

Dickson
Teacher's Bible

1 CHRONICLES



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WRITER

According to Jewish tradition it was believed that Ezra wrote both 1 & 2 Chronicles, as well as the books of Ezra and Nehemiah. This is believed because the book of Ezra immediately begins where 2 Chronicles concludes (2 Ch 36:22,23; Er 1:1-3). However, some have believed that someone else wrote the Chronicles because of the difference between the wording of the Chronicles and the book of Ezra. This argument must always be questioned, however, because of the manner by which the Holy Spirit allowed the authors of the Bible books to use their own writing styles in the composition of the books and letters. If a writer wrote at different times in his life, we would expect that his style of writing would change throughout the years. We would thus expect a different style of writing between two books by the same author when a great amount of time had transpired between the writing of the books.

DATE

The subject matter of the Chronicles is 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 (See 2 Ch 36:22,23). In view of the comments made in 2 Chronicles 35:25, it appears that the Chronicles would have been written after the time of Jeremiah who wrote Lamentations. Most Bible students place the writing of the Chronicles sometime in the latter part of the 5th century B.C.

BOOK

In our Bibles today we have 1 & 2 Chronicles as two books. The division of the one original book into two was made with the publication of the Septuagint. The name "Chronicles" comes from Jerome who translated the Hebrew title *divre hayyamim* in 1 Chronicles 27:24 ("*the account of the **chronicles** of King David*") with the Latin word *Chronicorum*.

It was believed by the Jews that Ezra wrote the Chronicles, and then the books of Ezra and Nehemiah, in order to provide a historical transition from the exile of Israel to the return of the remnant to Palestine after the Babylonian captivity. The audience of the Chronicles was the returned remnant who resided in Palestine. They needed reassurance that God had not terminated His purpose to use Israel in order to bring the Messiah into the world through David's lineage. The returned exiles also needed to be reassured that God's covenant with Israel was still valid, and thus He was continuing His plan to restore the throne of David for the Messiah who was yet to come.

1 Chronicles, therefore, focuses on the dynasty of David in view of the fact that God continued to establish the throne of David upon which He would set a King who would reign forever (17:1-27). This theme is emphasized in 1 Chronicles by the writer's focus on the genealogy of David and the tribes of Judah and Benjamin (1:1 – 9:44). Emphasis is also placed on David's desire to build the temple as the permanent resting place of the ark of the covenant (See 15:1 – 16:3). The writer focuses on David's decision to build the temple in Jerusalem (21:18 – 22:1), to stockpile materials for the construction of the temple (22:2-5), and to organize the priests and Levites for temple ministry (23:2 – 26:32). After he had made preparations for the construction of the temple before his death, David charged his son, Solomon, concerning the construction (22:6-16; 28:9,10). Since the temple was the dream of David, he wanted to secure its construction in the minds of the leaders of Israel that it be built after his death.

1 & 2 Samuel and 1 & 2 Kings cover the history of Israel with the purpose of focusing on the reason for the end of the northern kingdom of Israel because of her sins. The history of both the northern and southern kingdoms are thus recorded for the posterity of Israel in order to emphasize why God allowed the Jews to be taken into Assyrian and Babylonian captivity. The Chronicles were written from the perspective of the Levites in order that the ceremonial worship of Israel be restored with the rebuilding of the temple and the walls of Jerusalem. Because of the prominence of the tribe of Judah, which included Benjamin, 1 Chronicles focuses on the faithfulness of the Jews who came from these two tribes. Therefore, the writer is primarily concerned with the history of the southern kingdom of Israel.

It is important that the Bible student understand that the Chronicles contains omissions and gaps in the genealogies. Many names are spelled differently than they are in other books. The reason for this is that languages and pronunciation of words continually change. This change is reflected in the different ways Hebrew names were spelled and pronounced at the time each Bible book was written. The Bible student, therefore, must not be frustrated with the different spelling of the same name as it is recorded in the Kings and Chronicles.

Nothing is said of the northern kingdom in 2 Chronicles simply because Jeroboam had led the northern tribes after sins that detoured them from worshipping the one true and living God. Jeroboam's altars in Bethel and Dan kept the minds of the northern tribes away from focusing on 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 & 2 Kings.

In the composition of the Chronicles the writer relies on the information that is presented by nine prophets: Samuel (1 Ch 29:29), (1 Ch 29:29), Gad (1 Ch 29:29), Ahijah (2 Ch 9:29), Shemaiah (2 Ch 12:15), Iddo (2 Ch 12:15), Jehu (2 Ch 20:34), Hozai (2 Ch 33:19) and Isaiah (2 Ch 26:22;

32:32). Reference is also made to the Jewish historical books as the chronicle of the kings of Judah and Israel, which books are no longer in existence. These books were not a part of the canon of Jewish Scripture (See 9:1; 2 Ch 27:7; 33:18; 36:8).

Genealogies From Adam To David 54), (2) Descendants of Jacob (2:1 –
(1:1 – 9:44) 8:40), (3) Remnant from captivity (9:1-
Outline: (1) From Adam to Jacob (1:1- 44)

CHAPTER 1

FROM ADAM TO JACOB

The reading of the record of the genealogies may be tedious to us who are removed from the historical setting of the time when the Chronicles were written. However, at the time of writing the returning remnant of Israel needed to be reminded of the responsibilities of the Levites in reference to their God-ordained ministry. Those of the tribe of Judah needed to recall God's special blessing on this tribe as the tribe through which God would bring the Messiah into the world. It was important, therefore, that all Israel be established in the promised land until the coming of the Messiah. We must also keep in mind that Israel had a little over three centuries to go after the time of writing before the coming of the Messiah. God knew this, and thus He wanted, through the inspiration of the Chronicles, to reinstate the nation of Israel in the land and reestablish the order of the Levites for the remainder of their history in the promised land.

We must keep in mind that the genealogies are not complete. Different people are omitted from the genealogies, especially those who played little or no part in the spiritual preservation of Israel.

Some are omitted because they were an evil influence in the history of Israel. It was not important, therefore, for the Israelites to know every personality of a genealogy. Since the listing of the genealogies was inspired, it was sufficient to list only the primary personalities in order to establish the line of descendants.

1:1-4 See Gn 5:1-32. In this history of people groups that began with different individuals, there is no mention of the flood of Noah's day. What was important to the writer were the names of people who played a significant spiritual role in the development of mankind, as well as those leaders who led in the development of the populations of the world.

1:5-7 Japheth: He was the lastborn. But here, as the descendant of Noah, he is placed first in order to emphasize the heritage of Shem over the other two sons of Noah (See Gn 10:2-4).

1:8-16 Ham: See Gn 10:6-20.

1:17-27 Sons of Shem: The Genesis account of Shem having nine sons is here explained to be five sons and four grandsons (See Gn 10:21-32; 11:10-26). **Peleg:** This name means "division," thus signifying that from Peleg people were

divided into different ethnic people groups.

1:28-34 Abraham: The list from Peleg to Abraham includes ten names of successive prominent people that eventually led to the birth of Abram, the father of our faith. Except for Keturah, Abraham's wife who was taken after Sarah's death, the mothers of the descendants from Abraham are not mentioned (See Gn 25:1-4). **Isaac:** Isaac was in the covenant lineage. Ishmael is listed with his descendants in order to identify the beginning of the nations that surrounded the Israelites in the land of Palestine (See Gn 25:13-15). **Israel:** The name "Israel" is used by the writer instead of Jacob. The reason for this is that the writer seeks to remain true to his purpose for recording God's work through His people, not a specific person.

1:35-37 Esau: See Gn 36:1-43. **Amalek:** This would be the father of the Amalekites who were antagonistic to the Israelites when they first came from Egyptian captivity. On the command of

God, they were later to be destroyed by the Israelites because of their aggression against Israel.

1:38-42 Seir: Seir was not a descendant of Abraham. He was a Horite whose descendants possibly called themselves after him, or he gave his name to the mountainous area that reaches from the Dead Sea to the Gulf of Aqabah. It was from these people that Esau took a concubine. The people of Seir were eventually driven from their area by the Edomites (Dt 2:12).

1:43-54 Chief: Translators have had a difficult time translating the Hebrew word of this context. Words as "duke" or "ruler" have been used. The generic word "leader" would also suffice as a word to be used to describe these individuals. **Edom:** After the destruction of Jerusalem in A.D. 70, the Edomites vanished from history. Herod the Great was an Edomite. Because the Edomites were the continual enemies of Israel, Obadiah prophesied the end of this people, which prophecy came to pass.

CHAPTER 2

DESCENDANTS OF JACOB

2:1,2 It was the focus of the writer to emphasize the genealogy of Jacob's sons in order to reaffirm to the returning captives the foundation upon which Israel as a nation was built. The restoration of temple worship after the captivity was in the mind of the writer, and thus the restoration of all twelve tribes to the promised land is foremost in the purpose of 1 Chronicles. Bible students must never forget that in order to fulfill His

promise to all Israel, God brought a remnant of all twelve tribes back from Assyrian and Babylonian captivity in order to receive the Messiah when He was born into the world. **Sons of Israel:** The order of the listing of sons here is different than other accounts (See Gn 49:3-27; Ex 1:2-4).

2:3-17 There is some repetition in the lists that begins with the listing of names in this chapter. For example, the listing of 2:3-17, 21-41 and 4:1-23 are as-

sumed to be parallel genealogies of the tribe of Judah. However, there are some differences in the names of the two lists. This is often frustrating to the Bible student. We must assume, however, that the original recipients of the Chronicles were familiar with Jewish genealogies, and thus understood the intentions of the writer and the genealogies. **Judah:** Though 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 would come the Messiah (See Gn 38:6-30; Gn 46:12; Nm 26:19-22). **Chelubai:** This is Caleb (See vs 18,42,50; 4:15). **David the seventh:** This is different from 1 Samuel 17:12-14, where David is listed as the eighth. Elihu, or Eliah, is mentioned in 27:18. This could be the missing seventh son, or it is possible that in the Samuel account a son died in early age and thus did not credit mention by the writer of 1 Samuel. **Abigail:** This name is used in reference to a half sister of David in 2 Samuel 17:25, but here reference is to one of David's fifteen wives.

2:18-20 Caleb: This could have been the Caleb who was associated with Joshua, or it could refer to one who was not an Israelite, but an Edomite who was assimilated into Israel. Some have assumed that in verses 9,18,42,50 reference is to the Caleb who was a descendant through Judah, but in 4:11,15 reference was to a Caleb of Edomite origin.

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

Judges 10:3. **Geshur:** This is possibly an area near the area of Syria (See 2 Sm 3:3; 13:37; 15:8).

2:25-41 Jerahmeel: See 1 Sm 27:10; 30:29. **Jarha:** Though the descendants through Jarha are nowhere mentioned in the Bible, the mention of this Egyptian servant in the bloodline of Israel proves a point. The population of Israel was not pure in the sense of being descendants exclusively from the twelve sons of Jacob.

2:42-55 This account continues the descendants of Caleb (vs 42). Verses 46-49 list the descendants from Caleb's concubines. Verses 50-55 are possibly the sons of Caleb who were the descendants of Caleb through his son Hur. Throughout the preceding listings we assume that the first readers knew those who were left out of the genealogies. It was not the purpose of the writer to maintain a strict list of all who were in a particular genealogy. His concern was to bring the reader to the genealogy of David in the following chapter 3. **Families of the scribes:** We know little of the scribal work of the Israelites. However, in view of the heritage of the scribes of that day we could assume that they carried on the tradition of scribal work that was commonly practiced by the scribes of Mesopotamia. From archaeological discoveries we have learned that a scribe was one who was given high prestige in society. Selected young men went through scribal schools that taught them cuneiform signs in writing, and also to speak Sumerian, which was the language of the scholars. Students were taught from bilingual texts

that were written in Akkadian, the first language of the students, and the Sumerian language. Though we do not have any information concerning how the Jewish scribes were educated, Israel's

close association with the Kenites would lead us to believe that they were also trained in the same disciplines as the Mesopotamian scribes.

CHAPTER 3

3:1-9 This is the primary genealogy on which the writer focuses in the book. This genealogy centers around his purpose in reference to the reestablishment of the bloodline of David. Beginning here is the continuation of the genealogy of Ram that stopped with Jesse in 2:17. Thus the remainder of 1 & 2 Chronicles deals with the restoration of the lineage of David and the events surrounding the Davidic kings of Judah. The reason for this is that the Messiah would come through the genealogy of David, for God had promised that He would set one of David's descendants on the throne of David in Jerusalem (2 Sm 7). **Born to him in Hebron:** While living in Hebron for seven and a half years, six sons were born to David. **Born to him in Jerusalem:** David lived in Jerusalem a little over 32 years. Nine sons were born to him in Jerusalem. 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 Sm 15:16). **Bathshua:** Or, Bathsheba.

3:10-16 From David to Josiah sixteen generations of father-to-son rulers 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. What must

be understood is that the God-anointed kings actually ended with Josiah, for the remainder of the kings were appointed by the foreign powers of either Egypt or Babylon. The rightful heirs to sit on David's throne in Jerusalem had to be anointed by God, not by foreign powers.

Johanah: This person is not mentioned in any other Bible text. **Shallum:** Or, Jehoahaz (2 Kg 23:30; 2 Ch 36:1; Jr 22:11). He and Zedekiah had the same mother, but he was not the youngest (See 2 Kg 23:31; 24:18). **Zedekiah:** There are two different Zedekiahs in verses 15 and 16. The Zedekiah of verse 16 evidently died before the Babylonian captivity because the listing begins only through Jeconiah, or Jehoiachin, the son of Jehoiakim. Zedekiah was the last reigning king of Judah before the captivity, but he was not a God-anointed king. He was placed in the kingship position by Babylon. Israel had gone from desiring a king to reign over them to a foreign appointed king. They completed their apostasy to the point that they had no choice in appointing their king.

3:17-24 Salathiel: Or, Shealtiel. Zerubbabel was possibly the grandson of Shalathiel (See Er 3:2; Hg 1:1; Mt 1:12; Lk 3:27). Zerubbabel led the first return of captives from Babylonian territory in 536 B.C. This listing of descendants

helps us to date the writing of the Chronicles by numbering the generations from Zerubbabel. Unfortunately, there is no conclusive number of the generations. Nevertheless, though some individuals may be missing from the list, when we consider the generations that are

listed, the favored date before which the Chronicles were written would be around 400 B.C. However, some commentators date the writing of the Chronicles as late as 270 B.C. We must keep in mind that the latter date does not argue against the inspiration of the books.

CHAPTER 4

4:1-23 This would possibly be an incomplete genealogy that parallels the listing that is given in 2:3-17,21-41. The five sons in 2:3 and 4:1, however, are not the same. **Carmi:** This would be Caleb. **Perez:** Or, Pharez, in the lineage of David. **Jabez:** This person seems to be an exception in reference to most of the leaders, for he prayed to be kept from evil, or calamity. His prayers were answered because of his obedient life in reference to the will of God. His prayer was answered on the condition of his obedience. He was the son of a mother who bore him in a time of great concern over something that is not mentioned. While living in the midst of unrighteousness that surrounded him, he grew to be an honorable man. Being afflicted by his unrighteous environment, he prayed for the blessing of God and the enlargement of his territorial possession. He prayed that he would be kept from evil. All these things God answered because of the sincere obedience of his life. **Kenaz:** Othniel was not a descendant from the

twelve sons of Jacob, and thus Othniel and Caleb (vss 13,15) were possibly not true Israelites. (See Ja 14:6; 15:17 where it is stated that Caleb was the son of Jephuneh.) **Netaim and Gederah:** These names mean “plants” and “hedges,” but in this context probably refer to specific cities.

4:24-43 Simeon: When Israel divided during the reign of Rehoboam, Benjamin and part of Simeon remained with the southern kingdom (See Ja 19:9). It was probably for this reason that Simeon was included here with the lineage of those of Judah. Because the families of Simeon tended to be small, they needed the larger tribal group of Judah for protection (Compare 1 Sm 27:6). **Princes in their families:** These were evidently wealthy individuals who were the fathers of influential families. **To this day:** This could be a reference to the time when this record was written, or to the time of the events that are here described took place.

CHAPTER 5

5:1-10 Reuben the firstborn of Israel: Though he was the firstborn, he was disinherited. Because he was disin-

herited, Joseph's sons were placed before him (Gn 35:22; 49:3,4). But it was Judah who was given the honor of being the one

through whom the Messiah would come. **Sons of Reuben:** We are not told why the sons of Reuben are different from those found in other listings (See Gn 46:9; Ex 6:14; Nm 26:5). **Tilgath-pilneser:** This is a variant spelling of Tiglath-pileser, or Pul in this and other texts of Chronicles (See 2 Kg 15:29; 16:7). We must keep in mind that the writing and pronunciation of the names and places in the Chronicles is centuries removed from the time most of the individuals lived or places existed. Because of the change both in spelling and pronunciation of Hebrew words throughout these centuries, we would expect this dif-

ference in spelling and pronunciation. **Hagarites:** The descendants of Hagar through Ishmael (Gn 25:12-18).

5:11-22: The information of Numbers 26:15-18 is omitted in this context. **Jeroboam:** Or, Jeroboam II (2 Kg 14:16,28; 15:5,32). **War with the Hagarites:** This is probably the same battle that is mentioned in verse 10. **Put their trust in Him:** God answered their prayers because they had faith that God was working for them.

5:23-26 Half the tribe of Manasseh: Half of the tribe of Manasseh settled on the east side of the Jordan River and half settled on the west side of the river.

CHAPTER 6

6:1-15 The amount of information the writer gives in reference to the Levites and their cities indicates one of the purposes for which the Chronicles were written. That purpose was the restoration of the Levitical priesthood and ministry after the Babylonian captivity. This purpose is emphasized again in chapters 23-26. It was necessary that the Levitical priesthood be reestablished in order to prepare the way for the coming of the Messiah. This restoration of the Levitical priesthood was a return to God's original plan by which Israel was to be led until the coming of the Messiah. With this restoration to the proper function of the Levites, we view the existence of the kings, who existed only from the anointing of Saul to the Babylonian captivity, as an interlude in Israel's history. With the restitution of the Levites came the restitution of the theocracy. **Sons of Levi:**

The descendants of Nadab and Abihu (24:2; Lv 10:1) are omitted, as well as the descendants of Ithamar. We are not told the reason for this omission which was common in the listings of the Chronicles. It could be that the writer is saying that the sin of Nadab and Abihu was not to be continued in the restored heritage of Israel after the captivity. There are three obvious omissions in the descendants of Aaron. They are Jehoiada (2 Kg 11:15; 2 Ch 22:11), Urijah (2 Kg 16:11,16), and Azariah (2 Ch 26:17,20; 31:10). **Jehoazadak:** He was the last priest of Israel as a nation before the captivity of 586 B.C.

6:16-48 Herein is given all the families of the Levites. The genealogies that flowed from the sons of Levi are given, as well as the genealogy that was continued through the oldest son. Since God continued the lineage through Samuel, it

is clarified here that Samuel was the son of Elkanah, a Levite. **Heman ... Asaph ... Ethan:** Once the temple was constructed, David designated the heritage of 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 (vss 33-38). Asaph is also traced in reverse to Gershom (vss 39-43). The genealogy of Ethan is traced back to Merari (vss 44-47). These genealogies are not complete, since this would entail, as the other genealogies, an extended list of individuals. Lengthy lists of names would not accomplish the purpose for which the writer was seeking to accomplish in giving these lists of genealogies. **The ark had rest:** The ark had been moved with the tabernacle for over 400 years. David terminated the movement of the tabernacle among the tribal territories, and then Solomon stationed the ark permanently in the temple when it was built 480 years after Israel moved from Mt. Sinai.

6:49-53 The information in 49-53 is parallel to verses 1-15, specifically verses 4-8.

6:54-81 It seems that the writer condensed and rearranged the information that was revealed in Joshua 21:1-42. **Pasture lands:** The 48 cities for the Levites were given to the sons of Aaron. 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 dwelt in the cities. **Cities of refuge:** Of all the cities that were given to the

Levites, six were designated as cities of refuge (Ja 20:7,8). These were cities to which one could flee if he accidentally killed someone. If one were allowed into the city he had to reside there until the death of the high priest, after which he was free to return home. Thirteen cities were given to the Kohathites, thirteen to the sons of Gershom, and twelve to the sons of Merari (Ja 21). There were to be three cities of refuge on the east side of the Jordan and three on the west side (Nm 35). There were an additional 42 cities given from all the tribes to the Levites, making a total of 48 cities for the Levites. By comparing the records of Joshua 21 and verses 54-81 here, the refuge cities would be the following: Kedesh (6:72; Ja 21:32), Shechem (6:67; Ja 21:21), Hebron, or Kirjath Arba (6:57; Ja 21:13), Bezer (6:78; Ja 21:36), Ramoth (6:73; Ja 21:38), and Golan (6:71; Ja 21:27). **Gezer:** Of all the cities that are mentioned in this chapter, Gezer is by far the most historical and strategic in reference to the security of Israel. It was located on the southern border of Ephraim's territory (Ja 21:21). It was situated in the coastal trade route between Egypt and any northern country that desired to do trade with Egypt. It was also located astride the main territory that led from the coast to the hill country on the east. Thutmose III, on an inscription in Egypt, claims to have conquered this city in the 15th century B.C. During the time of Amenhotep IV in the 14th century B.C., the inhabitants of Gezer seem to have at that time been under the control of Egypt, since they sought assistance from Egypt

in their conflicts with the Canaanites. The *Amaran Letters* are ancient correspondence documents between the inhabitants of Gezer and Egypt concerning events that affected them in reference to the Canaanites. By the end of the 13th century B.C., Pharaoh Memepthah claims in his description of his campaigns into Palestine, victory over Gezer. Gezer was later occupied by the Philistines during the latter period of the judges in Israel

and the early part of the reign of Saul. 1 Kings 9:16 states that an unknown Pharaoh captured and burned the city, and later presented it to Solomon's daughter. With Hazor and Megiddo, Solomon strongly fortified Gezer because of its importance to the security of Israel (1 Kg 9:15). Near the end of the 10th century B.C., Gezer was destroyed by Pharaoh Sheshonk I (Shishak) (1 Kg 14:25).

CHAPTER 7

7:1-5 The genealogies of Zebulun and Dan are ignored in the genealogical listings of the Chronicles. Those of 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 verses 1-5 with those that are listed in Genesis 46:13 and Numbers 26:23-25, keeping in mind that the spelling of the names in the Genesis and Numbers accounts were written about one thousand years before the writing of the Chronicles. In reference to the numbers, compare the result of the numbering of Moses' day (Nm 1:29) and a later numbering that took place in Numbers 26:25. It seems that the time of conflict during these years was not conducive to population growth.

7:6-12 The genealogy of Benjamin given here does not agree with the one that is given in the following chapter, nor with the genealogies in Genesis 46:21 and Numbers 26:38. Some have assumed 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. But then other Bible students have conjectured that Dan is left out because of the extreme idolatry that was practiced by this tribe since it was the northern most tribe of Israel, and thus was in close association with the idolatrous nations to the north of Palestine. Dan was also left out of the listing of Revelation 7:5-8.

7:13 See Gn 46:24,25; Nm 26:48-50.

7:14-19 This listing seems to be incomplete in reference to the listing of Numbers 26:29-34. The list in Numbers mentions four additional families. But we must keep in mind that it was not the purpose of the writer of the Chronicles to give the genealogy of every family of Israel with a list of all descendants. It was his purpose to give a condensed list of names in the genealogies of selected families, specifically the Levites, in order to establish the succession of descendants for the existence of Israel after the Babylonian captivity, specifically to identify those of the tribe of Levi.

7:20-29 Variant spellings of the names can be found by comparing this listing with Numbers 26:35,36. Regardless of the differences in spelling, the interpreter must keep in mind that both listings are accurate in reference to the names. Moses' record of the genealogy was written about one thousand years before 1 Chronicles. The spelling and pronunciation of the words of the Hebrew language changed throughout the centuries. ***Take away their livestock:*** This raid is nowhere recorded in other texts, but does explain the raiding parties ("bands") of nations that invaded Israel. Since Israel was a farming community, others came to raid their lands for food and livestock. The oppression that is often stated in other texts of their history was in reference to the continual raids that were made on the farms of Israel.

7:30-40 ***Sons of Asher:*** As the writer completes the genealogies of the tribes of Israel, we should not be confused by his intentional failure to omit most of the tribes of Israel, specifically

Zebulun and Dan. It was not the intention of the writer to make a full accounting of the descendants of the tribes who returned to Palestine after the Babylonian captivity. The writer's focus was primarily on Judah and the Levites and the reconstruction of the temple with the renewal of the Levitical ministry. It was not to give a listing of every tribe that came back into the land. Therefore, because there is no mention of most of the tribes of the north, we must not assume that these tribes were lost and assimilated into the nations of the world after the Assyrian captivity of 722/21 B.C. Since God promised all tribes that the Messiah would come from the seed of Abraham through Jacob, we must conclude that a remnant of all tribes returned to Palestine after the Babylonian captivity in order to wait for the coming of the Messiah (See comments of Ezra). There is no such teaching as a lost ten tribes of Israel, from whom a remnant did not return to Palestine to await the Messiah.

CHAPTER 8

8:1-40 The genealogy from Benjamin to King Saul is recorded in this chapter, though the names of 7:6-12 do not always correspond with this listing. The information of 9:35-41 corresponds with 8:29-40 and 1 Sm 14:49-51. The information that is given here emphasized the importance of the house of Saul as the first king of Israel. This information is also given in order to identify Saul and his descendants as those who were rejected from being kings in Israel. God

struck Saul's kingship from his family and gave it to the sons of David through Solomon. Unfortunately, the descendants of Benjamin that are given here are difficult to understand in reference to Genesis 46:21 and Numbers 26:38-40. It may be that most of the names that are given here, as Ono and Lod, were cities in which people who lived after the captivity (See Er 2:33; compare 1 Ch 8:28; 9:3; Ne 11:4). Nevertheless, the fact that the apostle Paul could trace his family lin-

age back to the Benjamites is evidence that sufficient records were kept among the Jews in order for each family to know their genealogical heritage (See Rm 11:1; Ph 3:5). **At Gibeon dwelt the father of Gibeon:** See 9:35-44. After the captiv-

ity there were settlements of Benjamites in Gibeon, and thus the reason why the writer focused on the descendants of Benjamin in this context. In verse 33 Eshbaal is Ishbosheth. Meribbaal in verse 34 is Mephibosheth.

CHAPTER 9

REMNANT FROM CAPTIVITY

9:1-9 All Israel was enrolled by genealogies: This reference is to all twelve tribes of Israel. The writer wants us to understand that no tribe of Israel was lost in the enrollment of the genealogies. The fact that 1 Chronicles was written after the captivity emphasizes the fact that there was no such thing as the lost ten tribes of northern Israel in the mind of the writer. There are some differences between the listing here and the one in Nehemiah 11:1-19. The differences may be in the fact that the 1 Chronicles account was written in 536 B.C. and the Nehemiah account around 444 B.C., a period of almost one hundred years. **First inhabitants:** Those who first returned to the land were the priests, Levites and temple servants. **Judah ... Benjamin ... Ephraim ... Manasseh:** The specific mention of these tribes excluded the Samaritans who were not true Israelites. The Samaritans were a mix of the Israelites with the peoples the Assyrians had brought into Palestine after their conquest of the northern kingdom in 722/21 B.C. The writer thus made a distinction between the true Israelites and the Samaritans.

9:10-16 Ruler of the house of God: In the resettlement, the writer did not fo-

cus on the restoration of the high priest. The phrase "ruler of the house of God" was applied to the high priest in 2 Chronicles 31:10,13, but not in 2 Chronicles 35:8. Therefore, it would be difficult to assume that reference in this passage was to the high priest. **SHEMAIAH ... MATTANIAH:** Most Bible students assume that these leaders lived after the captivity. However, we cannot be certain of this claim. **NETOPHASITES:** These were those who dwelt in the city of Netophah, a city or group of villages that were near Bethlehem (Ne 7:26).

9:17-34 See 26:1-19. The term "Nethinim" was applied to the Levites during the time of Moses (Nm 3:9; 8:19). The name was also applied to the Midianites and Gibeonites who assisted the Levites in the temple service (Nm 31:47; Ja 9:27). Since the work of the Gibeonites was connected with the temple ministry, their genealogy was also preserved in Ezra 2:43-58 (Compare Ne 10:28). Since the Gibeonites served at the temple, their genealogy is preserved (Er 4:43-58). They were also considered as a part of the covenant relationship that Israel had with God (Dt 29:11; Ne 10:28). **DAVID AND SAMUEL:** Though there is a great deal of information on how David organized the ministries for temple ser-

vice, little is given in Scripture concerning the work of Samuel concerning management of the tabernacle. Since Samuel lived before David, we would assume that he had organized the tabernacle service, which organization David later adopted for the organization of the temple. We must keep in mind that all this organization was determined by men, not God.

9:35-44 See 8:29-38. This genealogy is an introduction to the reign of

David that begins in chapter 10. ***Kish begot Saul:*** The genealogy of Saul is the transition in 1 Chronicles from the listing of genealogies to the historical information that begins with chapter 10.

The Demise Of Saul (10:1-14)

Outline: (1) Defeat by the Philistines (10:1-7), (2) Humiliation of Saul (10:8-14)

CHAPTER 10

DEFEAT BY THE PHILISTINES

10:1-7 This chapter is a historical transition from King Saul to King David (See 1 Sm 31:1-13). It is a record of the rejection of the family of Saul as kings of Israel and the acceptance of David and his descendants. The genealogical foundation was established in the book for what the writer from here on recorded concerning the activities of King David and those kings who followed him. In order to introduce the final historical information of 1 & 2 Chronicles, the writer begins here with the humiliating defeat of Israel by the Philistines and the death of Saul and his sons. There is a contrast between the life and death of Saul with that of David. Saul had forgotten God, and thus God allowed his end to be a suicidal death. David, on the other hand, refused to forget God, and thus was allowed to die in peace in old age having never forgotten the faith of his youth. Saul's kingship heritage was terminated. David's kingship was established.

HUMILIATION OF SAUL

10:8-14 The body of Saul was abused by his enemies who killed him, but the body of David was peacefully laid in a tomb by his friends. The life of Saul was a reminder of where God did not want the leaders of Israel to go, whereas the life of David was an example of one after whom God's heart could be identified. ***For his transgression ... because he consulted a medium for guidance:*** Saul's personal life was not conducted after the will of God for he transgressed the law. For guidance, he consulted one who had created imagined spirits of the dead. These reasons for his death are recorded in order to remind the readers that God is disgusted with those who lead contrary to His will and who seek direction from those who have created fictitious beliefs after their own desires. When a person presumes to be a leader of God's people, but does not lead by consultation with the word of God, then the leader is leading the people away

from God. Those who are ignorant of the word of God are always leading people away from God. No ruler has a right to live above the law of God. He has no right to follow those religions that are created after the desires of men.

Administration Of David's Government (11:1 – 12:40)

Outline: (1) Anointing of David (11:1-3), (2) Conquest of Jerusalem (11:4-9), (3) Mighty men of David (11:10-47), (4) Loyal subjects (12:1-22), (5) Subjects in Hebron (12:23-40)

CHAPTER 11

ANOINTING OF DAVID

11:1-3 (2 Sm 5:1-10) Though there are some difficulties in determining the exact events in the early life of David, the Samuel account of these early events of his life is almost identical with those mentioned in this context. ***We are your bone and your flesh:*** In order for the anointed of God to reign, he had to have the loyalty of the people. In this case, the people gave their allegiance to David after the death of Saul. ***Covenant with them:*** This was a covenant that David made with the people, not God. David made the covenant in order to reaffirm to the people that he would rule after the ordinances of God. Contrary to the latter life of Saul, David pledged that he would always direct the people to God and not to mediums. In order to do this, he was making a promise to lead according to the word of God. Everyone who would lead God's people should make the same covenant with the people they lead. Leaders who lead according to the pronouncements of witches, mediums and soothsayers are false preachers who should be rejected.

CONQUEST OF JERUSALEM

11:4-9 One of David's initial efforts to unite the nation was to centralize his administration of government around a specific location. This was the city of Jebus, which later became known as Jerusalem. It was a stronghold that the Jebusites occupied since the Israelites had entered Palestine over 400 years before (Ja 15:8,63; Jg 1:21). The Jebusites were a Canaanite people (Gn 10:15,16). The city of Jebus is mentioned in ancient texts as the *Egyptian Exorcration Texts*, the *Amarna Correspondence* and various Assyrian texts. Two kings of this city-state were Abdi-Hepa and Araunah (2 Sm 24:18). Since the city was on the border between the land allotted to Judah and Benjamin, neither tribe took the city from the Jebusites (Jg 1:8,21). David eventually took the city, but the Jebusites remained in the area until the days of Solomon, who eventually subjected the Jebusites to forced labor (1 Kg 9:20,21). They were eventually assimilated into the population of Israel, and thus lost their identity in history.

It was not in God's plan that Israel

have a king. The nation was to be a theocracy, that is, a nation of people who were ruled directly by God through the Levites. This system had worked well for over 400 years until Israel's cry for a king, the first being Saul. The Israelites first rejected God from ruling over them, but He accommodated their desires. The same happened in reference to David's choosing of Jerusalem as a capital. David led Israel to centralize government around a city in the territory of Judah. By the end of David's reign, a third historical mistake happened when David made plans to centralize the religion of Israel around a temple. Neither the king, capital city nor the temple were in the original plans for Israel. Nevertheless, God accommodated Israel's change in His original plan. But with the changes, they reaped the negative consequences of their changes. The selection of a king established a series of rulers who became evil, and subsequently led the people after foreign gods. The rapidity of this apostasy was evidenced in the life of Solomon who submitted to the influence of his many wives who led him after their idol gods. The centralization of government around one city minimized the importance of the Levitical cities to which the people were to go for counselling, judgments and instruction in the word of God (See Hs 4:6). The northern tribes were especially marginalized by the location of government in Jerusalem. The construction of the temple marginalized the importance of the tabernacle that was to be moved from one tribal area to another. In fact, after the construction of the temple nothing else is said of the tabernacle

throughout the Old Testament. The altars that were built by Jeroboam in Bethel and Dan were eventually built because the northern tribes were too far from the temple in Jerusalem. The centralization of the king, capital and temple in Jerusalem eventually led to the division of the kingdom, and subsequently aided in the apostasy of the northern kingdom as kings after Jeroboam followed in his sins. God allowed the change in His original plans, but the Israelites had to live with the consequences of following after their own desires.

MIGHTY MEN OF DAVID

11:10-47 David's success to bring the nation together under his rule was because he had surrounded himself with very capable men (2 Sm 23:8-39). These mighty warriors aligned themselves with David while Saul was still reigning. They had great influence in the lives of the people when David eventually ascended to the throne in Jerusalem. ***David would not drink of it:*** This event is recorded in order to show the loyalty of David toward his men. They had risked their lives to bring David water, but David refused the water because of his identity with his men. Their daring venture manifested the extremity of their loyalty to him, but his denial of the water manifested the extremity of his loyalty to them. ***Lifting up his spear against three hundred men:*** Every culture needs heroes. The actions of the bravery of these men was recorded in order to instill in the hearts of the readers until the coming of the Messiah, the bravery by which the Jews would have

to maintain in order to preserve their existence. The strength of their culture was

defined by the strength of their heroes against their enemies.

CHAPTER 12

LOYAL SUBJECTS

12:1-7 The information in this context concerning David is found nowhere else in the Bible (See 1 Sm 22:2; 27:8; 29:11; 2 Sm 2:3). ***Came to David to Ziklag:*** Even before the death of Saul, David's army grew because people became disenchanted with Saul and his turn from the word of God. These initial men of David's army were convinced that he was to be the next king of Israel.

12:8-15 The Gadites came to David from the east side of the Jordan. As the Benjamites, the Gadites proved their loyalty to David before the death of Saul by coming to him at this time. Others came to David after Saul was killed in the battle with the Philistines. They proved their loyalty to David by joining with him while Saul was still king.

12:16-18 ***The stronghold of David:*** This was probably the cave of Adullam (1 Sm 22:1,2). ***If you have come peacefully:*** David accepted all those who came to him while he was in flight from Saul. He especially received those who came from the tribes of Judah and Benjamin. ***Amasai:*** This is probably a reference to Amasa (2 Sm 17:25; 19:13).

12:19-22 Previous to the event mentioned here David had joined the Philistines when he was fleeing from Saul. However, after the Philistines sent him away because they feared that he would turn on them, the men of Manasseh then came to David. At this time all seemed

to realize that the fate of Saul was sealed. They knew that David had been anointed to be king, and thus 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 Sm 30).

SUBJECTS IN HEBRON

12:23-40 The numbers are listed in this accounting of men in order to show the growing strength of David while he was in Hebron. Those who had previously been loyal to Saul now came to David. Their frustration with the evil ways of Saul turned them to the righteous ways of David. The growth of the supporters of David, therefore, could be viewed as a restoration to God in Israel. They knew how David feared God, and thus when they came to David they knew that they were coming to one who had given himself to follow God. ***Understanding of the times:*** This unique statement that was made concerning the men of Issachar revealed that there were some in Israel who had special knowledge of foreign affairs. Because they had this knowledge they could give wise counsel concerning what decisions David should make. David surrounded himself with wise and capable people. Good leaders know how to surround themselves with those who know things they do not specifically know. ***There was joy in Israel:*** Even those from Issachar, Zebulun and

Naphtali to the far north in Palestine came to David. It is significant to note that 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 Sm 24:9). The total figure given by the writer here, 350,000, was a conservative number. Reference was probably only to those who came to

David at the very beginning of his reign.

David And The Ark

(13:1 – 17:27)

Outline: (1) Wrong movement of the ark (13:1-14), (2) David's victories and family (14:1-17), (3) Ark moved to Jerusalem (15:1 – 16:43), (4) David plans for the temple (17:1-27)

CHAPTER 13

WRONG MOVEMENT OF THE ARK

13:1-4 (2 Sm 6:1 – 7:29) Once he had moved to Jerusalem, the most important thing for David was to move the ark of the covenant from the house of Abinadab in Kirjath Jearim to Jerusalem.

13:5-14 *David and all Israel played before God:* This was a case where the intentions of the people were good, but they failed to act according to the law of God. Good intentions do not set aside the law of God. They were excited about moving the ark of the covenant to Jerusalem, but they ignored the law of God concerning how the ark was to be moved. ***Uzza put forth his hand:*** Uzza paid the price for either their ignorance of how the ark was to be properly transported, or because of their belief that God's law

could be ignored because of their good intentions, or both. Whatever the case, the ark was to be carried with poles on the shoulders of the priests. Here, they had loaded it in an ox cart. ***David was afraid of God:*** God is love, but when it comes to obedience to His law, we must with fear approach Him. He is a just God. And being a just God means that He must punish the wicked according to law in order to be just before the righteous. Good intentions on the part of man do not set aside His will. God does not change His law because of a sincere heart. The strictness of the judgment that was poured out immediately in this case reminded David and all Israel that great respect must be given to the law of God. ***House of Obededom:*** Obededom was a Levite (26:4).

CHAPTER 14

DAVID'S VICTORIES & FAMILY

14:1-7 (2 Sm 5:11-25) ***Hiram:*** There were two Hiram who worked in building the temple. This Hiram was the king of Tyre, and the other Hiram was in charge of building the temple. ***Solomon:***

The future king of Israel was 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 (3:5-8).

14:8-12 *The Philistines:* Those with

whom David had formerly associated while in flight from Saul, gathered themselves against him when they heard that he was anointed king over all Israel. In this case this was a preemptive attack against David. They surely thought that before David could assemble a great army from all Israel, they could defeat him. But this was not to be. This defeat of the Philistines at Baal-perazim was the beginning of David's victories over the Philistines that would eventually lead to their total subjugation by the end of the reign.

14:13-17 Contrary to what would later be typical of future kings of Israel, David was careful to consult God first before going into battle. The strategy that was given by God in this case was that David not attack the Philistines from the front, but to attack them from behind.

When you hear a sound of marching:

It is difficult to determine the meaning of what is here stated. It could be that David's men were to wait in hiding in some place until they heard a signal from God above as a rustling of the leaves in the tops of the mulberry trees. ***Fear of him on all nations:*** The strength of the army of David intimidated others from making preemptive attacks on Israel, as the Philistines did on this occasion. David was a strategic military leader. His leadership was manifested in either conquering or subjugating the enemies of Israel who resided in the land that was given to Israel as the promised land. We would assume that God brought David to the throne of Israel for this very purpose. He was to complete what Saul failed to do, that is bring all the promised land under the control of the Israelites.

CHAPTER 15

ARK MOVED TO JERUSALEM

15:1-15 David had learned his lesson. He read his Bible. He made preparations for moving the ark according to the will of God. He called for the Levites and instructed them to sanctify themselves according to the law. ***Bore the ark ... on their shoulders with the poles:*** In the initial attempt to move the ark to Jerusalem, Uzza had evidently touched the ark with hands that were not sanctified. At that time the ark was being carried in an ox cart instead of on the shoulders of the priests.

15:16-24 It was the responsibility of the Levites to move the ark from one lo-

cation to another. In this context, those who are mentioned are Levites who had sanctified themselves for the purpose of moving the ark. For four centuries the Levites had properly moved the ark with the movement of the tabernacle. But just one presumptuous movement on the part of David in his zeal to serve the Lord caused the death of Uzza (14:10,11). What took place on this occasion was actually contrary to the will of God, but at the same time accommodated by God. God's original intention was that the tabernacle, with the ark, be moved among the tribal territories (See comments 17:5,6). This practice had been carried

out for almost 400 years. But at this time the ark was being moved to a permanent location. It was being "claimed" by the tribe of Judah. Because of the permanent placing of the ark in Jerusalem, those of the northern tribes would continually be too far from it in order to come annually for their sacrifices. Eventually, Jeroboam would take advantage of this locating of the ark. He would build altars in both Bethel and Dan, thus dividing Israel until the return of the remnant from Babylonian captivity. God allowed the ark to be permanently located in Jerusalem, but He also allowed Israel to suffer the consequences of this action. We must never assume that because God accommodated something to happen, that we will not have to live with the consequences of our actions in going beyond His will.

15:25-29 The movement of the ark

CHAPTER 16

16:1-6 *The tabernacle:* We would assume that David and most of the Israelites who were dwelling in Jerusalem at this time, were living in stone-built houses, houses that they had taken from the former Jebusite residents. It is interesting, therefore, that David made a tabernacle (tent) for the ark. It seems that he knew that this was the proper location for the ark, for the ark had been in several tents since it was placed there 400 years before (17:4-6).

16:7-36 In worship to God it was only natural that David express his thanksgiving for all that God had done for him to this point in his reign. This

to Jerusalem was a great national event. The movement thus took place with great celebration. *She despised him in her heart:* The response of Michal was probably more than a response to David's exuberant display in celebration. She was the daughter of Saul, who, with her brothers, could have enjoyed this celebration with her family. Instead of her father and her brothers celebrating such an event, she had to share the event with David and all his other wives. Her father and brothers had been killed by the Philistines. As a king's daughter, there may have been bitterness still in her heart concerning the position in which history had now placed her (See 2 Sm 6:16-23). We must also not forget that David took Michal from her husband who greatly loved her (2 Sm 3:12-16). We can only imagine that she still resented him for doing this.

inspired song of praise gave glory to God for His marvelous work through the nation of Israel (See Ps 96:1-13; 105:1-15; 106:1,47,48). Verses 7-16 are an exhortation to the people to honor God for what He does for His people. Verses 17-22 recall all that God had done for the nation in the past. Verses 23-36 are special words of worship and praise for the God of Israel. *He comes to judge the earth:* This statement in verse 33 seems to reveal a final coming of the Lord in judgment on the earth. The eschatology of Israel at this time in their history included the concept of a final judgment (Hb 9:27). Though most of the Old Testament fo-

cuses on the history of the sin of Israel and the prophets' call for repentance, within the exhortation of the prophets are teachings concerning the final accountability of every person (See comments Ez 18).

16:37-43 The tabernacle had been moved to Gibeon after Saul killed the

priests in Nob (1 Sm 22:19). While the tabernacle was at Gibeon, Zadok, under the reign of Saul, was the acting high priest. When David built a tabernacle (tent) in Jerusalem, and subsequently moved the ark to Jerusalem, Asaph was appointed to supervise the tabernacle ministries.

CHAPTER 17

DAVID PLANS FOR THE TEMPLE

17:1-15 (2 Sm 7:1-29) The plans of David in reference to his dream concerning the construction of the temple must be considered very carefully. The Bible student must keep in mind God's original instructions concerning the tabernacle and those who were to carry out all ministries that were associated with the tabernacle. Special note should be made concerning things that Israel later added, but were not mentioned in God's original instructions in the law. The law that was given at Mt. Sinai did not include the construction of a permanent structure in which the ark was to be located. The ark and tabernacle were to be moved among the tribal territories in order that no one tribe lay claim to the tabernacle. The continual movement of the ark among the tribal territories would prevent any one tribe from being consigned to being always too far from the tabernacle in order to come before the Lord for the annual sacrifices. The continual movement of the tabernacle also prevented any one tribe from taking ownership of the tabernacle. **The ark ... remains under curtains:** The statement in verse 1 reflects the thinking of David. It was not a

revelation from God. **Do all that is in your heart:** This statement was also the desire of a man, that is, the desire of Nathan the prophet. Nathan's statement also seems to reflect his thinking, that he too wanted a temple like the nations around Israel. **God is with you:** This statement should be understood as a general statement that God was with David and His reign over Israel. It should not be understood in the sense that Nathan was giving revelation from God for the approval of David's idea for building a temple. This is brought out later as God chided David for the suggestion of building the temple. It was the same response of God to Israel when they desired a king. It was not God's plan that Israel have a king, but He accommodated their desires. David felt guilty about the ark resting in a tent, and thus was moved of his own will to build a permanent structure for its housing. There may have also been some desire on the part of David to do as the kings of the nations at the time, that is build a temple as a part of his own legacy. **God came to Nathan:** It was not that Nathan went to God with the request of David, but God came to Nathan that very night in reference to David's

suggestion concerning the construction of a temple. God knew what was on David's mind, and thus the message that came was a message of rebuke. **You will not build Me a house to dwell in:** Some have wrongly assumed that this statement should be understood in reference to David, that he not personally build the temple because he had engaged in too many wars. But verse 5 qualifies the statement to mean that it was not in God's plan to have a temple constructed in Israel, which temple would be exclusive to those who were too far away to come with their annual offerings on the day of Pentecost. **From one tabernacle to another:** These statements in verse 5 explain a great deal about God's use of the tabernacle from the time He gave instructions to build it about 400 years before, to the time David desired to construct the temple. Detailed instructions were given at Mt. Sinai concerning the construction of the tabernacle. The instructions were not given as a blueprint for the temple, but for reconstruction of the tabernacle as each tabernacle deteriorated throughout Israel's use of it until the coming of the Messiah. A tent in those days in the weather would last only ten to fifteen years. Tabernacles, therefore, had to be constructed again and again throughout the history of Israel. This explains why God said He went from tabernacle to tabernacle throughout the history of Israel to the time David took ownership of the tabernacle and ark of God in Jerusalem, something that was not in God's plan. Therefore, we would conclude that God's statements in verses 4-6 are words that

chide David for his idea of building a temple. **Why have you not built Me a house of cedars:** The fact that God asked David this question affirms that it was never in the mind of God to build the temple. Bible students must always keep this in mind when referring to the temple. God never intended that a king reign over Israel on earth, but He allowed and accommodated a king. God never intended that a permanent structure be built for the ark, but He allowed and accommodated it. However, with both the king and the permanent location of the ark, God also allowed them to suffer the consequences for having both. Evil kings led Israel into idolatry. The permanent location of the ark moved the northern tribes to separate themselves from Judah. In order to perpetuate the separation, Jeroboam built altars in Bethel and Dan. Kings after him continued in his sin by discouraging people from going to the permanently located ark of the covenant in Jerusalem. Instead, they went to the altars in Bethel and Dan for their annual sacrifices. **I have been with you wherever you have walked:** The pronouncements of God in verses 7-14 indicate why David came up with the idea of the temple. It was not simply a matter of moving the ark from a tent to a stone structure. It was not simply a matter of guilt on the part of David. In God's exhortation in this context, it seems that David was feeling somewhat insecure. Therefore, God reminded him that He had always been with him in protecting him from his enemies. God said that He had preserved Israel from the time He took them out of Egypt to the day of

David's reign. He reminded David that He had subdued all his enemies. **He will build Me a house and I will establish his throne forever:** In this statement God turned from the physical to the spiritual. David would not be allowed to build a physical temple. Only Solomon would be able to do this. However, the house that God would build would be a house with a throne of authority that would last forever. It would not be a house of this world, but a spiritual house that was eternal in the heavens (See comments 1 Tm 3:15). The Messiah would come to sit on David's throne and reign from heaven over His house, the church. **Settle him in My house and in My kingdom forever:** Solomon would not be settled in the temple, if we were to understand this statement literally. In the statement God transitioned from the physical idea of a temple on earth about which David was dreaming, to the spiritual house of God and His kingdom reign from heaven. The authority of God would be manifested through the throne of David when So-

lomon sat upon it (See comments 2 Sm 7).

17:16-27 The righteousness of David was manifested in his response to God's denial of his building a temple. He submitted in humility, knowing that the eternal plan of God must be worked out in the affairs of Israel. He was not presumptuous against the plan of God. Though he did not understand all that God was doing in bringing the Messiah into the world through Israel, by faith he submitted to God's will in his life. His response is an example of those who would walk by faith, not sight. Though we do not understand all of God's plans, we understand enough to walk by faith, trusting that He will perform His promises.

David's Eventful Reign

(18:1 – 22:19)

Outline: (1) Victory over kings (18:1-17), (2) Victory over Ammonites and Syrians (19:1-19), (3) Victory over Ammon and the Philistines (20:1-8), (4) The sin of numbering (21:1 – 22:19)

CHAPTER 18

VICTORY OVER KINGS

18:1-13 (2 Sm 8) This chapter is a summary of the offensive wars that David conducted in order to secure the land of Palestine for Israel. The fact that he conducted so many successful campaigns was evidence of both his ability as a military leader, as well as the confidence the people had in him as a leader. **Gath:** See 2 Samuel 8:1-14. **Hamath:** The northern extent of David's victories went as far north as Hamath, even to the Euphrates River.

The River Euphrates: Other than the Jordan River, this river, with the Tigris River, played a very significant role in the events of the Bible (Gn 2:14; 15:18; Ja 1:4). The area between the two rivers is called Mesopotamia which is located primarily in modern Iraq. The Euphrates River is about 2,871 kilometers (1,780 miles) long and the Tigris River is about 1,848 kilometers (1,146 miles) long. The Assyrian Empire originated in the northern Mesopotamian area,

with Nineveh as its capital. The Babylonian Empire was seated in the southern part of Mesopotamia with Babylon as its capital. Ancient cities as Carchemish, Mari, Babylon and Ur were located on the banks of the Euphrates River. **David brought much bronze:** Throughout all his campaigns against the enemies of Israel who occupied the land of promise, David collected a great amount of spoils. These spoils were later used by his son Solomon to build the temple. Almost all the metals that were used in the building of the temple, therefore, came from the victories that Israel had over her enemies. Unfortunately, when Israel went into apostasy these same treasures would become the spoils of the nations that took Israel into captivity. **The Edomites:** Edom was at the southern extremity of the land of Palestine. Working under the

command of David (2 Sm 8:13), and while David was possibly in the northern regions of the land, Abishai secured the southern borders of the promised land by defeating the Edomites.

18:14-17 Over all Israel: We would assume that reference here was not only to the people, but to all the land that David had secured, which land was given to Israel by God as their promised land. **Chief ministers:** Under the leadership of their father, David's sons learned the skills of administration. Here they are called "chief ministers," though in 2 Samuel 8:18 they are called priests. However, David's sons were not Levites, and thus the Hebrew word for "priests" in the Samuel passage simply defines the ministry of the sons, not their position before God.

CHAPTER 19

VICTORY OVER AMMONITES & SYRIANS

19:1-5 (2 Sm 10:1-19) David was known as a man of war. It would be easy, therefore, for the Ammonites to misunderstand his sending of messengers to greet them. Unfortunately, their misunderstanding resulted in their defeat. Lest we justify the humiliation of David's messengers because of the misunderstanding, we must recognize that the messengers of any nation should be treated in such a manner.

19:6-15 Repulsive to David: Or, despised in his eyes. What should they have expected from the manner by which they treated David's messengers? **1,000**

talents of silver: The magnitude of the silver exemplifies the great fear the Ammonites had of David. In 2 Chronicles Amaziah hired 100,000 men for just 100 talents of silver (2 Ch 25:6).

19:16-19 This text says that David killed 7,000 men "who fought in chariots," whereas the 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. Other than this explanation, some have assumed that there is a variant reading in reference to the number 7,000, and thus, the text should actually read 700.

CHAPTER 20

VICTORY OVER

AMMON & THE PHILISTINES

20:1-3 (2 Sm 12:26-31) *When kings go out to battle:* This would be some-time after the spring rains. In this record of the Chronicles, the writer maintains his focus on the obedient actions of David, thus omitting the sin of David with Bathsheba (2 Sm 11:4 – 12:24). **Rabbah:** This was the Ammonite capital. It was located on a major caravan trading route, and thus enjoyed great prosperity. The discovery of ancient artifacts reveals that this city had contact with Egypt, Greece, Cyprus, Phoenicia, Midian and Babylon unto the 5th century B.C. This was the location of the iron bed of Og of Bashan (Dt 3:11). **The crown:** The richness of the crown was evidence of the richness

of the city. As a result of this victory, a great deal of spoil was taken, which spoil was later used in the construction of the temple. **Put them to work:** The Hebrew word here suggests that he put them to extreme forced labor. The original KJV reading is misleading in the sense that it paints a picture that David's men sadistically cut the people in torture. Later translations have corrected this unfortunate rendering.

20:4-8 (2 Sm 21:18-22) *Born to the giant in Gath:* We would assume from this reading that there were other members of the family of Goliath. It was only Goliath who stood against and was killed by David when he was yet a young man.

CHAPTER 21

THE SIN OF NUMBERING

21:1-8 *Satan ... moved David:* Since it is God who restrains Satan, then God would assume the responsibility for David following after his pride to number the fighting force of Israel (See 2 Sm 24:1). Throughout the history of Israel, God had proved that He fought for Israel. If He had not, then they would never have become a nation. David was here seeking to trust in his own military genius and strength. It was a slap in the face of God, and thus a sinful act. David carried out this numbering of his military strength without first consulting the Lord, and thus it was one time in the life of David that he ignored God in order to

follow after his own pride.

21:9-13 God gave David the option of choosing between (1) three years of famine, (2) three months of humiliating war that would lead to defeat, or (3) three days of pestilence (2 Sm 24:13). He chose the latter of the three. Thus others had to pay for David's sin of pride. **I have sinned greatly:** It seems that David realized his sin before God came to him with the three options from which to choose his own punishment.

21:14-17 *Let Your hand ... be on me:* One of the great characteristics about David was that he assumed the responsibility for his own actions. He never blamed others for his sin.

21:18-30 *I will not take for the Lord what is yours:* A sacrifice is nothing if it is not paid by the one who gives it. Only by giving that which belongs to oneself is there true fellowship with God to whom the sacrifice is given. *He was afraid because of the sword of the angel:* The entire episode struck fear in the heart of David. And rightly so. In this case, David was able to experience

openly the direct and immediate hand of God in punishment for his own sinful pride. If we could experience the same today, we too would recoil in fear before the Lord. Though we reap what we sow (G1 6:7,8), there is a final punishment coming for our sin. But when it comes it will be too late for repentance (2 Co 5:10; Hb 9:27).

CHAPTER 22

22:1-5 It could be that David's remorse over his sin of numbering Israel was the stimulus for determining the site for the construction of the temple, and his preparations to gather materials for its construction. The temple would be built on the land that he had bought from Ornan for his personal sacrifice for the sin he committed in numbering Israel. *Foreigners:* These would be the Canaanites whom the Israelites had subjugated to be forced labor (2 Ch 8:7-10). *Magnificent, famous and glorious:* From these words we get the impression that David was somewhat in competition with the temples of the surrounding nations. In order to give the impression that God was the only God, he wanted to build a temple that exceeded the lavishness of the temples of the nations.

22:6-16 *Solomon:* Before he died, David designated Solomon as his successor. The wisdom in this was to prevent rivalry between the sons of David after his death. Once Solomon was anointed as David's successor, before he died David could observe the behavior of the other sons in reference to their acceptance

of Solomon as their king. *It was in my mind to build a house:* David here admitted that the building of the temple was his idea, not God's. However, God sanctioned this desire of David, and thus God claimed the temple after it was built. But we must not forget that the temple was never in the original plan of God for Israel. *You have shed blood abundantly:* If the individual tribal groups had fulfilled their duties after the conclusion of the national wars of Israel that were led by Joshua, then David would never have had to complete the task of clearing the land of the Canaanites. He would not have had many years of war as is mentioned in this context. Nevertheless, because he was a man of war, God did not allow him the privilege of fulfilling his dream of building a temple. This task was left to Solomon, a king who inherited a kingdom of peace from his father.

22:17-19 Because Solomon was unskilled for the task set before him, David instructed the leaders of Israel to come to his aid. This statement was made of Solomon before Solomon had been blessed by God with great wisdom.

**Administration Of
The Temple And Nation
(23:1 – 29:25)**

Outline: (1) Temple ministers (23:1 –

26:28), (2) National leaders (26:29 – 27:34), (3) Charge to Solomon (28:1 – 29:20), (4) Ascension of Solomon (29:21-25)

CHAPTER 23

TEMPLE MINISTERS

23:1-23 In the organization of the leaders of Israel, David dealt with the religious leaders first (23:3 – 26:32). He then organized the civil and military leaders (27:1-34). The Levites served from 30 years of age to 50 (Nm 4:3,47). We would assume that the great numbers of those who are given religious responsibilities are in view of the final construction of the temple that would come later. David not only made preparations for the building of the temple before he died, but also for the administration of temple affairs. David was a compulsive organizer. His organizational skills were manifested in his many military victories. In order to aid his son Solomon, he organized the administration for the temple. It seems that David did this organization because he knew that such would be too great a strain on the young Solomon when he

became king. The organization of duties, therefore, would have been based on his command, not the command of the young Solomon.

23:24-32 *Twenty years:* In view of the 30 years that is mentioned in verse 3, it seems that the 20 years of age mentioned here would qualify one for certain temple duties, possibly giving a person ten years of apprenticeship before assuming full responsibilities at the age of 30 (Compare Nm 8:24; 2 Ch 31:17; Er 3:8). ***Sons of Aaron:*** The duties for the sons of Aaron were specific. Their ministry was focused 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 in their care (See Nm 3:5-10; 18:1-7).

CHAPTER 24

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.

24:20-31 The list of Levites in this context was of the sons of Aaron who were listed in verses 1-19. These were

assigned to be assistants to the priests. This list included only the descendants of Kohath and Merari. When considering the “sons” of these lists the Bible student must keep in mind that the phrase “son of” sometimes skips a generation. Though we are not informed in the text the phrase “son of” should sometimes be understood to mean the “descendant of.” When comparing different genealogical

lists of the same family, this practice on the part of the biblical writer should be noted.

CHAPTER 25

25:1-31 *Prophecy with harps:* As the sweet singer of Israel, we would expect nothing less from David. The invention of musical sounds by David was surely the beginning of what later in Israel's apostasy became a thing that was an irksome sound before God (See Am 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 (Am 5:23). Though David invented the stringed instruments in sincerity, they eventually became hollow noises from an apostate heart. But in the administration of the temple that David envisioned, he wanted to make sure that the quiet music of harps would play a role in maintaining a tranquil atmosphere during the temple ceremonies. For this reason, the musicians

were chosen and divided into 24 divisions. To "prophecy" with a harp meant 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. They were not played as a ceremony of worship. In reference to God, however, God seeks the melody of hearts, not harps. The focus of the instrument, therefore, was not on the one who played, but on the one who heard. Using the instrument in this case was not for the purpose of the instrumentalist to present a show of his talent before the people. David sought to focus on developing a tranquil atmosphere in the temple area, knowing that the harp produced such a sound that brought peace of mind.

CHAPTER 26

26:1-19 *Gatekeepers:* These would be the doorkeepers who had charge of the entrances of the temple. Since the location of the doorkeepers is difficult to determine, some have suggested that these were the guards for the tabernacle that David had built, and not the temple that was yet to be built. ***Storehouse:*** This may help us understand the purpose for the gatekeepers. We must keep in mind that the royal house and temple were constructed as the treasury for the kingdom. When gold and silver were brought to the

capital from tribute, taxation, or from the spoils of war, there was a storehouse for the treasure. The gatekeepers, therefore, were the guards over the national treasury. The treasury went from each individual maintaining his own treasury on the farms to a national treasury that was kept in Jerusalem.

26:20-28 *Over the treasuries:* Ahijah was in control of the handling or accounting of that which was in the treasury. Throughout the apostasy of Israel when God continually brought foreign

powers upon Israel to punish them for their idolatry, these foreign powers often raided the temple and royal houses of their treasures (See 2 Kg 24:13).

NATIONAL LEADERS

26:29-32 Beginning here is a de-

scription 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.

CHAPTER 27

27:1-15 (2 Sm 23:8-39) 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. In this way, each man had one month of service, and eleven months of private life. Thus the fighting men of Israel were not a standing army, but a militia or citizen's army. With this military organization of the citizenry, there was an experienced military officer assigned to each group. The professional military leaders would be the three and thirty of 11:20, with the Kerethites, Pelethites and Gittites.

27:16-24 Those who were chosen as the tribal leaders were to be respected by the people. These were to be the respected elders from whom leadership would come for each tribe. *Because of this:* Wrath came from God because of his attempt to number Israel, not because

he terminated the numbering after he saw that it was wrong.

27:25-31 These would be 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. David earned his wealth as a result of his military struggles to rid the land of the Canaanites. After David, however, Solomon and the kings who followed him gained their wealth primarily by taxation and the continued tribute from nations that David had conquered. They thus lived off the struggles of David and his generation.

27:32-34 This list of individuals is probably a supplement to those who are listed in 18:14-17 and 2 Samuel 23:24-39.

CHAPTER 28

CHARGE TO SOLOMON

28:1-10 In this discourse of David, he wanted to reaffirm two things. First, he wanted to reaffirm his desire to build a house for the Lord, and second, he wanted to set Solomon before the people as the one who would follow him. In reference to the temple, it was a common

thing for kings of ancient times to either build temples or inscribe monuments in memory of the accomplishments of their reigns. The kings would build a lavish royal palace for themselves, and a royal house for their gods. David certainly had the feeling that his legacy be carried on in the building of the temple, though his

son finished the job. The extravagant materials that David assembled, with his personal donation of wealth, assumes that we would give him credit for the existence of the temple. Though Solomon actually laid the materials together in a structure, David did all that he could in assembling the materials for the construction. He could do this in accordance with the command of God because he was not allowed by God to actually build the building. He wanted succeeding generations to know that he wanted a house for Yahweh, the God of Israel (17:13,14; 1 Kg 9:1). Ancient temples were usually constructed on prominent geographical locations, which was true also of the construction of the Jerusalem temple (Ps 121:1; 122:4). The threshing floor on which the temple was constructed was Moriah (2 Ch 3:1). Some have assumed that this was the site where Abraham was called to offer his son, Isaac (Gn 22:2). There are no remains of the temple that David initiated and Solomon built. It was destroyed by Nebuchadnezzar in 586 B.C. It is believed that only a few stones remain of Herod's temple that he built on the same site in the 1st century B.C. Therefore, the only way Bible historians can imagine the design of Solomon's temple is by the structures of temples that were built by the Canaanites that were contemporary with Solomon. **Be strong and do it:** David's exhortation to Solomon was that he build the temple against all discouragement. It was not going to be an easy task, and thus Solomon must exercise great fortitude in bringing the construction to pass.

28:11-21 David gave ... the plan: If taken by itself, this statement assumes that David made the plans for the temple. But in verse 19 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. However, since there are no details given in Scripture of this plan, then we could assume that the details were designed by David, but the inspiration to draw the plan was given by God. In the design of the tabernacle great detail was given directly by God and written in Scripture as to how it should be built. But we are not informed if this was the case in reference to the temple. We would have to conclude that God knew that the temple would eventually be destroyed by the Babylonians in 586 B.C. Since there were no plans given in Scripture concerning the construction of the temple, then the returnees from Babylonian exile would have no design to guide them in reconstructing the temple as they did with directions on how to build the tabernacle. 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 such to be done. It is noteworthy that the metaphors for the presence of God among His people that are used in the New Testament do not find their setting in the temple, but in the tabernacle. **Gold:** Gold was used extensively in the construction of the temple. Since gold is

only a mineral of this world with no greater value to God than dirt, then we assume that the lavish use of gold in the construction of the temple was for the appeal of man, not God. The design of the temple was directed to appeal to the lust of the eyes of man and to display before the world the wealth of Israel. It could be that God wanted to use the lavishness of the temple to manifest His care of Israel, but we would conclude that the use of such quantity of gold was motivated by men who sought to parade their wealth before the world. What must always be kept in mind is to remember that 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 Kg 24:13). All of David and Solomon's wealth that went into the building of the temple was gone within less than a generation after the death of Solomon. We would conclude, therefore, that if all the gold that went into the construction of the temple were the plan of God, then certainly God would have preserved the wealth longer than one generation after it was put into the temple. **For the treasury of the house of God:** We must keep in mind that the temple and royal house were being built as the national treasury of the nation. Taxes were collected from the people and there needed to be a place where this silver and gold could be stored.

CHAPTER 29

29:1-9 By giving a great amount of his own wealth to the construction of the temple, David wanted to inspire others to do the same. **Offered willingly:** The result was that a great amount of wealth was given in response to the generosity of David. It was not that the people were forced to give, but they were inspired by the leadership of David to give. People will give when their leaders give. If the leaders see themselves as the ones who are to receive wealth from those who make sacrifices to give, then the givers will eventually stop giving. During this time in the history of Israel the entire nation of tribes had come together as one nation under the reign of David. The building of the temple was a stimulus to bring the tribes together as a nation. However, its existence in Jerusalem af-

ter the death of Solomon encouraged the division of the tribes into the northern and southern kingdoms. But at this time in their history the plan for its construction brought the tribes together to be one people as the building of the tower of Babel kept the people together after the flood (See Gn 11:1-9).

29:10-20 In response to the giving, David offered a prayer of thanksgiving and praise of God. **Head above all ... reign over all:** Before Jesus ascended to the right hand of the Father (At 1:9-11), the Father was King and head over all things. But now, after His ascension, Jesus is King of kings and head over all things (Ep 1:22; 1 Tm 6:15). When Jesus comes again, however, He will return all authority to the Father that God may be all in all (1 Co 15:26-28). **We are for-**

eigners ... and sojourners: In his petition before God, David professed the status of all humanity in reference to the eternity of God. God abides forever, but man is only passing through his brief existence upon the earth. If one would lengthen his existence beyond the brevity of life on earth, then he must come into the presence of God, who alone is eternal and can give eternal life (Compare 2 Th 1:6-9).

ASCENSION OF SOLOMON

29:21-25 The response of the people was worship. **1,000:** In total, 3,000 animals were given as an offering. In verses 21 & 22 we have defined what took place in reference to offerings. The offerings were animals given for human consumption. Verse 22 explains that they “ate and drank.” The offering was from individuals who gave the animals, but the meat of the offering was consumed by everyone. In reference to offerings that were brought to the Levites, the animals were eaten by those who brought the offering in fellowship with the Levites. As in this case, the worship in offerings and sacrifices was given in order to eat with one another at a time of rejoicing. We cannot separate the eating and drinking in verse 22 from the offerings in verse 21. Their worship involved eating and drinking in joyous fellowship with one another and praise of God. **Solomon sat on the throne of the Lord:** This statement here and other contexts is significant. Solomon sat on the throne of David. David was the symbol of the authority of God on earth. Therefore, when Solomon sat

on the throne of David, he was sitting on the throne of the Lord. He was God's symbol of authority on earth. The prophets foretold the time when One would sit on the throne of David. This prophecy was made specifically to David. The One who would eventually sit on the “throne of David” was Jesus. This is what Peter affirmed in Acts 2:25-28. At the time Peter spoke in Acts 2 Jesus was on the throne of David, and thus all the prophecies concerning One sitting on the throne of David were fulfilled. Therefore, throughout the history of Israel, when a king sat on the throne in Jerusalem, he was sitting on the throne of David, which was the throne of the Lord and a symbol of that which was to come when Jesus eventually sat on the throne. The point is that from our time in history, there are no more prophecies concerning one who would come and sit on the throne of David on earth.

DEATH OF DAVID

29:26-30 The books to which reference is made in verse 29 no longer exist. They were in existence at the time 1 Chronicles was written, which was sometime immediately after the Babylonian captivity. Because they were not inspired books, but simply Jewish histories, there was no need that they be preserved for posterity. **Seer ... prophet ... seer:** There are actually three Hebrew words used in verse 29 in reference to Samuel, Nathan and Gad (*ro'eh*, *nabi* and *chozeh*). The word *ro'eh* (“seer”) means “to see.” As a seer, God gave the person special insight into events and times. *Nabi*

(“prophet”) is used in order to emphasize what is spoken by the prophet, not what was seen in vision or given as special insight. *Chozeh* (“seer”) emphasized seeing or gazing, with emphasis on how the truth was received and proclaimed.

Nabi is the most commonly used term in reference to the servant of God, and is translated with the word *prophetes* in the Greek Septuagint. This was one who spoke forth the word of God.