses are parallel with 2 Samuel 8:15-18.

Unlike Saul before him, David as king of Israel, treated people justly and right, he treated them fairly, 2 Samuel 8:15-18. Saul was only bothered about himself, and his rule and didn’t care how he treated people as long as he got his own way but David had people’s heart in his mind, he was for the people, he wasn’t on a power trip but genuinely cared for the welfare of others. Matthew 20:25-28 / 1 Peter 5:3.

What we read here is a list of David’s administrators for the business of the kingdom, among whom the sons of David were certainly included, as we learn later in the activities of Absalom. This inspired account tells us exactly what the functions of David’s sons were. We must remember, despite what the text says here, David’s sons were not priests as we understand the word priest.

R. Payne Smith, says the following about the word, ‘priests’ used here. In the time of the writing of **1 Kings**, this word, ‘kohen’, as a word for ‘priest’ was already becoming obsolete, as proved by **1 Kings 4:5**, and therefore the author of **1 Chronicles 18:17**, writing at a still later time, changed the passage to give the correct meaning. We are certain that the Chronicler knew what the passage in **2 Samuel 8:18** meant, and that he was also aware that the word, ‘kohen’ had gone out of use as a term for chief officials and so he properly rendered the passage thus, ‘David’s sons were the chief officials in the service of the king.’

### 1 Chronicles 19

Matthew Henry, in his commentary, gives us a useful summary of this chapter.

‘The story is here repeated of David’s war with the Ammonites and the Syrians their allies, and the victories he obtained over them, which we read just as it is here related, **2 Samuel 10**. Here is, 1. David’s civility to the king of Ammon, in sending an embassy of condolence to him on occasion of his father’s death, **1 Chronicles 19:1-2**. 2. His great incivility to David, in the base usage he gave to his ambassadors, **1 Chronicles 19:3-4**. 3. David’s just resentment of it, and the war which broke out thereupon, in which the Ammonites acted with policy in bringing the Syrians to their assistance, **1 Chronicles 19:6-7**, Joab did bravely, **1 Chronicles 19:8-13**, and Israel was once and again victorious, **1 Chronicles 19:14-19**.’

### David Defeats The Ammonites

‘In the course of time, Nahash king of the Ammonites died, and his son succeeded him as king. David thought, “I will show kindness to Hanun son of Nahash, because his father showed kindness to me.” So David sent a delegation to express his sympathy to Hanun concerning his father. When David’s envoys came to Hanun in the land of the Ammonites to express sympathy to him, the Ammonite commanders said to Hanun, “Do you think David is honouring your father by sending envoys to you to express sympathy? Haven’t his envoys come to you only to explore and spy out the country and overthrow it?” So Hanun seized David’s envoys, shaved them, cut off their garments at the buttocks, and sent them away. When someone came and told David about the men, he sent messengers to meet them, for they were greatly humiliated. The king said, “Stay at Jericho till your beards have grown, and then come back.” **1 Chronicles 19:1-5**

In this chapter we read about the war between David and the Ammonites, which explains **2 Samuel 8:12**. We can also read more about this in **2 Samuel 10**. The parallel passages to these verses are found in **2 Samuel 10:1-5**.

We don’t know how long this period was when Nahash, the king of the Ammonites died and his son, Hanun took his place as king, but David thought he would show him kindness. David choose to do this because Nahash, before he died showed David some kindness. Although it’s not clear what kindness David is referring too, some commentators believe that, since Nahash was a bitter enemy of Saul, **1 Samuel 11:1-11**, he must have helped David when David was on the run from Saul and his men.

It’s clear that David’s intentions were honourable but the Ammonite commanders aren’t so sure, they think he’s spying out the land to take it over. It’s easy to understand why they would think this way, especially when we remember that David slaughtered two thirds of the Moabites earlier, **2 Samuel 8:1-2**. It’s also possible they remembered that God condemned them in His law, **Deuteronomy 23:3-6**. The Moabites and the Ammonites were related, because both groups descended from Lot and his daughters, **Genesis 19:36-38**.

Because they didn’t trust David and his men, Hanun seized David’s envoys, shaved off half of each man’s beard. To shave off any part of an Israelite’s beard was seen as a way of humiliating someone. Hanun obviously wanted to totally humiliate them and so he also cuts off half of their garments, which would mean they would be exposed, **Isaiah 20:4**. It’s clear that Hanun has no respect for David or his men.

David’s respect for his men is seen when he tells them to wait in Jericho until their beards have grown back. He didn’t want them to feel undignified, embarrassed or humiliated by anyone.

‘When the Ammonites realized that they had become obnoxious to David, Hanun and the Ammonites sent a thousand talents of silver to hire chariots and charioteers from Aram Naharaim, Aram Maakah and Zobah. They hired thirty-two thousand chariots and charioteers, as well as the king of Maakah with his troops, who came and camped near Medeba, while the Ammonites were mustered from their towns and moved out for battle. On hearing this, David sent Joab out with the entire army of fighting men. The Ammonites came out and drew up in battle formation at the entrance to their city, while the kings who had come were by themselves in the open country. Joab saw that there

were battle lines in front of him and behind him; so he selected some of the best troops in Israel and deployed them against the Arameans. He put the rest of the men under the command of Abishai his brother, and they were deployed against the Ammonites. Joab said, "If the Arameans are too strong for me, then you are to rescue me; but if the Ammonites are too strong for you, then I will rescue you. Be strong and let us fight bravely for our people and the cities of our God. The LORD will do what is good in his sight." Then Joab and the troops with him advanced to fight the Arameans, and they fled before him. When the Ammonites realized that the Arameans were fleeing, they too fled before his brother Abishai and went inside the city. So Joab went back to Jerusalem.' 1 Chronicles 19:6-15

Parallel passages to these verses are found in 2 Samuel 10:6-14. Although Nahash, Hanun's father showed kindness to David, Hanun himself showed total disrespect. He knew exactly what he was doing when he treated David's messengers with total disrespect. He knew that this would cause trouble between the Ammonites and David, he knew that David would retaliate and so he prepares his men and the Syrians for war.

A 1,000 talents of silver is a huge amount of silver, which demonstrates how much the Ammonites feared David. In 2 Chronicles Amaziah hired 100,000 men for just 100 talents of silver, 2 Chronicles 25:6. The price is not given in Samuel.

Barnes, in his commentary, says the following concerning the hiring of 32,000 chariots.

'The reading is corrupt. Such a number as 32,000 chariots alone was never brought into battle on any occasion. Compare the numbers in Exodus 14:7 / 1 Kings 10:26 / 2 Chronicles 12:3. The largest force which an Assyrian king ever speaks of encountering is 3,940. The words 'and horsemen' have probably fallen out of the text after the word 'chariots', 1 Chronicles 19:6. The 32,000 would be the number of the warriors serving on horseback or in chariots and this number would agree closely with 2 Samuel 10:6, as the following table shows.

2 Samuel 10:6	Men Syrians of Beth-Rehob and Zobah	20,000	Syrians of Ish-Tob	12,000	Syrians of Makah	1,000
	Total	33,000,	1 Chronicles 19:7	Men Syrians of Zobah, etc.	32,000	Syrians of Makah (number not given)
		1,000	Total	33,000.		

This battle against the Ammonites and the Syrians took place at the gate of Ammon. Joab and his brother, Abishai, split up to fight them separately and they were willing to fight because they believed that God was going to fight with them, because this war was not justified and unwarranted.

After the Ammonites and the Syrians run away, Deuteronomy 28:7. Joab returned to Jerusalem. It's difficult to understand why Joab called off the battle and returned to Jerusalem, especially since they were winning. One possible explanation was that it was winter or winter was on its way, most nations never fought against anyone else in winter seasons.

'After the Arameans saw that they had been routed by Israel, they sent messengers and had Arameans brought from beyond the Euphrates River, with Shophak the commander of Hadadezer's army leading them. When David was told of this, he gathered all Israel and crossed the Jordan; he advanced against them and formed his battle lines opposite them. David formed his lines to meet the Arameans in battle, and they fought against him. But they fled before Israel, and David killed seven thousand of their charioteers and forty thousand of their foot soldiers. He also killed Shophak the commander of their army. When the vassals of Hadadezer saw that they had been routed by Israel, they made peace with David and became subject to him. So the Arameans were not willing to help the Ammonites anymore.'

1 Chronicles 19:16-19

The parallel passages to these verse can be found in 2 Samuel 10:15-19. After fleeing from Joab and his brother Abishai the Arameans decide to regroup,. Hadarezer was one of the most powerful leaders at this time in Syria, 2 Samuel 8:3, he got his men together to fight David and his men again. This time David would personally lead his men and the Arameans once again lost and fled although David killed Shobak, the commander of their army and a few hundred of their fighting men,.

Notice the text says that David killed 7,000 charioteers whereas, 2 Samuel 10:18 says he killed 700 charioteers. The difference in the numbers can be explained in the fact that the charioteers drove the chariots while the armed men in the chariots carried out the battle.

They now know they can't defeat Israel, and so they offer to make peace with them, and they became subjected to Israel and the good news is that they were also now afraid to help the Ammonites in the future.

### 1 Chronicles 20

Matthew Henry, in his commentary, gives us a useful summary of this chapter.

'Here is a repetition of the story of David's wars, 1. With the Ammonites, and the taking of Rabbah, 1 Chronicles 20:1-3. 2. With the giants of the Philistines, 1 Chronicles 20:4-8.'

#### The Capture Of Rabbah

'In the spring, at the time when kings go off to war, Joab led out the armed forces. He laid waste the land of the Ammonites and went to Rabbah and besieged it, but David remained in Jerusalem. Joab attacked Rabbah and left it in ruins. David took the crown from the head of their king—its weight was found to be a talent of gold, and it was set with precious stones—and it was placed on David's head. He took a great quantity of plunder from the city and brought out the people who were there, consigning them to labour with saws and with iron picks and axes. David did this to all the Ammonite towns. Then David and his entire army returned to Jerusalem.' 1 Chronicles 20:1-3

The parallel passages to these verses are found in 2 Samuel 11:1 and 2 Samuel 12:26-30, however, here, the writer doesn't mentioned David's sin with Bathsheba or the killing of her husband Uriah, 2 Samuel 11:4-12:24. Coffman, in his commentary, says the following.

'This chapter marks a terrible turning point in David's life. Not only is there the matter of his torturing the Ammonites, but his adultery with Bathsheba, and his heartless murder of Uriah the Hittite and seventeen of his fellow-soldiers in a vain effort to hide his sin, all took place in connection with this siege of Rabbah. The bad days of David's life began right here.'

Notice that it's springtime, which means it time for war, a time when the king should leave his home and lead his men into war. As king, David should have been leading his army in this war against the Ammonites. However, on this occasion, David decides to stay at home in Jerusalem but we're not told why.

2 Samuel 12:24-31 tells us as Joab was fighting against Rabbah of the Ammonites he sends word back to David about what he's achieved. He had taken the city's water supply which meant the city couldn't function without it. The city of waters was the name of the fortification built to protect the fountain that still flows in Amman the capital of Jordan. Joab's loyalty to David is very evident here because he could have easily taken the city himself but he wanted David to get involved so that David could receive the glory for taking the city.

David proceeds to take the crown from the king's head, the word king used here has a footnote in most Bibles which informs us it was taken from 'Milcom's' head, which was also the name of the national idol of the Ammonites, Amos 1:15 / Zephaniah 1:5. Because of the precious stones inlaid on it, the crown itself weighed around 125 pounds, which is quite heavy and I don't believe we are to think that David was going to wear this permanently on his head.

After defeating all the Ammonite towns, David took the spoils of war and then makes them slaves and puts them to work, whilst he and his men return to Jerusalem.

#### War With The Philistines

'In the course of time, war broke out with the Philistines, at Gezer. At that time Sibbekai the Hushathite killed Sippai, one of the descendants of the Rephaites, and the Philistines were subjugated. In another battle with the Philistines, Elhanan son of Jair killed Lahmi the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod. In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot—twenty-four in all. He also was descended from Rapha. When he taunted Israel, Jonathan son of Shimea, David's brother, killed him. These were descendants of Rapha in Gath, and they fell at the hands of David and his men.' 1 Chronicles 20:4-8

Notice the text says that 'Elhanan killed Goliath'. For many, this appears to be a contradiction because 1 Samuel 17:50-51 tells us that David killed Goliath.

F Payne, in his commentary suggests the following.

1. The parallel account in **1 Chronicles 20:5** states that, Elhanan killed Lahmi the brother of Goliath.
2. Elhanan and David were names of the same individual, just as Solomon was also named Jedidiah, **2 Samuel 12:24**.
3. It is also possible that Goliath was a name worn by more than one Philistine giant, or that it was a Philistine title, or that it described a certain type of Philistine soldier.

These four men mentioned here were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants. It is significant that David is mentioned here as one who had a hand in killing these giants, which perfectly harmonises with **1 Samuel 17:50-51**.

This could possibly be the reason why David took five smooth stones from a river to kill Goliath, not just one, **1 Samuel 17:40**, it's possible that David thought that Goliath's four brothers might come for him after killing Goliath.

### 1 Chronicles 21

Matthew Henry, in his commentary, gives us a useful summary of this chapter.

'As this rehearsal makes no mention of David's sin in the matter of Uriah, so neither of the troubles of his family that followed upon it, not a word of Absalom's rebellion, or Sheba's. But David's sin, in numbering the people, is here related, because, in the atonement made for that sin, an intimation was given of the spot of ground on which the temple should be built. Here is, **1. David's sin, in forcing Joab to number the people, 1 Chronicles 21:1-6. 2. David's sorrow for what he had done, as soon as he perceived the sinfulness of it, 1 Chronicles 21:7-8. 3. The sad dilemma he was brought to, when it was put to him to choose how he would be punished for this sin, and what rod he would be beaten with, 1 Chronicles 21:9-13. 4. The woeful havoc which was made by the pestilence in the country, and the narrow escape which Jerusalem had from being laid waste by it, 1 Chronicles 21:14-17. 5. David's repentance, and sacrifice, upon this occasion, and the staying of the plague thereupon, 1 Chronicles 21:18-30. This awful story we met with, and meditated upon, 2 Samuel 4.'**

### David Counts The Fighting Men

'Satan rose up against Israel and incited David to take a census of Israel. So David said to Joab and the commanders of the troops, "Go and count the Israelites from Beersheba to Dan. Then report back to me so that I may know how many there are." But Joab replied, "May the LORD multiply his troops a hundred times over. My lord the king, are they not all my lord's subjects? Why does my lord want to do this? Why should he bring guilt on Israel?" The king's word, however, overruled Joab; so Joab left and went throughout Israel and then came back to Jerusalem. Joab reported the number of the fighting men to David: In all Israel there were one million one hundred thousand men who could handle a sword, including four hundred and seventy thousand in Judah. But Joab did not include Levi and Benjamin in the numbering, because the king's command was repulsive to him. This command was also evil in the sight of God; so he punished Israel. Then David said to God, "I have sinned greatly by doing this. Now, I beg you, take away the guilt of your servant. I have done a very foolish thing." **1 Chronicles 21:1-8**

The parallel passage to these verses are found in **2 Samuel 24:1-9**. In Samuel's account we read that the Lord's anger burned against Israel once again, **2 Samuel 24:1**. We know when God's anger is let loose, then the consequences of those of the receiving end wasn't going to end well.

Notice also that **2 Samuel 24:1**, tells us that God incited David against Israel, but here we read that Satan enticed him. We must be careful how we interpret this because if we are to understand this to mean that God incited David to do something sinful to punish Israel for some sin which isn't mentioned.

However when we read, '**Satan rose up against Israel and incited David to take a census of Israel**', along with what is written **2 Samuel 24:1**, we can understand that this means that God allowed Satan to tempt David as He allowed Satan to tempt Job, **Job 1:8-12**.

David tells Joab and the commanders of his army to take a census, **Exodus 30:12**, and count how many people there were among Israel and Judah, from Dan to Beersheba, **Judges 20:1 / 1 Samuel 3:20 / 2 Samuel 3:20 / 2 Samuel 17:11**. The reason for the counting of people was possibly a lack of faith in God, on David's part, and so God was going to teach Israel not to trust in the strength of their army but to trust in God who was working through their army. God was angry with Israel because they didn't trust that He was working in and through their army.

**2 Samuel 24:1-9** tells us they began at Aroer, south of the town in the gorge, and then went through Gad and on to Jazer, these places are mentioned in **Deuteronomy 2:36**, they formed the southern boundary of the land taken by Israel from Sihon.

Joab found David's commands repulsive, **2 Samuel 24:4**, and although Joab and his men went almost everywhere in Israel, they didn't fully obey David's commands, because they left out the tribes of Levi and Benjamin from the census. It took almost 10 months to complete the census, **2 Samuel 24:5-9**.

Barnes, in his commentary, says the following.

'To omit the Levites would be to follow the precedent recorded in **Numbers 1:47-49**. The omission of Benjamin must be ascribed to a determination on the part of Joab to frustrate the king's intention, whereby he might hope to avert God's wrath from the people.'

Clarke, in his commentary, says the following.

'The number given in **2 Samuel 24:5-9** is different than the sum arrived at here. To attempt to reconcile them in every part is lost labour, better at once acknowledge what cannot be successfully denied, that although the original writers of the Old Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all copiers of their words, so as absolutely to prevent them from making mistakes.'

It appears that David came to his senses after he had counted the fighting men. He didn't need to be rebuked and told he had sinned by a prophet like he did earlier with Nathan, **2 Samuel 12:7-14**. He openly confesses his sin to God but he knows he has to pay the consequences for his actions, **2 Samuel 24:10-17**.

'The LORD said to Gad, David's seer, "Go and tell David, 'This is what the LORD says: I am giving you three options. Choose one of them for me to carry out against you.'" So Gad went to David and said to him, "This is what the LORD says: 'Take your choice: three years of famine, three months of being swept away before your enemies, with their swords overtaking you, or three days of the sword of the LORD—days of plague in the land, with the angel of the LORD ravaging every part of Israel.' Now then, decide how I should answer the one who sent me." David said to Gad, "I am in deep distress. Let me fall into the hands of the LORD, for his mercy is very great; but do not let me fall into human hands." **1 Chronicles 21:9-13**

Notice God want David to use the prophet as a mediator, and to answer to the prophet instead of directly to God.

David's seer, Gad, tells him he has three choices, either Israel as a nation could endure seven years of famine, or David himself could endure three months as a fugitive, or Israel could suffer three days of plagues, and so, he chooses the three days of plagues.

Barnes, in his commentary, says the following, concerning the angel of the Lord.

'These words are not in Samuel, which puts the third alternative briefly. They prepare the way for the angelic appearance, **1 Chronicles 21:16**, on which the author is about to lay so much stress.'

'So the LORD sent a plague on Israel, and seventy thousand men of Israel fell dead. And God sent an angel to destroy Jerusalem. But as the angel was doing so, the LORD saw it and relented concerning the disaster and said to the angel who was destroying the people, "Enough! Withdraw your hand." The angel of the LORD was then standing at the threshing floor of Araunah the Jebusite. David looked up and saw the angel of the LORD standing between heaven and earth, with a drawn sword in his hand extended over Jerusalem. Then David and the elders, clothed in sackcloth, fell facedown. David said to God, "Was it not I who ordered the fighting men to be counted? I, the shepherd, have sinned and done wrong. These are but sheep. What have they done? LORD my God, let your hand fall on me and my family, but do not let this plague remain on your people." **1 Chronicles 21:14-17**

As a result of David's sin and his choice, 70,000 people died and the plague came to end by God's command when it reached Jerusalem at the threshing floor of Araunah, the Jebusite.

In His mercy, God stopped His judgment, however, the threat was still looming and so, David and the elders humbled themselves before God and David repented.

Notice David took full possibility for his own sinfulness, he asks God to let His hand fall on him and his family, instead of all the people.

### David Builds An Altar

‘Then the angel of the LORD ordered Gad to tell David to go up and build an altar to the LORD on the threshing floor of Araunah the Jebusite. So David went up in obedience to the word that Gad had spoken in the name of the LORD. While Araunah was threshing wheat, he turned and saw the angel; his four sons who were with him hid themselves. Then David approached, and when Araunah looked and saw him, he left the threshing floor and bowed down before David with his face to the ground. David said to him, “Let me have the site of your threshing floor so I can build an altar to the LORD, that the plague on the people may be stopped. Sell it to me at the full price.” Araunah said to David, “Take it! Let my lord the king do whatever pleases him. Look, I will give the oxen for the burnt offerings, the threshing sledges for the wood, and the wheat for the grain offering. I will give all this.” But King David replied to Araunah, “No, I insist on paying the full price. I will not take for the LORD what is yours or sacrifice a burnt offering that costs me nothing.” So David paid Araunah six hundred shekels of gold for the site. David built an altar to the LORD there and sacrificed burnt offerings and fellowship offerings. He called on the LORD, and the LORD answered him with fire from heaven on the altar of burnt offering. Then the LORD spoke to the angel, and he put his sword back into its sheath. At that time, when David saw that the LORD had answered him on the threshing floor of Araunah the Jebusite, he offered sacrifices there. The tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were at that time on the high place at Gibeon. But David could not go before it to inquire of God, because he was afraid of the sword of the angel of the LORD.’

1 Chronicles 21:18-30

Gad, David’s seer, told David to build an altar to the Lord, so David buys the threshing floor from Araunah, **2 Chronicles 3:1**, as the place to build the altar, this is the very place where God stopped the plague, **2 Samuel 24:18-25**. The altar was built in order to thank God for sparing the nation of Israel.

Although Araunah wanted to give his threshing floor to David for free, David insist on paying for it and he pays fifty shekels not only for the land but also for the oxen and the threshing sledges and ox yokes of wood. David paid 600 shekels, this would be the price for the entire surround area. Some believe that this site is where the temple was going to be eventually built, **1 Chronicles 21:28-22:5**.

After building the altar and sacrificing a burnt offering and fellowship offering, the Lord answered David’s prayer and stopped the plague completely. God demonstrated His acceptance of David’s sacrifice by consuming it with fire from heaven.

Selman, in his commentary, says the following.

‘Having seen his prayers answered and his sacrifices accepted, the site had already become a ‘house of prayer’ and a ‘temple for sacrifices’, **2 Chronicles 7:12 / Isaiah 56:7**.’

It’s interesting to note that God, through Moses, said that this threshing floor would be the very spot in Jerusalem, where the future temple should be build, **Deuteronomy 12:11**.

### 1 Chronicles 22

Gill, in his commentary, gives us a useful summary of this chapter.

‘In this chapter we read of the place David pitched upon by divine direction for building the temple on, **1 Chronicles 22:1**, the preparation he made of artificers to build it, and of matter to build it of as iron, brass, and wood, **1 Chronicles 22:2**, the charge and instructions he gave to Solomon to set about it, **1 Chronicles 22:6** and to the princes of Israel to assist him in it, **1 Chronicles 22:7**.’

### Preparations For The Temple

‘Then David said, “The house of the LORD God is to be here, and also the altar of burnt offering for Israel.” So David gave orders to assemble the foreigners residing in Israel, and from among them he appointed stonemasons to prepare dressed stone for building the house of God. He provided a large amount of iron to make nails for the doors of the gateways and for the fittings, and more bronze than could be weighed. He also provided more cedar logs than could be counted, for the Sidonians and Tyrians had brought large numbers of them to David. David said, “My son Solomon is young and inexperienced, and the house to be built for the LORD should be of great magnificence and

fame and splendour in the sight of all the nations. Therefore I will make preparations for it.” So David made extensive preparations before his death.’ 1 Chronicles 22:1-5

The remainder of this book is more or less devoted to a discussion of David’s extensive preparations to build the temple. The temple was going to be built on the land that David bought from Araunah for his personal sacrifice for the sin he committed in numbering Israel.

Coffman, in his commentary, says the following.

‘There is no parallel elsewhere for what is given in this chapter, aside from obvious references to the Law of Moses, to Joshua and to Nathan’s prophecy delivered to David in 2 Samuel 7.’

Barnes, in his commentary, says the following.

‘The double miracle, that of the angelic appearance and that of the fire from heaven had convinced David that here he had found the destined site of that "house" which it had been told him that his son should build, 1 Chronicles 22:10. Hence, this public announcement.’

This was the very place called, ‘one of the mountains of Moriah,’ upon which Abraham prepared to offer Isaac as a burnt offering, Genesis 22:22, as confirmed by our Chronicler in 2 Chronicles 3:1. Today it is occupied by the Dome of the Rock Mosque.’

The foreigners mentioned here are those Canaanites whom the Israelites had conquered and put them under forced labour, 2 Chronicles 2:17 / 2 Chronicles 8:7-10 / 2 Samuel 20:24. David then proceeded to gather a huge amount of materials which was going to be used to build the temple.

God’s temple was to be magnificent, famous and glorious, it appears that David wants a temple built which was better than any other temple the pagans had built. This would also send a powerful message out to all the other nations, that God was the only one true God.

Barnes, in his commentary, says the following.

‘The exact age of Solomon at this time is uncertain but it cannot have been more than 24 or 25. It may have been as little as 14 or 15, 1 Kings 2:2.’

‘Then he called for his son Solomon and charged him to build a house for the LORD, the God of Israel. David said to Solomon: “My son, I had it in my heart to build a house for the Name of the LORD my God. But this word of the LORD came to me: ‘You have shed much blood and have fought many wars. You are not to build a house for my Name, because you have shed much blood on the earth in my sight. But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His name will be Solomon, and I will grant Israel peace and quiet during his reign. He is the one who will build a house for my Name. He will be my son, and I will be his father. And I will establish the throne of his kingdom over Israel forever.’ “Now, my son, the LORD be with you, and may you have success and build the house of the LORD your God, as he said you would. May the LORD give you discretion and understanding when he puts you in command over Israel, so that you may keep the law of the LORD your God. Then you will have success if you are careful to observe the decrees and laws that the LORD gave Moses for Israel. Be strong and courageous. Do not be afraid or discouraged. “I have taken great pains to provide for the temple of the LORD a hundred thousand talents of gold, a million talents of silver, quantities of bronze and iron too great to be weighed, and wood and stone. And you may add to them. You have many workers: stonecutters, masons and carpenters, as well as those skilled in every kind of work in gold and silver, bronze and iron—craftsmen beyond number. Now begin the work, and the LORD be with you.” 1 Chronicles 22:6-16

Before David died he designated Solomon as his successor. The reason for this was simply to stop any rivalry between the sons of David after his death. Once Solomon was anointed as David’s successor, before he died, David could watch the behavior of the other sons in reference to them accepting Solomon as their king.

Notice that David admits that the building of the temple wasn’t God’s idea but his. Building a temple was never a part of God’s plan and so, God allowed the building of the temple but claimed the temple after it was built.

The reason David wasn't allowed to build the temple was because he shed too much blood, [2 Samuel 8:2](#) / [2 Samuel 8:5](#) / [2 Samuel 10:18](#) / [2 Samuel 12:31](#) / [1 Kings 11:16](#). This task was left to Solomon, a king who inherited a kingdom of peace from his father.

Coffman, in his commentary, says the following.

'The words used here in [1 Chronicles 22:9](#), show that David was referring to the words of God through Nathan, [2 Samuel 7:12-14](#). Yes, God promised that son, all right, but David failed to understand what God said about WHEN that son would be born. It would not happen during David's lifetime, but when thou shalt sleep with thy fathers, [2 Samuel 7:12](#).

Furthermore, the kingdom of that son would be established after David, [2 Samuel 7:12](#), but Solomon's kingdom was established during David's lifetime. Solomon was made king before David's death, [1 Kings 1:32-40](#) / [1 Chronicles 23:1](#), there was a co-regency of four years.'

It is a mistake to read these words as revealing the name that God Himself gave to that Great One who would build David a house. This clause is the word of David, not the Word of God. God indeed gave Solomon a name, but that name was Jedidah, [2 Samuel 12:25](#). God certainly didn't name Solomon twice!

The word of the Lord came not by Nathan, [1 Chronicles 17:4-15](#), but on some other occasion, [1 Chronicles 28:3](#). The words, 'He will be my son, and I will be his father' are quoted in [2 Samuel 12:14](#) / [2 Samuel 7:13](#) and is applied to Christ, [Hebrews 1:5](#).

Coffman, in his commentary, says the following.

'The significance here is the reference to the Law of God through Moses, a reference to [Exodus 20:1](#), and the direct quotations from [Exodus 3:4](#) and [Joshua 1:6-9](#) and [Deuteronomy 31:24](#), thus providing incontrovertible evidence of the prior existence of the Pentateuch long centuries prior to the discovery of that allegedly 'false document' in the reign of Josiah.'

David refers to the multiple troubles of his reign, which had prevented him from accumulating very much treasure. Israel was equipped with many killed workers, stonecutters, masons, carpenters, gold and silver worker and iron workers.

'Then David ordered all the leaders of Israel to help his son Solomon. He said to them, "Is not the LORD your God with you? And has he not granted you rest on every side? For he has given the inhabitants of the land into my hands, and the land is subject to the LORD and to his people. Now devote your heart and soul to seeking the LORD your God. Begin to build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD and the sacred articles belonging to God into the temple that will be built for the Name of the LORD."

[1 Chronicles 22:17-19](#)

Solomon had no building skills whatsoever and so, David enlists the help of the leaders to help Solomon. They would help Solomon with their advice, and with their purses, and by overlooking the workmen, directing and encouraging them.

Gill, in his commentary, says the following.

'They are to bring the ark of the covenant of the Lord, which was now in a tent of David's erecting and pitching, and the holy vessels of God, which were in the tabernacle at Gibeon, into the house that is to be built to the name of the Lord, so that they might be together, and made use of, which in times past had been separated, and much neglected.'

[1 Chronicles 23](#)

Gill, in his commentary, gives us a useful summary of this chapter.

'In this chapter David makes Solomon king, [1 Chronicles 23:1](#), calls together the princes, priests, and Levites, numbers the latter, and assigns them their proper work, [1 Chronicles 23:2](#), divides them into three classes, [1 Chronicles 23:6](#), when the number of them was taken from twenty years of age, and upwards; the reasons of which

are given, partly from the rest the land enjoyed, and partly from the several branches of their work and office in the temple, **1 Chronicles 23:24.**'

### The Levites

'When David was old and full of years, he made his son Solomon king over Israel. He also gathered together all the leaders of Israel, as well as the priests and Levites. The Levites thirty years old or more were counted, and the total number of men was thirty-eight thousand. David said, "Of these, twenty-four thousand are to be in charge of the work of the temple of the LORD and six thousand are to be officials and judges. Four thousand are to be gatekeepers and four thousand are to praise the LORD with the musical instruments I have provided for that purpose." David separated the Levites into divisions corresponding to the sons of Levi: Gershon, Kohath and Merari.'

**1 Chronicles 23:1-5**

When David was old, Solomon, his son became king over Israel. David then proceeds to organise Israel, first the leaders of Israel, **1 Chronicles 23:3-26 / 1 Chronicles 23:32**. He then proceeds to organise the civil and military leaders, **1 Chronicles 27:1-34**.

David organised the Levites who served from the age of 30 to 50, **Numbers 4:3 / Numbers 4:23 / Numbers 4:47**. Notice that David not only made preparations for the building of the temple before he died, but also for the administration of temple affairs.

Coffman, in his commentary, says the following, concerning musical instruments.

'David's actions in this had no prior command of God to justify it. He violated the divine instructions that, Ye shall not add unto the word which I command you, neither shall ye diminish from it, Deuteronomy 4:2. David's invention of instruments of music and his introduction of them into the worship of God was specifically condemned by the prophet Amos, **Amos 5:23 Amos 6:5.**'

### Gershonites

'David separated the Levites into divisions corresponding to the sons of Levi: Gershon, Kohath and Merari. Belonging to the Gershonites: Ladan and Shimei. The sons of Ladan: Jehiel the first, Zetham and Joel—three in all. The sons of Shimei: Shelomoth, Haziel and Haran—three in all. These were the heads of the families of Ladan. And the sons of Shimei: Jahath, Ziza, Jeush and Beriah. These were the sons of Shimei—four in all. Jahath was the first and Ziza the second, but Jeush and Beriah did not have many sons; so they were counted as one family with one assignment.' **1 Chronicles 23:6-11**

David now separates the Levites into three classes, Gershon, Kohath, and Merari, **Exodus 6:16**. Ladan and Shimei were the immediate posterity of Gershon, the heads of families, **Exodus 6:17**. From the sons of Ladan, Jehiah was first, then Zetham, and Joel. They were not Ladan's immediate sons, rather they descended from him.

Shelomith, Haziel, and Haran, these were the first of the fathers of Ladan. Jahath, Zina, **1 Chronicles 23:10**, Jeush, and Beriah were the sons of Shimei, descendants of his in the times of David.

### Kohathites

'The sons of Kohath: Amram, Izhar, Hebron and Uzziel—four in all. The sons of Amram: Aaron and Moses. Aaron was set apart, he and his descendants forever, to consecrate the most holy things, to offer sacrifices before the LORD, to minister before him and to pronounce blessings in his name forever. The sons of Moses the man of God were counted as part of the tribe of Levi. The sons of Moses: Gershom and Eliezer. The descendants of Gershom: Shubael was the first. The descendants of Eliezer: Rehabiah was the first. Eliezer had no other sons, but the sons of Rehabiah were very numerous. The sons of Izhar: Shelomith was the first. The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth. The sons of Uzziel: Micah the first and Ishiah the second.'

**1 Chronicles 23:12-20**

Among the Levites, the descendants of Aaron were chosen for the priestly duties described in these verses. Being a member of the tribe of Levi wasn't enough to be a priest, they had to be a descendant of this particular family of Aaron.

The priests duties were to sanctify the most holy things, burn incense before the Lord, minister to Him, **Deuteronomy 10:8**, and give the blessing in His name forever, **Numbers 6:23**.

The sons of Moses were Gershom and Eliezer, **Exodus 18:3**. Aaron's sons were priests, but the sons of Moses, his brother, were reckoned as simple Levites, and therefore their houses are here enumerated.

The Pulpit Commentary, says the following, concerning Moses, the man of God.

'This title is distinguished by the presence of the article. The Speaker's Commentary mentions it as occurring only nine times, of which five instances belong to Moses, **Deuteronomy 33:1 / Joshua 14:6 / 2 Chronicles 30:16 / Ezra 3:2**, with the present place, three instances show the title applied to David, **2 Chronicles 8:14 / Nehemiah 12:24 / Nehemiah 12:36**, and once it is applied to Shemaiah, **1 Kings 12:22**. Although the sons of Moses belonged, as is here said, to the tribe of Levi, they did not belong to that portion which discharged priestly duties.'

#### Merarites

'The sons of Merari: Mahli and Mushi. The sons of Mahli: Eleazar and Kish. Eleazar died without having sons: he had only daughters. Their cousins, the sons of Kish, married them. The sons of Mushi: Mahli, Eder and Jerimoth—three in all.' **1 Chronicles 23:20-23**

Ellicott, in his commentary, says the following.

'The sons of Uzziel constituted two houses and classes. The nine clans of Kohathite Levites are again rehearsed at **1 Chronicles 24:20-25**. The sons of Merari, Mahli, and Mushi, are mentioned in **Exodus 6:19 / Numbers 3:33 / 1 Chronicles 6:19**.

Eleazar die, and had no sons and so, his house merged in that of the sons of Kish, who married his daughters according to the Law, **Numbers 36:6-9**. The sons of Mahli, then, were represented in David's day by the house of Kish, **1 Chronicles 24:29**.

The Pulpit commentary, says the following.

'Here we read about the houses of Merari, contributing four houses, and, with the nine Gershonite and eleven Kohathite, adding up to twenty-four. Merari is the third son of Levi, **Genesis 46:11**. The Mahli and Mushi of above verse were possibly grandson and son of Merari, if we follow the guidance of **1 Chronicles 6:47**. Yet it would seem far more natural to explain this last-quoted passage by our **1 Chronicles 6:23**, which would then parallel it. Otherwise we must account for the name of Mahli habitually standing first, as here, as in **1 Chronicles 6:19**, also, and **1 Chronicles 24:26**, as also in **Exodus 6:19 / Numbers 3:20 / Numbers 3:33**, etc., in all of which places the statement is as distinct as in this verse, that Mahli and Mushi were sons. This and the following verse must be compared particularly with **1 Chronicles 24:26-29**, the Jaaziah of which passage was evidently no son of Merari, on a par with Mahli and Mushi, but a later descendant. His descendants were three, Shoham, Zakkur, and Ibri, Beno being no proper name, but signifying 'his son'.

'These were the descendants of Levi by their families—the heads of families as they were registered under their names and counted individually, that is, the workers twenty years old or more who served in the temple of the LORD. For David had said, "Since the LORD, the God of Israel, has granted rest to his people and has come to dwell in Jerusalem forever, the Levites no longer need to carry the tabernacle or any of the articles used in its service." According to the last instructions of David, the Levites were counted from those twenty years old or more. The duty of the Levites was to help Aaron's descendants in the service of the temple of the LORD: to be in charge of the courtyards, the side rooms, the purification of all sacred things and the performance of other duties at the house of God. They were in charge of the bread set out on the table, the special flour for the grain offerings, the thin loaves made without yeast, the baking and the mixing, and all measurements of quantity and size. They were also to stand every morning to thank and praise the LORD. They were to do the same in the evening and whenever burnt offerings were presented to the LORD on the Sabbaths, at the New Moon feasts and at the appointed festivals. They were to serve before the LORD regularly in the proper number and in the way prescribed for them. And so the Levites carried out their responsibilities for the tent of meeting, for the Holy Place and, under their relatives the descendants of Aaron, for the service of the temple of the LORD.' **1 Chronicles 23:24-32**

Although it was stated that a Levite must be 30 years old to serve in the temple, **1 Chronicles 23:3**, it appears that at the age of 20 years old, they could still qualify for certain work within the temple. It's very possible this was some of form of appreciation training until they got to 30 years of age, **Numbers 8:24 / 2 Chronicles 31:17 / Ezra 3:8**.

Notice that the duties for the sons of Aaron were very specific. They were to focus on everything that involved the sacrifices, from the gathering of the wood, preparing the animals to be sacrificed, and carrying out the actual sacrifices. All ceremonial washings and offerings were also in their care, [Numbers 3:5-10](#) / [Numbers 18:1-7](#).

Barnes, in his commentary, says the following.

‘Though the Levites were not allowed by themselves to offer sacrifice, yet there were many respects in which they assisted the priests when sacrifice was offered, [2 Chronicles 29:34](#) / [2 Chronicles 35:11-12](#).’

[2 Chronicles 29:25](#) tells us that David commanded this arrangements as he worked together with Gad, the king’s seer and Nathan the prophet. It also tells us that these arrangements were the commandment of the Lord by His prophets.

Coffman, in his commentary, says the following.

‘The Gargantuan significance of this chapter lies in the proof that during the life of David king of Israel, all of the extensive instructions and details written in the Book of Moses, The Pentateuch, were well known in Israel. As any good reference Bible will demonstrate, there is hardly a line in this chapter that does not tie in specifically with instructions in the Pentateuch. Furthermore, all of these instructions, except David’s use of instruments of music, were ancient, dating back to the times of Moses. They were not invented by David but honoured by him.’

### [1 Chronicles 24](#)

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter relates the distribution David made of the priests into twenty four classes or courses, and which were observed by lot, and each course had an head or principal man over it, [1 Chronicles 24:1](#) and of a like distribution of the Levites into the same number of courses, to attend the priests in theirs, [1 Chronicles 24:20](#).’

### [The Divisions Of Priests](#)

‘These were the divisions of the descendants of Aaron: The sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father did, and they had no sons; so Eleazar and Ithamar served as the priests. With the help of Zadok a descendant of Eleazar and Ahimelek a descendant of Ithamar, David separated them into divisions for their appointed order of ministering. A larger number of leaders were found among Eleazar’s descendants than among Ithamar’s, and they were divided accordingly: sixteen heads of families from Eleazar’s descendants and eight heads of families from Ithamar’s descendants. They divided them impartially by casting lots, for there were officials of the sanctuary and officials of God among the descendants of both Eleazar and Ithamar. The scribe Shemaiah son of Nethanel, a Levite, recorded their names in the presence of the king and of the officials: Zadok the priest, Ahimelek son of Abiathar and the heads of families of the priests and of the Levites—one family being taken from Eleazar and then one from Ithamar. The first lot fell to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim, the fifth to Malkijah, the sixth to Mijamin, the seventh to Hakkoz, the eighth to Abijah, the ninth to Jeshua, the tenth to Shekariah, the eleventh to Eliashib, the twelfth to Jakim, the thirteenth to Huppah, the fourteenth to Jeshebeab, the fifteenth to Bilgah, the sixteenth to Immer, the seventeenth to Hezir, the eighteenth to Hapizzzez, the nineteenth to Pethahiah, the twentieth to Jehezkel, the twenty-first to Jakin, the twenty-second to Gamul, the twenty-third to Delaiah and the twenty-fourth to Maaziah. This was their appointed order of ministering when they entered the temple of the LORD, according to the regulations prescribed for them by their ancestor Aaron, as the LORD, the God of Israel, had commanded him.’ [1 Chronicles 24:1-19](#)

The descendants of the two sons of Aaron, Eleazar and Ithamar, were divided into 24 groups to administer the priestly duties. Each Levite was chosen by lot and assigned in groups in order to minister for a week, beginning on the evening of the Sabbath.

Coffman, in his commentary, says the following.

‘Due to the fact that many thousands of the Levites were eligible to participate in the temple services, it was necessary that some systematic manner of determining the order in which they would serve was required. One must be impressed with the manner of David’s making such a determination by lot, duly witnessed by all parties concerned.’

Zadok and Ahimelech, rather Abiathar, [1 Chronicles 24:6](#), helped David in drawing up the priestly duties, as the captains of the host’ helped him in making the divisions of the singers, [1 Chronicles 25:1](#).

Barnes, in his commentary, says the following.

‘The assignment of their order in the courses was made by lot to the families belonging to Eleazar, and to the families belonging to Ithamar, equally. Both houses had furnished functionaries of the highest class, and therefore no preference was now given to either over the other.’

This was the numerical order fixed for their ministerial attendance in the house of the Lord, an attendance which was after the manner determined for them by their forefather Aaron, according to instructions which he received from God.

#### The Rest Of The Levites

‘As for the rest of the descendants of Levi: from the sons of Amram: Shubael; from the sons of Shubael: Jehdeiah. As for Rehabiah, from his sons: Ishiah was the first. From the Izharites: Shelomoth; from the sons of Shelomoth: Jahath. The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth. The son of Uzziel: Micah; from the sons of Micah: Shamir. The brother of Micah: Ishiah; from the sons of Ishiah: Zechariah. The sons of Merari: Mahli and Mushi. The son of Jaaziah: Beno. The sons of Merari: from Jaaziah: Beno, Shoham, Zakkur and Ibri. From Mahli: Eleazar, who had no sons. From Kish: the son of Kish: Jerahmeel. And the sons of Mushi: Mahli, Eder and Jerimoth. These were the Levites, according to their families. They also cast lots, just as their relatives the descendants of Aaron did, in the presence of King David and of Zadok, Ahimelek, and the heads of families of the priests and of the Levites. The families of the oldest brother were treated the same as those of the youngest.’ 1 Chronicles 24:20-31

The list of Levites in mentioned here are the sons of Aaron who were mentioned in 1 Chronicles 24:1-19, and they were responsible for helping the priests in their duties. This list here includes only the descendants of Kohath and Merari.

Barnes, in his commentary, says the following.

‘The object of this second enumeration of the Levitical families, 1 Chronicles 23:7-23, seems to be the designation of the heads of the families in David’s time. The omission of the Gershonites is curious and can only be accounted for by supposing that the author did not find any account of their heads in his authorities. The addition to the Merarites, 1 Chronicles 24:26-27 is also curious. It brings the number of families up to twenty-five, which is one more than we should have expected.’

Coffman, in his commentary, says the following.

‘It should be remembered that these lists of names represent families rather than individuals, and that a number of these families continued into New Testament times, for example, Zacharias was of the line of Abijah, Luke 1:5. Interesting as the omission is, we can give no reason for the omission of the family of Gershon. The variations in these lists is of no importance. Some of these courses died out or had to be consolidated with others and new ones were formed to take their place. At the time of the return from exile, 538 B.C., only four of these courses were operative.’

Beno is not really a name, it’s Hebrew for ‘his son’, and is to be attached to Jaaziah.

Barnes, in his commentary, says the following.

‘The principal fathers over against their younger brethren, i.e., all the Levitical houses enumerated drew lots in their courses on equal terms, the older families having no advantage over the younger ones. As there were 24 courses of the priests, so we must suppose that there were 24 of the Levites, though the number of the families as given in the text, 1 Chronicles 23:7-23 / 1 Chronicles 24:20-30 is 25.’

#### 1 Chronicles 25

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter relates the appointment of the sons of Asaph, Heman, and Jeduthun, to be singers in the temple, 1 Chronicles 25:1 the distribution of them by lot into twenty four classes, twelve in each class, 1 Chronicles 25:8.’

### The Musicians

‘David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service: From the sons of Asaph: Zakkur, Joseph, Nethaniah and Asarelah. The sons of Asaph were under the supervision of Asaph, who prophesied under the king’s supervision. As for Jeduthun, from his sons: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah and Mattithiah, six in all, under the supervision of their father Jeduthun, who prophesied, using the harp in thanking and praising the LORD. As for Heman, from his sons: Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth; Hananiah, Hanani, Eliathah, Giddalti and Romamti-Ezer; Joshbekashah, Mallothi, Hothir and Mahazioth. (All these were sons of Heman the king’s seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters.) All these men were under the supervision of their father for the music of the temple of the LORD, with cymbals, lyres and harps, for the ministry at the house of God. Asaph, Jeduthun and Heman were under the supervision of the king. Along with their relatives—all of them trained and skilled in music for the LORD—they numbered 288. Young and old alike, teacher as well as student, cast lots for their duties. The first lot, which was for Asaph, fell to Joseph, his sons and relatives 123 the second to Gedaliah, him and his relatives and sons 12 the third to Zakkur, his sons and relatives 12 the fourth to Izri, his sons and relatives 12 the fifth to Nethaniah, his sons and relatives 12 the sixth to Bukkiah, his sons and relatives 12 the seventh to Jesarelah, his sons and relatives 12 the eighth to Jeshaiiah, his sons and relatives 12 the ninth to Mattaniah, his sons and relatives 12 the tenth to Shimei, his sons and relatives 12 the eleventh to Azarel, his sons and relatives 12 the twelfth to Hashabiah, his sons and relatives 12 the thirteenth to Shubael, his sons and relatives 12 the fourteenth to Mattithiah, his sons and relatives 12 the fifteenth to Jerimoth, his sons and relatives 12 the sixteenth to Hananiah, his sons and relatives 12 the seventeenth to Joshbekashah, his sons and relatives 12 the eighteenth to Hanani, his sons and relatives 12 the nineteenth to Mallothi, his sons and relatives 12 the twentieth to Eliathah, his sons and relatives 12 the twenty-first to Hothir, his sons and relatives 12 the twenty-second to Giddalti, his sons and relatives 12 the twenty-third to Mahazioth, his sons and relatives 12 the twenty-fourth to Romamti-Ezer, his sons and relatives 12.’

1 Chronicles 25:1-31

David, along with the commanders of the army, [1 Chronicles 23:2](#) / [1 Chronicles 24:6](#), set apart the sons of Asaph, Zakkur, Joseph, Nethaniah, and Asarelah, under the supervision of Asaph, who himself prophesied, or performed the sacred services, under the supervision of the king. There are 12 Psalms are attributed to Asaph, [Psalm 50](#) and [Psalm 73-83](#).

To prophesy with a harp simply means that one used the music that was produced with the harp to minister to the ears of the hearers. Their purpose in the temple was to produce a tranquil environment for the people. The Good News Bible says, ‘[they were to proclaim God’s messages accompanied by the music of harps and cymbals](#)’.

Matthew Henry, in his commentary, says the following.

‘David put those in order who were appointed to be singers and musicians in the temple. To prophesy, in this place, means praising God with great earnestness and devout affections, under the influences of the Holy Spirit. In raising these affections, poetry and music were employed. If the Spirit of God do not put life and fervour into our devotions, they will, however ordered, be a lifeless, worthless form.’

Barnes, in his commentary, says the following, concerning the horn.

‘Some take this literally and consider that Heman and his sons played on the horn in the musical services but there is no other evidence that the horn was so employed. Perhaps the most probable explanation is that it has been transferred from the next clause, where, as here, it followed the word ‘God’, with the sense that ‘[God, to exalt Heman’s horn, or increase his dignity, gave him fourteen sons and three daughters](#)’.’

Each son of Asaph, Jeduthun, and Heman, was at the head of a band of twelve skilled musicians, consisting partly of his own sons, partly of Levites belonging to other families, [1 Chronicles 25:9-31](#). The 24 band leaders, together with their bands, formed a body of 288 persons. Besides these, we hear of there being above 3,700 singers, who were probably divided, like the trained musicians, into 24 courses, which must have contained about 155 each, [1 Chronicles 23:5](#).

Notice David didn’t make a choice in terms of who was the most talented musician for worship, he let God do the choosing.

Barnes, in his commentary, says the following, concerning the lot.

‘The lot was not applied indiscriminately to all the 24 courses but was only used to settle which course of Asaph, which of Jeduthun, and which of Heman, should on each occasion be taken. Asaph was given the precedence over his brethren, and his four courses were assigned the first, and then each alternate place. Jeduthun took rank next, and received alternate places, first with Asaph, and then with Heman, until his courses were exhausted. After this, all the later places fell necessarily to Heman, whose courses continue without interruption from the 15<sup>th</sup>.’

It’s important to note that David was the one who invented musical instruments to be used in worship, it was never a part of God’s plan. In a sense, this was the beginning of what later in Israel’s apostasy became a thing that was an irritating sound before God, [Amos 6:5](#).

When they went into apostasy, Amos preached the words of God that they take away the noise of their songs and stringed instruments, [Amos 5:23](#).

### 1 Chronicles 26

Gill, in his commentary, gives us a useful summary of this chapter.

‘In this chapter we have a further account of the disposition and distribution of the Levites, to serve in other offices, as of porters at the several gates of the temple, for which they cast lots, [1 Chronicles 26:1](#) of others, as over the treasures of the house of the Lord, [1 Chronicles 26:20](#), and of others that were appointed judges in the land, to administer justice to the people, [1 Chronicles 26:29](#).’

### The Gatekeepers

‘The divisions of the gatekeepers: From the Korahites: Meshelemiah son of Kore, one of the sons of Asaph. Meshelemiah had sons: Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth, Elam the fifth, Jehohanan the sixth and Eliehoenai the seventh. Obed-Edom also had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sakar the fourth, Nethanel the fifth, Ammiel the sixth, Issachar the seventh and Peullethai the eighth. (For God had blessed Obed-Edom.) Obed-Edom’s son Shemaiah also had sons, who were leaders in their father’s family because they were very capable men. The sons of Shemaiah: Othni, Rephael, Obed and Elzabad; his relatives Elihu and Semakiah were also able men. All these were descendants of Obed-Edom; they and their sons and their relatives were capable men with the strength to do the work—descendants of Obed-Edom, 62 in all.

Meshelemiah had sons and relatives, who were able men—18 in all. Hosah the Merarite had sons: Shimri the first (although he was not the firstborn, his father had appointed him the first), Hilkiyah the second, Tabaliah the third and Zechariah the fourth. The sons and relatives of Hosah were 13 in all. These divisions of the gatekeepers, through their leaders, had duties for ministering in the temple of the LORD, just as their relatives had. Lots were cast for each gate, according to their families, young and old alike. The lot for the East Gate fell to Shelemiah. Then lots were cast for his son Zechariah, a wise counsellor, and the lot for the North Gate fell to him. The lot for the South Gate fell to Obed-Edom, and the lot for the storehouse fell to his sons. The lots for the West Gate and the Shalleketh Gate on the upper road fell to Shuppim and Hosah. Guard was alongside of guard: There were six Levites a day on the east, four a day on the north, four a day on the south and two at a time at the storehouse. As for the court to the west, there were four at the road and two at the court itself. These were the divisions of the gatekeepers who were descendants of Korah and Merari.’ [1 Chronicles 26:1-19](#)

Gatekeepers were those who were in charge of the entrances of the temple. Obed-Edom and Hosah, [1 Chronicles 26:10](#), have been doorkeepers, from the time of the bringing up of the ark into Jerusalem, [1 Chronicles 15:24](#) / [1 Chronicles 16:38](#).

Selman, in his commentary, says the following.

‘Though less prominent than some of their Levitical colleagues, from time to time the gatekeepers made a vital contribution to national life, notably under the high priest Jehoiada, [2 Chronicles 23:4-6](#) / [2 Chronicles 23:19](#), and in the reigns of Hezekiah, [2 Chronicles 31:14-19](#), and Josiah, [2 Chronicles 34:9-13](#).’

The storehouse is where all the gold and silver were stored which had been taken as taxes and tribute. The gatekeepers had the responsibility of guarding the treasure. The treasury went from each individual maintaining their own treasury on the farms to a national treasury that was kept in Jerusalem.

Gill, in his commentary, says the following.

‘They casted lots to determine at which gate each should stand, who at this gate, and who at the other, as well the small as the great, according to the house of their fathers, for every gate meaning, not little ones and grown persons in a family, but the smaller and poorer families, and the larger and richer ones, had their places assigned them at the several gates, as the lot directed; they did not go according to the dignity and precedence of their families, but according to lot.’

Barnes, in his commentary, says the following.

‘The account of the porters, that is guards, here given makes them only twenty-four in number at any one time, **1 Chronicles 23:5** states that the duty was discharged by 4,000 persons. Perhaps of the 93 chief porters, guards, here spoken of, **1 Chronicles 26:8-9 / 1 Chronicles 26:11 / 1 Chronicles 26:24**, were always on guard as officers, while of the remaining 3,907, a certain proportion were each day on duty as their subordinates.’

#### The Treasurers And Other Officials

‘Their fellow Levites were in charge of the treasuries of the house of God and the treasuries for the dedicated things. The descendants of Ladan, who were Gershonites through Ladan and who were heads of families belonging to Ladan the Gershonite, were Jehieli, the sons of Jehieli, Zetham and his brother Joel. They were in charge of the treasuries of the temple of the LORD. From the Amramites, the Izharites, the Hebronites and the Uzzielites: Shubael, a descendant of Gershom son of Moses, was the official in charge of the treasuries. His relatives through Eliezer: Rehabiah his son, Jeshaiiah his son, Joram his son, Zikri his son and Shelomith his son. Shelomith and his relatives were in charge of all the treasuries for the things dedicated by King David, by the heads of families who were the commanders of thousands and commanders of hundreds, and by the other army commanders. Some of the plunder taken in battle they dedicated for the repair of the temple of the LORD. And everything dedicated by Samuel the seer and by Saul son of Kish, Abner son of Ner and Joab son of Zeruiah, and all the other dedicated things were in the care of Shelomith and his relatives.’ **1 Chronicles 26:20-28**

Ahijah was in charge of the handling or accounting of the gold and silver which was in the treasury. It must have become common knowledge about the wealth which was stored in the storehouses because other nations would come and raid the temple and the royal houses and take all the treasure, **2 Kings 24:13**.

Barnes, in his commentary, says the following.

‘The foundations of a sacred treasury had therefore been laid as far back as the time of Samuel, when the Israelites began to recover from their last servitude. Such a treasury had been once before established, namely, under Joshua, **Joshua 6:24**, but it appears to have been soon exhausted, and we hear nothing of it under any of the later judges until Samuel.’

Samuel the seer, won in battle with the Philistines and Saul the son of Kish won his battle with the Moabites, Edomites, Amalekites, and Philistines. Abner the son of Ner was the general of his army, who as such had his share in the spoils and Joab the son of Zeruiah was the general of David’s army, who fought with the Ammonites, Syrians, and others.

All of these men had dedicated towards the building of the temple and supported the building of it. It being known by them all that God would have a place to put his name in.

Shelomith must have had a great trust among his people, as he was put in charge of everything.

‘From the Izharites: Kenaniah and his sons were assigned duties away from the temple, as officials and judges over Israel. From the Hebronites: Hashabiah and his relatives—seventeen hundred able men—were responsible in Israel west of the Jordan for all the work of the LORD and for the king’s service. As for the Hebronites, Jeriah was their chief according to the genealogical records of their families. In the fortieth year of David’s reign a search was made in the records, and capable men among the Hebronites were found at Jazer in Gilead. Jeriah had twenty-seven hundred relatives, who were able men and heads of families, and King David put them in charge of the Reubenites, the Gadites and the half-tribe of Manasseh for every matter pertaining to God and for the affairs of the king.’

**1 Chronicles 26:29-32**

In these verses we are given a description of those who were chosen for administration of affairs other than those who were connected with the administration of the temple. These would include administrators as civil officers, military leaders, soldiers and judges.

Barnes, in his commentary, says the following.

‘The business of the Lord in the provinces would consist especially in the collection of the tithes, the redemption money, and the freewill offerings of the people. It may perhaps have included some religious teaching, **2 Chronicles 17:7-9.**’

Coffman, in his commentary, says the following.

‘Here is the irresistible proof that the Old Testament deals, not with myth, legend, or folklore, but with fact, with history, with flesh and blood events in the long and turbulent story of God’s people Israel, through whom Almighty God brought redemption in Jesus Christ to Adam’s lost and ruined descendants.’

### 1 Chronicles 27

Gill, in his commentary, gives us a useful summary of this chapter.

‘In this chapter we have an account of twelve military courses, or twelve legions of soldiers, with the captains of them, that served David monthly in their turns, **1 Chronicles 27:1** and of the princes of the several tribes, **1 Chronicles 27:16** and of his economical rulers, **1 Chronicles 27:25**, and of his counsellors and general, **1 Chronicles 27:32.**’

### Army Divisions

‘This is the list of the Israelites—heads of families, commanders of thousands and commanders of hundreds, and their officers, who served the king in all that concerned the army divisions that were on duty month by month throughout the year. Each division consisted of 24,000 men. In charge of the first division, for the first month, was Jashobeam son of Zabdiel. There were 24,000 men in his division. He was a descendant of Perez and chief of all the army officers for the first month. In charge of the division for the second month was Dodai the Ahohite; Mikloth was the leader of his division. There were 24,000 men in his division. The third army commander, for the third month, was Benaiah son of Jehoiada the priest. He was chief and there were 24,000 men in his division. This was the Benaiah who was a mighty warrior among the Thirty and was over the Thirty. His son Ammizabad was in charge of his division. The fourth, for the fourth month, was Asahel the brother of Joab; his son Zebadiah was his successor. There were 24,000 men in his division. The fifth, for the fifth month, was the commander Shammuth the Izrahite. There were 24,000 men in his division. The sixth, for the sixth month, was Ira the son of Ikkesh the Tekoite. There were 24,000 men in his division. The seventh, for the seventh month, was Helez the Pelonite, an Ephraimite. There were 24,000 men in his division. The eighth, for the eighth month, was Sibbekai the Hushathite, a Zerahite. There were 24,000 men in his division. The ninth, for the ninth month, was Abiezer the Anathothite, a Benjamite. There were 24,000 men in his division. The tenth, for the tenth month, was Maharai the Netophathite, a Zerahite. There were 24,000 men in his division. The eleventh, for the eleventh month, was Benaiah the Pirathonite, an Ephraimite. There were 24,000 men in his division. The twelfth, for the twelfth month, was Heldai the Netophathite, from the family of Othniel. There were 24,000 men in his division.’ **1 Chronicles 27:1-15**

Here we have a list of the captains over David’s army. There were to be 24,000 men in each of the twelve divisions of the army. Each division was to serve one month during the year. This means that each man had one month of service, and eleven months of private life. The professional military leaders would be the three and thirty of **1 Chronicles 11:20**, with the Kerethites, Pelethites and Gittites.

Benaiah, the son of Jehoiada, is described as a great hero in Israel, he was man who killed two mighty Moabites, a lion in a pit on a snowy day, and a fearsome Egyptian, **2 Samuel 23:20-21**. Asahel the brother of Joab Asahel was killed in battle by Abner, who was the commander of Ish-Bosheth’s armies, **2 Samuel 2:18-23**.

Coffman, in his commentary, says the following.

‘Apparently, this arrangement continually surrounded David with 24,000 armed men, month by month, and made available for any emergency the entire 288,000. It also left the soldiery practically free eleven months in the year to pursue their own interests. The monotonous repetition is characteristic of ancient records and denies the notion that ‘The Chronicler’ invented these records.’

### Leaders Of The Tribes

‘The leaders of the tribes of Israel: over the Reubenites: Eliezer son of Zikri; over the Simeonites: Shephatiah son of Maakah; over Levi: Hashabiah son of Kemuel; over Aaron: Zadok; over Judah: Elihu, a brother of David; over Issachar: Omri son of Michael; over Zebulun: Ishmaiah son of Obadiah; over Naphtali: Jerimoth son of Azriel; over the Ephraimites: Hoshea son of Azaziah; over half the tribe of Manasseh: Joel son of Pedaiah; over the half-tribe of Manasseh in Gilead: Iddo son of Zechariah; over Benjamin: Jaasiel son of Abner; over Dan: Azarel son of Jeroham. These were the leaders of the tribes of Israel. David did not take the number of the men twenty years old or less, because the LORD had promised to make Israel as numerous as the stars in the sky. Joab son of Zeruiah began to count the men but did not finish. God’s wrath came on Israel on account of this numbering, and the number was not entered in the book of the annals of King David.’ 1 Chronicles 27:16-24

Those who were chosen to be leaders of the tribes were to be respected by the people. These were to be the respected elders from whom leadership would come for each tribe.

The falling of God’s wrath was not the cause of Joab’s ceasing as his motive is clearly stated in 1 Chronicles 21:6. This wrath came from God because of his attempt to number Israel, not because he stopped the numbering after he saw that it was wrong.

Barnes, in his commentary, says the following.

‘Gad and Asher are omitted from this list of the tribes. Similarly, Dan and Zebulun are omitted from the genealogical survey of the tribes, 1 Chronicles 4-8. We can only suppose that the lists, as they came down to the writer of Chronicles, were incomplete. The ‘rulers’ or ‘princes’ of the tribes appear to have been the oldest lineal descendants of the patriarchs according to the law of primogeniture.’

Coffman, in his commentary, says the following concerning David not counting those twenty years old or under.

‘There is a hint here as to the reason why God was displeased with David’s numbering Israel.’

Madsen, in his commentary, says the following.

‘David refrained from counting them, because such an act would have implied a doubt on David’s part of God’s promise in Genesis 22:17. Evidently, his efforts to find out exactly how many able-bodied soldiers Israel had likewise exhibited a sinful doubt on David’s part. He was apparently tempted to trust in the number of his troops, instead of relying upon the promise of God.’

### The King’s Overseers

‘Azmaveth son of Adiel was in charge of the royal storehouses. Jonathan son of Uziah was in charge of the storehouses in the outlying districts, in the towns, the villages and the watchtowers. Ezri son of Kelub was in charge of the workers who farmed the land. Shimei the Ramathite was in charge of the vineyards. Zabdi the Shiphmite was in charge of the produce of the vineyards for the wine vats. Baal-Hanan the Gederite was in charge of the olive and sycamore-fig trees in the western foothills. Joash was in charge of the supplies of olive oil. Shitrai the Sharonite was in charge of the herds grazing in Sharon. Shaphat son of Adlai was in charge of the herds in the valleys. Obil the Ishmaelite was in charge of the camels. Jehdeiah the Meronothite was in charge of the donkeys. Jaziz the Hagrite was in charge of the flocks. All these were the officials in charge of King David’s property.’ 1 Chronicles 27:25-31

Here we have a list of the administrators of David’s personal property. David acquired his wealth, not by taxation as did Solomon and the kings that followed him, but by the spoils of war and tribute from those he conquered.

Barnes, in his commentary, says the following.

‘This section is important as showing that David, the younger son of a not very opulent family 1 Samuel 16:11 / 1 Samuel 16:20, had now become a large, landed proprietor, as well as a capitalist, possessed of much moveable wealth. We may perhaps see the sources of both these kinds of property, in the successful wars which he had waged 1 Samuel 27:8-9 / 1 Samuel 30:20 / 2 Samuel 8:4 / 2 Samuel 8:7-8 / 2 Samuel 8:12, in the revenue derived from subject kings, 1 Samuel 8:2 / 1 Samuel 8:14 / 1 Samuel 10:19, and in the purchase and occupation of lands in different places. Further, he enjoyed, of course, the usual rights of a Jewish king over the landed property of his subjects, and

was thus entitled to receive a tithe of the produce in tithes, [1 Samuel 8:15](#) / [1 Samuel 8:17](#), and in ‘benevolences’, [1 Samuel 10:27](#) / [1 Samuel 16:20](#), etc.’

Clarke, in his commentary, says the following.

‘It is worthy of remark, that Obil, an Ishmaelite or Arab, was put over the camels which is a creature of Arabia and that Jaziz, a Hagarene, the Hagarenes were shepherds by profession, was put over the flocks, nothing went by favour, each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted.’

‘Jonathan, David’s uncle, was a counsellor, a man of insight and a scribe. Jehiel son of Hakmoni took care of the king’s sons. Ahithophel was the king’s counsellor. Hushai the Arkite was the king’s confidant. Ahithophel was succeeded by Jehoiada son of Benaiah and by Abiathar. Joab was the commander of the royal army.’  
[1 Chronicles 27:32-34](#)

The list of names mentioned here are probably a supplement to those who are listed in [1 Chronicles 18:14-17](#) and [2 Samuel 23-26](#). The list can’t belong to a very late part of David’s reign, since it contains the name of Ahithophel, who killed himself during Absalom’s rebellion, [2 Samuel 17:23](#).

Hushai the Arkite was the king’s confidant, [2 Samuel 15:37](#), but later became the king’s advisor, [1 Kings 4:5](#). Joab was the general of David’s army and although he was loyal to David, he did disobey him at times.

Coffman, in his commentary, says the following.

‘It is of interest that the Chronicler passed over the treachery of Ahithophel during the rebellion of Absalom. He did, however, give the names of David’s counsellors following the suicide of Ahithophel.’

#### [1 Chronicles 28](#)

Gill, in his commentary, gives us a useful summary of this chapter.

‘David, having convened the principal men of the nation, declared Solomon his successor, whom God had chosen both to be king, and to build the temple, [1 Chronicles 28:1](#), and exhorted both them and him to serve the Lord, and build an house for him, [1 Chronicles 28:8](#), then gave Solomon the pattern of it, and an account of the materials he had prepared for it, [1 Chronicles 28:11](#), and encouraged him to go about the work with alacrity and intrepidity, [1 Chronicles 28:20](#).’

#### David’s Plans For The Temple

‘David summoned all the officials of Israel to assemble at Jerusalem: the officers over the tribes, the commanders of the divisions in the service of the king, the commanders of thousands and commanders of hundreds, and the officials in charge of all the property and livestock belonging to the king and his sons, together with the palace officials, the warriors and all the brave fighting men. King David rose to his feet and said: “Listen to me, my fellow Israelites, my people. I had it in my heart to build a house as a place of rest for the ark of the covenant of the LORD, for the footstool of our God, and I made plans to build it. But God said to me, ‘You are not to build a house for my Name, because you are a warrior and have shed blood.’ “Yet the LORD, the God of Israel, chose me from my whole family to be king over Israel forever. He chose Judah as leader, and from the tribe of Judah he chose my family, and from my father’s sons he was pleased to make me king over all Israel. Of all my sons—and the LORD has given me many—he has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. He said to me: ‘Solomon your son is the one who will build my house and my courts, for I have chosen him to be my son, and I will be his father. I will establish his kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time.’ “So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: Be careful to follow all the commands of the LORD your God, that you may possess this good land and pass it on as an inheritance to your descendants forever. “And you, my son Solomon, acknowledge the God of your father, and serve him with wholehearted devotion and with a willing mind, for the LORD searches every heart and understands every desire and every thought. If you seek him, he will be found by you; but if you forsake him, he will reject you forever. Consider now, for the LORD has chosen you to build a house as the sanctuary. Be strong and do the work.” [1 Chronicles 28:1-10](#)

Nearing the end of his life because of health reasons, [1 Kings 1:1-4](#), David addresses Israel as their king, he tells them that it was his heart's desire to build a house for God. He wants all generations to come to know that it was he who wanted a house for the God of Israel, [1 Chronicles 17:13-14](#) / [1 Kings 9:1](#).

The temple was to be built in a specific, prominent location, [Psalm 121:1](#) / [Psalm 122:4](#). The threshing floor on which the temple was constructed was Moriah, [2 Chronicles 3:1](#), which some believe was the very site where Abraham was called to offer his son, Isaac, [Genesis 22:2](#).

Barnes in his commentary, says the following.

'This is the only occasion in which eunuchs are mentioned in connection with David's reign and it is to be remarked that they occupy, during the earlier period of the Jewish kingdom, a very subordinate position'.

David views the ark as God's 'footstool', because he was enthroned above it visibly in the Shechinah, or luminous cloud, present from time to time above the mercy seat and between the cherubim.

Barnes, in his commentary, says the following.

'Besides the message sent to David through Nathan, he had a revelation, of which we have only the indirect account given here and in [1 Chronicles 22:8-10](#). He was told that one of his sons should be raised up to fill his throne after him and should build the temple. In the second revelation it was distinctly declared to him that the son intended was Solomon.'

Coffman, in his commentary, says the following.

'This and the following verse positively indicate that David was here basing what he said upon his understanding of the prophecy in [2 Samuel 7](#), however, that prophecy said nothing at all resembling what David here declared. Solomon, in no sense whatever, was God's son, nor did God establish Solomon's throne for ever. All that was happening in this chapter was taking place during David's lifetime, absolutely contrary to the specific declaration in [2 Samuel 7:12](#), that the promised Great One who would build that house for the name of God would do so, When thou, David, shalt sleep with thy fathers, and that the Promised One would be SET UP AFTER THEE, [2 Samuel 7:12](#). Solomon was not set up after David but during David's reign, and God did not do it, as the prophecy indicated, but David did it!'

'Then David gave his son Solomon the plans for the portico of the temple, its buildings, its storerooms, its upper parts, its inner rooms and the place of atonement. He gave him the plans of all that the Spirit had put in his mind for the courts of the temple of the LORD and all the surrounding rooms, for the treasuries of the temple of God and for the treasuries for the dedicated things. He gave him instructions for the divisions of the priests and Levites, and for all the work of serving in the temple of the LORD, as well as for all the articles to be used in its service. He designated the weight of gold for all the gold articles to be used in various kinds of service, and the weight of silver for all the silver articles to be used in various kinds of service: the weight of gold for the gold lampstands and their lamps, with the weight for each lampstand and its lamps; and the weight of silver for each silver lampstand and its lamps, according to the use of each lampstand; the weight of gold for each table for consecrated bread; the weight of silver for the silver tables; the weight of pure gold for the forks, sprinkling bowls and pitchers; the weight of gold for each gold dish; the weight of silver for each silver dish; and the weight of the refined gold for the altar of incense. He also gave him the plan for the chariot, that is, the cherubim of gold that spread their wings and overshadow the ark of the covenant of the LORD. "All this," David said, "I have in writing as a result of the LORD's hand on me, and he enabled me to understand all the details of the plan." David also said to Solomon his son, "Be strong and courageous, and do the work. Do not be afraid or discouraged, for the LORD God, my God, is with you. He will not fail you or forsake you until all the work for the service of the temple of the LORD is finished. The divisions of the priests and Levites are ready for all the work on the temple of God, and every willing person skilled in any craft will help you in all the work. The officials and all the people will obey your every command." [1 Chronicles 28:11-21](#)

We must note that David didn't invent the pattern here, God gave it to him, having first given it to Moses and David learned all about it from [Exodus 25:10](#) / [Exodus 25:17-22](#) / [Exodus 31:7](#) / [Exodus 40:20](#) / [Numbers 7:89](#). The pattern was given to him by the Spirit, that is, God's Spirit revealed all of these things to Moses.

David said that the Lord had inspired him to make the design for the temple. God gave the design for the construction of the original tabernacle, and here He possibly did the same in reference to the building of the temple. The only plans that existed were those of the tabernacle, which tabernacle God intended should be with Israel until the coming of the Messiah. However, David wanted to build a temple, and so, God allowed it to be built.

Barnes, in his commentary, says the following.

‘As God had revealed to Moses the pattern of the tabernacle, **Exodus 26-27**, so He had made known by revelation to David the pattern of the temple and its furniture. This pattern, which consisted of a set of directions in writing, David now handed over to Solomon.’

The ‘holy place’ and the ‘holy of holies’ called respectively ‘the house’ and the ‘inner house’, **1 Kings 6:17 / 1 Kings 6:27 / 2 Chronicles 3:5 / 2 Chronicles 3:8**, ‘the greater house’ and ‘the most holy house’. The upper chambers, **2 Chronicles 3:9**, the inner parlours, that is, the small rooms of the ‘lean-to’, **1 Kings 6:5**, entered one from another.

Coffman, in his commentary, says the following.

‘The very names, descriptions and instructions regarding all of these things were derived by David from the Mosaic Law as given in the Pentateuch. Any good reference Bible lists the following references in this single paragraph to the Law of Moses, **Exodus 20:16 / Exodus 25:9 / Exodus 25:18-22 / Exodus 25:37 / Exodus 26:31-39 / Exodus 28:16 / Exodus 30:1-19 / Exodus 30:34 / Exodus 36:9 / Leviticus 16:2 / Leviticus 16:14-15 / Numbers 1:47**. Thus, what we have here is David’s relay of the instructions Moses received from God for the building of the tabernacle accommodated to the requirements of the temple. We know that Solomon did not strictly follow David’s instructions and there were enough departures from the true pattern to justify the author of the Book of Hebrews in by-passing the Jewish Temple altogether and going back to the tabernacle for all of true symbolism supposed to be in the temple.’

The cherubim are themselves the chariot upon which the Lord rides, they are made of gold, **1 Kings 6:23 / Psalm 18:10 / Psalm 68:17 / Psalm 99:1 / Ezekiel 10:18**. Gold was used extensively in the construction of the temple and after Solomon went through all the efforts to enrich Israel, the Pharaoh of Egypt came and plundered the temple within five years after his death, **2 Kings 24:13**. The temple would have a treasury, where all the taxes were collected from the people were stored.

Gill, in his commentary, says the following.

‘Whatever was to be made of gold, David was directed by the Spirit of God what weight or quantity of gold should be made use of in making it, as appears from some following instances, silver also for all instruments of silver by weight, for all instruments of every kind of service, so likewise whatever instruments or vessels, for the service of the temple, were to be made of silver, he had a direction from the Spirit of God what weight each was to be of, or what quantity of silver was to be used in it.’

David encourages Solomon and tells him to be strong and do it, don’t be afraid or discouraged, **Joshua 1:5-7**, David knows that the building of the temple wasn’t going to be easy. He laid the solemn charge upon his son Solomon to build the temple. Because David gathered all the materials needed to build the temple, it should have been called David’s temple.

After David encourages his son, Solomon and hands the plans over to him to build the temple, Solomon has all the skilled men around him to do the task. Now, he must get on and do it.

### **1 Chronicles 29**

Gill, in his commentary, gives us a useful summary of this chapter.

‘This chapter relates how largely and liberally David, besides what he had before done, and his princes, offered towards defraying the expenses of building the temple, **1 Chronicles 29:1** and the joy and thankfulness that he and his people expressed on that account, attended with prayers for Solomon, and offering sacrifices unto the Lord, **1 Chronicles 29:9** and the chapter is closed, and so the book, with an account of the second unction of Solomon, the placing him on the throne, and the submission of all ranks of men unto him, and of the death of David, **1 Chronicles 29:22**.’

### Gifts For Building The Temple

‘Then King David said to the whole assembly: “My son Solomon, the one whom God has chosen, is young and inexperienced. The task is great, because this palatial structure is not for man but for the LORD God. With all my resources I have provided for the temple of my God—gold for the gold work, silver for the silver, bronze for the bronze, iron for the iron and wood for the wood, as well as onyx for the settings, turquoise, stones of various colours, and all kinds of fine stone and marble—all of these in large quantities. Besides, in my devotion to the temple of my God I now give my personal treasures of gold and silver for the temple of my God, over and above everything I have provided for this holy temple: three thousand talents of gold (gold of Ophir) and seven thousand talents of refined silver, for the overlaying of the walls of the buildings, for the gold work and the silver work, and for all the work to be done by the craftsmen. Now, who is willing to consecrate themselves to the LORD today?” Then the leaders of families, the officers of the tribes of Israel, the commanders of thousands and commanders of hundreds, and the officials in charge of the king’s work gave willingly. They gave toward the work on the temple of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze and a hundred thousand talents of iron. Anyone who had precious stones gave them to the treasury of the temple of the LORD in the custody of Jehiel the Gershonite. The people rejoiced at the willing response of their leaders, for they had given freely and wholeheartedly to the LORD. David the king also rejoiced greatly.’ 1 Chronicles 29:1-9

It appears that David wants to encourage and inspire others to give towards the construction of the temple, by giving greatly from his own wealth, [Matthew 6:21](#). It also appears that his generosity inspired others to give of their wealth too, in fact, they gave willingly, [2 Corinthians 9:7](#).

Coffman, in his commentary, says the following.

‘What David gave and urged others to give to the house of the worship of God was, in the last analysis, unto Jehovah. How much more is it true that what men freely give to the holy Church of Jesus Christ is actually the consecration of the giver unto God in Christ. Honestly mistaken as David certainly was about some things, his sincere love of God was the central passion of his life and, in that light, there can be no wonder that God accepted his loving gift of the temple and continued to use it throughout Israel's history.

### David’s Prayer

‘David praised the LORD in the presence of the whole assembly, saying, “Praise be to you, LORD, the God of our father Israel, from everlasting to everlasting. Yours, LORD, is the greatness and the power and the glory and the majesty and the splendour, for everything in heaven and earth is yours. Yours, LORD, is the kingdom; you are exalted as head over all. Wealth and honour come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name. “But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand. We are foreigners and strangers in your sight, as were all our ancestors. Our days on earth are like a shadow, without hope. LORD our God, all this abundance that we have provided for building you a temple for your Holy Name comes from your hand, and all of it belongs to you. I know, my God, that you test the heart and are pleased with integrity. All these things I have given willingly and with honest intent. And now I have seen with joy how willingly your people who are here have given to you. LORD, the God of our fathers Abraham, Isaac and Israel, keep these desires and thoughts in the hearts of your people forever, and keep their hearts loyal to you. And give my son Solomon the wholehearted devotion to keep your commands, statutes and decrees and to do everything to build the palatial structure for which I have provided.” Then David said to the whole assembly, “Praise the LORD your God.” So they all praised the LORD, the God of their fathers; they bowed down, prostrating themselves before the LORD and the king.’ 1 Chronicles 29:10-20

Because Israel gave so generously, David immediately offered a prayer of thanksgiving and praise to God. He calls God the father of Israel, [Matthew 6:9-13](#), and he acknowledges that all riches and honour come from Him.

Notice that he says, ‘[Yours, LORD is the kingdom, you are exalted as head over all](#)’. Before Jesus ascended to the right hand of the Father after His ascension, [Acts 1:9-11](#), the Father was King and head over all things. But now, Jesus is King of kings and head over all things, [Ephesians 1:22 / 1 Timothy 6:15](#). When Jesus comes again, however, He will return all authority to the Father that God may be all in all, [1 Corinthians 15:26-28](#).

David says that all mankind are just foreigners and strangers in God’s sight, in other words, God is eternal but mankind is only here on earth for a little while, [2 Thessalonians 1:6-9](#).

He acknowledges that our days on earth are like a shadow, and without hope but God is great because He can take all the foreigners and stranger and build a house for the Lord.

Coffman, in his commentary, says the following, concerning the word palace.

‘The palace, [1 Chronicles 29:1](#) / [1 Chronicles 29:19](#). Only in these two verses is this term applied to the temple. It is the Hebrew form of a Persian word used generally to designate the residence of the Persian monarch, as in [Esther 1:2](#) / [Esther 1:5](#) / [Esther 2:3](#) / [Esther 2:8](#) / [Nehemiah 1:1](#) and in [Daniel 8:2](#).’

If Solomon was to reign well over Israel, he must have a heart which seeks to keep God’s commandments.

Barnes, in his commentary, says the following, concerning worshipping the Lord and the king.

‘The same outward signs of reverence were accorded by the customs of the Jews (as of the Oriental nations generally) to God and to their monarchs, [1 Kings 1:31](#). But the application of the terms to both in the same passage, which occurs nowhere in Scripture but here, is thought to indicate a time when a long servitude under despotic lords had orientalised men’s mode of speech.’

### Solomon Acknowledged As King

‘The next day they made sacrifices to the LORD and presented burnt offerings to him: a thousand bulls, a thousand rams and a thousand male lambs, together with their drink offerings, and other sacrifices in abundance for all Israel. They ate and drank with great joy in the presence of the LORD that day. Then they acknowledged Solomon son of David as king a second time, anointing him before the LORD to be ruler and Zadok to be priest. So Solomon sat on the throne of the LORD as king in place of his father David. He prospered and all Israel obeyed him. All the officers and warriors, as well as all of King David’s sons, pledged their submission to King Solomon. The LORD highly exalted Solomon in the sight of all Israel and bestowed on him royal splendour such as no king over Israel ever had before.’ [1 Chronicles 29:21-25](#)

After praising God, all the people go on to worship Him, [1 Kings 1:28-53](#). 3,000 animals were given as an offering in total. The offerings were animals given for human consumption and the offering was from individuals who gave the animals, but the meat of the offering was consumed by everyone. This tells us that their worship involved eating and drinking in joyous fellowship with one another and praise of God.

Barnes, in his commentary, says the following.

‘With their drink offerings i.e., with the drink offerings appropriate to each kind of burnt offering, and required by the Law to accompany them, [Numbers 15:5](#) / [Numbers 15:7](#) / [Numbers 15:10](#), etc. Sacrifices or, ‘thank-offerings’, as the same word is translated in [2 Chronicles 29:31](#) / [2 Chronicles 33:16](#). Of ‘peace offerings for thanksgivings’ only a small part was the priest’s, the sacrificer and his friends feasted on the remainder, [Leviticus 7:15](#) / [Leviticus 7:29](#) / [Leviticus 7:34](#).’

Solomon’s first appointment as king was at the time of Adonijah’s rebellion. As that appointment was hurried and, comparatively speaking, private, David now thought it best formally to invest Solomon a second time with the sovereignty, in the face of all Israel.

For a similar reason a second and public appointment of Zadok alone to the high priest's office took place. Abiathar was not as yet absolutely thrust out, but it may be doubtful whether he was ever allowed to perform high priestly functions after his rebellion, [1 Kings 1:7](#) / [1 Kings 2:27](#).

Notice that Solomon sat on the throne of David. David was the emblem of the authority of God on earth and so, when Solomon sat on the throne of David, he was sitting on the throne of the Lord. The Old Testament prophets spoke of a time in the future when One would sit on the throne of David, that is, Jesus, [Acts 2:25-28](#). Jesus was on the throne of David, and so, all the prophecies concerning One sitting on the throne of David were fulfilled.

### The Death Of David

‘David son of Jesse was king over all Israel. He ruled over Israel forty years—seven in Hebron and thirty-three in Jerusalem. He died at a good old age, having enjoyed long life, wealth and honour. His son Solomon succeeded him as king. As for the events of King David’s reign, from beginning to end, they are written in the records of Samuel the

seer, the records of Nathan the prophet and the records of Gad the seer, together with the details of his reign and power, and the circumstances that surrounded him and Israel and the kingdoms of all the other lands.’

1 Chronicles 29:26-30

David reigned for forty years and died at a good old age, 1 Kings 2:10-12, then Solomon takes over as king of Israel. There is no doubt that David wasn't perfect as a king, he sinned a few times, but he was certainly was a great king. The Messiah in years to come would be called the Son of David, Matthew 1:1 / Mark 12:35.

The records of Gad are no longer in exist existence today, obviously because they weren't inspired of God.

Barnes, in his commentary, says the following, concerning Gad.

‘Gad is not given here the same title as Samuel. Samuel’s title is one, apparently, of higher dignity, applied only to him and to Hanani, 2 Chronicles 16:7 / 2 Chronicles 16:10. Gad’s is a far commoner title, it is applied to his contemporaries Asaph, 2 Chronicles 29:30, Heman, 1 Chronicles 25:5, and Jeduthun, 2 Chronicles 35:15, to Iddo, 2 Chronicles 9:29 / 2 Chronicles 12:15, to Jehu, the son of Hanani, 2 Chronicles 19:2, and to the prophet Amos, Amos 7:12. When ‘seers’ are spoken of in the plural, it is the term almost universally used, only one instance, Isaiah 30:10, occurring to the contrary.’

Coffman, in his commentary, says the following.

‘This is an appropriate place indeed to separate 1 Chronicles from 2 Chronicles, since 2 Chronicles deals with the reign of Solomon, the rebellion of the ten northern tribes, the affairs of the divided kingdom, the rapid corruption of Israel that led to their captivity, and with their history until Cyrus’ decree for the rebuilding of the temple.’