



YOU CAN UNDERSTAND THE BIBLE

***1 Chronicles:
the Life of King David***

BOB UTLEY
PROFESSOR OF HERMENEUTICS
(BIBLE INTERPRETATION)

STUDY GUIDE COMMENTARY SERIES
OLD TESTAMENT VOL. 7

BIBLE LESSONS INTERNATIONAL
MARSHALL, TEXAS
2015

INTRODUCTION TO 1 AND 2 CHRONICLES

I. NAME OF THE BOOK

A. The name of the book in Hebrew is “the words (events) of the days (years).” This is used in the sense of “a chronicle of the years.” These same words occur in the title of several books mentioned as written sources in 1 Kings 14:19,29; 15:7,23,31; 16:5,14,20,27; 22:46. The phrase itself is used over thirty times in 1 and 2 Kings and is usually translated “chronicles.”

B. The LXX entitled it “the things omitted (concerning the Kings of Judah).” This implies that Chronicles is to Samuel and Kings what the Gospel of John is to the Synoptic Gospels. See *How to Read the Bible for All Its Worth*, by Gordon Fee and Douglas Stuart, pp. 127-148.

As the Gospel writers under inspiration (see Special Topic: Inspiration) had the right to select, adapt, and arrange the life of Jesus (not invent actions or words), so too, the inspired authors of OT narratives (see *Expository Hermeneutics: An Introduction*, by Elliott E. Johnson, p. 169). This selection, adaptation, and chronological/thematic arrangement of words/events was to convey theological truth. History is used as a servant of theology.

Chronicles has suffered, much as the Gospel of Mark did. They were both seen as “Readers Digest” summaries and not “a full history.” This is unfortunate! Both have an inspired message. We, as readers committed to inspiration, must ask, “Why include this?” “Why choose not to record this?”

C. Jerome, in his “Prologus Galeatus,” entitled it “Chronicle of the whole sacred history” because its genealogy goes back to Adam and the companion books of Ezra/Nehemiah relate to the post-exilic Period (i.e., Cyrus II – Darius II). See Special Topic: Kings of Persia.

The concluding nature of Chronicles can be illustrated by a quote from Jesus in Matt. 23:35 and Luke 11:51, where He mentions Abel (cf. Gen. 4:8) and Zechariah (cf. 2 Chr. 24:20-21). This clearly demonstrates the canonical MT position that Chronicles was written last.

D. 1 and 2 Chronicles were originally one book in Hebrew, which was divided by the LXX, as were Samuel and Kings. This artificial division was contextually done poorly. It was only for the reason of length, not historical context.

II. CANONIZATION

A. 1 and 2 Chronicles are the last books of “the Writings” section of the Hebrew canon, which means 2 Chronicles is the last book of the Hebrew Bible.

B. Its position in the Hebrew canon implies:

1. its late composition
2. its summary nature
3. its having been seen as an appendix
4. its being accepted in the canon late, see Special Topic: Canon (Hebrew)

C. The LXX placed it after Kings and before Ezra. It is surprising that Ezra/Nehemiah are put before Chronicles, possibly because

1. of the summary nature of Chronicles
2. it ends on a positive note

III. GENRE

- A. Chronicles is historical narrative but in a special selective theological sense. See several Special Topics at the beginning of the Table of Contents. Also see the valuable summary section on OT narrative in *How To Read the Bible for All Its Worth* by Gordon Fee and Douglas Stuart, pp. 89-106.
- B. It removes most of the negative aspects of the reigns of:
 - 1. David (1 Chronicles)
 - 2. Solomon
 - 3. the “godly” Judean Kings
 - a. Asa
 - b. Jehoshaphat
 - c. Uzziah
 - d. Hezekiah
 - e. Josiah
- C. It is attempting to affirm to the post-exilic community of Judah that YHWH is still their covenant God and can be trusted.

IV. AUTHORSHIP

- A. The Bible is silent on authorship.
- B. *Baba Bathra* 15a says Ezra wrote the genealogy of Chronicles unto himself. This has been interpreted in two ways.
 - 1. Ezra wrote Chronicles
 - 2. Ezra (or a later common editor) finished the history started in Chronicles up to his own day
- C. Ezra 1:1-4 and 2 Chr. 36:22-23 are similar in Hebrew. Both E. J. Young and R. K. Harrison say Chronicles was written first. This is partly confirmed by a scribal technique used by Babylonian scribes of linking two works together by means of a “catch-line” or colophon. The technique is not seen in the rabbinical writings. This would imply that Ezra (or a later editor) was using Chronicles as a historical introduction to his own work which continued the history of the Jewish people.
- D. The author(s) of Chronicles and Ezra/Nehemiah have the same theological interest and perspective:
 - 1. focus on the Temple (i.e., Mosaic Covenant) and priesthood (especially lists of Levites)
 - 2. extensive use of statistical records and genealogies
 - 3. the vocabulary and literary styles are similar
 - 4. it must be said, they also differ:
 - a. spell names differently
 - b. Chronicles focuses on David’s royal line while Ezra/Nehemiah focuses on Mosaic Covenant
- E. William Albright attributes authorship to Ezra between 428 and 397 B.C. Ezra’s reform found in Ezra 7-10 occurred in 458-457 B.C. under Artaxerxes I (see Special Topic: Historical Allusions to Persian Kings).

- F. Because of the focus of Chronicles on the temple and its procedures and personnel, it is probable that the author/editor was a Levite or priest working at the restored second temple in Jerusalem after the edict of Cyrus II and the returns of Nehemiah and Ezra.
- G. Chronicles uses many sources:
1. previously written Scriptural revelations (cf. 1 Chr. 16:40; 23:18; 2 Chr. 25:4; 31:3; 35:12,26)
 - a. Chronicles uses about half of Samuel and Kings or at least the same sources
 - b. I Chronicles seems to know of some OT texts specifically:

(1) Gen. 35:22 – 1 Chr. 5:1	(7) Gen. 46:21 – 1 Chr. 7:6,12
(2) Gen. 38:7 – 1 Chr. 2:3	(8) Gen. 46:24 – 1 Chr. 7:13
(3) Gen. 38:30 – 1 Chr. 2:4,6	(9) Ruth 4:18-21 – 1 Chr. 2:11-13
(4) Gen. 46:10 – 1 Chr. 4:24	(10) I Sam. 27:10 – 1 Chr. 2:9, 25-26
(5) Gen. 46:11 – 1 Chr. 6:16	(11) I Sam. 31:1-6 – 1 Chr. 10:1-12
(6) Gen. 46:13 – 1 Chr. 7:1	(12) Psalm 96; 105; 106 – 1 Chr. 16
 - c. NIV Study Bible’s introduction to Chronicles includes as sources:

(1) Pentateuch	(6) Psalms
(2) Judges	(7) Isaiah
(3) Ruth	(8) Jeremiah
(4) I Samuel	(9) Lamentations
(5) Kings	(10) Zechariah
 - d. See *A Basic Guide to Interpreting the Bible* by Robert H. Stein, p. 91
 2. written historical documents from the divided kingdom
 - a. possibly official court documents:
 - (1) the chronicles of King David, 1 Chr. 27:24
 - (2) the book of the kings of Judah and Israel, 2 Chr. 16:11; 25:26; 28:26; 32:32
 - (3) the book of the kings of Israel and Judah, 2 Chr. 27:7; 35:27; 36:8
 - (4) the book of the kings of Israel, 1 Chr. 9:1; 2 Chr. 20:34
 - (5) the words of the kings of Israel, 2 Chr. 24:27; 33:18
 - b. prophets:
 - (1) acts of King David, 1 Chr. 29:29:
 - (a) Chronicles of Samuel, the seer
 - (b) Chronicles of Nathan, the prophet
 - (c) Chronicles of Gad, the seer.
 - (2) acts of Solomon, 2 Chr. 9:29:
 - (a) records of Nathan the prophet
 - (b) prophecy of Ahijah the Shilonite
 - (3) acts of Jeroboam I in the visions of Iddo the seer, 2 Chr. 9:29
 - (4) acts of Rehoboam in 2 Chr. 12:15:
 - (a) records of Shemaiah the prophet
 - (b) Iddo the seer
 - (5) acts of Abijah in 2 Chr. 13:22 by Iddo the prophet
 - (6) acts of Jehu in 2 Chr. 20:34 by the son of Hanani
 - (7) acts of Uzziah by Isaiah, son of Amoz in 2 Chr. 26:22
 - (8) acts of Manasseh in 2 Chr. 33:19 by Hozai (LXX “the seer”)
 - c. tribal genealogical records:
 - (1) Simeon, 1 Chr. 4:33
 - (2) Gad, 1 Chr. 5:17
 - (3) Benjamin, 1 Chr. 7:9
 - (4) Asher, 1 Chr. 7:40

- (5) All Israel, 1 Chr. 9:1
 - (6) Levitical gatekeepers, 1 Chr. 9:22 (implication being each Levitical division also had records [cf. 1 Chr. 23:1ff; 28:13; 2 Chr. 35:4]).
 - d. foreign sources:
 - (1) Sennacherib's letters, 2 Chr. 32:17-70
 - (2) Cyrus' decree, 2 Chr. 36:22-23
- H. Like Ezra-Nehemiah, Chronicles lists the genealogies of several people. Some of these extend into the future, after the traditional close of 2 Chronicles, to four to six generations. There have been two ways to deal with this:
1. these were editorial additions
 2. these are contemporary families, not generations
 3. see discussion below, V. A.

V. DATE

- A. There are two texts in Chronicles that imply a period after the return of the Exile for the writing of Chronicles:
1. 1 Chronicles 3:19-21. This is a list of the descendants of Zerubbabel:
 - a. some say to the sixth generation
 - b. others say only to two generations, followed by a list of four Davidic families who were contemporaries of the two descendants of Zerubbabel – Pelatiah and Jeshaiiah (Young & Harrison)
 - c. the LXX extended the list of Zerubbabel's descendants to the eleventh generation (This shows editorial updating)
 2. 1 Chronicles 3:22-24. This is a list of the descendants of Shecaniah mentioned in 2 Chr. 3:21:
 - a. some say the list is to four generations (NIV Study Bible)
 - b. if this is true then the date of the author (editor) is extended from Zerubbabel's genealogy in 1 Chr. 3:19-21
 3. 2 Chronicles 36:22-23:
 - a. this mentions Cyrus II and his decree which allowed all the conquered people to return home, including the Jews
 - b. Cyrus II issued his decree in 538 B.C. The first return was undertaken immediately by a Judean prince who was appointed governor, Sheshbazzar. He started to rebuild the Temple but did not finish. Later, under the Persian King, Darius I, others began to return under Zerubbabel of the Davidic line and Joshua a descendant of the High Priest. They did finish rebuilding the Temple in 516 B.C. with the encouragement of Haggai and Zechariah.
- B. From the genealogies of the book the date of the compiler seems to be between 500-423 B.C. This terminus date is possible because the post-exilic books mention the latest historical allusion in the Old Testament (i.e., Darius II was crowned about 428 B.C.). He is mentioned in Neh. 12:22). Also, tradition says that the Old Testament canon was finalized about this time. A good general guess for the date would be before 400 B.C.
- C. 1 Chronicles covered the same period as 1, 2 Samuel, however, its genealogies go back to Adam.

- D. 2 Chronicles covers the same period as 1 and 2 Kings but extends it, almost until the time of Cyrus II.

VI. CORROBORATING THE HISTORICAL SETTING

- A. There are some real differences between the historical presentation of Samuel and Kings and that of 1 Chronicles:
 - 1. The numbers in Chronicles are larger (E. J. Young, p. 394-400)
 - a. this is generally true, compare 1 Chr. 21:5 with 2 Sam. 24:9
 - b. often Chronicles has smaller numbers, compare 1 Kgs. 4:26 with 2 Chr. 9:29
 - c. most of the number problems are also found in the LXX translation which means they predate 250 B.C.
 - a. E. R. Thiele, in his ground breaking book, *The Mysterious Numbers of the Hebrew Kings*, 1954, 1965, explains the differences by:
 - (1) two dating systems for reigns:
 - (a) accession year
 - (b) non-accession year
 - (2) co-regencies
 - 2. Chronicles accentuates the positive aspects of the Judean kings of the line of David
 - 3. Chronicles omits much of the negative material about David and Solomon. However, as E. J. Young points out (pp. 395-398), it also omits almost everything about their private lives, not only the negative but also some of the positive aspects.
 - 4. Chronicles also omits all references to the Northern kingdom. The reason is uncertain. Many assume it was because all the Northern Kings were condemned because of the golden calves set up at Dan and Bethel. The South was considered the only true, faithful Davidic (Messianic) line.
- B. The validity of Chronicles' history tends to be supported:
 - 1. in the genealogical material that is paralleled by:
 - a. Samuel
 - b. the Dead Sea Scrolls
 - c. the LXX
 - 2. when the genealogical material of Chronicles is paralleled in Genesis and Numbers in the Masoretic Text and the Samaritan Pentateuch, its historical validity is supported

VII. LITERARY UNITS (context)

- A. Brief Outline:
 - 1. Genealogical material from Adam to Saul, 1 Chr. 1:1-9:44
 - 2. The reign of David, 1 Chr. 10:1-29:30
 - 3. The reign of Solomon, 2 Chr. 1:1-9:31
 - 4. The reign of other Judean Kings to the Exile and to Cyrus, 2 Chr. 10:1-36:23
- B. For helpful outlines see:
 - 1. E. J. Young, *An Introduction to the Old Testament*, pp. 401-402
 - 2. R. K. Harrison, *Introduction to the Old Testament*, pp. 1152-1153
 - 3. NIV Study Bible, pp. 581-582

VIII. MAIN TRUTHS

- A. This is a selective theological history of Judah, using but extending the parallel accounts in 1 & 2 Samuel and 1 & 2 Kings.
It must be remembered that Samuel and Kings addressed an exilic community who were asking, “why?” while Chronicles is addressing a post-exilic community asking “what now?” “why have we been restored?”
Notice how 1 Chr. 17:12 and 2 Chr. 7:14 answer these questions. YHWH has a wider purpose for Judah. See Special Topic: YHWH’s Eternal Redemptive Plan.
- B. This was written for a post-exilic community who desperately needed to know that the Covenant God was still their God. Israel’s past history shows YHWH’s faithful love for His covenant people. The Temple (since there was no king) was the focus of God’s renewed Covenant. The Covenant was still conditional on obedience to God’s Mosaic Covenant (see Special Topic: Keep). The Chronicler focused on temple details and temple personnel.
- C. It primarily focuses on God’s promises to David and his son(s) found in 2 Samuel 7; 1 Chronicles 17:
1. deals exclusively with David’s sons and ultimately King Messiah (i.e., Jesus)
 2. gives a positive account of the reigns of David, Solomon and the “godly” Kings of Judah
 3. records the restorations of the Hebrew exiles to Jerusalem by Cyrus II, 1 Chr. 36:22-23
 4. stresses a future Davidic King (Messiah). One way this was accomplished was through the recording of the “godly” reigns of David, Solomon, and the godly kings of Judah. This Messianic hope is also expressed in Zechariah and Malachi.
- D. There is also an emphasis on all of God’s people being united. This is seen by the use of the collective term “all Israel” (cf. 1 Chr. 9:1; 11:1-3,4; 12:38; 16:3; 18:14; 21:1-5; 28:1-8; 29:21, 23,25; 2 Chr. 1:2; 2:8; 9:30; 10:1,16; 12:1; 18:16; 28:23; 29:24; 30:1,6,25-26; 34:7,9,33).
- E. Genealogies are used:
1. like those in Ezra and Nehemiah, to show that the restored Israel is legitimately the Israel of old
 2. to summarize the history of the Hebrews back to Adam

IX. HISTORICAL METHODOLOGY

- A. Should a modern interpreter try to harmonize the historical accounts of Samuel, Kings, and Chronicles (see William Day Crockett, *A Harmony of Samuel, Kings and Chronicles*)? Try to fit them together in one unified historical account? I think this is not the best approach. Each of these inspired works has an authorial purpose. The interpretive key to find the original author’s inspired purpose and the target hearer. This same approach should be used on how the four Gospels present the life of Christ. Each had a separate target group but all expressed one gospel message/history.
- B. It is helpful to see a harmonious approach so that one can see quickly
1. what is unique
 2. what is parallel
 3. the differences in the parallel accounts
- The interpretive questions must be asked:
1. “Why include this?”

2. “Why exclude this?”
 3. “Why modify the presentations of earlier revelation?”
- C. Ancient historical narrative is different from modern history. Please read the opening articles (see Table of Contents).
1. Special Topic: The Old Testament As History
 2. Special Topic: Old Testament Historiography Compared with Near Eastern Cultures
 3. Special Topic: Old Testament Historical Narratives

1 CHRONICLES 1

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Genealogy from Adam	The Family of Adam - Seth to Abraham	The Place of Abraham and His Descendants Among the Nations	From Adam to Abraham	The Origin of the Three Ethnic Groups
1:1-7	1:1-7	1:1-4	1:1-4	1:1-4
				The Japhethites
		1:5-7	1:5-7	1:5
				1:6-7
				The Hamites
1:8-10	1:8-16	1:8-10	1:8-16	1:8
				1:9-10
1:11-12		1:11-12		1:11-16
1:13-16		1:13-16		The Samites
1:17-23	1:17-23	1:17-23	1:17-23	1:17a
				1:17b
				1:18-19
				1:20-23 ?
				From Shem to Abraham
1:24-27	1:24-28	1:24-27	1:24-27	1:24-29a
Descendants of Abraham			The Descendants of Ishmael	
1:28-33	The Family of Ishmael	1:28-33	1:28-31	The Ishmaelites
	1:29-31			1:29b-31
	The Family of Keturah			
	1:32-33		1:32-33	1:32-33
	The Family of Isaac		The Descendants of Esau	Isaac and Esau
1:34-42	1:34-37	1:34-37	1:34-37	1:34
				1:35-37
	The Family of Seir		The Original Inhabitants of Edom	Seir
	1:38-42	1:38-42	1:38-42	1:38-42
	The Kings of Edom		The Kings of Edom	The Kings of Edom
1:43-51a	1:43-54	1:43-51a	1:43-50 (43b-50)	1:43-50
				The Chiefs of Edom
1:51b-54		1:51b-54	1:51-54	1:51-54

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. Chronicles starts with Adam not Abraham. There is an eternal purpose in creation as well as an eternal redemptive plan. See Special Topic: YHWH's Eternal Redemptive Plan.
- B. Note the progression.
1. Adam (Cain and Abel not mentioned) to Noah, 1 Chr. 1:1-4
 2. Noah's children, 1 Chr. 1:4,5-23
 - a. Shem, 1 Chr. 1:17-23 (emphasis noted by length of genealogy)
 - b. Ham, 1 Chr. 1:8-16
 - c. Japheth, 1 Chr. 1:5-7
 3. Shem to Abraham, 1 Chr. 1:24-27
 4. descendants of Abraham, 1 Chr. 1:28-42
 - a. Ishmael, 1 Chr. 1:29-33
 - b. Isaac, 1 Chr. 1:35-42
 - (1) Esau, 1 Chr. 1:35-42
 - (2) Israel/Jacob (picks up in second chapter)
 5. leaders in Esau's family, 1 Chr. 1:43-54 (see Special Topic: Edom and Israel)
- C. A Hebrew post-exilic hearer/reader would immediately relate to the book of Genesis. Many of these names had special meaning to the Jewish people. Their story as a people is reflected in this text!
- D. Often these individual's names later referred to
1. families
 2. tribes
 3. regions
 4. nations
 5. towns
 6. languages (i.e., Genesis 10-11)

For a good brief discussion of the sub-genre of genealogies see NIDOTTE, vol. 4, pp. 654-662.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 1:1-7

¹Adam, Seth, Enosh, ²Kenan, Mahalalel, Jared, ³Enoch, Methuselah, Lamech, ⁴Noah, Shem, Ham and Japheth. ⁵The sons of Japheth *were* Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. ⁶The sons of Gomer *were* Ashkenaz, Diphath, and Togarmah. ⁷The sons of Javan *were* Elishah, Tarshish, Kittim and Rodanim.

1:1 "Adam" This Hebrew word (BDB 9) is the general term for human person.

1. a man – Gen. 2:5,7,8,15,16,18,19
2. mankind – Gen. 1:26; 6:2,5,6,7; 9:5,6
3. both male and female – Gen. 1:27; 5:2
4. proper name – possibly Gen. 2:19,20,21,23; 3:8,9,17,20,21; 4:1,25; 5:1,2,3,4,5; Deut. 32:8; 1 Chr. 1:1

It is often hard, in the context of Genesis, to know if God is addressing "the man" or Adam.

▣ **“Enosh”** He is mentioned in Gen. 4:26; 5:6,7,9,10,11; 1 Chr. 1:1. His name (BDB 60) means “man” or “mankind.” It is used synonymously with “Adam” (BDB 9, see note at Gen. 2:20) in Job 25:6; Ps. 8:4; 96:3; 144:3; Isa. 51:12; 56:2.

1:2 “Kenan” See Gen. 5:9-10 online. The meaning of his name is uncertain (BDB 884).

▣ **“Mahalalel”** See Gen. 5:13,15-17 online.

▣ **“Jared”** See Gen. 5:15 online.

1:3 “Enoch” See Gen. 5:18-24 online. He (BDB 335) was taken to be with God, Gen. 5:22-24.

▣ **“Methuselah”** See Gen. 5:25-27 online. He (BDB 607) lived longer than any person recorded in the OT.

▣ **“Lamech”** See Gen. 5:26-31 online. The person by this name (BDB 541) in Seth’s line is hopeful of God’s mercy, while the one by the same name in Cain’s line is a violent man.

1:4 “Noah” See Gen. 5:29 online. The sons of this “blameless” man (cf. Gen. 6:9) are named in Gen. 5:32. His life is recorded in Genesis 6-9.

His sons’ genealogies are recorded in Genesis 10.

1. Japheth – Gen. 10:2-5
2. Ham – Gen. 10:6-14,15-20
3. Shem – Gen. 10:21-31

1:5 These men and their descendants settled in modern Turkey (Anatolia) and are used as symbols of rebellious nations in Ezekiel 38-39.

1:6 “Diphath” In Gen. 10:3, “Riphath” (LXX). The Hebrew letters “d” and “r” are very similar and often confused in Hebrew writings.

1:7 “Rodanim” In Gen. 10:4 it is “Dodanim” (LXX). Again, a confusion of the “d” and “r.”

NASB (UPDATED) TEXT: 1:8-10

⁸The sons of Ham *were* Cush, Mizraim, Put, and Canaan. ⁹The sons of Cush *were* Seba, Havilah, Sabta, Raama and Sabteca; and the sons of Raamah *were* Sheba and Dedan. ¹⁰Cush became the father of Nimrod; he began to be a mighty one in the earth.

1:8 “Canaan” His children are mentioned in 1 Chr. 1:13-16. See Special Topic: Pre-Israelite Inhabitants of Palestine.

1:9 “Raamah” Sometimes the name has the final “h” (cf. Gen. 10:7) and sometimes not (MT of 1 Chr. 1:9). Both names appear in 1 Chr. 1:9.

1:10 “Nimrod” See Gen. 10:8,9 online. He (BDB 650) was a mighty man whose life is described in Genesis 10; see notes there.

NASB (UPDATED) TEXT: 1:11-12

¹¹Mizraim became the father of the people of Lud, Anam, Lehab, Naphtuh, ¹²Pathrus, Casluh, from which the Philistines came, and Caphtor.

1:11 “Mizraim” See Gen. 10:13 online. He (BDB 595) and his descendants would become the inhabitants of southern Egypt.

1:12 “from which the Philistines came” This phrase relates to “Caphtor” (cf. Amos 9:7) not “Casluh” (i.e., 1 Chr. 1:12). For notes on the Philistines see Gen. 26:1 online.

NASB (UPDATED) TEXT: 1:13-16

¹³Canaan became the father of Sidon, his firstborn, Heth, ¹⁴and the Jebusites, the Amorites, the Girgashites, ¹⁵the Hivites, the Arkites, the Sinites, ¹⁶the Arvadites, the Zemarites and the Hamathites.

1:13-16 See Special Topic: Pre-Israelite Inhabitants of Palestine.

NASB (UPDATED) TEXT: 1:17-23

¹⁷The sons of Shem *were* Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether and Meshech. ¹⁸Arpachshad became the father of Shelah and Shelah became the father of Eber. ¹⁹Two sons were born to Eber, the name of the one was Peleg, for in his days the earth was divided, and his brother’s name was Joktan. ²⁰Joktan became the father of Almodad, Sheleph, Hazarmaveth, Jerah, ²¹Hadoram, Uzal, Diklah, ²²Ebal, Abimael, Sheba, ²³Ophir, Havilah and Jobab; all these *were* the sons of Joktan.

1:17 “Aram” Genesis 10:23 adds, “the sons of,” which has dropped out in the MT. Aram’s people are called Aramaeans or Syrians.

▣ **“Meshech”** In Gen. 10:23 “Mash”; in LXX totally different and an abbreviated list.

1:18 “Eber” See note at Gen. 10:21 online.

1:19 “for in his days the earth was divided” See note at Gen. 10:25 online. AB (p. 6) suggests the VERB “divided” (BDB 811, KB 928, *Niphal* PERFECT) means “districts” and, therefore, is geographical. Other scholars, because of Genesis 10-11, suggest it refers to languages being divided because of the tower of Babel.

NASB (UPDATED) TEXT: 1:24-27

²⁴Shem, Arpachshad, Shelah, ²⁵Eber, Peleg, Reu, ²⁶Serug, Nahor, Terah, ²⁷Abram, that is Abraham.

1:27 “Abram, that is Abraham” The story of Abraham is found in Genesis 12-24, see notes online.

NASB (UPDATED) TEXT: 1:28-33

²⁸The sons of Abraham *were* Isaac and Ishmael. ²⁹These are their genealogies: the firstborn of Ishmael was Nebaioth, then Kedar, Adbeel, Mibsam, ³⁰Mishma, Dumah, Massa, Hadad, Tema, ³¹Jetur, Naphish and Kedemah; these *were* the sons of Ishmael. ³²The sons of Keturah, Abraham’s concubine, *whom* she bore, *were* Zimran, Jokshan, Medan, Midian, Ishbak and Shuah. And the sons of Jokshan *were* Sheba and Dedan. ³³The sons of Midian *were* Ephah, Epher, Hanoch, Abida and Eldaah. All these *were* the sons of Keturah.

1:32 “concubine” This term (BDB 811) was a legal, but second tier, wife. Her children would not legally inherit, as would the children of a wife. Keturah is designated a concubine in Gen. 25:6. She had six sons by Abraham.

NASB (UPDATED) TEXT: 1:34-42

³⁴Abraham became the father of Isaac. The sons of Isaac were Esau and Israel. ³⁵The sons of Esau were Eliphaz, Reuel, Jeush, Jalam and Korah. ³⁶The sons of Eliphaz were Teman, Omar, Zephi, Gatam, Kenaz, Timna and Amalek. ³⁷The sons of Reuel were Nahath, Zerah, Shammah and Mizzah. ³⁸The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. ³⁹The sons of Lotan were Hori and Homam; and Lotan’s sister was Timna. ⁴⁰The sons of Shobal were Alian, Manahath, Ebal, Shephi and Onam. And the sons of Zibeon were Aiah and Anah. ⁴¹The son of Anah was Dishon. And the sons of Dishon were Hamran, Eshban, Ithran and Cheran. ⁴²The sons of Ezer were Bilhan, Zaavan and Jaakan. The sons of Dishan were Uz and Aran.

1:36 Zephi” In Gen. 36:11 “Zepho”; in LXX “Sophar.”

▣ **“Timna”** In Gen. 36:12 this person is the concubine of Eliphaz, who bore “Amalek.”

1:39 “Timna” This may be the mother mentioned in 1 Chr. 1:36 (cf. Gen. 36:12).

1:40 “Alian” In Gen. 36:23 “Alvan”; in LXX “Golam.”

▣ **“Shephi”** In Gen. 36:23 “Shepho.”

1:41 “Hamran” In Gen. 36:26 “Hemdan”; in LXX “Hemeron.” Again a problem with the Hebrew “d” and “r.”

1:42 “Jaakan” In Gen. 36:27 “Akan”; in LXX “Lokan.”

1. Genl 36:27 – יעקן
2. 1 Chr. 1:42 – יעקן

▣ **“Dishan”** This is from Gen. 36:28. The MT has “Dishon.”

NASB (UPDATED) TEXT: 1:43-51a

⁴³Now these are the kings who reigned in the land of Edom before any king of the sons of Israel reigned. Bela was the son of Beor, and the name of his city was Dinhabah. ⁴⁴When Bela died, Jobab the son of Zerah of Bozrah became king in his place. ⁴⁵When Jobab died, Husham of the land of the Temanites became king in his place. ⁴⁶When Husham died, Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith. ⁴⁷When Hadad died, Samlah of Masrekah became king in his place. ⁴⁸When Samlah died, Shaul of Rehoboth by the River became king in his place. ⁴⁹When Shaul died, Baal-hanan the son of Achbor became king in his place. ⁵⁰When Baal-hanan died, Hadad became king in his place; and the name of his city was Pai, and his wife’s name was Mehetabel, the daughter of Matred, the daughter of Mezahab. ⁵¹Then Hadad died.

1:46 “in the field of” This is idiomatic for “the land of” (cf. NIDOTTE, vol. 3, p. 1217, cf. Gen. 36:35; Num. 21:20; 1 Chr. 8:8).

▣ **“Avith”** The LXX has “Geththaim,” but Gen. 36:35 has “Avith.”

1:50 “Baal-hanan” Genesis 36:39 adds “son of Achbor.” “Baal” reflects the name of the male fertility god of Canaan. See Special Topic: Fertility Worship in the Ancient Near East.

▣ **“Hadad”** In Gen. 36:39 “Hadar.” Hadad is also the name of a western Semitic rain god. The names “Baal” and “Hadad” were often combined or became parts of names separately. Note again the confusion of the Hebrew “d” and “r.”

▣ **“Pai”** In Gen. 36:39 it is “Pau”; in the LXX “Phogor.”

NASB (UPDATED) TEXT: 1:51b-54

^{51b}Now the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth, ⁵²chief Oholibamah, chief Elah, chief Pinon, ⁵³chief Kenaz, chief Teman, chief Mibzar, ⁵⁴chief Magdiel, chief Iram. These *were* the chiefs of Edom.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. What is the purpose(s) of the extended genealogy in 1 Chronicles 1-9?
2. Which OT covenant does Chronicles seem to elevate and why?
3. Why is 1 Chronicles different from Samuel?
4. Why does this genealogy start with Adam and not Abraham?
5. If this is a genealogy of the people of God, Israel, why such a long list of Edomite leaders?

1 CHRONICLES 2

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Genealogy: Twelve Sons of Jacob (Israel)	The Family of Israel	Descendants of Judah	The Descendants of Judah	The Sons of Israel
2:1-2	2:1-2	2:1-4	2:1-2	2:1-2
	From Judah to David			The Descendants of Judah
2:3-4	2:3-17		2:3-4	2:3-4
2:5-8		2:5-8	2:5-7	2:5
				2:6
				2:7
			2:8	2:8
Genealogy of David			The Family Tree of King David	The Ancestors of David
2:9-17		2:9-17	2:9	2:9
			2:10-12	2:10-17
			2:13-16a	
			2:16b-17	
	The Family of Hezron		Descendants of Hezron	Caleb
2:18-20	2:18-20	2:18-20	2:18-20	2:18-20
2:21-24	2:21-24	2:21-24	2:21-24	2:21-23
				2:24
	The Family of Jerahmeel		The Descendants of Jerahmeel	Jerahmeel
2:25-41	2:25-33	2:25-41	2:25-28	2:25-26
				2:27
				2:18-33a
			2:29-31	
				2:33b
			2:32-33	
	2:34-41		2:34-41	2:34-41
	The Family of Caleb		Other Descendants of Caleb	Caleb
2:42-50a	2:42-49	2:42-50a	2:42-45	2:42-45
			2:46	2:46
			2:47	2:47
			2:48-49a	2:48-49
			2:49b	
	2:50-55		2:50b-51	2:50a

2:50b-55	2:50b-55	Hur	2:50b-53
		2:52-53	
		2:54	2:54-55
		2:55	

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. What is the purpose of genealogies?
1. establish family ties (i.e., heirs of the covenant to Abraham)
 2. establish land claims of returning Jewish exiles
 3. list the main or important descendants to give honor to the family
- It must be remembered that these biblical genealogies are not complete. They are often structured to highlight certain ancestors (see K. A. Kitchen, *Ancient Orient and the Old Testament*, p. 55, #3; NIDOTTE, vol. 4, pp. 654-663).
- B. Obviously the author is highlighting
1. Judah (cf. Gen. 49:8-12, esp. verse 10). Most of the exiles who returned from Babylonian exile were of the tribe of Judah.
 2. King David (cf. 2 Samuel 7; 1 Chronicles 17; Israel's eschatological hope). The descendants of Ram (David's family) are presented first (1 Chr. 2:10-17) and last (1 Chr. 3:1-24).
 3. later, the line of Levi (the Chronicler is interested in the line of Levi, esp. the Levites)
- C. This chapter draws its information from
1. Genesis 35; 38; 46
 2. Exodus 1:1-5
 3. Numbers 1:7; 32:41-42
 4. Joshua 7; 14; 15
 5. Ruth 4:18-22
 6. 1 Samuel 27:10
- D. Notice the genealogies of the tribes of Dan and Zebulun are omitted (although they are listed in 1 Chr. 2:1-2), whether purposefully or by textual error is uncertain. They are listed in verse 2 but not developed.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 2:1-2

¹These are the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, ²Dan, Joseph, Benjamin, Naphtali, Gad and Asher.

2:1 "sons" The Hebrew word "ben" (BDB 119) has a wide semantical field. It can denote

1. child
2. grandchild
3. descendant

Therefore, it is uniquely suited to be used in ANE genealogies. Remember, this is not modern history (see Special Topic: Old Testament Historiography Compared with Near Eastern Cultures).

NASB (UPDATED) TEXT: 2:3-4

³The sons of Judah *were* Er, Onan and Shelah; *these* three were born to him by Bath-shua the Canaanitess. And Er, Judah's firstborn, was wicked in the sight of the LORD, so He put him to death. ⁴Tamar his daughter-in-law bore him Perez and Zerah. Judah had five sons in all.

2:3 "Er" This man is also mentioned in Gen. 38:7 as doing evil in the sight of YHWH, but it does not specify what that evil was. Both texts assert that YHWH took his life. I would assume it had to do with idolatry.

▣ **"Bath-shua the Canaanitess"** See note at 1 Chr. 2:17.

2:4 This event is recorded in Genesis 38, see notes online.

NASB (UPDATED) TEXT: 2:5-8

⁵The sons of Perez *were* Hezron and Hamul. ⁶The sons of Zerah *were* Zimri, Ethan, Heman, Calcol and Dara; five of them in all. ⁷The son of Carmi *was* Achar, the troubler of Israel, who violated the ban. ⁸The son of Ethan *was* Azariah.

2:6 "Dara" In 1 Kings 4:31 this person's name is spelled "Darda" (cf. REB). However, the UBS Text Project, p. 389, gives "Dara" a "B" rating (some doubt). The LXX, along with the MT, has "Dara."

▣ **"Zimri"** In Joshua 7:1, he is called "Zabdi."

▣ **"Ethan, Heman"** These are musicians who wrote (and sang) Psalms 88 and 89. There they are called "Ezrahites." These may have been from Judah but another "Heman" was from the tribe of Levi (cf. 1 Chr. 6:33-44). These Hebrew names were used often in Hebrew families. Only a specific context or genealogy can link them.

2:7 "Achar" In Joshua 7 this person's name is spelled "Achan." The UBS Text Project, p. 390, suggests "Achar" and gives it a "B" rating (some doubt). The LXX and MT have "Achar," which means "trouble" (BDB 747, cf. Jos. 7:24-26). Achan surely caused Israel trouble in Joshua 7, when he stole things from Jericho which were totally devoted to God (i.e., under the ban; see Special Topic: Curse).

NASB (UPDATED) TEXT: 2:9-17

⁹Now the sons of Hezron, who were born to him *were* Jerahmeel, Ram and Chelubai. ¹⁰Ram became the father of Amminadab, and Amminadab became the father of Nahshon, leader of the sons of Judah; ¹¹Nahshon became the father of Salma, Salma became the father of Boaz, ¹²Boaz became the father of Obed, and Obed became the father of Jesse; ¹³and Jesse became the father of Eliab his firstborn, then Abinadab the second, Shimea the third, ¹⁴Nethanel the fourth, Raddai the fifth, ¹⁵Ozem the sixth, David the seventh; ¹⁶and their sisters *were* Zeruiah and Abigail. And the three sons of Zeruiah *were* Abshai, Joab and Asahel. ¹⁷Abigail bore Amasa, and the father of Amasa was Jether the Ishmaelite.

2:9 “Chelubai” In Jos. 14:6 and 1 Chr. 2:18 this person’s name is spelled “Caleb” (cf. LXX), as it is in 1 Chr. 2:18.

1 Chronicles 2:9-12 is taken from or related to Ruth 4:19-27 (or a common textual tradition).

2:11 “Salma” In the genealogy of Ruth 4:21, a man is named “Salmon” (cf. LXX).

2:13-15 This is a developed genealogy from 1 Sam. 16:6-9, but expanded.

2:15 “David the seventh” In 1 Samuel 16 and 17 (esp. 17:10) Jesse has eight sons. One wonders if “seventh” was a literary way of showing prominence (see #4 in Special Topic: Symbolic Numbers in Scripture).

2:16 “Abshai” In 2 Sam. 2:18 it is spelled “Abishai.”

2:17 “Jether the Ishmaelite” This inclusion of a non-Jewish ancestor caused the rabbis problems, as did Judah’s Canaanite wife in 1 Chr. 2:3 and Ruth the Moabitess (see NT genealogies). It, theologically for NT readers, shows inclusiveness (cf. John 3:16; see Special Topic: YHWH’s Eternal Redemptive Plan).

In 2 Sam. 17:25 this man is called “Jithra the Israelite.” Some rabbis tried to make Jether an Israelite who lived in Ishmaelite territory (see Jewish Study Bible, p. 1719).

NASB (UPDATED) TEXT: 2:18-20

¹⁸Now Caleb the son of Hezron had sons by Azubah *his* wife, and by Jerioth; and these were her sons: Jeshur, Shobab, and Ardon. ¹⁹When Azubah died, Caleb married Ephrath, who bore him Hur. ²⁰Hur became the father of Uri, and Uri became the father of Bezalel.

2:18 “Caleb the son of Hezron” There are two “Calebs” in this genealogy.

1. Caleb the son of Jezron, who is a descendant from the tribe of Judah (1 Chr 2:18-20)
2. Caleb the son of Jerahmeel, who was one of the faithful spies (cf. 1 Chr. 2:46-50a, Num. 13:6,30; 14:6,24,30,38; Jos. 14:6; 15:13,14,16,17,18; 21:12). He was a Kenizzite. The Kenizzites were related to the Midianites. Some of them lived in southern Judah and became incorporated into Judah (as did the tribe of Simeon).

Some scholars think there is a third “Caleb, son of Hur” mentioned in 1 Chr. 2:50a (i.e., *Jerome Biblical Commentary*, p. 406), but I think it is a summary statement linking to 1 Chr. 2:42-49. So, 1 Chr. 1:50b should start a new paragraph (cf. NRSV, NJB, JPSOA).

▣ **“by Azubah. . .by Jerioth”** This refers to two women who bore children to Caleb (cf. NKJV, NRSV, JPSOA).

The NJB translates this as Caleb fathering Jerioth by Azubah. The TEV translates it as “Caleb married Azubah and had a daughter called Jerioth.”

The NET Bible has “by his wife Azubah (also known as Jerioth).”

The “Caleb son of Hezron” mentioned here is not the same as the famous, faithful spy of Joshua (i.e., Caleb son of, see Contextual Insights, D.).

2:20 “Bezalel” This man was one of the chief God-gifted artisans of the Tabernacle (cf. Exod. 31:2; 35:30; 36:1-2; 37:1; 38:22).

NASB (UPDATED) TEXT: 2:21-24

²¹Afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub. ²²Segub became the father of Jair, who had

twenty-three cities in the land of Gilead. ²³But Geshur and Aram took the towns of Jair from them, with Kenath and its villages, *even* sixty cities. All these were the sons of Machir, the father of Gilead. ²⁴After the death of Hezron in Caleb-ephraim, Abijah, Hezron's wife, bore him Ashhur the father of Tekoa.

2:23 The names in the first part of this verse may refer to towns not people. This is also true of the children mentioned in 1 Chr. 2:42-49, who became towns, regions of Judah.

The "sixty cities" are mentioned in Jos. 13:30.

▣ **"Geshur"** This was an independent kingdom in the trans-Jordan area (cf. Deut. 3:14; Jos. 12:5; 13:2,11,13; 2 Sam. 3:3; 13:37; 14:23; 15:8).

▣ **"Aram"** This refers to the kingdom in the highlands north of Israel to the Euphrates. Its is also known as "Aramea" or "Syria."

2:24 "in Caleb-ephraim" The LXX translates this as "Chaleb went in to Ephraim," which could refer to

1. sexual relations with a woman named Ephraim" (TEV says, "his father's widow," cf. NJB)
2. Caleb entered Ephraim (i.e., a town or area, cf. Vulgate)

The NKJV and NRSV suggest that "Caleb-ephraim" was the geographical site of Hezron's death.

NASB (UPDATED) TEXT: 2:25-41

²⁵Now the sons of Jerahmeel the firstborn of Hezron *were* Ram the firstborn, then Bunah, Oren, Ozem *and* Ahijah. ²⁶Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. ²⁷The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin and Eker. ²⁸The sons of Onam were Shammai and Jada. And the sons of Shammai *were* Nadab and Abishur. ²⁹The name of Abishur's wife *was* Abihail, and she bore him Ahban and Molid. ³⁰The sons of Nadab *were* Seled and Appaim, and Seled died without sons. ³¹The son of Appaim *was* Ishi. And the son of Ishi *was* Sheshan. And the son of Sheshan *was* Ahlai. ³²The sons of Jada the brother of Shammai *were* Jether and Jonathan, and Jether died without sons. ³³The sons of Jonathan *were* Peleth and Zaza. These were the sons of Jerahmeel. ³⁴Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name was Jarha. ³⁵Sheshan gave his daughter to Jarha his servant in marriage, and she bore him Attai. ³⁶Attai became the father of Nathan, and Nathan became the father of Zabad, ³⁷and Zabad became the father of Ephlal, and Ephlal became the father of Obed, ³⁸and Obed became the father of Jehu, and Jehu became the father of Azariah, ³⁹and Azariah became the father of Helez, and Helez became the father of Eleasah, ⁴⁰and Eleasah became the father of Sismai, and Sismai became the father of Shallum, ⁴¹and Shallum became the father of Jekamiah, and Jekamiah became the father of Elishama.

2:25 "Now the sons of Jerahmeel . . ." Notice how 1 Chr. 2:25 and 33 are a literary bracketing (*inclusio*). This is the only place in the Bible this man's descendants are listed.

1 Samuel 27:10; 30:27-29 state that these people are connected to the Negev.

2:31,34 "the son of Sheshan was Ahlai" We learn from 1 Chr. 2:24 that this man had no sons but gave his daughters to an Egyptian slave so that the children were considered his (similar to Jacob's wife giving him her slaves to bear children and heirs).

2:41 *The Expositor's Bible Commentary*, vol. 4, p. 335, mentions that “Elishama” represents the twenty-third generation of Israel’s son Judah. J. Barton Payne suggests a date of about 1100 B.C., which would be the time of Jesse.

NASB (UPDATED) TEXT: 2:42-50a

⁴²Now the sons of Caleb, the brother of Jerahmeel, were Mesha his firstborn, who was the father of Ziph; and his son was Mareshah, the father of Hebron. ⁴³The sons of Hebron were Korah and Tappuah and Rekem and Shema. ⁴⁴Shema became the father of Raham, the father of Jorkeam; and Rekem became the father of Shammai. ⁴⁵The son of Shammai was Maon, and Maon was the father of Bethzur. ⁴⁶Ephah, Caleb’s concubine, bore Haran, Moza and Gazez; and Haran became the father of Gazez. ⁴⁷The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah and Shaaph. ⁴⁸Maacah, Caleb’s concubine, bore Sheber and Tirhanah. ⁴⁹She also bore Shaaph the father of Madmannah, Sheva the father of Machbena and the father of Gibeaz; and the daughter of Caleb was Achsah. ⁵⁰These were the sons of Caleb.

2:46 “**concubine**” This (BDB 477) refers to a legal, sexual partner, but one whose children would not inherit equally (or at all) with the children of a wife (cf. NIDOTTE, vol. 3, pp. 618-619).

2:49 “**Achsah**” This was a daughter of Caleb the son of Jephunneh (cf. Num. 13:6,30; 14:6,24,30,38; 26:65; 32:12; 34:19), not Caleb son of Hezron (cf. 1 Chr. 2:18-24). She is given to Caleb’s brother Othniel (cf. Jdgs. 3:9) as a wife for his military victories (cf. Jos. 25:15-19).

NASB (UPDATED) TEXT: 2:50b-55

^{50b}The sons of Hur, the firstborn of Ephrathah, were Shobal the father of Kiriath-jearim, ⁵¹Salma the father of Bethlehem and Hareph the father of Beth-gader. ⁵²Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Manahathites, ⁵³and the families of Kiriath-jearim: the Ithrites, the Puthites, the Shumathites and the Mishraitites; from these came the Zorathites and the Eshtaolites. ⁵⁴The sons of Salma were Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites. ⁵⁵The families of scribes who lived at Jabez were the Tirathites, the Shimeathites and the Sucathites. Those are the Kenites who came from Hammath, the father of the house of Rechab.

2:50b “**Ephrathah**” The MT has this name here, but in 1 Chr. 2:19 it is “Ephrath.” Obviously this name has caused trouble for copiers (cf. 1 Chr. 2:24) because it became a place name (cf. Micah 5:2).

2:52 “**Manahathites**” The MT has a slightly different spelling between 1 Chr. 2:52 and 54, but obviously the same person.

2:55 “**the families of scribes**” The term “scribes” (BDB 708) could be another person’s name (AB, p. 12) or a list of tribal guilds (AB, p. 16). The NASB Study Bible, p. 556, suggests they may refer to scribes with different functions (i.e., those who read, copy, or check the copies). See Special Topic: Scribes.

▣ “**Kenites**” They are first mentioned in Gen. 15:19 in Canaan. Moses’ father-in-law is said to be a Kenite (cf. Jdgs. 1:16). If so, the Kenites and Midianites are linked.

The group of Kenites related to Caleb, the faithful spy, were incorporated into Judah (cf. Num. 10:29-32).

1 CHRONICLES 3

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Family of David 3:1-9	The Family of David 3:1-9	The Descendants of David 3:1-9	King David's Children 3:1-4a (1-3) 3:4b-5a 3:5b 3:6-9	The Sons of David 3:1-4a 3:4b-8 3:9
3:10-24	The Family of Solomon 3:10-16 The Family of Jeconiah 3:17-24	3:10-24	The Descendants of King Solomon 3:10-16 The Descendants of King Jehoiachin 3:17-20 3:21-24	The Kings of Judah 3:10-16 The Royal Line After the Exile 3:17-24

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter lists the royal line of King David up to the author of Chronicles' own day (i.e., post-exilic).
- B. For a list of these descendants beginning with Rehoboam, Solomon's son, see Special Topic: Kings of the Divided Kingdom.
- C. All of these famous/infamous kings would have brought to mind Israel/Judah's history recorded in 1, 2 Samuel; 1, 2 Kings. The readers/hearers of Chronicles were expected to know the histories of Samuel and Kings.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 3:1-9

¹Now these were the sons of David who were born to him in Hebron: the firstborn *was* Amnon, by Ahinoam the Jezreelitess; the second *was* Daniel, by Abigail the Carmelitess; ²the third *was* Absalom the son of Maacah, the daughter of Talmai king of Geshur; the fourth *was* Adonijah the son of Haggith; ³the fifth *was* Shephatiah, by Abital; the sixth *was* Ithream, by his wife Eglah. ⁴Six were born to him in Hebron, and there he reigned seven years and six months. And in Jerusalem he reigned thirty-three years. ⁵These were born to him in Jerusalem: Shimea, Shobab, Nathan and Solomon, four, by Bath-shua the daughter of Ammiel; ⁶and Ithar, Elishama, Eliphelet, ⁷Nogah, Nepheg and Japhia, ⁸Elishama, Eliada and Eliphelet, nine. ⁹All *these were* the sons of David, besides the sons of the concubines; and Tamar *was* their sister.

3:1 “these were the sons of David” This material is taken from 2 Sam. 3:2-5; 5:13-16; 13:1.

▣ **“Daniel, by Abigail”** In 2 Sam. 3:3 the son is named “Chileab.” The OT does not record when David married Abigail. Her story of intercession is recorded in 1 Samuel 25.

3:2 “Maacah” This was a non-Israelite. Many of the marriages in the ANE were for political purposes. Maacah was the daughter of the king of Geshur (a nation in the trans-Jordan).

3:5 “Shimea” This person is called “Shammua” in 2 Sam. 5:14.

Notice Solomon, Bathsheba’s second child, is listed last (cf. 2 Sam. 12:15,24). He was not the firstborn of David but was the choice of YHWH.

▣ **“Bath-shua the daughter of Ammiel”** In 2 Sam. 11:3 her father is called “Eliam.”

3:6 “Elishama” In 1 Chr. 14:5 his name is “Elishua.” There is another Elishama in 1 Chr. 3:8. Obviously there is some confusion in copying all these names.

There is some duplication between 1 Chr. 3:6 and 8. Why is uncertain.

3:8 The *Expositor’s Bible Commentary*, vol. 4, p. 338, has an interesting suggestion about the name change of “Beeliada” (cf. 1 Chr. 14:7) to “Eliada” here and in 2 Sam. 5:16. It suggests it was done “to avoid the idolatrous implications of ‘be’el,’ which could be taken to mean *Ba’al*.”

3:9 “and Tamar was their sister” The tragic story of incest and palace intrigue is found in 2 Samuel 13.

NASB (UPDATED) TEXT: 3:10-24

¹⁰Now Solomon’s son was Rehoboam, Abijah was his son, Asa his son, Jehoshaphat his son, ¹¹Joram his son, Ahaziah his son, Joash his son, ¹²Amaziah his son, Azariah his son, Jotham his son, ¹³Ahaz his son, Hezekiah his son, Manasseh his son, ¹⁴Amon his son, Josiah his son. ¹⁵The sons of Josiah were Johanan the firstborn, and the second was Jehoiakim, the third Zedekiah, the fourth Shallum. ¹⁶The sons of Jehoiakim were Jeconiah his son, Zedekiah his son. ¹⁷The sons of Jeconiah, the prisoner, were Shealtiel his son, ¹⁸and Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama and Nedabiah. ¹⁹The sons of Pedaiah were Zerubbabel and Shimei. And the sons of Zerubbabel were Meshullam and Hananiah, and Shelomith was their sister; ²⁰and Hashubah, Ohel, Berechiah, Hasadiah and Jushab-hesed, five. ²¹The sons of Hananiah were Pelatiah and Jeshaiiah, the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah. ²²The descendants of Shecaniah were Shemaiah, and the sons of Shemaiah: Hattush, Igal, Bariah, Neariah and Shaphat, six. ²³The sons of Neariah were Elioenai, Hizkiah and Azrikam, three. ²⁴The sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani, seven.

3:11 “Joram” This king of Judah goes by two names.

1. Joram – 2 Kgs. 8:21,23,24; 11:2; Matt. 1:8
2. Jehoram – 2 Kgs. 8:16,25,29; 12:18

This gets confusing because another king, a king of Israel, is called by the same name, at the same time (cf. 2 Kgs. 3:1,6; and often in chapters 8 and 9).

3:12 “Azariah” This Judean King is also known as “Uzziah” (cf. 2 Kings 15; 2 Chronicles 26; Isa. 1:1; 6:1; 7:1; Hos. 1:1; Amos 1:1 Zech. 14:5). See Special Topic: Kings of the Divided Kingdom.

3:15 “Johanah the firstborn” This is the only reference to this son, who being firstborn, should have been king. Possibly he died early.

The “Johanah” of 1 Chr. 3:24 is a different person from a later period.

▣ **“Shallum”** This royal son (cf. Jer. 22:11) is also called “Jehoahaz”(cf. 2 Kgs. 23:31-34; 2 Chr. 36:1-4). He reigned only a brief time and was deposed by Pharaoh Neco II and replaced with Eliakim, another son of Josiah, who renamed him Jehoiakim.

3:16 Jeconiah” The shortened form is “Coniah” (cf. Jer. 22:24,28; 37:1). He is also known as “Jehoiachin” (cf. 2 Kgs. 24:6,8,12,15,27). He was made king by Nebuchadnezzar II because of Jehoiakim’s rebellion.

He is replaced by Nebuchadnezzar with his uncle Zedekiah (cf. 2 Kgs. 24:8-20).

Just one more point, in Jer. 22:30 the prophet says he will be “childless,” but here seven children are mentioned. This obviously means “childless” has to do with his sons reigning as king, not no children at all. Be careful of over interpreting biblical idioms!

▣ **“Zedekiah”** This is another royal name that causes confusion because several OT people have this name.

1. a son of Josiah, 1 Chr. 3:15
2. a grandson of Jehoiakim, 1 Chr. 3:16 (brother of King Jehoahaz, cf. 2 Kgs. 23:31)
3. a throne name for Mattaniah, cf. 2 Kgs. 24:17,18,20; 25:2,7; 2 Chr. 30:10,11; often in Jeremiah
4. a prince of Judah in the reign of Jehoiakin, Jer. 36:12

3:17 “the prisoner” The LXX and Vulgate translate this word (BDB 64) as a proper name “Asir.” But the historical life of Jehoiakin fits “exile” or “prisoner” (cf. 2 Chr. 36:10).

It is possible the descriptive word is meant to state that Jeconiah had his children while still in exile.

3:19 “the sons of Pedaiah were Zerubbabel” In Ezra 3:2 and Hag. 1:1, Zerubbabel’s father is called “Shealtiel” (cf. 1 Chr. 3:17).

Zerubbabel is the Judean prince who led the second return of exiles (cf. Ezra 2:2; NIDOTTE, vol. 4, pp. 1312-1313). However, a man named “Sheshbazzar,” a possible relative, also a prince of Judah, led the first return (cf. Ezra 1:8). It is possible that this “Sheshbazzar” is the same as “Shenazzar” of 1 Chr. 3:18).

The book *Hard Sayings of the Bible*, pp. 311-312, says the discrepancy between “Shealtiel” and “Pedaiah” can be explained by “Levirate” marriage. There Zerubbabel would be the legal son of “Shealtiel,” but the biological son of “Pedaiah.”

Gleason L. Archer, *Encyclopedia of Bible Difficulties*, pp. 216-217, suggests he was adopted by Pedaiah.

There is always some confusion in how Babylonian names are transcribed into Hebrew. See Special Topic: Timeline of the Post-exilic Period.

3:21 *The Expositor’s Bible Commentary*, vol. 4, p. 339, suggests that the names are not grandsons of Zerubbabel but contemporaries of “Jeconiah the prisoner.” It does this because it would extend the genealogy of David’s line too far (i.e., which would affect the date of the writing of Chronicles).

There is another possible answer to these extended genealogies that relate to the oral traditions being updated by later scribes. See the new book on oral cultures and how they passed on their traditions/history by John H. Walton and D. Brent Sandy, *The Lost World of Scripture*.

3:22 “Hattush” This person is mentioned in Ezra 8:2 as a descendant of David.

▣ **“six”** Obviously one name has been omitted, either by accident or purposefully.

1 CHRONICLES 4

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Line of Hur, Asher	The Family of Judah	The Descendants of Judah and Simeon	The Descendants of Judah	Judah, Shobal
4:1-10	4:1-8	4:1-23	4:1-2 4:3-4 4:5-7 4:8 4:9-10 Other Family Lists	4:1-2 Hur 4:3 4:4a 4:4b Asher 4:5 4:6 4:7 4:8-10 Caleb
4:11-12	4:11-12		4:11-12	4:11-12
4:13-23	4:13-23		4:13-14a 4:13b 4:15 4:16 4:17-18 4:19 4:20 The Descendants of Shelah 4:21-23	4:13-14 4:15 4:16 4:17-18 4:19 4:20a 4:20b Shelah 4:21-23
Descendants of Simeon	The Family of Simeon		The Descendants of Simeon	Simeon
4:24-33	4:24-27 4:28-43	4:24-33 4:34-43	4:24-27 4:28-33 4:34-38a (34-37) 4:38b-40 4:41-43	4:24-27 4:28-40 4:41 4:42 4:43

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 4:1-10

¹The sons of Judah were Perez, Hezron, Carmi, Hur and Shobal. ²Reaiah the son of Shobal became the father of Jahath, and Jahath became the father of Ahumai and Lahad. These were the families of the Zorathites. ³These were the sons of Etam: Jezreel, Ishma and Idbash; and the name of their sister was Hazzelponi. ⁴Penuel was the father of Gedor, and Ezer the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah, the father of Bethlehem. ⁵Ashhur, the father of Tekoa, had two wives, Helah and Naarah. ⁶Naarah bore him Ahuzzam, Hopher, Temeni and Haahashtari. These were the sons of Naarah. ⁷The sons of Helah were Zereth, Izhar and Ethnan. ⁸Koz became the father of Anub and Zobebah, and the families of Aharhel the son of Harum. ⁹Jabez was more honorable than his brothers, and his mother named him Jabez saying, "Because I bore him with pain." ¹⁰Now Jabez called on the God of Israel, saying, "Oh that You would bless me indeed and enlarge my border, and that Your hand might be with me, and that You would keep me from harm that it may not pain me!" And God granted him what he requested.

4:1-22 The NASB Study Bible, p. 558, suggests that what seems like a compilation of sources and repetitions is, in reality, a chiasmic, purposeful structure.

1 Chr. 2:3 – Shelah

1 Chr. 2:4-8 – Perez

1 Chr. 2:9-3:24 – Hezron

1 Chr. 4:1-20 – Perez

1 Chr. 4:21-23 – Shelah

The focus of this Hebrew structure would be the lineage of Hezron. This list of David's descendants is unique to this context.

4:1 This is the second list of Judah's male children. The first list is in 1 Chr. 2:3, where the sons of Judah by a Canaanite woman are named. The sons listed here start with Perez (cf. 1 Chr. 2:4), who was borne by Tamar (cf. Genesis 38). He is the progenitor of David.

▣ **"Carmi"** This may be the "Chelubai" of 1 Chr. 2:9, a son of Hezron known as "Caleb" (cf. 1 Chr. 2:18, see *Jerome Biblical Commentary*, p. 407). If this is true then Perez and the other five from Judah may be successive generations, not children (cf. *Expositor's Bible Commentary*, vol. 4, p. 341). There is a man by this name in 1 Chr. 2:7.

These names recur in families.

4:3 Why the descendants of Hur are mentioned again is uncertain (cf. 1 Chr. 2:50-55). It seems that the Chronicler combined several genealogical traditions.

▣ **"the sons of Etam"** The UBS Text Project, p. 396, suggests "the father of Etam," giving it a "C" rating (considerable doubt). Possibly the phrase implies "the founders of Etam" (a UBS suggestion, because "these" (BDB 41) is PLURAL, as in 1 Chr. 4:19; 8:29a).

Usually, only sons are listed but often daughters or sisters are named if they were known or honored (cf. 1 Chr. 2:9,19; 3:3,19,27). It is unlikely that the list of children is complete. ANE genealogies regularly skipped children and generations.

4:7 “Izhar” For this name (BDB 850) in the MT, the Masoretic scholars suggested “Zohar” (*Qere*). This person is known only here but the name Izhar appears as son of Kohath and grandson of Levi in Exod. 6:18,21; Num. 16:1; 1 Chr. 6:18,21. But this is a different person, different tribe, different father.

4:9 “Jabez” This name (BDB 716) is a word play on “pain” (BDB 780 I, cf. 1 Chr. 4:9,10). In 1 Chr. 2:55 it is the name of a city of scribes.

4:10 This is Jabez’s prayer of faith and request for blessings. YHWH heard and answered.

These two verses are unusual in that no other place in the genealogies is a person’s prayer recorded. This is also one of the few places a value judgment is given to a person. This was a man of faith and YHWH honored that faith.

NASB (UPDATED) TEXT: 4:11-12

¹¹**Chelub the brother of Shuhah became the father of Mehir, who was the father of Eshton.** ¹²**Eshton became the father of Beth-rapha and Paseah, and Tehinnah the father of Ir-nahash. These are the men of Recah.**

4:12 “the father of Ir-nahash” This probably means “the founder of the city of Nahash” (TEV).

“Ir” (BDB 746) means “city.”

“Nahash” (BDB 638 II) means “serpent” (BDB 638 I). It is found only here as a name for a city. It is used as a name of a person several times (i.e., 1 Sam. 11:1,2; 2 Sam. 17:25,27; 1 Chr. 19:1-2).

The Expositor’s Bible Commentary, vol. 4, p. 341, thinks the Hebrew root means “copper” (BDB 638), therefore, a city of coppermiths. This would fit the context of several guilds being mentioned.

1. craftsmen, 1 Chr. 4:14
2. linen workers, 1 Ch4. 4:21
3. potters, 1 Chr. 4:23
4. remember, the guild of scribes in 1 Chr. 2:55

NASB (UPDATED) TEXT: 4:13-23

¹³**Now the sons of Kenaz were Othniel and Seraiah. And the sons of Othniel were Hathath and Meonothai.** ¹⁴**Meonothai became the father of Ophrah, and Seraiah became the father of Joab the father of Ge-harashim, for they were craftsmen.** ¹⁵**The sons of Caleb the son of Jephunneh were Iru, Elah and Naam; and the son of Elah was Kenaz.** ¹⁶**The sons of Jehallelel were Ziph and Ziphah, Tiria and Asarel.** ¹⁷**The sons of Ezrah were Jether, Mered, Epher and Jalon. (And these are the sons of Bithia the daughter of Pharaoh, whom Mered took) and she conceived and bore Miriam, Shammai and Ishbah the father of Eshtemoa.** ¹⁸**His Jewish wife bore Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah.** ¹⁹**The sons of the wife of Hodiah, the sister of Naham, were the fathers of Keilah the Garmite and Eshtemoa the Maacathite.** ²⁰**The sons of Shimon were Amnon and Rinnah, Benhanan and Tilon. And the sons of Ishi were Zoheth and Ben-zoheth.** ²¹**The sons of Shelah the son of Judah were Er the father of Lecah and Laadah the father of Mareshah, and the families of the house of the linen workers at Beth-ashbea; ²²and Jokim, the men of Cozeba, Joash, Saraph, who ruled in Moab, and Jashubi-lehem. And the records are ancient. ²³These were the potters and the inhabitants of Netaim and Gederah; they lived there with the king for his work.**

4:13 Othniel” This is the first named Judge (cf. Jdgs. 3:9,11). He was the son of Kenaz and younger brother of Caleb (cf. Jos. 15:17).

▣ **“Meonothai”** The name “Meonothai” (BDB 723) is found at the end of 1 Chr. 4:13 and starts 4:14 in the LXX and Vulgate. The name appears only in this context.

4:14 “craftsmen” In Neh. 11:35 this same term (BDB 360) is translated “the valley of craftsmen.” This would have been an ancient guild of artisans. 1 Chronicles 4:21-23 mentions other groups of craftsmen/artisans.

The NASB has “Ge-harashim” and “harashim” (i.e., craftsmen). “Ge” (BDB 161) means “valley.” So, the PLURAL NOUN “craftsmen” appears twice.

4:15 “Naam” This name is formed on the Hebrew root “to be pleasing” or “to be agreeable.” This same root forms “Naomi” (Ruth 1:2).

4:16-20 It is often confusing in these genealogies because the names listed

1. refer to people
2. refer to clans
3. refer to cities
4. refer to geographical regions

These verses are from a pre-exilic list because later Judah does not control all the geographical/city names mentioned.

4:17 “(And these are the sons of Bithia the daughter of Pharaoh, whom Mered took)” This parenthesis is actually found at the end of 1 Chr. 4:18.

It identifies a political marriage. It denotes one of two realities.

1. a strong Judah
2. a weak Egypt
3. the honor Joseph, and thereby his family, had in Egypt before a new Pharaoh

4:22 “who ruled in Moab” Note the following translations.

1. the NJB has “who went to Moab to take wives” (cf. TEV, JPSOA)
2. the NKJV agrees with the NASB
3. the REB has “who fell out with Moab and came back to Bethlehem”
4. JPSOA, following the Aramaic Targums, has “who married into Moab”

The Hebrew VERB “ruled” (BDB 127, KB 142, *Qal* PERFECT) can mean

1. ruled over – Isa. 62:4
2. marry – Gen. 20:3; Deut. 21:13; 22:22; 24:1; Isa. 54:1,5; 62:5; Mal. 2:11

This phrase may have been included to show that before Ezra 9:1 and Neh. 13:23, marriage to a Moabitess (cf. Ruth) was not a problem.

☐ **“and Jashubi-lehem”** The NEB and NJB have “before returning to Bethlehem” (cf. TEV). The NRSV has “and returned to Lehem.” The UBS Text Project, p. 397, gives this a “C” rating (considerable doubt).

☐

NASB, NKJV,

NRSV **“(the records are ancient)”**

TEV **“(the traditions are very old)”**

NJB **“(these are old traditions)”**

The parenthesis denotes an editorial comment.

The term “records” (BDB 182) means “words” or “matters.” It may be a hint that the information in these genealogies is from numerous oral traditions (cf. 1 Chr. 4:33b).

The ADJECTIVE “ancient” (BDB 801) occurs only twice in the OT (cf. Isa. 28:9, where it refers to the weaning of a child).

NASB (UPDATED) TEXT: 4:24-33

²⁴The sons of Simeon *were* Nemuel and Jamin, Jarib, Zerah, Shaul; ²⁵Shallum his son, Mibsam his son, Mishma his son. ²⁶The sons of Mishma *were* Hammuel his son, Zaccur his son, Shimei his son. ²⁷Now Shimei had sixteen sons and six daughters; but his brothers did not have many sons, nor did all their family multiply like the sons of Judah. ²⁸They lived at Beersheba, Moladah and Hazar-shual, ²⁹at Bilhah, Ezem, Tolad, ³⁰Bethuel, Hormah, Ziklag, ³¹Beth-marcaboth, Hazar-susim, Beth-biri and Shaaraim. These *were* their cities until the reign of David. ³²Their villages *were* Etam, Ain, Rimmon, Tochen and Ashan, five cities; ³³and all their villages that *were* around the same cities as far as Baal. These *were* their settlements, and they have their genealogy.

4:24-43 This is the genealogy of the tribe of Simeon (cf. Gen. 46:10; Exod. 6:15; Num. 26:12-13). Simeon was later absorbed into Judah (cf. Jos. 19:1,9; Jdgs. 1:3). Note that there is no tribal blessing in Deuteronomy 33.

4:28-31a These are cities in southern Canaan that are mentioned in Joshua.

1. Beesheba – Jos. 15:28; 19:2
2. Moladah – Jos. 15:26; 19:2; Neh. 11:26
3. Hazar-shual – Jos. 15:28; 19:3; Neh. 11:27
4. Bilhah – Jos. 19:3 (“Balah”)
5. Ezrem – only here
6. Tolad – only here
7. Bethuel – only here, but possibly
 - a. the “Bethul” of Jos. 19:4
 - b. the “Bethel” of 1 Sam. 30:27
8. Hormah – Jos. 12:14; 15:30; 19:4 (changed to “Zephath”)
9. Ziklag – Jos. 15:31; 19:5
10. Beth-marcaboth – Jos. 19:5
11. Hazar-susim (or “susal”) – Jos. 15:28; 19:5
12. Beth-biri – Jos. 19:6 (Beth-lehaoth)
13. Shaaraim – Jos. 15:36; 1 Sam. 17:52

4:31 “Beth-biri” “Beth” (BDB 108) means house or family. This city may refer to “Beth-ebaath” in Jos. 19:6. Beth-marcaboth is listed as a city in Jos. 19:5. Two other cities listed in Jos. 19:5 are similar to cities mentioned here.

4:33 “Baal” Joshua 19:8 has “Baalath.” *Ba’al* was the male fertility god of Canaan. See Special Topic: Fertility Worship of the Ancient Near East.

NASB (UPDATED) TEXT: 4:34-43

³⁴Meshobab and Jamlech and Joshah the son of Amaziah, ³⁵and Joel and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, ³⁶and Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, ³⁷Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; ³⁸these mentioned by name *were* leaders in their families; and their fathers’ houses increased greatly. ³⁹They went to the entrance of Gedor, even to the east side of the valley, to seek pasture for their flocks. ⁴⁰They found rich and good pasture, and the land was broad and quiet and peaceful; for those who lived there formerly *were* Hamites. ⁴¹These, recorded by name, came in the days of Hezekiah king of Judah, and attacked their tents and the Meunites who were found there, and destroyed them utterly to this day, and lived in their place, because there was pasture there for their flocks. ⁴²From them, from the sons of Simeon, five hundred men went to Mount Seir, with Pelatiah,

Neariah, Rephaiah and Uzziel, the sons of Ishi, as their leaders. ⁴³They destroyed the remnant of the Amalekites who escaped, and have lived there to this day.

4:34-38 From 1 Chr. 4:38 we know that this list of names comprised the leaders of family groups/clans (cf. Num. 25:14 for a similar usage).

4:41 “their tents” This refers to the “Hamites” (BDB 325 I).

▣ **“Meunites”** This tribal group (BDB 589) lived in southern Palestine. The tribe of Simeon (which would later be incorporated into Judah) destroyed those living in their tribal allocation (cf. Jos. 19:1-23).

There is disagreement on to whom this name refers.

1. Minaeans of south Arabia
2. Mu’unaya from inscriptions during Tiglath-pileser III’s reign
3. citizens of the town of Maon, south of Hebron (see *IVP Bible Background Commentary*, p. 414)

4:42-43 This describes an early expansion of Simeon’s allotted territory to the south, possibly because of overpopulation of the descendants of Simeon.

1 CHRONICLES 5

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Genealogy from Reuben	The Family of Reuben	The Descendants of Reuben	The Descendants of Reuben	Reuben
5:1-10	5:1-10	5:1-10	5:1-3 5:4-6 5:7-9	5:1 5:2 5:3 Joel 5:4-6 5:7-8a Territory of Reuben 5:8b-9 5:10-11
5:11-17	The Family of Gad 5:11-17	The Descendants of Gad 5:11-17	The Descendants of Gad 5:11-17 The Armies of the Eastern Tribes	5:13-17
5:18-22	5:18-22	5:18-22	5:18-22	5:18-22
5:23-24	The Family of Manasseh (East) 5:23-24	The Descendants of the Half-tribe of Manasseh 5:23-26	The People of East Manasseh 5:23-24 The Eastern Tribes are Deported	The Half-tribe of Manasseh 5:23 5:24
5:25-26	5:25-26		5:25-26	5:25-26 LXX continues chapter 5 through 6:15

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. As the author has emphasized the tribe of Judah and the line of David, he now focuses on the tribe of Levi (1 Chronicles 6), who became the priests and Levites (cf. Gen. 46:11; Exod. 6:16-25; Num. 26:57-60).

It is quite possible the author was a priest or Levite who returned after the Babylonian exile by means of Cyrus II's decree, which is described in 1 Chronicles 6 (MT 5:27- ?; 5:16-6:62).

- B. This chapter deals with the three tribes who settled on the eastern side of the Jordan during the days of Joshua's conquest of Canaan.
1. Reuben
 2. Gad
 3. half-tribe of Manasseh

- C. This chapter has several historical allusions.
1. 1 Chr. 5:1 – Gen. 35:27
 2. 1 Chr. 5:6 – Assyrian exile
 3. 1 Chr. 5:10 – days of Saul (Hagrites)
 4. 1 Chr. 5:17 – days of Jotham, King of Judah
 5. 1 Chr. 5:17 – days of Jeroboam II, King of Israel (see Special Topic: Kings of the Divided Kingdom)
 6. 1 Chr. 5:18 – conquest
 7. 1 Chr. 5:19-20 – Hagrites (conquest of Joshua)
 8. 1 Chr. 5:22 – the war of Gad (i.e., conquest)
 9. 1 Chr. 5:26 – until the exile
 10. 1 Chr. 5:26 – Pul or Tiglath-pileser II
 11. 1 Chr. 5:26 – “to this day” (the author’s post-exilic day)

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 5:1-10

¹Now the sons of Reuben the firstborn of Israel (for he was the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph the son of Israel; so that he is not enrolled in the genealogy according to the birthright. ²Though Judah prevailed over his brothers, and from him *came* the leader, yet the birthright belonged to Joseph), ³the sons of Reuben the firstborn of Israel *were* Hanoch and Pallu, Hezron and Carmi. ⁴The sons of Joel *were* Shemaiah his son, Gog his son, Shimei his son, ⁵Micah his son, Reaiah his son, Baal his son, ⁶Beerah his son, whom Tilgath-pilneser king of Assyria carried away into exile; he was leader of the Reubenites. ⁷His kinsmen by their families, in the genealogy of their generations, *were* Jeiel the chief, then Zechariah ⁸and Bela the son of Azaz, the son of Shema, the son of Joel, who lived in Aroer, even to Nebo and Baal-meon. ⁹To the east he settled as far as the entrance of the wilderness from the river Euphrates, because their cattle had increased in the land of Gilead. ¹⁰In the days of Saul they made war with the Hagrites, who fell by their hand, so that they occupied their tents throughout all the land east of Gilead.

5:1 Although Reuben was the firstborn of Judah and should have been the leader of the family with the double inheritance of the birthright (see Special Topic: Firstborn), he sinned against his father by having sexual relations with one of his father’s concubines (cf. Gen. 35:22; 49:4). Because of this he abrogated his position.

The double inheritance fell to Joseph (cf. Gen. 49:26). He saved the family! His two sons by an Egyptian mother became part of tribes (making 13 tribes).

Simeon and Levi are also rejected as tribal leaders because of their slaughter of the recently circumcised men of Shechem, thereby violating their father’s promise (cf. Gen. 49:5-7).

On a theological note, two items in the OT point toward God’s sovereignty.

1. the barren wives of the Patriarchs
2. the eldest son is never the line of Promise

5:2 Judah became “the leader.” Judah was the next in line as far as birth time, so he became the leader of the family (cf. Gen. 49:8-12), through which the line of David (cf. 1 Sam. 13:14; 25:30; 2 Sam. 6:21) and the Messiah (cf. 2 Sam. 7:13-16; Isa. 55:4) would come.

The term “leader” is the Hebrew word “prince” (BDB 617).

▣ **“yet the birthright belonged to Joseph”** The NEB and REB emend the MT to read “not Joseph’s.” I think that the promise of a “prince” is separate from the double inheritance (Joseph’s two sons, Ephraim and Manasseh). This is probably mentioned because Ephraim and Manasseh were two of the largest tribes of northern Israel who sinned with the golden calf of Jeroboam and were exiled by Assyria.

There are three ways that the head of the family was designated.

1. by first birth – Reuben (cf. Gen. 29:31-35)
2. by choice – Joseph (cf. Gen. 48:22)
3. by strength of numbers and power – Judah (cf. 1 Chr. 5:2)

5:3 The list of Reuben’s four sons is the same as Gen. 46:9; Exod. 6:14; and Num. 26:6.

5:4 “Joel” Of all the descendants of Reuben (from which son is not specified), only this branch returns from Assyrian exile (i.e., Tiglath-pileser II, also called *Pul*, cf. 1 Chr. 5:26; 2 Kgs. 15:19).

This was one of the first tribes exiled in 734 B.C.

5:6 “Tilgath-pilneser” This is a variant spelling of Tiglath-pileser III (745-727 B.C.; see Special Topic: Kings of Assyria).

5:10 “Hagrites” This is a tribe from the line of Ishmael, Abraham’s first son, possibly getting its name from “Hagar,” the Egyptian mother of Ishmael (cf. Gen. 16:15). They lived in the trans-Jordan area east of Gilead.

Saul fought with the Ammonites in this area but this tribe of Hagrites is not mentioned specifically (cf. 1 Sam. 11:1-11).

Archeology has found an Aramean tribe called “Hagaranu” in inscriptions from Tiglath-pileser III (see *IVP Bible Background Commentary*, p. 414).

▣ **“who fell by their hand”** This is an idiom of military victory. See Special Topic: Hand.

NASB (UPDATED) TEXT: 5:11-17

¹¹Now the sons of Gad lived opposite them in the land of Bashan as far as Salecah. ¹²Joel was the chief and Shapham the second, then Janai and Shaphat in Bashan. ¹³Their kinsmen of their fathers’ households were Michael, Meshullam, Sheba, Jorai, Jacan, Zia and Eber, seven. ¹⁴These were the sons of Abihail, the 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; ¹⁵Ahi the son of Abdiel, the son of Guni, was head of their fathers’ households. ¹⁶They lived in Gilead, in Bashan and in its towns, and in all the pasture lands of Sharon, as far as their borders. ¹⁷All of these were enrolled in the genealogies in the days of Jotham king of Judah and in the days of Jeroboam king of Israel.

5:11-22 There is no biblical parallel for this genealogy.

5:12 “the chief” See Special Topic: Head.

▣ **“the second”** This (BDB 1041) is an idiom for “second in rank” (i.e., 2 Kgs. 23:4; 25:18; 1 Chr. 15:18; 2 Chr. 31:12; Neh. 11:17; Jer. 52:24).

5:16 “Sharon” This is pasture land in the trans-Jordan, not close to Mt. Carmel.

NASB (UPDATED) TEXT: 5:18-22

¹⁸The sons of Reuben and the Gadites and the half-tribe of Manasseh, *consisting of valiant men, men who bore shield and sword and shot with bow and were skillful in battle, were 44,760, who went to war.* ¹⁹They made war against the Hagarites, Jetur, Naphish and Nodab. ²⁰They were helped against them, and the Hagarites and all who *were* with them were given into their hand; for they cried out to God in the battle, and He answered their prayers because they trusted in Him. ²¹They took away their cattle: their 50,000 camels, 250,000 sheep, 2,000 donkeys; and 100,000 men. ²²For many fell slain, because the war *was* of God. And they settled in their place until the exile.

5:20 This is another testimony of faith (like Jabez, 1 Chr. 4:9-10). YHWH honored their prayers and gave them victory.

These trans-Jordan tribes started in faith and victory but they became unfaithful and idolatrous (cf. 1 Chr. 5:25). This is the current tragedy of all of Abraham's descendants, even Judah. But YHWH has an eternal plan (see Special Topic: YHWH' Eternal Redemptive Plan).

5:21 "100,000 men" This is literally "souls" (*nephesh*), which refers to men and women captives. See note online at Ezekiel 18:4.

As for the large number, the Hebrew word "thousand" can refer to a group, not a literal number. See Special Topic: Thousand (*eleph*).

A good book on the problem of the large numbers in Chronicles is Edwin R Thiele, *The Mysterious Numbers of the Hebrew Kings*.

5:22 This refers to the conquest of Joshua, which was really the conquest of YHWH who fought for them (i.e., Holy War).

NASB (UPDATED) TEXT: 5:23-24

²³Now the sons of the half-tribe of Manasseh lived in the land; from Bashan to Baal-hermon and Senir and Mount Hermon they were numerous. ²⁴These were the heads of their fathers' households, even Epher, Ishi, Eliel, Azriel, Jeremiah, Hodaviah and Jahdiel, mighty men of valor, famous men, heads of their fathers' households.

5:23 "Baal-hermon" This location is uncertain but it is north of Bashan. Some scholars identify it with one of the three peaks of Mt. Hermon. The precise location is uncertain.

Notice that the location may be from "Bashan" to Mt. Hermon, since "Senir" is the Amorite name for Mt. Hermon.

In 1 Chr. 5:16 "Sharon" could refer to "Sirion," the Phoenician name for Mt. Hermon (cf. Deut. 3:9).

Sharon – שרון

Sirion – שרין

▣ **"they were numerous"** The LXX adds "in Lebanon." This is followed by NEB and NJB.

Most translations move the phrase to the front of 1 Chr. 5:23b.

5:24 This verse gives three things that would cause someone to be included in selective genealogies.

1. mighty men of valor
2. famous men
3. head of the household

NASB (UPDATED) TEXT: 5:25-26

²⁵But they acted treacherously against the God of their fathers and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. ²⁶So the God of Israel stirred up the spirit of Pul, king of Assyria, even the spirit of Tilgath-pilneser king of Assyria, and he carried them away into exile, namely the Reubenites, the Gadites and the half-tribe of Manasseh, and brought them to Halah, Habor, Hara and to the river of Gozan, to this day.

5:25 This verse describes why these trans-Jordan tribes were judged by YHWH (as well as all of the northern tribes). They became involved in Canaanite fertility worship. The false idols of the defeated population caused God's people to sin and, thereby, be exiled (cf. 1 Chr. 5:26). What irony!

▣ **“played the harlot”** This phrase first appears in Exod. 34:15-16. It could be

1. literally describing fertility imitation magic (cf. Jdgs. 8:27,33; see Special Topic: Fertility Worship of the Ancient Near East)
2. metaphorical of YHWH as husband and Israel as wife. When she went after other gods it was described as adultery (cf. Lev. 20:5-6; Deut. 31:16; Hosea 1-3)

5:26 Notice how the Assyrian exile is attributed to YHWH!

This verse lists the places in Assyria where the trans-Jordan tribes were taken (cf. 2 Kgs. 17:6; 18:11). Possibly “Hara” is Haran, where Abraham stayed before going to Canaan (i.e., Gen. 11:31,32; 12:4,5).

In 2 Kgs. 19:12 and Isa. 37:12, both “Haran” and “Gozan” appear together.

The *IVP Bible Background Commentary*, p. 414, locates these areas as the middle Euphrates area.

1. Gozan – about 100 miles east of Carchemish
2. Halah – about eight miles northeast of Nineveh

▣ **“stirred up”** This VERB (BDB 734, KB 802, *Hiphil* IMPERFECT with *waw*; see Special Topic: Hebrew Grammar) is used:

1. negatively of YHWH bringing foreign forces against His covenant people (i.e., here; 2 Chr. 21:16; Isa. 9:11)
2. positively of YHWH bringing a foreign leader to deliver His covenant people (i.e., 2 Chr. 36:22; also note Isa. 44:28)

Humans have a choice but are often affected by God's bigger plan (i.e., the Pharaoh of the exodus; Judas Iscariot). See Special Topic: Predestination (Calvinism) vs. Human Free Will (Arminianism).

1 CHRONICLES 6

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
				LXX numbering different, 6:1 is 6:16 in LXX
Genealogy: The Priestly Line	The Family of Levi	The Lineage of the Levites	The Family Line of the High Priest	The Line of Levi
6:1-15	6:1-15	6:1-15	6:1-2 6:3a 6:3b 6:4-15	6:1-4a 6:4b 6:5-6 6:7-13 6:15
6:16-30	6:16-30	6:16-30	Other Descendants of Levi 6:16-19 6:20-21 6:22-24 6:25-27 6:28 6:29-30	The Singers 6:16-17 6:18a 6:18b-23 6:24-28 6:29-32
6:31-48	Musicians in the House of the LORD 6:31-32 6:33-43 6:44-48	6:31-48	The Temple Musicians 6:31-33a 6:33b-38 6:39-43 6:44-47 6:48	The Other Levites 6:33-34 6:35-38 Towns of the Aaronites 6:39a 6:39b-45 Towns of the Other Levites 6:46-50
6:49-53	The Family of Aaron 6:49-53 Dwelling Places of the Levites	6:49-53	Descendants of Aaron 6:49-53 Where the Levites Lived	6:51-55

6:54-60	6:54-60	6:54-60	6:54-61	
				6:56-61
6:61-65	6:61-65	6:61-65		
			6:62-65	6:62-66
6:66-70	6:66-70	6:66-70	6:66-70	
6:71-76	6:71-76	6:71-81	6:71a	
			6:71b	
			6:72-73	
			6:74-75	
			6:76	
6:77-81	6:77-81		6:77a	
			6:77b	
			6:78-79	
			6:80-81	

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. The MT has 41 verses in 1 Chronicles 5. English translations break the chapter division at 5:26. The MT has 66 verses in 1 Chronicles 6. English translations have chapter 6 starting at 1 Chr. 5:27-6:81.
- B. This English division highlights the lineage of Levi. Israel's future is connected to
 1. the Davidic covenant (Judah)
 2. the Mosaic covenant (Levi)
- C. Basic outline:
 1. Notice how 1 Chr. 6:1-15 lists the line from Levi through Aaron, the first High Priest, to Seraiah, the last High Priest in Jerusalem at the Babylonian exile of 586 B.C.
 2. 1 Chronicles 6:16-30 contains the specific families of the tribe of Levi.
 3. 1 Chronicles 6:31-48 deals with the families of Levitical musicians and singers.
 4. 1 Chronicles 6:49-53 deals with the tabernacle/temple duties of the High Priest.
 5. 1 Chronicles 6:54-81 details the cities and adjacent small farm land of the tribe of Levi. They did not have any land allocation, just special cities (cf. Joshua 20-21).
- D. Why do the names in the lists of ancestors disagree?
 1. They are different persons by the same name. Often names recur in families and periods.
 2. There are two separate genealogies combined by an editor.
 3. The person went by two names.
 4. The person's name was changed.
 5. The term "son" can refer to a wide number of relatives.
 6. The first father died and the wife remarried or there was Levirate marriage involved.
 7. Ancient Jewish genealogies are often incomplete.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 6:1-15

¹The sons of Levi *were* Gershon, Kohath and Merari. ²The sons of Kohath *were* Amram, Izhar, Hebron and Uzziel. ³The children of Amram *were* Aaron, Moses and Miriam. And the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar. ⁴Eleazar became the father of Phinehas, *and* Phinehas became the father of Abishua, ⁵and Abishua became the father of Bukki, and Bukki became the father of Uzzi, ⁶and Uzzi became the father of Zerahiah, and Zerahiah became the father of Meraioth, ⁷Meraioth became the father of Amariah, and Amariah became the father of Ahitub, ⁸and Ahitub became the father of Zadok, and Zadok became the father of Ahimaaz, ⁹and Ahimaaz became the father of Azariah, and Azariah became the father of Johanan, ¹⁰and Johanan became the father of Azariah (it was he who served as the priest in the house which Solomon built in Jerusalem), ¹¹and Azariah became the father of Amariah, and Amariah became the father of Ahitub, ¹²and Ahitub became the father of Zadok, and Zadok became the father of Shallum, ¹³and Shallum became the father of Hilkiah, and Hilkiah became the father of Azariah, ¹⁴and Azariah became the father of Seraiah, and Seraiah became the father of Jehozadak; ¹⁵and Jehozadak went *along* when the LORD carried Judah and Jerusalem away into exile by Nebuchadnezzar.

6:1 (MT 5:27) “The sons of Levi. . .” They are given specific tasks related to carrying the portable tent of meeting.

1. Kohathites – Num. 4:4-15
2. Geshonites – Num. 4:21-28
3. Merarites – Num. 4:29-33

The development of the concept and lineage of “levite” is spelled out clearly in G. B. Caird’s, *The Language and Imagery of the Bible*, pp. 68-72. He introduces the summary by this interesting quote, “The history of the OT priesthood is a complex story in which many influences, social, ideological, and technological, combined to produce semantic change. It is not possible to document the whole process precisely, because many of the older sources were rewritten by later editors with a theological axe to grind” (pp. 69-70).

▣ **“Gershon”** In Exod. 2:22 and Jdgs. 18:30 it is spelled “Gershom” (cf. 1 Chr. 6:17,20,43,62,71), from the Hebrew “ger sham” (i.e., “a stranger there”). It is spelled with the final “m” in 1 Chr. 6:16. This shows that the Chronicler is using separate genealogical lists.

6:4 (MT 5:30) “Eleazar” This is the son of Aaron who became the future High Priest. This line is developed until the Babylonian exile of 586 B.C. (cf. 1 Chr. 6:15). Yet notice it is a selective, not exhaustive, list.

6:8 (MT 5:38) “Ahitub” This is not the “Ahitub” of the line of Eli (cf. 1 Sam. 14:3) at Shiloh, who later became a part of Abiathar’s line (cf. 1 Sam. 22:20).

6:9-10 “Azariah” This name appears in 1 Chr. 6:9 and 10 and refers to different priests, both connected to Solomon’s temple (cf. 1 Kgs. 4:2 and the one in 6:9 and the one in 6:10 is a grandson of Zadok). Young’s *Analytical Concordance* lists 28 people by this name. It lists

1. 1 Kgs. 4:2 as one priest
2. 1 Chr. 6:9 as another
3. 1 Chr. 6:10,11 as still another
4. 1 Chr. 6:13,14; 9:11 as still another priest

Obviously names run through families, genealogies are not complete, and there is confusion!

6:10 “the house which Solomon built in Jerusalem” The word “house” (BDB 108), in this context, means “temple” (cf. 2 Kgs. 11:10,11,13; 2 Chr. 23:10; 35:20).

In the key theological text of YHWH’s special covenant with David, there is a word play on house (i.e., 2 Samuel 7; 1 Chronicles 17).

1. David wants to build YHWH a house/temple.
2. But YHWH will build David a “house,” meaning dynasty.

6:12 (MT 5:38) “Zadok” This High Priest served along with Abiathar during David’s reign and later Solomon’s (cf. 1 Sam. 8:15; 1 Kings 1). He supported the reign of Solomon and was made the only functioning High Priest under Solomon.

6:13 (MT 5:39) “Hilkiah” This is the High Priest who found the “book of the law” during the remodeling of the temple in Joshua’s day (cf. 2 Kings 22; 2 Chronicles 34).

6:14 (MT 5:40) The line of the High Priest proceeded to “Seraiah,” who was killed by Nebuchadnezzar II (cf. 2 Kgs. 25:18-21).

▣ **“Jehozadak”** This was the high priestly line exiled to Babylon. He is called “Jozadak” in Ezra and Nehemiah. His son, “Jeshua” or “Joshua,” will partner with Zerubbabel, the prince of the line of David, to form the leadership of the post-exilic faith community in the restored Judah (see Ezra, Nehemiah, Haggai, and Zechariah). See Special Topic: Timeline of the Post-exilic Period.

6:15 (MT 5:41) “when the LORD carried Judah and Jerusalem away into exile” The centrality of “Judah” and “Jerusalem” (i.e., the temple) shows the seriousness of this divine act of judgment (cf. 1 Chr. 5:26; Jer. 29:4,7,14; Lam. 4:22; Ezek. 39:28; Amos 5:27).

The God who gave Israel the land (cf. Gen. 15:12-21) now takes it away. When Israel acts like Canaanites, they suffer the same judgment.

NASB (UPDATED) TEXT: 6:16-30

¹⁶The sons of Levi were Gershom, Kohath and Merari. ¹⁷These are the names of the sons of Gershom: Libni and Shimei. ¹⁸The sons of Kohath were Amram, Izhar, Hebron and Uzziel. ¹⁹The sons of Merari were Mahli and Mushi. And these are the families of the Levites according to their fathers’ households. ²⁰Of Gershom: Libni his son, Jahath his son, Zimmah his son, ²¹Joah his son, Iddo his son, Zerah his son, Jeatherai his son. ²²The sons of Kohath were Amminadab his son, Korah his son, Assir his son, ²³Elkanah his son, Ebiasaph his son and Assir his son, ²⁴Tahath his son, Uriel his son, Uzziel his son and Shaul his son. ²⁵The sons of Elkanah were Amasai and Ahimoth. ²⁶As for Elkanah, the sons of Elkanah were Zophai his son and Nahath his son, ²⁷Eliab his son, Jeroham his son, Elkanah his son. ²⁸The sons of Samuel were Joel the firstborn, and Abijah the second. ²⁹The sons of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son, ³⁰Shimea his son, Haggiah his son, Asaiah his son.

6:16-19 These are the three sons of Levi mentioned in Gen. 46:11; Exod. 6:16-19; Num. 3:17-20; 26:57-58. The repetition shows their significance.

6:22 (MT 6:7) “sons” Since this differs from 1 Chr. 6:18, it may refer to descendants, not literally sons.

▣ **“Korah”** In 1 Chr. 6:22 “Korah,” the Levite who rebelled and was swallowed by the earth (cf. Numbers 16), is said to be the son (Kohath) Amminadab, but in 1 Chr. 6:38 the same genealogy of Num. 16:1 appears “the son of Izhar, the son of Kohath.” They may be

1. two names for the same person
2. the genealogies
3. a different Korah

6:24 “Uriel” In 1 Chr. 15:5 there is a “Uriel” who is a descendant of Kohath. These may be the same person.

6:25 “Elkanah” This is not the same Elkanah as 1 Chr. 6:35-36, but a later relative of Ebiasaph, Elkanah of 1 Chr. 6:25's brother.

6:27 Are the descendants of Elkanah listed in 1 Chr. 6:26,27 the same as the descendants of Elkanah of 1 Chr. 6:34-35? It is very hard to coordinate these lists because of

1. the semantic field of “son”
2. the partial nature of the lists themselves
3. the merging of several lists
4. the limited historical information of this period

6:28 (MT 6:13) “Samuel” This is the descendant of Levi who plays such a prominent role in 1 Samuel. He was priest, prophet, and judge. Apparently he was from the area of Ephraim (cf. 1 Sam. 1:1).

▣ **“Joel”** This name is not included here in the MT but it is found in 1 Chr. 6:33 and 1 Sam. 8:2.

▣ **“the second”** Since the name “Joel” fell out of the MT, later translators (i.e., the Masoretic scholars) made the numerical reference a name “Vashni.”

NASB (UPDATED) TEXT: 6:31-48

³¹Now these are those whom David appointed over the service of song in the house of the LORD, after the ark rested *there*. ³²They ministered with song before the tabernacle of the tent of meeting, until Solomon had built the house of the LORD in Jerusalem; and they served in their office according to their order. ³³These are those who served with their sons: From the sons of the Kohathites *were* Heman the singer, the son of Joel, the son of Samuel, ³⁴the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, ³⁵the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, ³⁶the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, ³⁷the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, ³⁸the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. ³⁹*Heman's* brother Asaph stood at his right hand, even Asaph the son of Berechiah, the son of Shimea, ⁴⁰the son of Michael, the son of Baaseiah, the son of Malchijah, ⁴¹the son of Ethni, the son of Zerah, the son of Adaiah, ⁴²the son of Ethan, the son of Zimmah, the son of Shimei, ⁴³the son of Jahath, the son of Gershom, the son of Levi. ⁴⁴On the left hand *were* their kinsmen the sons of Merari: Ethan the son of Kishi, the son of Abdi, the son of Malluch, ⁴⁵the son of Hashabiah, the son of Amaziah, the son of Hilkiyah, ⁴⁶the son of Amzi, the son of Bani, the son of Shemer, ⁴⁷the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. ⁴⁸Their kinsmen the Levites were appointed for all the service of the tabernacle of the house of God.

6:31 (MT 6:16) “whom David appointed” This is recorded in 1 Chr. 15:16-22,27; 16:4-6.

▣ **“the service of song in the house of the LORD”** Literally the phrase starts out “at the hands of song.” The word “song” can refer to

1. a song
2. a choir (cf. 1 Chr. 23:18; 29:28; Neh. 12:31)

3. music of worship
4. instruments which accompany worship music (cf. 2 Sam. 6:5; 1 Chr. 15:16; 25:6-7; Neh. 12:27; Amos 6:5)

Obviously the phrase refers to all aspects of music in worship. These Levitical families wrote, sang, played, trained, and organized the music of worship. It appears that music was part of the tabernacle worship as well as the temple of Solomon.

▣ **“the ark”** See Special Topic: Ark of the Covenant.

6:32 (MT 6:17) “the tabernacle of the tent of meeting. . .the house of the LORD in Jerusalem” The first authorized revelation/worship site was the portable tent of the exodus and wilderness wandering period (cf. Exodus 25-40). In 2 Samuel 7 David desired to build a “house/temple” for YHWH. YHWH would not let him because he was a man of war, but allowed his son, Solomon (cf. 1 Kings 6-7; see the wonderful dedication prayer in 1 Kings 8) to build it.

See Special Topic: The Tabernacle.

▣ **“they served in their office according to their order”** This is outlined in 1 Chr. 24:1-19; 28:13. These divisions were designed and implemented by David. Whether there was earlier division is uncertain.

6:33-47 There are three main singers from each of Levi’s sons (1 Chr. 6:1; 15:17,19).

1. Gershon, Gershom – Asaph (1 Chr. 6:39-43)
2. Kohath – Heman (1 Chr. 6:33-38)
3. Merari – Ethan (1 Chr. 6:44-47)

There is an Ethan mentioned in 1 Chr. 6:42 who is of the line of Gershon and another by the same name in 6:44 of the line of Merari.

6:38 (MT 6:23) “Israel” This name is used three times in this chapter.

1. here – to refer to Jacob
2. 1 Chr. 6:49 – to refer to the collective nation
3. 1 Chr. 6:64 – to the descendants of Israel during Joshua’s time

See Special Topic: Israel (the name).

6:39 (MT 6:24) “stood at his right hand” Notice 1 Chr. 6:44 has “on the left hand.” This is detailed eyewitness testimony of the staging of the Levite musicians.

6:40 (MT 6:24) “Baaseiah” The LXX and early Syriac have “Maaseiah” and the Peshitta has “Measiah.”

6:48 (MT 6:32) This may refer to the Nethinim (BDB 682) of Jos. 9:27, cf. 1 Chr. 9:2; Ezra 2:43,70; 7:7,24; 8:20; Neh. 7:46-56.

However, it probably clarifies the menial tasks of the Levites versus the priests (1 Chr. 6:49). There was an institutional gradation in the family of Levi.

NASB (UPDATED) TEXT: 6:49-53

⁴⁹But Aaron and his sons offered on the altar of burnt offering and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded. ⁵⁰These are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, ⁵¹Bukki his son, Uzzi his son, Zerariah his son, ⁵²Meraioth his son, Amariah his son, Ahitub his son, ⁵³Zadok his son, Ahimaaz his son.

6:49 (MT 6:33)

NASB, NKJV,

NRSV “offered”

TEV “presented”

NJB “burned”

LXX “burning incense”

REB “burnt”

This VERB (BDB 882, KB 1094, *Hiphil* ACTIVE PARTICIPLE) can mean

1. make sacrifices smoke (i.e., place on the altar, cf. 1 Kgs. 12:33; 2 Chr. 29:1; both of which could fit #2)
2. cause incense (1 Chr. 23:13; 2 Chr. 2:4; 26:18,19)

Here, as in several of the above references, it could refer to sacrifices on the altar of sacrifice (see Special Topic: Altar of Sacrifice) or incense on the altar of incense (see Special Topic: Altar of Incense).

1 Chronicles 6:49 gives a summary statement of the duties of the priests according to the Mosaic Covenant.

However, here sacrifice has priority but in Deut. 33:8-11, there are two other responsibilities mentioned.

1. care of the oracle (i.e., Urim and Thummim; see Special Topic: Urim and Thummim)
2. legal decisions

▣ **“the most holy place”** The central tent of the tabernacle was a rectangle divided into two-thirds of an outer court (i.e., the holy place, cf. Exod. 26:33) and a perfect cube at the far end called the “most holy place” or “Holy of Holies” (cf. Exod. 26:33-34), where only the High Priest could enter on the Day of Atonement (Leviticus 16). See Special Topic: Chart of the Tabernacle.

▣ **“Moses the servant of God”** See Special Topic: My Servant.

6:50-53 This is a repeat of 1 Chr. 6:3-8. This shows that several genealogical lists are being merged in this chapter.

NASB (UPDATED) TEXT: 6:54-60

⁵⁴Now these are their settlements according to their camps within their borders. To the sons of Aaron of the families of the Kohathites (for theirs was the *first* lot), ⁵⁵to them they gave Hebron in the land of Judah and its pasture lands around it; ⁵⁶but the fields of the city and its villages, they gave to Caleb the son of Jephunneh. ⁵⁷To the sons of Aaron they gave the following cities of refuge: Hebron, Libnah also with its pasture lands, Jattir, Eshtemoa with its pasture lands, ⁵⁸Hilen with its pasture lands, Debir with its pasture lands, ⁵⁹Ashan with its pasture lands and Beth-shemesh with its pasture lands; ⁶⁰and from the tribe of Benjamin: Geba with its pasture lands, Allemeth with its pasture lands, and Anathoth with its pasture lands. All their cities throughout their families were thirteen cities.

6:54 (MT 6:39) “the first lot” This refers to Joshua’s use of the Urim and Thummim (see Special Topic: Urim and Thummim, cf. Jos. 21:4,10). The lot was Israel’s way to know the will of God. These cities were not given by human reasoning but by God’s choice and mercy.

The tribe of Aaron did not receive a land allocation but they did receive houses and small pieces of land for gardening around 48 geographically scattered cities (cf. 1 Chr. 6:57; see Special Topic: Cities of Refuge). The tribe of Levi was purposely spread throughout Israel. The Levites were not the only, or even majority, inhabitants of these 48 cities. This is clear from 1 Chr. 6:55-56 (i.e., Hebron, both a city of Levites and the inheritance of Caleb by Moses, cf. Jos. 14:6-15).

6:55 “Hebron” This is an important location for the Patriarchs in southern Canaan. It was first called Kiriath Arba, Gen. 23:2; Jos. 14:15; Jdgs. 1:10.

1. Abraham built an altar there, Gen. 13:18
2. Abraham purchased a burial cave, Genesis 23
3. close to the “oaks of Mamre,” Gen. 13:18; 18:1; 23:19; 35:27
4. it was given as part of Judah’s land allocation, Jos. 15:54
5. it was given to Caleb as a special reward by Moses, Jos. 14:13-15; 15:13; Jdgs. 1:20
6. it was a Levitical city, Jos. 21:11,13; 1 Chr. 6:55
7. it was a city of refuge, Jos. 20:7; 1 Chr. 6:57

6:57 “cities of refuge” These are specialized Levitical cities. They become places for man-slayers to seek refuge and justice from kinsmen avengers (cf. Numbers 35; Deut. 19:1-10; Joshua 20). See Special Topic: Cities of Refuge.

6:58 (MT 6:43) “Hilen” In Jos. 21:15 it is called “Holon.” The UBS Text Project suggests “Hilen” and gives it a “C” rating (considerable doubt). The MT has “Hilez.”

6:59 (MT 6:44) “Ashan” In Jos. 21:16 it is called “Ain.”

Also in Jos. 21:16 an added city is named “Juttah with its pasture lands.” This same kind of addition occurs in 1 Chr. 6:60 (cf. Jos. 21:17).

NASB (UPDATED) TEXT: 6:61-65

⁶¹Then to the rest of the sons of Kohath were given by lot, from the family of the tribe, from the half-tribe, the half of Manasseh, ten cities. ⁶²To the sons of Gershom, according to their families, were given from the tribe of Issachar and from the tribe of Asher, the tribe of Naphtali, and the tribe of Manasseh, thirteen cities in Bashan. ⁶³To the sons of Merari were given by lot, according to their families, from the tribe of Reuben, the tribe of Gad and the tribe of Zebulun, twelve cities. ⁶⁴So the sons of Israel gave to the Levites the cities with their pasture lands. ⁶⁵They gave by lot from the tribe of the sons of Judah, the tribe of the sons of Simeon and the tribe of the sons of Benjamin, these cities which are mentioned by name.

6:61 (MT 6:46) This verse states that the family of Kohath received ten cities from the half-tribe of Manasseh. Joshua 21:5 says these cities were from Ephraim, Manasseh, and Dan. The land from Ephraim is dealt with in 1 Chr. 6:66-70. Dan is not mentioned at all.

NASB (UPDATED) TEXT: 6:66-70

⁶⁶Now some of the families of the sons of Kohath had cities of their territory from the tribe of Ephraim. ⁶⁷They gave to them the following cities of refuge: Shechem in the hill country of Ephraim with its pasture lands, Gezer also with its pasture lands, ⁶⁸Jokmeam with its pasture lands, Beth-horon with its pasture lands, ⁶⁹Aijalon with its pasture lands and Gath-rimmon with its pasture lands; ⁷⁰and from the half-tribe of Manasseh: Aner with its pasture lands and Bileam with its pasture lands, for the rest of the family of the sons of Kohath.

6:68 “Jokmeam” In Joshua 21:22 he is named “Kibzaim.”

6:70 (MT 6:55) “Bileam” The LXX and Targums have “Ieblaam” or “Ibleam.” Apparently it was common to drop the *yod* in proper names (cf. AB, pp. 17,43).

NASB (UPDATED) TEXT: 6:71-76

⁷¹To the sons of Gershom *were given*, from the family of the half-tribe of Manasseh: Golan in Bashan with its pasture lands and Ashtaroth with its pasture lands; ⁷²and from the tribe of Issachar: Kedesh with its pasture lands, Daberath with its pasture lands ⁷³and Ramoth with its pasture lands, Anem with its pasture lands; ⁷⁴and from the tribe of Asher: Mashal with its pasture lands, Abdon with its pasture lands, ⁷⁵Hukok with its pasture lands and Rehob with its pasture lands; ⁷⁶and from the tribe of Naphtali: Kedesh in Galilee with its pasture lands, Hammon with its pasture lands and Kiriathaim with its pasture lands.

6:72 (MT 6:57) “Kedesh” In Joshua 19:20; 21:28, it is called “Kishion.”

6:73 (MT 6:58) “Anem” In Joshua 19:21 it is called “En-gannim.”

6:75 “Hukok” In Joshua 19:25; 21:31 he is named “Helkath.”

NASB (UPDATED) TEXT: 6:77-81

⁷⁷To the rest of *the Levites*, the sons of Merari, *were given*, from the tribe of Zebulun: Rimmono with its pasture lands, Tabor with its pasture lands; ⁷⁸and beyond the Jordan at Jericho, on the east side of the Jordan, *were given them*, from the tribe of Reuben: Bezer in the wilderness with its pasture lands, Jahzah with its pasture lands, ⁷⁹Kedemoth with its pasture lands and Mephaath with its pasture lands; ⁸⁰and from the tribe of Gad: Ramoth in Gilead with its pasture lands, Mahanaim with its pasture lands, ⁸¹Heshbon with its pasture lands and Jazer with its pasture lands.

6:77 (MT 6:62) “Rimmono” In Joshua 19:13 it is called “Rimmon.” The UBS Text Project thinks the original MT had “Rimmonah” (“B” rating, some doubt). This place is located close to Mt. Tabor (NE edge of the Valley of Jezreel).

As we have seen several times, the parallel in Joshua (cf. Jos. 21:34) has additional places added.

1 CHRONICLES 7

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Genealogy from Issachar 7:1-5	The Family of Issachar 7:1-5	Descendants of Issachar 7:1-5	Descendants of Issachar 7:1 7:2 7:3-4 7:5	Issachar 7:1 7:2 7:3-5
Descendants of Benjamin 7:6-12	The Family of Benjamin 7:6-12	Descendants of Benjamin 7:6-12	Descendants of Benjamin and Dan 7:6 7:7 7:8-9 7:10-12a 7:12b	Benjamin 7:6 7:7 7:8-9 7:10-11 Naphtali
Sons of Naphtali 7:13	The Family of Naphtali 7:13	Descendants of Naphtali 7:13	Descendants of Naphtali 7:13	7:12 7:13
Descendants of Manasseh 7:14-19	The Family of Manasseh (west) 7:14-19	Descendants of Manasseh 7:14-19	Descendants of Manasseh 7:14-15 7:16-17 7:18-19	Manasseh 7:14-15a 7:15b 7:16 7:17 7:18 7:19
Descendants of Ephraim 7:20-27 7:28-29	The Family of Ephraim 7:20-27 7:28-29	Descendants of Ephraim 7:20-29	Descendants of Ephraim 7:20-23 7:24 7:25-27 7:28 7:29a 7:29b	Ephraim 7:20-24 7:25-27 7:28-29
Descendants of Asher 7:30-40	The Family of Asher 7:30-40	Descendants of Asher 7:30-40	Descendants of Asher 7:30 7:31 7:32 7:33 7:34	Asher 7:30 7:31-32 7:33 7:34

	7:35	7:35-38
	7:36-37	
	7:38-39	
		7:39
	7:40	7:40

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This is a brief genealogy of the northern tribes.
1. Issachar – 1 Chr. 7:1-5
 2. Benjamin (poss. Dan) – 1 Chr. 7:6-12
 3. Naphtali – 1 Chr. 7:13
 4. Manasseh – 1 Chr. 7:14-19
 5. Ephraim – 1 Chr. 7:20-27
 6. Asher – 1 Chr. 7:30-40
- B. Why is there such divergence in the spelling of the names?
1. They are different persons by the same name. Often names recur in families and periods.
 2. There are two separate genealogies combined by an editor.
 3. The person went by two names.
 4. The person's name was changed.
 5. The term "son" can refer to a wide number of relatives (grandson, uncle, brother, etc.).
 6. The first father died and the wife remarried or there was Levirate marriage involved.
 7. Ancient Jewish genealogies are often incomplete.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 7:1-5

¹Now the sons of Issachar *were* four: Tola, Puah, Jashub and Shimron. ²The sons of Tola *were* Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam and Samuel, heads of their fathers' households. *The sons of Tola were mighty men of valor in their generations; their number in the days of David was 22,600.* ³The son of Uzzi *was* Izrahiah. And the sons of Izrahiah *were* Michael, Obadiah, Joel, Isshiah; all five of them *were* chief men. ⁴With them by their generations according to their fathers' households were 36,000 troops of the army for war, for they had many wives and sons. ⁵Their relatives among all the families of Issachar *were* mighty men of valor, enrolled by genealogy, in all 87,000.

7:1 "Puah" In Gen. 46:13, "Puuah."

▣ "Jashub" In Gen. 46:13, "Job."

7:2 "mighty men of valor" This phrase, referring to their fighting ability and bravery, is also mentioned in 1 Chr. 7:5,7,9,11,40.

▣ "in the days of David" Therefore, the above phrase refers to "the mighty men" of David's day, whether before he was king or after is not stated, but usually refers to before.

▣ “22,600” There are many numbers in this chapter that do not agree with the book of Numbers. A good resource to understand some of the number problems in the OT is G. E. Mendenhall, *The Census Lists of Numbers 1 and 26*, JBL 77 (1958), pp. 52-66.

7:3 “all five of them were chief men” This shows the selective nature of these genealogies or that the word “chief” (BDB 910) had a different meaning. See Special Topic: Head.

7:4

NASB, NKJV,

NJB

“troops”

NRSV, JPSOA

“units”

REB, NASB margin

“bands”

The MT has “band” or “troop” (BDB 151, cf. 2 Chr. 25:9,10; 26:11). The army was divided into fighting units. This issue is complicated by a similar use of the word “thousand” for a military unit. Special Topic: Thousand (*eleph*).

NASB (UPDATED) TEXT: 7:6-12

⁶The sons of Benjamin were three: Bela and Becher and Jediael. ⁷The sons of Bela were five: Ezbon, Uzzi, Uzziel, Jerimoth and Iri. They were heads of fathers’ households, mighty men of valor, and were 22,034 enrolled by genealogy. ⁸The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth and Alemeth. All these were the sons of Becher. ⁹They were enrolled by genealogy, according to their generations, heads of their fathers’ households, 20,200 mighty men of valor. ¹⁰The son of Jediael was Bilhan. And the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish and Ahishahar. ¹¹All these were sons of Jediael, according to the heads of their fathers’ households, 17,200 mighty men of valor, who were ready to go out with the army to war. ¹²Shuppim and Huppim were the sons of Ir; Hushim was the son of Aher.

7:6-12 It is uncertain why Benjamin is mentioned in this list of northern genealogies. The list of Bela’s descendants is expanded in 1 Chronicles 8, especially the person of Ehud (2 Chr. 8:6). He is one of the Judges (cf. Judges 3) who killed the king of Moab, Eglon, and delivered Israel.

Lists of Benjamin’s sons

Gen. 46:21	Num. 26:38-39	1 Chr. 7:6	1 Chronicles 8
Bela	Bela	Bela	Bela
Becher		Becher	
Ashbel	Ashbel		Ashbel
Gera			
Naaman			
Ehi	Ahiram		
Rosh			
Muppim	Shephupham		
Huppim	Hupham		
Ard			
		Jediael	
			Aharah
			Nohah
			Rapha

The only common name is the firstborn, “Bela.” Why do these lists differ so much? See Contextual Insights, 1 Chronicles 6, D.

7:10 “Jeush” The *Kethiv* is “Jeish,” but the *Qere* is “Jeush.”

7:12 “Shuppmim” In Gen. 46:21, “Muppmim.” Because they are PLURAL, these names may reflect clans not an individual (cf. 1 Chr. 7:15).

▣ **“Huppmim”** In Numbers 26:39 it is “Hupham.”

▣ **“Ir”** In 1 Chr. 7:7, “Iri.”

▣ **“Hushim”** In both the genealogies of Israel in Genesis 46 and Numbers 26, the list of Dan’s descendants follows the list of Benjamin’s descendants. Surprisingly, Dan is omitted here. But because the name “Hushim” does not appear, which is the name of both a Benjamite (here) and a Danite (cf. Gen. 46:23), some have suggested parts of the original genealogy have dropped out of the text. See Special Topic: Textual Criticism.

▣ **“Aher”** In Numbers 26:38, “Ahiram.”

NASB (UPDATED) TEXT: 7:13

¹³The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah.

7:13 The brevity of the list of Naphtali is purposeful or records have been lost. This list follows Gen. 46:24-25.

▣ **“Jahziel”** In Gen. 46:24, “Jahzeel.”

▣ **“Shallum”** In Gen. 46:24 and Num. 26:49, “Shillem.”

▣ **“the sons of Bilhah”** She bore to Jacob “Dan” and “Naphtali” (cf. Gen. 46:23-25).

NASB (UPDATED) TEXT: 7:14-19

¹⁴The sons of Manasseh were Asriel, whom his Aramean concubine bore; she bore Machir the father of Gilead. ¹⁵Machir took a wife for Huppmim and Shuppmim, whose sister’s name was Maacah. And the name of the second was Zelophehad, and Zelophehad had daughters. ¹⁶Maacah the wife of Machir bore a son, and she named him Peresh; and the name of his brother was Sheresh, and his sons were Ulam and Rakem. ¹⁷The son of Ulam was Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. ¹⁸His sister Hammolecheth bore Ishhod and Abiezer and Mahlah. ¹⁹The sons of Shemida were Ahian and Shechem and Likhi and Aniam.

7:14-19 This paragraph mentions women an unusual number of times.

1. 1 Chr. 7:14, “his Aramean concubine”
2. 1 Chr. 7:15, “a wife. . . whose sister’s name was Maacah”
3. 1 Chr. 7:15, “daughters”
4. 1 Chr. 7:16, “she named him”
5. 1 Chr. 7:18, “his sister”

This listing is meant to represent the part of Manasseh that settled in Canaan.

7:15 “Huppmim and Shuppmim” Because these are PLURAL, some scholars think they might be clans.

▣ **“Maacah”** The LXX has “Moocha” and places it in verse 16.

☐ **“Zelophehad had daughters”** This is also recorded in Num. 26:33. In Numbers 27 these daughters ask Moses to allow them to inherit their father’s land because all the male children died, and Moses does, so as to keep the God-given land (cf. Joshua) in the tribe and family.

NASB (UPDATED) TEXT: 7:20-27

²⁰The sons of Ephraim *were* Shuthelah and Bered his son, Tahath his son, Eleadah his son, Tahath his son, ²¹Zabad his son, Shuthelah his son, and Ezer and Elead whom the men of Gath who were born in the land killed, because they came down to take their livestock. ²²Their father Ephraim mourned many days, and his relatives came to comfort him. ²³Then he went in to his wife, and she conceived and bore a son, and he named him Beriah, because misfortune had come upon his house. ²⁴His daughter was Sheerah, who built lower and upper Beth-horon, also Uzen-sheerah. ²⁵Rephah was his son *along* with Resheph, Telah his son, Tahan his son, ²⁶Ladan his son, Ammihud his son, Elishama his son, ²⁷Non his son and Joshua his son.

7:21-23 This is a brief historical note explaining the name “Beriah” (a PREPOSITION, ׁ plus root BDB 947 = the name, BDB 140), which means “trouble” or “tragedy” (BDB 947).

7:24 This is another brief historical note about the building projects of Ephraim’s granddaughter, “Sheerah.” “Beth-horon” was a levitical city in the tribal allocation of Ephraim. “Uzen-sheerah,” a city name, occurs only here in the OT. Sheerah built three cities.

7:27 “Non” In Exod. 33:11 “Nun.” This is the father of Joshua, the servant and later successor of Moses.

NASB (UPDATED) TEXT: 7:28-29

²⁸Their possessions and settlements *were* Bethel with its towns, and to the east Naaran, and to the west Gezer with its towns, and Shechem with its towns as far as Ayyah with its towns, ²⁹and along the borders of the sons of Manasseh, Beth-shean with its towns, Taanach with its towns, Megiddo with its towns, Dor with its towns. In these lived the sons of Joseph the son of Israel.

7:28 “Naaran” In Joshua 16:7, “Naarah.”

☐ **“Ayyah”** In LXX, Targums, Vulgate, “Azzah” or “Gazza” (NEB). The UBS Text Project (p. 407) gives “Ayyah” a “B” rating (some doubt).

☐ **“with its towns”** This phrase refers to the unwallled villages surrounding larger cities.

7:29 “Beth-shean” This (cf. Jos. 17:11,16; Jdgs. 1:27) is a variant spelling of “Beth-shan,” a city in the tribal allocation of Manasseh (cf. 1 Sam. 31:10,12).

NASB (UPDATED) TEXT: 7:30-40

³⁰The sons of Asher *were* Imnah, Ishvah, Ishvi and Beriah, and Serah their sister. ³¹The sons of Beriah *were* Heber and Malchiel, who was the father of Birzaith. ³²Heber became the father of Japhlet, Shomer and Hotham, and Shua their sister. ³³The sons of Japhlet *were* Pasach, Bimhal and Ashvath. These were the sons of Japhlet. ³⁴The sons of Shemer *were* Ahi and Rohgah, Jehubbah and Aram. ³⁵The sons of his brother Helem *were* Zophah, Imna, Shelesh and Amal. ³⁶The sons of Zophah *were* Suah, Harnepher, Shual, Beri and Imrah, ³⁷Bezer, Hod, Shamma, Shilshah, Ithran and Beera. ³⁸The sons of Jether *were* Jephunneh, Pispah and Ara. ³⁹The sons of Ulla *were* Arah, Hanniel and Rizia.

⁴⁰All these *were* the sons of Asher, heads of the fathers' houses, choice and mighty men of valor, heads of the princes. And the number of them enrolled by genealogy for service in war was 26,000 men.

7:32 “Shomer” In 1 Chr. 7:34 the same person's name is spelled “Shemer.”

▣ **“Hotham”** In 1 Chr. 7:35 the name is spelled “Helen.”

7:34 “*were* Ahi” It is possible that the MT should read “his brother” (BDB 26, TEV, NJB).

7:40 Notice how the sons of Asher are characterized.

1. choice
2. mighty men of valor
3. heads of the princes

These were important military people/leaders.

1 CHRONICLES 8

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Genealogy of Benjamin	The Family Tree of King Saul of Benjamin	The Descendants of Benjamin	The Descendants of Benjamin	The Line of Benjamin
8:1-28	8:1-28	8:1-28	8:1-2	8:1-5
			8:3-5	In Geba
			8:6-7	8:6-7
				In Moab
			8:8-10	8:8-10
				In Ono and Lod
			8:11	8:11-12
			8:12	
			Benjamin in Gath and Aijalon	In Aijalon
			8:13-16	8:13
				8:14a
				In Jerusalem
			Benjamin in Jerusalem	8:14b-16
			8:17-18	8:17-18
			8:19-21	8:19-21
			8:22-25	8:22-25
			8:26-27	8:26-27
			8:28	8:28
			Benjamin in Gibeon and Jerusalem	In Gibeon
8:29-32	8:29-40	8:29-40	8:29-32	8:29-32
Genealogy of King Saul			The Family of King Saul	Saul and His Family
8:33-40			8:33-34	8:33-38
			8:35-37	
			8:38-39	
				8:39
			8:40	8:40a
				8:40b

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This is another genealogy of Benjamin (cf. Gen. 46:21; Num. 26:38-41; 1 Chr. 7:6-12). It provides new information.
- B. Benjamin is significant because
1. he was the youngest son of Rachel, Jacob's favorite wife, and the baby of the family
 2. the first judge, Ehud, was from this tribe (cf. Judges 3)
 3. King Saul was from the tribe (cf. 1 Chr. 8:33-40)
 4. it formed the boundary between Judah and Ephraim
- C. From the chart of paragraph divisions, notice how the NJB shows the geographical information
1. Geba – 1 Chr. 8:6-7
 2. Moab – 1 Chr. 8:8-11
 3. Ono and Lod – 1 Chr. 8:11-12
 4. Aijalon – 1 Chr. 8:13-14a
 5. Jerusalem – 1 Chr. 8:14b-28
 6. Gibeon – 1 Chr. 8:29-32
- The opening verses may refer to children born in Egypt.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 8:1-28

¹And Benjamin became the father of Bela his firstborn, Ashbel the second, Aharah the third, ²Nohah the fourth and Rapha the fifth. ³ Bela had sons: Addar, Gera, Abihud, ⁴Abishua, Naaman, Ahoah, ⁵Gera, Shephuphan and Huram. ⁶These are the sons of Ehud: these are the heads of fathers' *households* of the inhabitants of Geba, and they carried them into exile to Manahath, ⁷namely, Naaman, Ahijah and Gera—he carried them into exile; and he became the father of Uzza and Ahihud. ⁸Shaharaim became the father of children in the country of Moab after he had sent away Hushim and Baara his wives. ⁹By Hodesh his wife he became the father of Jobab, Zibia, Mesha, Malcam, ¹⁰Jeuz, Sachia, Mirmah. These were his sons, heads of fathers' *households*. ¹¹By Hushim he became the father of Abitub and Elpaal. ¹²The sons of Elpaal *were* Eber, Misham, and Shemed, who built Ono and Lod, with its towns; ¹³and Beriah and Shema, who were heads of fathers' *households* of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; ¹⁴and Ahio, Shashak and Jeremoth. ¹⁵Zebadiah, Arad, Eder, ¹⁶Michael, Ishpah and Joha *were* the sons of Beriah. ¹⁷Zebadiah, Meshullam, Hizki, Heber, ¹⁸Ishmerai, Izliah and Jobab *were* the sons of Elpaal. ¹⁹Jakim, Zichri, Zabdi, ²⁰Elienai, Zillethai, Eliel, ²¹Adaiah, Beraiah and Shimrath *were* the sons of Shimei. ²²Ishpan, Eber, Eliel, ²³Abdon, Zichri, Hanan, ²⁴Hananiah, Elam, Anthothijah, ²⁵Iphdeiah and Penuel *were* the sons of Shashak. ²⁶Shamsherai, Shehariah, Athaliah, ²⁷Jaareshiah, Elijah and Zichri *were* the sons of Jeroham. ²⁸These were heads of the fathers' *households* according to their generations, chief men who lived in Jerusalem.

8:3 “Addar” In Gen. 46:21, “Ehi” and in Num. 26:40 he is named “Ard.”

▣ **“Abihud”** The UBS Text Project (p. 410) gives this reading an “A” rating (very high probability). In Jdgs. 3:15 Ehud is listed as a son of Gera. The Hebrew of the name “Abihud” can be divided into “father of Ehud” (cf. NEB, NJB).

8:6-27 The NASB Study Bible, p. 565, says this list of the descendants of Ehud is found only here.

8:6 “Ehud” He was the famous left handed Benjamite judge who killed the King of Moab and delivered Israel (cf. Judges 3).

▣ **“the heads of fathers’ households”** This phrase is repeated several times (cf. 1 Chr. 8:8,10,13; 9:9). It could mean

1. all the ones listed were firstborn
2. all the ones listed were tribal leaders

▣ **“they carried them into exile to Manahath”** It is unsure “who,” “when” and “where” were connected to this event. 1 Chronicles 8:7 seems to make it an inter-tribal rivalry.

8:7 “he carried them into exile” The LXX and NRSV have a name here, “Heglam,” a name that does not appear elsewhere in the OT.

8:8 “after he had sent away Hushim and Baara” This VERB (BDB 1018, KB 1511, *Piel* INFINITIVE) is often used of divorce (cf. Deut. 22:19; 24:1,3; Jer. 3:1; Mal. 2:16).

8:9 “Hodesh his wife” By just a change of vowels, this proper name (BDB 295) can mean “his new wife” (BDB 294, NJB).

8:12 “Shemed” The LXX has “Shemer.”

The names in 1 Chr 8:12 may be related to the names in 1 Chr. 8:17,18,21.

8:14 “Ahio” The name (BDB 26) can be understood as “his brother” (BDB 26). This is how the LXX and NJB translate it.

However, the name (not the same person) also appears in 1 Chr. 8:31.

NASB (UPDATED) TEXT: 8:29-32

²⁹Now in Gibeon, Jeiel, the father of Gibeon lived, and his wife’s name was Maacah; ³⁰and his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, ³¹Gedor, Ahio and Zecher. ³²Mikloth became the father of Shimeah. And they also lived with their relatives in Jerusalem opposite their *other* relatives.

8:29 “Gibeon” Before David’s rise to power, the tent of meeting was located at Gibeon (cf. 1 Chr. 16:39; 21:29). Solomon went there to sacrifice and pray in 1 Kgs. 3:3-9.

This list related to Saul (1 Chr. 8:29-38) is repeated in 1 Chr. 9:35-44. The Chronicler is very interested in the first king of the United Monarchy, as he is the second king, David, and his son Solomon.

▣ **“Jeiel the father of Gibeon”** The NASB supplies this name from 1 Chr. 9:35-36, as do the NRSV, TEV, and NJB.

▣ **“Maacah”** This is the great-grandmother of Saul. This name also refers to a region near Mt. Hermon (Deut. 3:14; Jos. 12:5; 13:11,13).

8:30 The name “Ner,” which is a son of Jeiel, is not mentioned in this list but is in 1 Chr. 9:36.

8:31 “Zecher” This same person is named “Zechariah” in 1 Chr. 9:37.

▣ There is a name, “Mikloth,” added to the list in 1 Chr. 9:37, which sets the context for 1 Chr. 8:32.

8:32 “Shimeah” In 1 Chr. 9:38, he is named “Shimeam.”

NASB (UPDATED) TEXT: 8:33-40

³³Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, Abinadab and Eshbaal. ³⁴The son of Jonathan *was* Merib-baal, and Merib-baal became the father of Micah. ³⁵The sons of Micah *were* Pithon, Melech, Tarea and Ahaz. ³⁶Ahaz became the father of Jehoaddah, and Jehoaddah became the father of Alemeth, Azmaveth and Zimri; and Zimri became the father of Moza. ³⁷Moza became the father of Binea; Raphah *was* his son, Eleasah his son, Azel his son. ³⁸Azel had six sons, and these *were* their names: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah and Hanan. All these *were* the sons of Azel. ³⁹The sons of Eshek his brother *were* Ulam his firstborn, Jeush the second and Eliphelet the third. ⁴⁰The sons of Ulam were mighty men of valor, archers, and had many sons and grandsons, 150 *of them*. All these *were* of the sons of Benjamin.

8:33 “Saul. . .Jonathan” Saul is the first king of the United Monarchy (cf. 1 Samuel 9). His son, Jonathan, was David’s close friend (cf. 1 Samuel 18).

▣ **“Eshbaal”** This son of Saul is known as “Ishbosheth” in 2 Sam. 2:8. His name (“man of *Ba’al*) may have been changed in derision because of “*ba’al*,” the male Canaanite fertility god’s name. The word “bosheth” means “shame.” Ishbosheth means “man of shame” (cf. 2 Samuel 2-4).

8:34 “Merib-baal” In 2 Sam. 4:4 he is called “Mephibosheth.” Notice that this is another name that was changed because of “*ba’al*” (i.e., bosheth = shame, cf. Jer. 3:24; 11:13, cf. NIDOTTE, vol. 1, p. 626).

The name Merib-baal can mean

1. Merib –
 - a. opponent or adversary of *Ba’al*
 - b. one who contends for *Ba’al*
2. Meri – loved by *Ba’al*

He was Jonathan’s son. He was handicapped and David helped him because of his love for his father (cf. 2 Samuel 9) and a way to keep the tribes unified.

8:35 “Tarea” In 1 Chr. 9:41 he is called “Tahrea.”

8:36 “Jehoaddah” In the LXX and 1 Chr. 9:42 he is called “Jarrah.”

8:37 “Raphah” In the LXX and 1 Chr. 9:43 he is called “Rephaiah.”

8:38 “Bocheru” This possibly should be “firstborn” (BDB 114, cf. NJB). Most English translations and 1 Chr. 9:44, have a person’s name so that the number will add up to the stated “six.”

8:40 “archers” The famous left-handed archers of Benjamin are mentioned often (cf. 1 Chr. 12:2; 2 Chr. 14:8; 17:17).

1 CHRONICLES 9

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
People of Jerusalem		The Genealogies of Families in Jerusalem After the Exile	The People Who Returned From Captivity	Jerusalem, the Holy City of Israel
9:1	9:1-2	9:1-2	9:1a 9:1b-3	9:1
9:2-9	Dwellers in Jerusalem 9:3-9	9:3-9	9:4-6 9:7-8 9:9	9:2-3 9:4-6 9:7-9
9:10-13	The Priests at Jerusalem 9:10-13	9:10-13	The Priests Who Lived in Jerusalem 9:10-12 (10-12) 9:13	9:10-13
9:14-16	The Levites at Jerusalem 9:14-16	9:14-16	The Levites Who Lived in Jerusalem 9:14-16 (14-16)	9:14-16
9:17-27	The Levite Gatekeepers 9:17-27	9:17-27	The Temple Guards Who Lived in Jerusalem 9:17-18 9:19-20 9:21 9:22-27	9:17-18 9:19-26a
9:28-32	Other Levite Responsibilities 9:28-34	9:28-34	9:28-30 9:31-32	9:26b-30 9:31-32
9:33-34			9:33 9:34	9:33 9:34
Ancestry and Descendants of Saul	The Family of King Saul		The Ancestors and Descendants of King Saul	The Ancestors of Saul
9:35-44	9:35-44	9:35-44	9:35-38 9:39-43 9:44	9:35-38 9:39-44

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter refers to people who returned from exile, mostly of the southern tribes (Judah, Simeon, Benjamin, Levites). It is partially parallel to Nehemiah 11.
- B. Note the eyewitness detail of 1 Chr. 9:17-18 in parenthesis.
- C. Genealogies were crucial to
 - 1. prove Levitical ancestry
 - 2. prove tribes for land allocation
 - 3. tie the post-exilic people back to the covenant promises of God to the Patriarchs

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 9:1

¹So all Israel was enrolled by genealogies; and behold, they are written in the Book of the Kings of Israel. And Judah was carried away into exile to Babylon for their unfaithfulness.

9:1 “all Israel” This word has several uses.

- 1. Jacob’s name changed to Israel in Gen. 32:28
- 2. becomes a corporate designation for the descendants of Jacob (i.e., the covenant people)
- 3. after the United Kingdom split in 922 B.C., the northern tribes were known as “Israel” and the southern tribes as “Judah”
- 4. after the decree of Cyrus II in 538 B.C., the covenant people renamed themselves by this collective name again (i.e., all Israel)

See Special Topic: Israel (the name).

▣ **“in the Book of the Kings of Israel”** This is one of several written records quoted in Chronicles.

- 1. the Chronicles of King David, 1 Chr. 27:24
- 2. the Book of the Kings of Israel, 1 Chr. 9:2; 2 Chr. 20:34
- 3. the Book of the Kings of Judah, 2 Chr. 16:11; 25:26; 28:26; 32:32
- 4. the Book of the Kings of Israel and Judah, 2 Chr. 27:7; 35:27; 36:8

See note at Introduction to Chronicles, IV, F, 2.

▣ **“Judah was carried away into exile to Babylon”** Nebuchadnezzar II had several deportations.

- 1. 605 B.C. (Daniel, Daniel 1)
- 2. 597 B.C. (Ezekiel, Jehoiachin, 2 Kgs. 24:24-26)
- 3. 586 B.C. (almost all taken, including Zedekiah, 2 Kgs. 25:7)
- 4. 582 B.C. (after the murder of Gedaliah)

The destruction of Jerusalem and the temple was in 586 B.C.

▣ **“for their unfaithfulness”** It was not the power of Marduk (Babylon’s chief deity) but the unfaithfulness of the covenant people to the Mosaic covenant (cf. 1 Chr. 5:25; 2 Chr. 36:14) that caused YHWH to send His own people out of Canaan, as He had done earlier to the Canaanite tribes. See Special Topic: Believe, Trust, Faith, and Faithfulness in the OT.

NASB (UPDATED) TEXT: 9:2-9

²Now the first who lived in their possessions in their cities *were* Israel, the priests, the Levites and the temple servants. ³Some of the sons of Judah, of the sons of Benjamin and of the sons of Ephraim and Manasseh lived in Jerusalem: ⁴Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, from the sons of Perez the son of Judah. ⁵From the Shilonites *were* Asaiah the firstborn and his sons. ⁶From the sons of Zerah *were* Jeuel and their relatives, 690 *of them*. ⁷From the sons of Benjamin *were* Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, ⁸and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibniyah; ⁹and their relatives according to their generations, 956. All these *were* heads of fathers' *households* according to their fathers' houses.

9:2 There are several categories of temple workers mentioned.

1. priests – 1 Chr. 9:10-13
2. Levites – 1 Chr. 9:14-16
3. other temple servants (possibly *Nethilim*, Jos. 9:23; Ezra 8:20)
 - a. gatekeepers – 1 Chr. 9:17-27
 - b. Levites, over the furniture and utensils – 1 Chr. 9:28-32
 - c. singers/musicians – 1 Chr. 9:33-34

▣ **“the first”** This could refer to the pre-exilic period or the post-exilic period. I think the latter fits better.

9:3 This lists only the major tribes of the period who inhabited Jerusalem and its villages.

1. Judah
2. Benjamin
3. Ephraim
4. Manasseh

Numbers 1 and 2 would represent the southern kingdom after 922 B.C., and numbers 3 and 4 the northern kingdom. The Chronicler was an inclusivist, unlike Ezra and Nehemiah.

9:5 “the Shilonites” In Numbers 26:20 they are called “Shelamites” from “Shelah.” However, because the tent of meeting was located for a long period at Shiloh, this may reflect that usage.

9:9 “956” This is very specific. There is a similar number in Neh. 11:8.

NASB (UPDATED) TEXT: 9:10-13

¹⁰From the priests *were* Jedaiah, Jehoiarib, Jachin, ¹¹and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the chief officer of the house of God; ¹²and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; ¹³and their relatives, heads of their fathers' households, 1,760 very able men for the work of the service of the house of God.

9:10 These names could be individual or reflect the divisions of Levites in 1 Chr. 24:7-18, where these same names appear.

9:11 “Azariah” In the parallel (or source) in Neh. 11:10-14, this man is called “Seraiah” (Neh. 11:11).

▣ **“the chief officer of the house of God”** This is one of only three places where a High Priest is called “Nagid” (BDB 617, cf. 2 Chr. 31:13; Neh. 11:11).

In Dan. 9:25; 11:22, it is translated “prince” and may refer to

1. the High Priest
2. the royal Messianic prince

The offices of High Priest and royal prince are also merged in Psalm 110 and Zeckariah 3-4.

NASB (UPDATED) TEXT: 9:14-16

¹⁴Of the Levites *were* Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; ¹⁵and Bakbakkar, Heresh and Galal and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, ¹⁶and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites.

9:15 “Zichri” In Neh. 11:17 he is called “Zabdi.”

9:16 “Obadiah” In Neh. 11:17 he is called “Abda.”

▣ **“Shemaiah”** In Neh. 11:17 he is called “Shammua.”

▣ **“the Netophathites”** This is a village south of Jerusalem where Levites lived (cf. Neh. 12:28).

NASB (UPDATED) TEXT: 9:17-27

¹⁷Now the gatekeepers *were* Shallum and Akkub and Talmon and Ahiman and their relatives (Shallum the chief ¹⁸being stationed until now at the king’s gate to the east). These *were* the gatekeepers for the camp of the sons of Levi. ¹⁹Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his relatives of his father’s house, the Korahites, *were* over the work of the service, keepers of the thresholds of the tent; and their fathers had been over the camp of the LORD, keepers of the entrance. ²⁰Phinehas the son of Eleazar was ruler over them previously, *and* the LORD was with him. ²¹Zechariah the son of Meshelemiah was gatekeeper of the entrance of the tent of meeting. ²²All these who were chosen to be gatekeepers at the thresholds were 212. These were enrolled by genealogy in their villages, whom David and Samuel the seer appointed in their office of trust. ²³So they and their sons had charge of the gates of the house of the Lord, *even* the house of the tent, as guards. ²⁴The gatekeepers were on the four sides, to the east, west, north and south. ²⁵Their relatives in their villages *were* to come in every seven days from time to time *to be* with them; ²⁶for the four chief gatekeepers who *were* Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God. ²⁷They spent the night around the house of God, because the watch was committed to them; and they *were* in charge of opening *it* morning by morning.

9:17-18 The parenthesis is an eyewitness detail. This was the gatekeeper of the gate used by the king. This is referred to in Ezekiel’s temple (cf. Ezek. 46:1-2).

9:22 “the seer” See Special Topic: Prophecy (OT). Samuel was a prophet, priest, and judge!

This shows the organization of the Levites may go back to Samuel at Shiloh, as well as David in Jerusalem.

9:19 “the camp of the LORD” This may refer to the people of the Lord (i.e., Joel 2:11) or the “tent of meeting” (1 Chr. 9:19).

9:24 “the four sides” This is a specialized use of the word *ruah* (i.e., wind, breath, spirit; see Special Topic: Breath, Wind, Spirit). It is used of the four points of the compass (i.e., from which the wind blows, cf. Ezek. 42:16-20).

9:26

NASB	“in an office of trust”
NKJV	“in this trusted office”
NRSV, NJB	“in charge of”
TEV	“had the final responsibility”
JPSOA	“entrusted to be over”
REB	“for their trustworthiness”
LXX	“in a position of trust”

As is obvious from the above options, the word denotes (1) an office and (2) a trustworthy person. See Special Topic: Believe, Trust, Faith, and Faithfulness in the OT.

▣ **“chambers”** This (BDB 545) could refer to

1. a room for eating – 1 Sam. 9:23
2. a room where Scripture was read and copied – Jer. 36:10,12,20,21
3. storerooms – 1 Chr. 9:23; 23:28; 2 Chr. 31:8; Ezra 8:29; Neh. 11:38,39
4. a room for a person to live in – 1 Chr. 9:33; Ezra 10:6; Neh. 13:5

▣ **“treasurers”** This (BDB 69) could refer to

1. storehouse – 1 Chr. 27:25; 28:12; Neh. 13:12,13; Joel 1:17; Mal. 3:10
2. place for food/drink – 1 Chr. 27:27,28; Neh. 10:39
3. place for wealth – Jos. 6:19,24; 1 Kgs. 14:26; 2 Kgs. 24:13; 1 Chr. 9:26; 26:20,22,24,26; 2 Chr. 5:1; 16:2; 32:27; Pro. 8:21

NASB (UPDATED) TEXT: 9:28-32

²⁸Now some of them had charge of the utensils of service, for they counted them when they brought them in and when they took them out. ²⁹Some of them also were appointed over the furniture and over all the utensils of the sanctuary and over the fine flour and the wine and the oil and the frankincense and the spices. ³⁰Some of the sons of the priests prepared the mixing of the spices. ³¹Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the responsibility over the things which were baked in pans. ³²Some of their relatives of the sons of the Kohathites *were* over the showbread to prepare it every sabbath.

9:29 “the sanctuary” The JPSOA and NRSV translate “holy” as referring to the items (vessels) in the outer room of the tent called “the holy place.” See Special Topic: Chart of the Tabernacle.

The special place of worship in Jerusalem is called

1. the tent, 1 Chr. 9:19
2. the tent of meeting, 1 Chr. 9:21
3. the house of the LORD, 1 Chr. 9:23
4. the house of the tent, 1 Chr. 9:23
5. the house of God, 1 Chr. 9:26,27
6. the chambers *of the temple*, 1 Chr. 9:33

The tent of meeting was in Shiloh until David brought it to Jerusalem. Only in Solomon’s day was the Temple constructed and functioning.

9:30 This refers to the mixing of spices for the holy anointing oil (cf. Exod. 30:25,33,35; 37:29). It could also be used for burials (cf. 1 Chr. 16:14; Neh. 3:8).

9:32 “the showbread” See Special Topic: The Bread of the Presence.

NASB (UPDATED) TEXT: 9:33-34

³³Now these are the singers, heads of fathers' *households* of the Levites, *who lived* in the chambers *of the temple free from other service*; for they were engaged in their work day and night. ³⁴These were heads of fathers' *households* of the Levites according to their generations, chief men, who lived in Jerusalem.

NASB (UPDATED) TEXT: 9:35-44

³⁵In Gibeon Jeiel the father of Gibeon lived, and his wife's name was Maacah, ³⁶and his firstborn son *was* Abdon, then Zur, Kish, Baal, Ner, Nadab, ³⁷Gedor, Ahio, Zechariah and Mikloth. ³⁸Mikloth became the father of Shimeam. And they also lived with their relatives in Jerusalem opposite their *other* relatives. ³⁹Ner became the father of Kish, and Kish became the father of Saul, and Saul became the father of Jonathan, Malchi-shua, Abinadab and Eshbaal. ⁴⁰The son of Jonathan *was* Merib-baal; and Merib-baal became the father of Micah. ⁴¹The sons of Micah *were* Pithon, Melech, Tahrea *and Ahaz*. ⁴²Ahaz became the father of Jarah, and Jarah became the father of Alemeth, Azmaveth and Zimi; and Zimri became the father of Moza, ⁴³and Moza became the father of Binea and Rephaiah his son, Eleasah his son, Azel his son. ⁴⁴Azel had six sons whose names are these: Azrikam, Bocheru and Ishmael and Sheariah and Obadiah and Hanan. These were the sons of Azel.

9:35-44 This lineage of King Saul is parallel to 1 Chr. 8:29-38.

9:39 "Eshbaal" See note at 1 Chr. 8:33.

9:40 "Merib-baal" See note at 1 Chr. 8:34.

9:41 "*Ahaz*" Notice it is in italics (i.e., not in the MT), but it does appear in 1 Chr. 8:35.

9:44 "Bocheru" See note at 1 Chr. 8:38.

1 CHRONICLES 10

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Defeat and Death of Saul and His Sons	Tragic End of Saul and His Sons	Saul, the Unfaithful Predecessor of David	The Death of King Saul	Death of Saul
10:1-6	10:1-7	10:1-7	10:1-7	10:1-7
10:7				
10:8-10	10:8-10	10:8-12	10:8-12	10:8-10
Jabesh-gilead's Tribute to Saul				
10:11-12	10:11-12			10:11-12
10:13-14	10:13-14	10:13-14	10:13-14	10:13-14

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. The book of 1 Samuel tells of Saul in twenty chapters, but Chronicles uses only one chapter. It is possible to begin this context in 1 Chronicles 9:35 (i.e., the lineage of Benjamin, Saul's tribe).
- B. The focus of the Chronicler is David (i.e., 1 Chronicles 10-29). This chapter gives the theological reasons for YHWH removing Saul as king (1 Chr. 10:13-14). The new king is YHWH's choice!
- C. The Chronicler assumes that his readers/hearers know the full story from Samuel. His purpose is the transfer of kingship! David did not take it, YHWH took it and then gave it to David (cf. 1 Chr. 10:14; 11:1-3; 12:38-40).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 10:1-6

¹Now the Philistines fought against Israel; and the men of Israel fled before the Philistines and fell slain on Mount Gilboa. ²The Philistines closely pursued Saul and his sons, and the Philistines struck down Jonathan, Abinadab and Malchi-shua, the sons of Saul. ³The battle became heavy against Saul, and the archers overtook him; and he was wounded by the archers. ⁴Then Saul said to his armor bearer, "Draw your sword and thrust me through with it, otherwise these uncircumcised will come and abuse me." But his armor bearer would not, for he was greatly afraid. Therefore Saul took his sword and fell on it. ⁵When his armor bearer saw that Saul was dead, he likewise fell on his sword and died. ⁶Thus Saul died with his three sons, and all *those* of his house died together.

10:1 "the Philistines" The Philistines were apparently Greeks from the Aegean Islands. They were the only group of people in this part of the world who were uncircumcised. They were apparently a mercenary force who tried to attack Egypt in the twelfth century B.C. but were defeated. They then settled on the southern coast of Palestine. They had five major cities which are delineated in Jos.13:3: Gaza, Ashdod, Ashkelon, Gath, and Ekron. They were a major military problem throughout the period of the judges and even

throughout the reign of Saul and David. The name “Palestine” comes from the word “Philistine.” For further information see NIDOTTE, vol. 4, pp. 1048-1052.

▣ **“Mount Gilboa”** This location is just south of Mt. Tabor, overlooking the Valley of Jezreel. This chapter parallels 1 Sam. 28:1-7 and 31:1-13.

10:2 “Saul and his sons” In 1 Sam. 14:49, Saul’s sons are named:

1. Jonathan
2. Ishvi
3. Malchi-shua

but here #2 is named Abinadab. See note at Contextual Insights, 1 Chronicles 6, D.

It is unknown why the Chronicler omits “Ish-bosheth” (2 Samuel 2-4) from this list, nor why he does not mention Michal (cf. 1 Chr. 10:6) or Mephibosheth.

Josephus, *Antiq.* 6.14.7-9, is highly positive about Saul’s valor in this event.

10:3 “wounded” This VERB (BDB 296, KB 297, *Qal* IMPERFECT with *waw*) has two different connotations.

1. to whirl in a dance, Exod. 15:20; Jdgs. 11:34; 21:21
2. to writhe in pain (i.e., like child birth), Deut. 2:25; Isa. 13:8; Jer. 4:19; Ezek. 30:16; Joel 2:6; Zech. 9:5; the parallel in 1 Sam. 31:3 has “badly wounded”

10:4 “armor bearer” This is a personal assistant to chief military leaders in pre-exilic times.

1. servant of Abimelech – Jdgs. 9:54
2. servant of Jonathan – 1 Sam. 14:7,12,13,14,17
3. servant of Saul
 - a. David – 1 Sam. 16:21
 - b. unnamed – 1 Sam. 31:4-6; 1 Chr. 10:4-5
4. servant of Joab – 2 Sam. 18:15; 23:37; 1 Chr. 11:39

▣ **“Draw your sword and thrust me through with it”** These are two *Qal* IMPERATIVES.

1. BDB 1025, KB 1543
2. BDB 201, KB 230

▣ **“these uncircumcised”** The only people group of this region who did not practice circumcision were the Philistines. Most western ANE cultures used it as a rite of adulthood. Only Israel did it to infants. It had spiritual significance (cf. Gen. 17:9-14).

The practice may have first developed in northeastern Africa and spread to Egypt. Possibly this is where Israel first encountered the rite.

10:4

NASB, NKJV “abuse”

LXX, NRSV,

JPSOA, REB “make sport of”

TEV “gloating over”

NJB “make fun of”

NET Bible “torture”

This VERB (BDB 759 I, KB 834, *Hithpael* PERFECT with *waw*) is used several times.

1. mock – Exod. 10:2; Num. 22:29
2. treat severely – 1 Sam. 6:6; Lam. 1:12
3. make sport – 1 Sam. 31:4; 1 Chr. 10:4; Jer. 38:19
4. sexual abuse – Jdgs. 19:25

▣ **“Saul took his sword and fell on it”** This is an obvious case of suicide. The theological implications of this act have been confused by Roman Catholic doctrine linking it to Judas Iscariot. However, there are several OT examples mentioned without negative comment. See Special Topic: Suicide.

NASB (UPDATED) TEXT: 10:7

⁷When all the men of Israel who were in the valley saw that they had fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and lived in them.

10:7 An example of repopulation by military intimidation.

The “valley” is the Valley of Jezreel.

The “they” could refer to

1. Saul and his sons
2. the Israeli army (best contextual option)

NASB (UPDATED) TEXT: 10:8-10

⁸It came about the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. ⁹So they stripped him and took his head and his armor and sent messengers around the land of the Philistines to carry the good news to their idols and to the people. ¹⁰They put his armor in the house of their gods and fastened his head in the house of Dagon.

10:8 “to strip the slain” This was considered the “booty” of a victorious military campaign. They would have been looking for

1. weapons
2. clothing
3. valuables
4. souvenirs

10:9 “stripped him” This VERB (BDB 832, KB 980, *Hiphil* IMPERFECT with *waw*) is also used in 1 Sam. 31:9. The *Piel* stem is found in 1 Sam. 31:8; 2 Sam. 23:10; 1 Chr. 10:8.

▣ **“to carry the good news to their idols”** What a contrast! YHWH is active in history (cf. 1 Chr. 10:13-14), but these pagan idols have to be told! What irony, they have no eyes to see or ears to hear!

▣ **“their idols”** Their main deity, “Dagon” (cf. Jdgs. 16:23; 1 Samuel 5), was a fertility god, especially associated with

1. vegetation (male, Aegean sources)
2. later fish (Dercet – female half-fish goddess, “Da,” means fish; later from Akkadian mythology it became a male figure)

In Canaanite mythology, Dagon was one of the sons of *Ei* and father of *Ba'al*. See Special Topic: Fertility Worship of the Ancient Near East.

10:10 “their gods” The PLURAL here may be the PLURAL OF MAJESTY.

▣ **“Dagon”** *The Expositor’s Bible Commentary*, vol. 4, p. 369, tries to explain the change of deities (i.e., Dagon in 1 Chronicles; Ashtaroah in 1 Samuel) by suggesting Saul’s head was hung in one and his body in the other. This seems unwise to me, but it may be based on the fact that archaeology has found two prominent temple ruins in Beth-shan (cf. 1 Sam. 31:10; NIDOTTE, vol. 4, p. 443).

NASB (UPDATED) TEXT: 10:11-12

¹¹When all Jabesh-gilead heard all that the Philistines had done to Saul, ¹²all the valiant men arose and took away the body of Saul and the bodies of his sons and brought them to Jabesh, and they buried their bones under the oak in Jabesh, and fasted seven days.

10:11 “Jabesh-gilead” Saul’s body was hung from the walls of Beth-shan (or Beth-shean), about five or six miles from where Saul died. The men of Jabesh-gilead, about thirteen miles to the southeast on the eastern side of the Jordan River, heard of this atrocity (i.e., improper burial; see Special Topic: Burial Practices) and came to give Saul and his sons a proper burial. Saul had earlier saved this city from the Ammonites (cf. 1 Samuel 11).

10:12 “buried their bones” In the parallel of 1 Sam. 31:12, this is one of just a few references to cremation in the Bible. Obviously here it had no negative connotation. See Special Topic: Cremation.

▣ **“under the oak”** The parallel in 1 Sam. 31:13, has “tamarisk tree.” His royal burial was not in a palace courtyard or sacred area but under a desert tree!

▣ **“fasted seven days”** This was a ritual time of grief for a king. See Special Topic: Grieving Rites and Special Topic: Symbolic Numbers in Scripture, #4.

NASB (UPDATED) TEXT: 10:13-14

¹³So Saul died for his trespass which he committed against the LORD, because of the word of the LORD which he did not keep; and also because he asked counsel of a medium, making inquiry of it, ¹⁴and did not inquire of the LORD. Therefore He killed him and turned the kingdom to David the son of Jesse.

10:13 “So Saul died for his trespass” There are several issues.

1. Saul offering a sacrifice himself and not waiting for Samuel in 1 Sam. 13:13-14
2. Saul’s disobedience about the total slaughter (i.e., *herem*) of the Amalekites in 1 Samuel 15
3. Sauls’ visit to the witch of En-dor in 1 Sam. 28:3-25

▣ **“he asked counsel of a medium”** The VERB (BDB 981, KB 1371, *Qal* ACTIVE INFINITIVE) refers to asking someone who claims to have knowledge of future events, i.e., idols in Deut. 18:10; Hos. 4:12.

The NOUN “medium” (BDB 15) is a difficult term to define. Some see the term as it is used in Lev. 19:31; 20:6,27, as (1) a pit or place of sacrifice or (2) form of “father,” which refers to ancestor worship. It is translated in the LXX in Isa. 8:19 as “ventriloquist.” Because of this and Isa. 29:4, some think it means “to chirp” or “to mutter.” This would imply “to talk with a different voice.” However, from 1 Sam. 28:7-9, it is related to the ability to call or talk to someone in the ground or to communicate with the dead or spirits of the underworld (cf. Isa. 8:19; 19:3).

10:14 This first chapter of Historical Narrative (see Special Topic: OT Historical Narrative) shows why and how YHWH made the change from Saul to David. YHWH is in control of time-space-history. He has an eternal plan. See Special Topic: YHWH’s Eternal Redemptive Plan.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why does the Chronicler repeat Saul's last battle and death?
2. Why does 1 Chr. 10:2 not list all of Saul's sons?
3. Is suicide a sin?
4. What is wrong with 1 Chr. 10:6?
5. Who is Dagon? Why is another name found in 1 Samuel 31?
6. Is cremation a sin?
7. Why is 1 Chr. 10:13-14 so theologically significant?

1 CHRONICLES 11

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David Made King Over All Israel	David Made King Over All Israel	The Accession of David	David Becomes King of Israel and Judah	David is Anointed King of Israel
11:1-3	11:1-3	11:1-3	11:1-3	11:1-3
Jerusalem, Capital City	The City of David	The Capture of Jerusalem		The Capture of Jerusalem
11:4-9	11:4-9	11:4-9	11:4-9	11:4-9
David's Mighty Men	The Mighty Men of David	List of David's Mighty Warriors	David's Famous Soldiers	David's Champions
11:10-11	11:10-11	11:10-11	11:10 11:11-14	11:10-11
11:12-14	11:12-14	11:12-14		11:12-14
11:15-19	11:15-19	11:15-19	11:15-19	11:15-19
11:20-21	11:20-21	11:20-21	11:20-21	11:20-21
11:22-25	11:22-25	11:22-25	11:22-25	11:22-25
11:26-47	11:26-47	11:26-47	11:26-47 (26-47)	11:26-47 (26-47)

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter begins the account of David becoming king over “all Israel.” This becomes a key theme. God will restore “all Israel” (i.e., post-exilic and eschatological).
- B. The majority of this chapter deals with the exploits of David’s mighty men of valor (i.e., his private mercenary army, cf. 2 Samuel 23).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 11:1-3

¹Then all Israel gathered to David at Hebron and said, “Behold, we are your bone and your flesh. ²In times past, even when Saul was king, you *were* the one who led out and brought in Israel; and the LORD your God said to you, ‘You shall shepherd My people Israel, and you shall be prince over My people Israel.’” ³So all the elders of Israel came to the king at Hebron, and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD through Samuel.

11:1-9 This information comes from 2 Samuel 5:1-10.

11:1 This is also recorded in 2 Samuel 5. The “all Israel” is a key phrase. David had become king of Judah but not Israel (i.e., the northern tribes). Saul’s remaining son, Ish-bosheth, had been made king of Israel by Abner (cf. 2 Samuel 2).

11:2 “you were the one who led out and brought in Israel” This is an idiom for military leadership.

▣ **“shepherd”** This VERB (BDB 944, KB 1258, *Qal* IMPERFECT) is used of YHWH. It was an ANE title of kingship.

The opening line of Ps. 23:1 is literally “YHWH is the one shepherding me.” The only VERBAL is the *Qal* ACTIVE PARTICIPLE (BDB 944, KB 1258). The concept of YHWH as Shepherd was a royal title in the ANE (i.e., Hammurabi). In the OT it is used in the sense of

1. a description – Ps. 78:52; Ezek. 34:11-13
2. a covenant title – Ps. 80:1
3. a metaphor – Isa. 40:11; Jer. 31:10
4. the Messiah as Shepherd – John 10:11; 1 Peter 2:25

It is such powerful imagery because of

1. the close and constant presence of the shepherd with the sheep
2. the sheep’s need of an ever-present caretaker and protector

▣ **“prince”** This NOUN (BDB 617) is a royal title used of the kings of Israel.

1. Saul – 1 Sam. 9:16; 10:1
2. David – 1 Sam. 13:14; 25:30; 2 Sam. 5:2; 6:21; 7:8; 1 Chr. 17:7; 2 Chr. 6:5
3. Solomon – 1 Chr. 29:22
4. Messianic – Isa. 55:4; Ezek. 34:24; 37:24-25

▣ **“My people Israel”** YHWH is the true Shepherd and King. These are His covenant people.

11:3 “elders” See Special Topic: Elder.

▣ **“to the king at Hebron”** The Chronicler does not mention David being king over only part of Judah for a period (cf 1 Chr. 3:4).

▣ **“covenant”** See Special Topic: Covenant.

▣ **“anointed”** See Special Topic: Anointing in the Bible.

▣ **“according to the word of the LORD through Samuel”** This is literally “by the hand of Samuel.” “Hand” is used idiomatically. See Special Topic: Hand. This refers specifically to 1 Samuel 16.

God spoke to His people in several ways.

1. historic events
2. visions, dreams
3. theophanies
4. Urim and Thummim (see Special Topic: Urim and Thummim)
5. prophets, cf. 1 Chr. 11:3,10; see Special Topic: Prophecy (OT)
6. written records of His revelation (i.e., the Bible); see Special Topic: The Bible (its uniqueness and inspiration)

NASB (UPDATED) TEXT: 11:4-9

⁴Then David and all Israel went to Jerusalem (that is, Jebus); and the Jebusites, the inhabitants of the land, were there. ⁵The inhabitants of Jebus said to David, “You shall not enter here.” Nevertheless David captured the stronghold of Zion (that is, the city of David). ⁶Now David had said, “Whoever strikes down a Jebusite first shall be chief and commander.” Joab the son of Zeruiah went up first, so he became chief. ⁷Then David dwelt in the stronghold; therefore it was called the city of

David. ⁸He built the city all around, from the Millo even to the surrounding area; and Joab repaired the rest of the city. ⁹David became greater and greater, for the LORD of hosts was with him.

11:4 “Jebus” See Special Topic: Moriah, Salem, Jebus, Jerusalem, Zion.

▣ **“Jebusites”** See Special Topic: Pre-Israelite Inhabitants of Palestine.

▣ **“Zion”** See Special Topic above.

Jerusalem was built on seven hills; one of them, on which David built his palace, was Zion. It became a designation for the entire city. Here an editor added “(that is, the city of David).”

11:7 “the stronghold” There seems to be a distinction between

1. the city of Jebus
2. the stronghold within the city, which was captured many years after the city itself (cf. Jos. 15:63; Jdgs. 1:21; 2 Sam. 5:7)

11:8 “the Millo” This (BDB 571) may refer to the repair of the terraces by “filling in” the dirt (cf. 2 Sam.5:9; 1 Kgs. 9:15,24; 11:27; 2 Chr. 32:5). The Millo may have supported the foundations of David’s palace on the hill called “Zion.”

▣

NASB, NKJV,

NRSV “repaired”

TEV, NJB “restored”

JPSOA “rebuilt”

REB “reconstructed”

This is the common term for “life” (BDB 310, KB 309, *Piel* IMPERFECT). It usually refers to humans or animals. Only here it relates to the repair of fortifications of Jerusalem and in Neh. 4:2 to the rebuilding of a protective outer wall of Jerusalem.

11:9 “David became greater and greater” This is a Hebrew idiom. “David continued to continue to become powerful” (BDB 229, *Qal* IMPERFECT plus BDB 229, *Qal* INFINITIVE ABSOLUTE CONJUNCTION, BDB 229, *Qal* INFINITIVE ABSOLUTE). David’s greatness expanded because YHWH was with him.

▣ **“the LORD of hosts”** See Special Topic: LORD of Hosts.” David’s greatness was because the Lord of hosts was with him (cf. 1 Chr. 12:18).

NASB (UPDATED) TEXT: 11:10-11

¹⁰Now these are the heads of the mighty men whom David had, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel. ¹¹These *constitute* the list of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred whom he killed at one time.

11:10-41 This information comes from 2 Sam. 23:8-39.

11:10 “these are the heads of the mighty men” These mercenary warriors of David are structured into

1. the three, 1 Chr. 11:12,18,20,24,25,42; related to 1 Chr. 11:17-19
2. the thirty, 1 Chr. 11:11,15,20,25,42

3. the second rank of the three, 1 Chr. 11:21
4. the chief of the thirty, 1 Chr. 11:11,20

They came from several tribes to reinforce the “all Israel” theme.

The exploits of these men are told by Josephus in *Antiq.* 7.3.1,2 and 7.12.4.

11:11 “Jashobeam” He has often been identified as “Josheb-basshebeth” of 2 Sam. 23:8, but this is uncertain. The only connection is that the next person listed is also listed in 2 Sam. 23:9 (1 Chr. 11:12). If it is the same person, the name and numbers are different from 2 Samuel.

NASB (UPDATED) TEXT: 11:12-14

¹²After him was Eleazar the son of Dodo, the Ahohite, who *was* one of the three mighty men. ¹³He was with David at Pasdammim when the Philistines were gathered together there to battle, and there was a plot of ground full of barley; and the people fled before the Philistines. ¹⁴They took their stand in the midst of the plot and defended it, and struck down the Philistines; and the LORD saved them by a great victory.

11:12 “Dodo” In 1 Chr. 27:4 it is “Dodai,” but “Dodo” in 2 Sam. 23:9.

11:13 “Pasdammim” This is a location in Judah, sixteen miles southwest of Jerusalem (cf. 1 Sam. 17:1, “Ephes-dammin”).

▣ **“barley”** 2 Samuel 23:11 has “lentils.”

11:14 “saved” In the OT the VERB (BDB 446, KB 448, *Hiphil* IMPERFECT with *waw*) means physical deliverance. See Special Topic: Salvation (OT Term).

NASB (UPDATED) TEXT: 11:15-19

¹⁵Now three of the thirty chief men went down to the rock to David, into the cave of Adullam, while the army of the Philistines was camping in the valley of Rephaim. ¹⁶David was then in the stronghold, while the garrison of the Philistines *was* then in Bethlehem. ¹⁷David had a craving and said, “Oh that someone would give me water to drink from the well of Bethlehem, which is by the gate!” ¹⁸So the three broke through the camp of the Philistines and drew water from the well of Bethlehem which *was* by the gate, and took *it* and brought *it* to David; nevertheless David would not drink it, but poured it out to the LORD; ¹⁹and he said, “Be it far from me before my God that I should do this. Shall I drink the blood of these men *who went* at the risk of their lives? For at the risk of their lives they brought it.” Therefore he would not drink it. These things the three mighty men did.

11:15 “the cave of Adullam” This account is recorded in 1 Sam. 22:1; 2 Sam. 23:13-17.

▣ **“Rephaim”** See Special Topic: Terms Used for Tall/Powerful Warriors or People Groups (Giants).

11:17 “craving” This VERB (BDB 16, KB 20, *Hithpael* IMPERFECT with *waw*) usually denotes a bad desire (i.e., lust, power, fame), but here and in 2 Sam. 23:15, it is neutral. Still, this off-the-cuff remark could have had negative consequences (cf. 1 Chr. 11:18).

11:18 “poured it out to the LORD” This was a spontaneous offering. David also offered a sacrifice in 2 Sam. 24:25 to stop a plague. This is surprising because Saul is condemned for offering a sacrifice without waiting for Samuel (cf. 1 Sam. 13:8-14). The only difference seems to be the motive.

1. Saul was impatient
2. David was spontaneous

NASB (UPDATED) TEXT: 11:20-21

²⁰As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty. ²¹Of the three in the second rank he was the most honored and became their commander; however, he did not attain to the *first* three.

11:20 “Abshai” In 2 Sam. 23:18 this is “Abishai.” This was the brother of David’s military commander, Joab (cf. 1 Chr. 11:6). The MT has “chief of three” (cf. 1 Chr. 11:21); NASB has “thirty,” following the LXX.

▣ **“and he had a name”** The MT has “and not a name,” but the Masoretic scholars (*Qere*) read it as “he” and not “not.” This is followed by the LXX and Vulgate.

11:21 There is some confusion about the phrase in the MT, “among the two.” The NASB sees it as “in the second rank,” meaning he was very well honored but not part of the elite “three” (1 Chr. 11:17-19).

NASB (UPDATED) TEXT: 11:22-25

²²Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, mighty in deeds, struck down the two *sons* of Ariel of Moab. He also went down and killed a lion inside a pit on a snowy day. ²³He killed an Egyptian, a man of *great* stature five cubits tall. Now in the Egyptian’s hand *was* a spear like a weaver’s beam, but he went down to him with a club and snatched the spear from the Egyptian’s hand and killed him with his own spear. ²⁴These *things* Benaiah the son of Jehoiada did, and had a name as well as the three mighty men. ²⁵Behold, he was honored among the thirty, but he did not attain to the three; and David appointed him over his guard.

11:22

NASB, NRSV,

JPSOA “two *sons* of Ariel”

NKJV “two lion-like heroes”

TEV “two great warriors”

NJB “two formidable”

REB, JB “two champions”

LXX “two Ariel”

The LXX of 2 Sam. 23:20 is followed by NASB. The MT is more like NKJV. There is a play on “Ariel” (BDB 72) and “lion” (BDB 71).

In the ANE killing a lion was a great act of courage (cf. Samson, Jdgs. 14:5-7; David, 1 Sam. 17:34-37; Benaiah, 2 Sam. 23:20; and here). This greatly enhanced a person’s reputation.

11:23 “a man of *great* stature five cubits tall” A cubit is about 18" (see Special Topic: Cubit), so this refers to a person about 7'5". This might refer to “the valley of Rephaim (giants)” in 1 Chr. 11:15.

This Egyptian is described in similar terms to Goliath, the Philistine giant whom David killed (cf. 1 Samuel 17).

▣ **“a spear like a weaver’s beam”** This is a common idiom for an unusually large spear (i.e., Goliath, 1 Sam. 17:7; 2 Sam. 21:19; Elhanan, Goliath’s brother, 1 Chr. 20:5).

11:25

NASB, NKJV “his guard”

NRSV, TEV,

NJB, JPSOA “his body-guard”

REB “his household”

LXX “his paternal family”

Rotherham “audience-chamber”

This NOUN (BDB 1036, KB 649) can mean

1. bodyguard
2. obligated by an oath

NASB (UPDATED) TEXT: 11:26-47

²⁶Now the mighty men of the armies *were* Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, ²⁷Shammoth the Harorite, Helez the Pelonite, ²⁸Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, ²⁹Sibbecai the Hushathite, Ilai the Ahohite, ³⁰Maharai the Netophathite, Heled the son of Baanah the Netophathite, ³¹Ithai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah the Pirathonite, ³²Hurai of the brooks of Gaash, Abiel the Arbathite, ³³Azmaveth the Baharumite, Eliahba the Shaalbonite, ³⁴the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite, ³⁵Ahiam the son of Sacar the Hararite, Eliphai the son of Ur, ³⁶Hepher the Mecherathite, Ahijah the Pelonite, ³⁷Hezro the Carmelite, Naarai the son of Ezbai, ³⁸Joel the brother of Nathan, Mibhar the son of Hagri, ³⁹Zehek the Ammonite, Naharai the Berothite, the armor bearer of Joab the son of Zeruiah, ⁴⁰Ira the Ithrite, Gareb the Ithrite, ⁴¹Uriah the Hittite, Zabad the son of Ahlai, ⁴²Adina the son of Shiza the Reubenite, a chief of the Reubenites, and thirty with him, ⁴³Hanan the son of Maacah and Joshaphat the Mithnite, ⁴⁴Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, ⁴⁵Jediael the son of Shimri and Joha his brother, the Tizite, ⁴⁶Eliel the Mahavite and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, ⁴⁷Eliel and Obed and Jaasiel the Mezobaite.

11:26 “Asahel the brother of Joel” The account of Abner killing Asahel and starting a family feud between Joab and Abner, recorded in 2 Samuel 2-3, is completely ignored.

11:27 “Shammoth the Harorite” This man goes by several designations.

1. Shammah. . .a Hararite, 2 Sam. 23:11,33
2. Shammah the Harodite, 2 Sam. 23:25

There have been several theories about “Hararite.”

1. a location in the south of Judah (Amarna Letters)
2. a location in the Negev (Albright)
3. from a Hebrew word for mountain, “har,” therefore, mountain dwellers (Gesenius)

▣ **“Pelonite”** In 2 Sam. 23:26 he is called “Paltite.”

11:29 “Sibbecai” In 2 Sam. 23:27 he is called “Mebunnai.”

▣ **“Ilai”** In 2 Sam. 23:28 he is called “Zalmon.”

11:32 “Hurai” In 2 Sam. 23:30 he is called “Hiddai.”

▣ **“Abiel”** In 2 Sam. 23:31 he is called “Abialbon.”

11:34 “Hashem” In 2 Sam. 23:32 he is called “Jashen” (also LXX).

11:35 “Sacar” In 2 Sam. 23:35 he is called “Sharar.”

11:37 “Naarai” In 2 Sam. 23:35 he is called “Paarai the Arbite.”

11:41 “Uriah the Hittite” This is the last name in the list of 2 Sam. 23:39. This was Bathsheba’s Hurrian husband and faithful military follower of David. David took his wife and had him killed (2 Samuel 11).

The origin of the remaining names is uncertain. Surely over David’s long reign some of these elite soldiers died and were replaced.

11:44 “Jeiel” This is the *Qere*, the *Kethiv* is “Jeuel.”

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why does Chronicles leave out so much of the historical information found in Samuel?
2. Why was the meeting at Hebron so theologically significant?
3. 1 Chronicles 11:3 mentions “the word of the LORD”; to what revelation does this refer?
4. Explain the relationship between Jebus and Zion.
5. Why is so much space given to David’s mighty men?
6. Who are the Rephaim?

1 CHRONICLES 12

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David's Supporters in Ziklag	The Growth of David's Army	David's Ability to Attract Men of Valor	David's Early Followers From the Tribe of Benjamin	Early Defections to David (one verse different)
12:1-7	12:1-7	12:1-7	12:1-7 (3-7)	12:1-2a
12:8-15	12:8-15	12:8-15	12:8-13	12:2b-8
12:16-18 (18b)	12:16-18 (18b)	12:16-18 (18b)	12:14-15 Followers From Benjamin and Judah	12:9-16
12:19-22	12:19-22	12:19-22	12:16-17 12:18 (18) Followers From Manasseh	12:17-18
Supporters Gathered at Hebron	David's Army at Hebron		12:19-22	12:19 (19)
12:23-37	12:23-37	12:23-37	12:23-27	12:20-22
12:38-40	12:38-40	12:38-40	12:38-40	12:23 The Warriors Who Assured David's Kingship 12:24-40

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter is about David's army which came from all of the tribes. This reinforces "all Israel's" whole-hearted (cf. 1 Chr. 12:33,38) support of the new king. In Samuel it developed slowly but in Chronicles it is telescoped. This support is divinely ordained (cf. 1 Chr. 12:18).
- B. It documents the soldiers from different places and tribes who joined David in his wilderness stronghold (i.e., Ziklag).
 1. from Benjamin, 1 Chr. 12:1-7
 2. from Gad, 1 Chr. 12:8-15
 3. from Benjamin and Judah, 1 Chr. 12:16-18
 4. from Manasseh, 1 Chr. 12:19-22
 5. list of the divisions who came to David at Hebron, 1 Chr. 12:23-40

- C. Since the prophecy in poetic form is not repeated in Samuel or Kings, this may be evidence that the Chronicler had extra pieces of information (written and/or oral).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 12:1-7

¹Now these are the ones who came to David at Ziklag, while he was still restricted because of Saul the son of Kish; and they were among the mighty men who helped *him* in war. ²They were equipped with bows, using both the right hand and the left *to sling* stones and *to shoot* arrows from the bow; *they were* Saul's kinsmen from Benjamin. ³The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth, and Beracah and Jehu the Anathothite, ⁴and Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty. Then Jeremiah, Jahaziel, Johanan, Jozabad the Gederathite, ⁵Eluzai, Jerimoth, Bealiah, Shemariah, Shephatiah the Haruphite, ⁶Elkanah, Isshiah, Azarel, Joezer, Jashobeam, the Korahites, ⁷and Joelah and Zebadiah, the sons of Jeroham of Gedor.

12:1 “at Ziklag” This was David's wilderness camp (cf. 1 Chr. 12:8,16; 1 Sam. 27:6; 30:1-31). It was one of the cities of the Negev given to the tribe of Simeon (cf. Jos. 15:31; 19:5) but apparently was controlled by the Philistines.

12:2 This verse lists two weapons.

1. bows (cf. 1 Chr. 8:40)
2. slings (cf. Jdgs. 20:16)

1 Chronicles 12:8 adds “spear” and “shield.”

☐ **“they were Saul's kinsmen from Benjamin”** David questioned their loyalty at first (cf. 1 Chr. 12:17) but they assured him of their loyalty (1 Chr. 12:18).

NASB (UPDATED) TEXT: 12:8-15

⁸From the Gadites there came over to David in the stronghold in the wilderness, mighty men of valor, men trained for war, who could handle shield and spear, and whose faces were like the faces of lions, and *they were* as swift as the gazelles on the mountains. ⁹Ezer was the first, Obadiah the second, Eliab the third, ¹⁰Mishmannah the fourth, Jeremiah the fifth, ¹¹Attai the sixth, Eliel the seventh, ¹²Johanan the eighth, Elzabad the ninth, ¹³Jeremiah the tenth, Machbannai the eleventh. ¹⁴These of the sons of Gad were captains of the army; he who was least was equal to a hundred and the greatest to a thousand. ¹⁵These are the ones who crossed the Jordan in the first month when it was overflowing all its banks and they put to flight all those in the valleys, both to the east and to the west.

12:8 “the stronghold in the wilderness” This phrase could reflect David's time at

1. Ziklag (1 Chr. 12:1)
2. the Cave of Adullam (1 Samuel 22)
3. Engedi (1 Sam. 23:29; 24:1)

☐ **“like the faces of lions”** This is an idiom for a ferocious warrior. Notice how 2 Sam. 1:23 uses animal characteristics to describe the military actions of Saul and Jonathan. See special Topic: Lions in the Old Testament.

12:14 This verse, like 1 Chr. 12:8, describes the effectiveness of these warrior officers from Gad.

12:15 This shows the fearlessness and ferocity of these warriors. The Jordan flooded due to snow melt from Mt. Hermon in March – April.



NASB, NKJV,

NRSV, JPSOA “put to flight”

TEV “scattered”

NJB “driven out”

REB “cleared”

The VERB in the MT (BDB 137, KB 156 I, *Hiphil* IMPERFECT with *waw*) means “flee.” Some scholars (i.e., Rudolph and *Tyndale OT Commentary*, p. 152) suppose “bar” (i.e., “they barred all the valleys”).

1. flee, ברה (BDB 137, KB 156, NIDOTTE, vol. 1, PP. 743-745)
2. bar/obstruct, לברה (KB 156 III, NIDOTTE, vol. 1, p. 746)

NASB (UPDATED) TEXT: 12:16-18

¹⁶Then some of the sons of Benjamin and Judah came to the stronghold to David. ¹⁷David went out to meet them, and said to them, “If you come peacefully to me to help me, my heart shall be united with you; but if to betray me to my adversaries, since there is no wrong in my hands, may the God of our fathers look on *it* and decide.” ¹⁸Then the Spirit came upon Amasai, who was the chief of the thirty, and he said,

**“We are yours, O David,
And with you, O son of Jesse!
Peace, peace to you,
And peace to him who helps you;
Indeed, your God helps you!”**

Then David received them and made them captains of the band.

12:16 “the stronghold” See note at 1 Chr. 12:8.

12:17 “look on *it* and decide” These are both JUSSIVES

1. look/see – BDB 906, KB 1157, *Qal* JUSSIVE
2. decide – BDB 406, KB 410, *Hiphil* JUSSIVE (i.e., know their true inner thoughts)

This verse is a confession of innocence (lit. “with no violence in my hands”) on David’s part and a warning/curse about their agenda. God Himself will be their judge.

12:18 “the Spirit came upon” This VERB (BDB 527, KB 519, *Qal* PERFECT) is normally used for clothing but here as a metaphor for being empowered/inspired by the Spirit (cf. Jdgs. 6:34; 2 Chr. 24:20). A similar usage is Job 29:14.

See Special Topic: Spirit in the Bible.

The Jewish Study Bible (p. 1738) has an interesting comment about this verse.

“This reflects Chronicles’ innovative view on prophets and prophecy. Whereas many biblical books view prophecy as the exclusive prerogative of “professional” prophets whose activity centers on the monarchy, Chronicles maintains that any individual, even a non-Israelite, may, under the proper circumstances, serve as a conduit for conveying the divine will; hence, Amasai, a military man, experiences ad hoc prophecy. The possession formulae (*the spirit seized*) introduce the speeches of “non-prophets” only, indicating that Chronicles differentiates between this group and “professional” prophets.”

▣ **“came upon”** There are several ways to describe the special empowering of the Spirit.

1. “clothed” – BDB 527, KB 519
 - a. Gideon (a judge) – Jdgs. 6:34
 - b. Amasai (a soldier) – here
 - c. Zechariah (a priest) – 2 Chr. 24:20
2. “came upon” – BDB 224, KB 243
 - a. Moses – Num. 11:25,29
 - b. Balaam – Num. 24:2
 - c. Othniel – Jdgs. 3:10
 - d. Samson – Jdgs. 14:6,19; 15:14
 - e. Saul – 1 Sam. 10:6,10; 11:6
 - f. David – 1 Sam. 16:13
 - g. the messengers of Saul – 1 Sam. 19:20,23
 - h. Azariah – 2 Chr. 15:1
3. “rested upon” – BDB 628, KB 679
 - a. elders in Israel – Num. 11:25,26
 - b. Messiah – Isa. 11:2
4. “filled” – BDB 569, KB 583
 - a. tabernacle artisans – Exod. 28:3; 31:3; 35:31
 - b. Joshua – Deut. 34:9
 - c. Micah – Mic. 3:8
5. “stir” – BDB 821, KB 952, Jdgs. 13:25 (Samson)
6. “rouse” or “wake” – BDB 734, KB 802
 - a. Pul – 1 Chr. 5:26
 - b. Cyrus II – 2 Chr. 36:22; Ezra 1:1
 - c. exiles – Ezra 1:5
 - d. Zerubbabel – Hag. 1:14
 - e. Joshua – Hag. 1:14
 - f. remnant – Hag. 1:14
7. “entered” – BDB 97, KB, Ezek. 3:24

Be careful of making too much of a distinction between the OT and NT when it comes to being empowered, even indwelt, by the Spirit. The NT is a fulfilment of Jer. 31:31-34, described as “a new spirit” in Ezek. 36:27-38 (cf. Luke 24:49). See Special Topic: Spirit (filling).

▣ **“Amasai”** This may refer to “Amasa” of 1 Chr. 2:17; 2 Sam. 17:25, because they have the same father. If so, this was Absalom’s military commander. David reinstates him to assure the unity of all the tribes in 2 Sam. 19:13-15.

▣ **“Peace”** The term *shalom* (BDB 1022) is used in 1 Chr. 12:17 and three times in 12:18. See Special Topic: Peace (OT).

▣ **“your God helps you!”** See 1 Chr. 11:9,14.

NASB (UPDATED) TEXT: 12:19-22

¹⁹From Manasseh also some defected to David when he was about to go to battle with the Philistines against Saul. But they did not help them, for the lords of the Philistines after consultation sent him away, saying, “At the cost of our heads he may defect to his master Saul.” ²⁰As he went to Ziklag there defected to him from Manasseh: Adnah, Jozabad, Jediael, Michael, Jozabad, Elihu and Zillethai, captains of thousands who belonged to Manasseh. ²¹They helped David against the band

of raiders, for they were all mighty men of valor, and were captains in the army. ²²For day by day *men* came to David to help him, until there was a great army like the army of God.

12:19 The account is found in 1 Sam. 29:2-9.

▣ **“defected”** The MT has the VERB “fell upon” (BDB 656, KB 709, *Qal* PERFECT), which is usually an idiom of attack (i.e., Jos. 11:7), but here of joining with (cf. 2 Chr. 15:9; Jer. 37:14; 39:9).

▣

NASB, NKJV,

JPSOA, REB “lords”

NRSV “rulers”

TEV “Kings”

NJB “chiefs”

LXX “commanders”

The MT has BDB 710 I, which occurs in the OT only in connection to the Philistines. NIDOTTE, vol. 3, p. 295, suggests three options.

1. Hittite – judge or king
2. LXX – tyrant, ruler, lord
3. Indo-Aryan – ruler, commander

The LXX translated it by the same word used for the ruler of a Greek city-state. The Philistines were organized by five city-states on the southern coastal region of Judah (Ashdod, Ashkelon, Gaza, Gath, Ekron). I think the term denotes the supreme ruler of a city-state who had judicial, civil, and military authority.

12:20 “at the cost of our heads” This is an oath formula. The other Philistine military leaders were afraid to allow David to fight Saul.

12:21 “the band of raiders” The JPSOA, in a footnote, has “the band of Amalekite raiders,” from 1 Sam. 30:8,15.

12:22 This is a summary verse.

▣ **“like the army of God”** The title “Lord of hosts” has a military connotation (see Special Topic: LORD of Hosts). God has thousands of angels at His command (i.e., divine aid, cf. 2 Kgs. 6:17; Ps. 68:17; 103:20,21; 148:2).

The NASB Study Bible, p. 570, has an interesting note about the large numbers used in this chapter which add up to 346,880 supporters at a feast in Hebron. This seems beyond possibility. The NASB Study Bible offers two approaches.

1. the word “thousand” means a clan or tribal military unit; see Special Topic: Thousand (*eleph*)
2. it is purposeful hyperbole to align with “the arm of God” in 1 Chr. 12:22
3. the Jewish Study Bible, p. 1738, suggests the numbers are literal, but includes all supporters, not just warriors

It is possible that “God” (*Elohim*) is used as an idiom meaning “great” or “enormous” (cf. Gen. 23:6; Ps. 68:15; Jon. 3:3; NIDOTTE, vol. 2, p. 446).

NASB (UPDATED) TEXT: 12:23-37

²³Now these are the numbers of the divisions equipped for war, who came to David at Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. ²⁴The sons of Judah who bore shield and spear were 6,800, equipped for war. ²⁵Of the sons of Simeon, mighty men of valor for war,

7,100. ²⁶Of the sons of Levi 4,600. ²⁷Now Jehoiada was the leader of *the house of Aaron*, and with him were 3,700, ²⁸also Zadok, a young man mighty of valor, and of his father's house twenty-two captains. ²⁹Of the sons of Benjamin, Saul's kinsmen, 3,000; for until now the greatest part of them had kept their allegiance to the house of Saul. ³⁰Of the sons of Ephraim 20,800, mighty men of valor, famous men in their fathers' households. ³¹Of the half-tribe of Manasseh 18,000, who were designated by name to come and make David king. ³²Of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command. ³³Of Zebulun, there were 50,000 who went out in the army, who could draw up in battle formation with all kinds of weapons of war and helped David with an undivided heart. ³⁴Of Naphtali *there were* 1,000 captains, and with them 37,000 with shield and spear. ³⁵Of the Danites who could draw up in battle formation, *there were* 28,600. ³⁶Of Asher *there were* 40,000 who went out in the army to draw up in battle formation. ³⁷From the other side of the Jordan, of the Reubenites and the Gadites and of the half-tribe of Manasseh, *there were* 120,000 with all *kinds* of weapons of war for the battle.

12:23

NASB, NRSV,

LXX "to turn"

NKJV "to turn over"

TEV "to help make him king in place of Saul"

NJB, JPSOA,

REB "to transfer"

The VERB (BDB 685, KB 738, *Hiphil* INFINITIVE CONSTRUCT) is a technical term for transferring kingship to another (cf. 1 Kgs. 2:15). The change of sovereigns was a major event, both civically and religiously. Saul was God's anointed but now David has replaced him as God's royal choice, not based on family or tribe, but on the sovereign choice of Israel's covenant God (cf. 1 Samuel 13:13-14; 15:22-23,28; 1 Chr. 10:13-14).

▣ "according to the word of the LORD" See note at 1 Chr. 11:10.

12:24 "equipped for war" This VERB (BDB 323 II, KB 321, *Qal* PASSIVE PARTICIPLE, NIDOTTE, vol. 2, pp. 157-158) has two connotations.

1. the removal (i.e., "stripping") of unnecessary clothing to put on battle armament, cf. Num. 32:21, 27,29,30,32; Deut. 3:18
2. fully equipped for battle, cf. Jos. 6:13; 2 Chr. 28:14

There are several Hebrew VERBS used to describe men armed for battle. This shows how common warfare was in the ANE.

12:26-28 It is surprising to me that there were soldiers from the tribe of Levi. Only one family of this tribe became priests and Levites.

Probably it was a literary way of showing total support for David from all tribes.

12:28 "Zadok" Josephus, *Antiq.* 7.2.2, calls him "the priest," which denotes "the High Priest." If so, this is the earliest information we have on the priest at Gibeon who anointed Solomon king.

During David's day, there were two High Priests, but one (Abiathar) supported a rival of Solomon and was removed from office by Solomon and restricted to his home city.

12:32 This verse is rather unusual. These tribal leaders had knowledge about

1. their own times (cf. Esther 1:13)

2. YHWH's patriarchal promises to Israel of "the word of the LORD through Samuel" (cf. 1 Chr. 11:3; 12:23, which may refer to the choice of David over Saul, cf. 1 Sam. 16:1,3,12,13)

12:33

NASB "with an undivided heart"
 NKJV "stouthearted"
 NRSV "with singleness of purpose"
 NJB "staunch-hearted"
 JPSOA "wholehearted"
 REB "bold and single-minded"
 LXX "unwavering"

The MT has a PREPOSITION (ב, "with") plus a negation (לֹא) and the NOUN for "inner men" (לֵב, BDB 524) twice. Possibly "without a heart and a heart," which is an idiom for a person who is not totally loyal (cf. Ps. 12:2). David is described in similar idiomatic language (i.e., "had a heart for YHWH"), but Solomon had a divided or half heart (i.e., 1 Kgs. 11:1-8).

Similar idioms for total loyalty are found in 1 Chr. 12:38; 28:9 (i.e., "a perfect heart") and ("of one mind").

NASB (UPDATED) TEXT: 12:38-40

³⁸All these, being men of war who could draw up in battle formation, came to Hebron with a perfect heart to make David king over all Israel; and all the rest also of Israel were of one mind to make David king. ³⁹They were there with David three days, eating and drinking, for their kinsmen had prepared for them. ⁴⁰Moreover those who were near to them, *even* as far as Issachar and Zebulun and Naphtali, brought food on donkeys, camels, mules and on oxen, great quantities of flour cakes, fig cakes and bunches of raisins, wine, oil, oxen and sheep. There was joy indeed in Israel.

12:38

NASB "who could draw up in battle formation"
 NKJV "who could keep ranks"
 NRSV, LXX "arrayed in battle order"
 TEV "ready for battle"
 NJB "in battle array"
 JPSOA "manning the battle line"
 REB "trained for war"
 NET Bible "who were ready to march"

The MT has *Qal* ACTIVE PARTICIPLE (עָזַר, BDB 727 I, KB 793) probably meaning "help." Many translations assume an emendation to עָזַר (BDB 740, KB 811 I or II), which means "help." The USB Text Project does not mention this verse.

NET Bible assumes an emendation to עָרַב (BDB 789), which means "arrange" or "set in order."

The CONSTRUCT FEMININE NOUN (BDB 790) means "battle-line."

▣ "over all Israel" This is a key theological phrase for the Chronicler (see note at 1 Chr. 11:1).

12:39 This describes a covenant meal (i.e., Gen. 31:54; Exod. 24:11). The provisions came from as far as Zebulun and Naphtali (1 Chr. 12:40).

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. How many periods of David's life are covered in 1 Chronicles 12?
2. Why is 1 Chr. 12:2 so important?
3. Why did David issue an oath in 1 Chr. 12:17?
4. How do modern scholars deal with the large numbers in this chapter?
5. Explain in your own words the meaning and significance of the imagery in 1 Chr. 12:33 and 38.
6. What is the significance of the meal in 1 Chr. 12:38-40?

1 CHRONICLES 13

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Peril in Transporting the Ark	The Ark Brought from Kiriath-jearim	David's Concern to Bring the Ark to Jerusalem	The Covenant Box is Moved from Kiriath Jearim	The Ark Brought Back from Kiriath-jearim
13:1-4	13:1-4	13:1-4	13:1-4	13:1-3 13:4-11
13:5-8	13:5-8	13:5-8	13:5-8	
13:9-14	13:9-12	13:9-14	13:9-11 13:12-14	13:12-14
	13:13-14			

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. 1 Chronicles 13 reflects 2 Samuel 6.
- B. 1 Chronicles 14 reflects 2 Samuel 5.
- C. Notice how the Chronicler often subordinates chronology for theology.
- D. The OT is not modern western, cause-and-effect chronological history. History is hard to define. It often reflects the views of the one who selected what to record, how to record it, and his comments on it. See Special Topic: The Old Testament as History and Special Topic: Old Testament Historical Narrative.
- E. 1 Chronicles 13:1-4 have no parallel in 2 Samuel 6. They are not about democracy but about tribal unity (i.e., "all Israel").
- F. The Chronicler wants David's priority to be with spiritual, cultic matters. This is why:
 1. he reverses the chronology of 2 Samuel 5 and 6
 2. he leaves out David's motives expressed in 2 Sam. 6:12

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 13:1-4

¹Then David consulted with the captains of the thousands and the hundreds, even with every leader. ²David said to all the assembly of Israel, "If it seems good to you, and if it is from the LORD our God, let us send everywhere to our kinsmen who remain in all the land of Israel, also to the priests and Levites who are with them in their cities with pasture lands, that they may meet with us; ³and let us bring back the ark of our God to us, for we did not seek it in the days of Saul." ⁴Then all the assembly said that they would do so, for the thing was right in the eyes of all the people.

13:1-4 This account is not recorded in 2 Samuel 6.

13:1 “the thousands and the hundreds” These numbers refer to military units. See Special Topic: Thousand (*eleph*).

Notice there are three levels.

1. rulers (BDB 978) of thousands
2. rulers (BDB 978) of hundreds
3. every leader (BDB 617)

This term has a wide semantical field and is used in Chronicles for

1. tribal chief – 1 Chr. 12:27; 2 Chr. 19:11
2. military commander – 1 Chr. 13:1; 27:4
3. palace official – 2 Chr. 28:7
4. temple officials – 1 Chr. 9:20; 26:24; 2 Chr. 31:12
5. high priest – 2 Chr. 31:13

13:2 “the assembly of Israel” This is the Hebrew *Qahal*. In the LXX it is translated “*ekklesia*,” which the early church used to describe itself. See Special Topic: Church (*ekklesia*).

▣ **“if. . .if** Notice how the freewill choice of the assembly (cf. 1 Chr. 13:4) is parallel with the will of YHWH (assuming an intended repeat of the VERB). See Special Topic: Predestination (Calvinism) vs. Human Free Will (Arminianism).

▣ **“let us send everywhere”** This is literally two COHORTATIVE VERBS.

1. “to send” (2 Chr. 31:5) or “to break through” (cf. 1 Chr. 13:11) – BDB 829 I, KB 971, *Qal* COHORTATIVE
2. “spread abroad” – BDB 1018, KB 1511, *Qal* COHORTATIVE

▣ **“their cities”** This refers to the special cities given to the tribe of Levi (cf. Joshua 20-21). These were spread through Canaan and the trans-Jordan area. They did not belong exclusively to the Levites, but plots of land surrounding them were assigned to Levitical families.

13:3 This is another COHORTATIVE. Israel had neglected the ark during the reign of Saul (cf. 1 Sam. 7:1-2; 1 Chr. 10:14).

It is possible that “it” should be “he,” referring to YHWH (cf. NET Bible). If so, this is another evidence why the kingship passed from Saul to David.

13:4-5 “all the assembly. . .all the people. . .all Israel” This corporate national unity is a major theological theme in Chronicles (cf. 1 Chr. 13:6,8). The focus is the promise to the Patriarchs (see Special Topic: Covenant Promises to the Patriarchs). YHWH’s people who divided in 922 B.C. are now one again.

NASB (UPDATED) TEXT: 13:5-8

⁵So David assembled all Israel together, from the Shihor of Egypt even to the entrance of Hamath, to bring the ark of God from Kiriath-jearim. ⁶David and all Israel went up to Baalah, *that is*, to Kiriath-jearim, which belongs to Judah, to bring up from there the ark of God, the LORD who is enthroned *above* the cherubim, where His name is called. ⁷They carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. ⁸David and all Israel were celebrating before God with all *their* might, even with songs and with lyres, harps, tambourines, cymbals and with trumpets.

13:5 “Shihor” There are two theories.

1. the most southern border of Canaan. It is known as “the Wady-el-Arish,” “the brook of Egypt” (cf. 1 Kgs. 8:65), or “the River of Egypt” (cf. Gen. 15:18). It is associated with this southern boundary in Jos. 13:3, cf. 1 Chr. 13:5.
2. another name for one of the eastern delta channels of the Nile (cf. Isa. 23:3; Jer. 2:18)

▣ **“Hamath”** This is a Syrian city on the Orontes River. It denoted the most northern reaches of God’s land-gift to Israel (cf. Num. 34:8; 1 Kgs. 8:65; 2 Kgs. 14:25; 2 Chr. 7:8).

Notice that this verse assumes that the Israeli tribes have all conquered their tribal allocations from the very south to the very north. The book of Judges shows this was never the case!

Also notice the usual phrase to denote all of Israel “from Dan to Beersheba” (cf. Jdgs. 20:1) is replaced with “Shihor. . . Hamath.” Even when the “Dan to Beersheba” is used, the Chronicler lists “Beersheba” first (cf. 1 Chr. 21:2; 2 Chr. 30:5), which shows his orientation favoring Judah.

▣ **“the ark of God”** See Special Topic: Ark of the Covenant.

13:6 “Baalah, that is, to Kiriath-jearim” The name “Baalah” would refer to a Canaanite female fertility goddess (*Asherah, Anath, Astarte*; see Special Topic: Fertility Worship of the Ancient Near East). This was a location in northern Judah but it goes by several names.

1. Baalah, Kiriath-jearim – Jos. 15:9,10; 1 Chr. 13:6
2. Kiriath-baal – Jos. 15:60; 18:14
3. Baale-judah – 2 Sam. 6:2

There are other locations in Judah that go by this name.

1. a city in the Negev – Jos. 15:29
2. a Mount Baalah in the northwest part of Judah’s tribal allocation – Jos. 15:11
3. a city in Simeon (later incorporated into Judah) called “Balah” – Jos. 19:3; 1 Chr. 4:29

▣ **“...God, the LORD”** These are the two most common names for Deity in the OT (cf. 1 Chr. 13:2). They represent two aspects of Deity’s character. See Special Topic: Names for Deity, C and D.

1. *Elohim* – creator, provider, sustainer
2. YHWH – covenant maker, savior

▣ **“the LORD who is enthroned above the cherubim”** See Special Topic: Ark of the Covenant and Special Topic: *Cherubim*.

The space above the ark was viewed as the place YHWH dwelt enthroned (cf. 1 Sam. 4:4; 2 Sam. 6:2; 2 Kgs. 19:15; 1 Chr. 13:6; Isa. 37:16; Ps. 80:1; 99:1). Heaven and earth united here. It was His footstool (cf. 1 Chr. 28:2; Ps. 99:5).

▣ **“where His name is called”** The Name stands for the person. See Special Topic: “The Name” of YHWH (OT).

Calling on the name of the LORD/Lord was an act of worship (cf. Rom. 10:9-13). See Special Topic: The Name of the Lord (NT).

13:7 “they carried the ark of God on a new cart” This was not the proper method of transporting the ark. It was to be carried by priests. After this tragedy (cf. 1 Chr. 13:9; 2 Sam. 6:6-11) David transported it in the proper way, with proper respect (cf. Exod. 25:14; Num. 4:15; Deut. 10:8; 1 Chr. 15:2,13) and later with due respect.

This may also reflect the improper way the traditions of the Philistines moved the ark (i.e., a new cart, cf. 1 Sam. 6:1-7). David must realize that neither the Philistines’ way or his way (i.e., a new cart) was

acceptable, even with good motives (i.e., Uzzah; see *Hard Sayings of the Bible*, pp. 219-221). God had told His people how to move the ark to keep it “holy” and they did not do it. Disobedience has consequences!

13:8 Music, both vocal and instrumental, was a major aspect of tabernacle and temple worship from David’s day forward.

NASB (UPDATED) TEXT: 13:9-14

⁹When they came to the threshing floor of Chidon, Uzza put out his hand to hold the ark, because the oxen nearly upset it. ¹⁰The anger of the LORD burned against Uzza, so He struck him down because he put out his hand to the ark; and he died there before God. ¹¹Then David became angry because of the LORD’s outburst against Uzza; and he called that place Perez-uzza to this day. ¹²David was afraid of God that day, saying, “How can I bring the ark of God home to me?” ¹³So David did not take the ark with him to the city of David, but took it aside to the house of Obed-edom the Gittite. ¹⁴Thus the ark of God remained with the family of Obed-edom in his house three months; and the LORD blessed the family of Obed-edom with all that he had.

13:9 “Chidon” The place is called “Nacon” in 2 Sam. 6:6.

▣ “Uzza” He was from the tribe of Judah, line of Abinadab (cf. 1 Sam. 7:1; 2 Sam. 6:3,4; 1 Chr. 13:7).

13:10 “The anger of the LORD burned” This is an anthropomorphic statement. See Special Topic: The Problems and Limitations of Human Language.

13:11 “because of the LORD’s outburst” The MT has “the LORD had broken through a break-through,” where the *Qal* PERFECT VERB and NOUN of the same root are used (BDB 829 I, KB 971). This same VERB is used in 1 Chr. 13:2. It is also used in 1 Chr. 14:11; 15:13. YHWH acts in human history for His purposes!

▣ “Perez-uzza” This is a play on the word “break-through” (BDB 829 II).

13:12 “David was afraid of God” Notice how the true humanity of David is expressed by

1. David became angry, 1 Chr. 13:11 (i.e., from the great joy of 1 Chr. 13:8)
2. David was afraid of God, 1 Chr. 13:12
3. David brought the ark to Jerusalem only when he saw God’s blessing on the house of Obed-edom (1 Chr. 13:13-14; 26:5)

13:13 “Obed-edom the Gittite” This would denote a person from Gath, possibly a Levitical city in Dan (i.e., Gath-rimmon, cf. Jos. 19:45; 21:24,25; 1 Chr. 6:69). Josephus, *Antiq.* 7.5.4, says he was a Levite (cf. 1 Chr. 15:18,21,24,25). This may have been the reason David left the ark in his care.

The problem is that the Philistine city of Gath is much closer to Kiriath-jearim, which would mean that the ark was left with not only a non-Israelite but an enemy of Israel (cf. 2 Sam. 5:18,25, i.e., the second Philistine exile of the ark).

13:14 “family. . .house. . .family” This is three uses of one word (“beth,” BDB 108).

1. family
2. house
3. household

This same play occurs in the significantly important 2 Samuel 7 and 1 Chronicles 17 about David’s “house” and his desire to build YHWH a “house” (i.e., “temple”) but YHWH will build him a dynasty (i.e., house).

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why does the Chronicler reverse 1 Samuel 5 and 6?
2. How does the theological theme “all Israel” play out in this chapter?
3. How do human free will and Divine sovereignty merge in 1 Chr. 13:2?
4. What is the theological significance of 1 Chr. 13:3?
5. What is the symbolism of YHWH connected to the ark in 1 Chr. 13:6?
6. Why was Uzzah killed and why is David angry and afraid?
7. Who is Obed-edom?

1 CHRONICLES 14

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David's Family Enlarged 14:1-2 14:3-7	David Established at Jerusalem 14:1-2 14:3-7	David's Family 14:1-2 14:3-7	David's Activities in Jerusalem 14:1-2 14:3-7	David in Jerusalem, His Palace, His Children 14:1-2 14:3-7
Philistines Defeated 14:8-12 14:13-17	The Philistines Defeated 14:8-12 14:13-17	David's Defeat of the Philistines 14:8-12 14:13-17	Victory Over the Philistines 14:8-10a 14:10b 14:11-12 14:13-17	Victories Over the Philistines 14:8-12 14:13-16 14:17

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 14:1-2

¹Now Hiram king of Tyre sent messengers to David with cedar trees, masons and carpenters, to build a house for him. ²And David realized that the LORD had established him as king over Israel, and that his kingdom was highly exalted, for the sake of His people Israel.

14:1 “Hiram king of Tyre” This was the king of Phoenicia from 969-936 B.C. (Albright). He provided materials and artisans for

1. David's palace – here; 2 Sam. 5:11
2. Solomon's palace – 1 9:1,10
3. Solomon's Temple – 1 Kings 5; 9:10-14

Josephus also gives information about Hiram (cf. *Antiq.* 7.3.3; 7.12.4; 8.6.6,7,9).

His name is spelled several different ways.

1. Hiram – 2 Sam. 5:11; 1 Kgs. 5:1ff; 9:11
2. Hirom – 1 Kgs. 5:10,18; Josephus
3. Hiram – 2 Chr. 2:3,11

Because most of Hiram's activities occur in Solomon's reign, some scholars put David's palace construction late in his reign (i.e., *Expositor's Bible Commentary*, vol. 4, p. 382). We must just admit we have no good extra-biblical, historical information about Hiram. The Chronicles obviously are not a chronologically based history but a theologically based reconstruction.

14:2 “the LORD had established him as king over Israel” This VERB (BDB 465 I, KB 464, *Hiphil* PERFECT) is used of divine appointments of

1. covenant kings (cf. 2 Sam. 7:11-13; 1 Chr. 22:10; Ps. 89:5)
 - a. Saul – 1 Sam. 13:13-14
 - b. David – 2 Sam. 5:12; 1 Chr. 17:11
 - c. Solomon – 1 Kgs. 2:24; 1 Chr. 28:7

- d. Rehoboam – 2 Chr. 12:1
- e. Jehoshaphat – 2 Chr. 17:3-5
- 2. royal throne
 - a. Solomon’s – 1 Chr. 22:10
 - b. YHWH’s – Ps. 103:19-22

▣ **“for the sake of His people”** David’s kingdom was established to fulfill YHWH’s plan. See Special Topic: YHWH’s Eternal Redemptive Plan.

NASB (UPDATED) TEXT: 14:3-7

³Then David took more wives at Jerusalem, and David became the father of more sons and daughters. ⁴These are the names of the children born to *him* in Jerusalem: Shammua, Shobab, Nathan, Solomon, ⁵Ibhar, Elishua, Elpelet, ⁶Nogah, Nepheg, Japhia, ⁷Elishama, Beeliada and Eliphelet.

14:3 “Jerusalem” The Chronicler focuses on

- 1. all Israel (1 Chronicles 12-13)
- 2. the tabernacle/temple (ark)
- 3. Jerusalem (1 Chr. 11:4-9)
- 4. David and his seed (2 Samuel 7; 1 Chronicles 17)

▣ Many wives and children were a cultural sign of blessings (i.e., Jacob’s family) and power in the ANE. This should not be used as a biblical evidence for polygamy. Even the Mosaic law rejects this multiplication of wives (cf. Deut. 17:17). When Solomon follows David’s lead, he will suffer great loss (cf. 1 Kgs. 11:4-8)!

14:4-7 This is parallel to the list in 1 Chr. 3:5-8 but with some of the names spelled differently. The list seems to come from 2 Sam. 5:14-16 but with two additional names.

NASB (UPDATED) TEXT: 14:8-12

⁸When the Philistines heard that David had been anointed king over all Israel, all the Philistines went up in search of David; and David heard of it and went out against them. ⁹Now the Philistines had come and made a raid in the valley of Rephaim. ¹⁰David inquired of God, saying, “Shall I go up against the Philistines? And will You give them into my hand?” Then the LORD said to him, “Go up, for I will give them into your hand.” ¹¹So they came up to Baal-perazim, and David defeated them there; and David said, “God has broken through my enemies by my hand, like the breakthrough of waters.” Therefore they named that place Baal-perazim. ¹²They abandoned their gods there; so David gave the order and they were burned with fire.

14:8 “the Philistines” Two separate battles are highlighted (1 Chr. 14:8-12,13-16). This is a striking reversal of the military failures of King Saul to defeat this ethnic entity.

▣ **“anointed”** See Special Topic: Anointing in the Bible.

▣ **“all Israel”** This is a recurrent theme of the Chronicler (cf. 1 Chr. 11:1-3; 12:38; 13:2-8). Israel is unified again!

14:9 “the valley of Rephaim” See note at 1 Chr. 11:15.

14:10 “David inquired of God” This showed two things.

1. David is different from Saul (cf. 1 Chr. 13:3; also note Jos. 9:14; Isa. 30:2)
2. David has a respect and heart for God (cf. 1 Chr. 12:33,38)

He seeks God’s will, not his own, for Israel.

How did David inquire of the Lord?

1. by the priest’s use of the Urim and Thummim, cf. Num. 27:21; see Special Topic: Urim and Thummim
2. by a prophet (i.e., Nathan and Gad)
3. by a physical sign
4. by a dream/vision

The “inquiring” is paralleled in 2 Sam. 5:19 and 23.

14:11 “God has broken through” See note on this VERB at 1 Chr. 13:11.

▣ **“like the break-through of waters”** This could refer to

1. the parting of the Red Sea
2. the parting of the Jordan River
3. as the Philistines “flooded” the valley, now David’s troops broke through like a flood
4. just an idiom of quick and complete victory

See Special Topic: Waters.

14:12 The Philistine (like the sons of Eli) carried a physical religious item into battle hoping it (they) would give victory. But idols cannot see, hear, speak or move!

In Exod. 23:24; 34:13 the Israelites are to totally destroy the worship objects of Canaan. Later, this was expanded to burning (cf. Deut. 7:5,25; 9:21; 12:3). Burning had a cultic sense of purifying. The land of Israel must be purified of idolatry.

2 Samuel 5:21 does not mention David burning the idols (see Special Topic: Israel’s Mandated Response to Canaanite Fertility Worship). However, some LXX MSS do include this. Possibly the Chronicler had a different text of Samuel than the MT. See Special Topic: Textual Criticism.

NASB (UPDATED) TEXT: 14:13-17

¹³The Philistines made yet another raid in the valley. ¹⁴David inquired again of God, and God said to him, “You shall not go up after them; circle around behind them and come at them in front of the balsam trees. ¹⁵It shall be when you hear the sound of marching in the tops of the balsam trees, then you shall go out to battle, for God will have gone out before you to strike the army of the Philistines.” ¹⁶David did just as God had commanded him, and they struck down the army of the Philistines from Gibeon even as far as Gezer. ¹⁷Then the fame of David went out into all the lands; and the LORD brought the fear of him on all the nations.

14:14-15 This is very specific information which could not come from the Urim and Thummim.

14:15 “marching” This is the only occurrence of the NOUN (BDB 857), although the VERB occurs often. This “sound of marching” could be a supernatural event, like 2 Kgs. 7:6.

14:16 “David did just as God had commanded him” This is a major theological emphasis. David had a whole heart for YHWH. Obey God’s Word! See Special Topic: Keep.

▣ **“Gibeon”** In 2 Sam. 5:25 this city is named “Geba” (cf. 1 Sam. 13:3; 2 Sam. 5:25; 1 Kgs. 15:22; 2 Kgs. 23:8; 1 Chr. 6:60; 8:6; 2 Chr. 16:6; Neh. 11:31; 12:29; see maps #88,89 in the Macmillan Bible Atlas, 3rd edition, p. 70). The LXX also has “Gibeon.”

14:17 “into all the lands” This is a hyperbole but reflects the fame/fear of David among the surrounding ANE nations.

This phraseology is reminiscent of the “holy war” terminology of the conquest (cf. Joshua).

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why does it bother moderns when biblical authors do not record events in chronological order?
2. Did the King of Tyre live mostly in David’s day or Solomon’s?
3. Was Hiram a pagan or a follower of YHWH?
4. Why list David’s children in Jerusalem and not Hebron?
5. What is the theological significance of 1 Chr. 14:10?
6. How did God reveal His will to David?

1 CHRONICLES 15

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Plans to Move the Ark to Jerusalem	The Ark Brought to Jerusalem	The Ark Brought to Jerusalem	Getting Ready to Move the Covenant Box	Preparations for moving the Ark
15:1-10	15:1-15	15:1-10	15:1-10	15:1-2 15:3-10
15:11-15		15:11-15	15:11-13 15:14-15	15:11-15
15:16-24	15:16-24	15:16-24	15:16-21a 15:21b 15:22-24	15:16-24
15:25-28	15:25-28	15:25-28	Moving the Covenant Box to Jerusalem 15:25-28	The Ark is Brought to Jerusalem 15:25-16:3
15:29	15:29	15:29	15:29	

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. 1 Chronicles 13-16 forms a literary unit about the ark coming to Jerusalem.
 1. chapter 13, the desire and first failed attempt
 2. chapter 14, David settles into his new capital
 3. chapter 15, the ark is successfully brought to Jerusalem with appropriate ritual
 4. chapter 16, a Psalm of thanksgiving about its arrival

- B. 1 Chronicles 15:3 captures three of the four foci of the Chronicler.
 1. “all Israel,” 1 Chr. 15:3,28
 2. Jerusalem, David’s new capital
 3. Jerusalem, the home of the ark (i.e., David prepared a tent)

- C. 1 Chronicles 15:4-24 captures the fourth foci—the priests and Levites are appointed and organized by David.

- D. The genealogical lists of 1 Chr. 15:4-10 and 16-24 seem to break into the narrative. Possibly they serve the meta-narrative of the Chronicler by providing Aaronic genealogical confirmation to the temple servants of his own post-exilic day (i.e., Ezra, Nehemiah).

- E. There is a merging of
 1. the activity of the priests and Levites on bringing the ark to Jerusalem
 2. the later activity of the priests and Levites in the ongoing service at the central shrine

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 15:1-10

¹Now *David* built houses for himself in the city of David; and he prepared a place for the ark of God and pitched a tent for it. ²Then David said, “No one is to carry the ark of God but the Levites; for the LORD chose them to carry the ark of God and to minister to Him forever.” ³And David assembled all Israel at Jerusalem to bring up the ark of the LORD to its place which he had prepared for it. ⁴David gathered together the sons of Aaron and the Levites: ⁵of the sons of Kohath, Uriel the chief, and 120 of his relatives; ⁶of the sons of Merari, Asaiah the chief, and 220 of his relatives; ⁷of the sons of Gershon, Joel the chief, and 130 of his relatives; ⁸of the sons of Elizaphan, Shemaiah the chief, and 200 of his relatives; ⁹of the sons of Hebron, Eliel the chief, and 80 of his relatives; ¹⁰of the sons of Uzziel, Amminadab the chief, and 112 of his relatives.

15:1 “built houses” This could refer to

1. many chambers or rooms in David’s palace
2. separate quarters for his wives and children
3. other official buildings

▣ **“the city of David”** This city goes by several names. See Special Topic: Moriah, Salem, Jebus, Jerusalem, Zion.

Originally the Israelites did not conquer the city of Jebus (cf. Jos. 15:63; Jdgs. 1:21), the citadel or stronghold. Later David conquered the fortified position (cf. 2 Sam. 5:8, i.e., “through the water tunnel”).

▣ **“a tent for it”** Originally the portable tabernacle of the wilderness served as the dwelling place of the ark. By Samuel’s day, the ark was still housed in a tent at Shiloh (cf. 1 Samuel 1). It is uncertain if David used (cf. 1 Chr. 16:1)

1. the original curtains and coverings of Exodus (Exodus 25-27)
2. the expanded tent at Shiloh
3. constructed a new tent along the lines of Exodus 25-27

15:2 David learned his lesson (cf. 1 Chr. 13:9-11) about how to transport the ark (cf. 1 Chr. 15:13; Num. 1:51; 14:15,19,20).

15:3 “all Israel at Jerusalem” These are two of the major themes of the Chronicler (see note at 1 Chr. 14:3).

1. “all Israel”
2. Jerusalem

▣ **“to bring up the ark”** This is the focus of chapter 15. This VERB (BDB 748, KB 828) is repeated several times.

1. *Hiphil* INFINITIVE CONSTRUCT, 1 Chr. 15:3,14,25 (cf. 13:6)
2. *Hiphil* PERFECT with *waw*, 1 Chr. 15:12
3. *Hiphil* ACTIVE PARTICIPLE, 1 Chr. 15:28

▣ **“the ark of the LORD”** See Special Topic: Ark of the Covenant and Special Topic: Names for Deity, D.

NASB (UPDATED) TEXT: 15:11-15

¹¹Then David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab, ¹²and said to them, “You are the heads of the fathers’

households of the Levites; consecrate yourselves both you and your relatives, that you may bring up the ark of the LORD God of Israel to *the place* that I have prepared for it. ¹³Because you did not *carry it* at the first, the LORD our God made an outburst on us, for we did not seek Him according to the ordinance.” ¹⁴So the priests and the Levites consecrated themselves to bring up the ark of the LORD God of Israel. ¹⁵The sons of the Levites carried the ark of God on their shoulders with the poles thereon, as Moses had commanded according to the word of the LORD.

15:11 “Zadok and Abiathar the priests” During David’s day there were two High Priests. Later Zadok supported Solomon but Abiathar (cf. 1 Sam. 22:20-23) supported Adonijah (cf. 1 Kgs. 1:7). Solomon exiled him and his descendants to their home city of Anathoth (cf. 1 Kgs. 2:26-27).

15:12 “consecrate yourselves” This VERB (BDB 872, KB 1073, *Hithpael* IMPERATIVE) is used often of several groups.

1. all Israel
 - a. at Sinai – Exod. 19:14,15
 - (1) wash clothes
 - (2) no sexual contact
 - b. before Passover – 2 Chr. 30:17; 31:18; 35:6
 - c. Levitical Law
 - (1) food laws (Lev. 11:44)
 - (2) no mediums or spiritists or fertility worship
 - d. special provision of quail – Num. 11:18
 - e. before crossing Jordan – Jos. 3:5
 - f. mandate of Isaiah
 - (1) food laws
 - (2) no fertility worship
2. Priests and Levites
 - a. initial consecration
 - (1) washings – Exod. 29:4; 30:19-21
 - (2) anointing, Exod. 29:7
 - (3) special clothing, Exod. 29:5-9
 - (4) special sacrifice, Exod. 29:10-28
 - b. priest with proper attitudes – 2 Chr. 5:11
 - c. take away unclean things – 2 Chr. 29:5,34
 - d. for priest before offering sacrifices – 2 Chr. 30:3,15

The text states “according to the word of the LORD.” One would assume this refers to Exodus 19 or to unrecorded traditions.

▣ **“to *the place*”** Most English translations supply “the place” as an OBJECT to the INFINITIVE but the Targums and Vulgate supply “tent” (cf. 2 Sam. 6:17). The LXX just leaves the sentence awkward.

15:13 “an outburst” This VERB (BDB 829 I, KB 971, *Qal* PERFECT) is used several times to denote God’s actions.

1. God’s judgment on Uzza touching the ark – 1 Chr. 13:11
2. David’s victory over the Philistines – 1 Chr. 14:11 (cf. 2 Sam. 5:20)
3. a reference to #1 – 1 Chr. 15:13

This follows the usage in Exod. 19:22,24. It is used in Ps. 106:29 to describe the events of Num. 25:4 (the fertility worship by Israel at Baal-Peor).

▣ **“ordinance”** See Special Topic: Terms for God’s Revelation.

15:15 “as Moses had commanded according to the word of the LORD” This is a recurrent theme in Chronicles (cf. 2 Chr. 8:13; 23:18; 30:16; 35:6). The post-exilic community wanted to be faithful and reflect the Mosaic covenant. This assured them they were the restored covenant people, successors of the Patriarchal promises. See Special Topic: Covenant Promises to the Patriarchs.

NASB (UPDATED) TEXT: 15:16-24

¹⁶Then David spoke to the chiefs of the Levites to appoint their relatives the singers, with instruments of music, harps, lyres, loud-sounding cymbals, to raise sounds of joy. ¹⁷So the Levites appointed Heman the son of Joel, and from his relatives, Asaph the son of Berechiah; and from the sons of Merari their relatives, Ethan the son of Kushaiah, ¹⁸and with them their relatives of the second rank, Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphehu, Mikneiah, Obed-edom and Jeiel, the gatekeepers. ¹⁹So the singers, Heman, Asaph and Ethan *were appointed* to sound aloud cymbals of bronze; ²⁰and Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah and Benaiah, with harps *tuned* to alamoth; ²¹and Mattithiah, Eliphehu, Mikneiah, Obed-edom, Jeiel and Azaziah, to lead with lyres tuned to the sheminith. ²²Chenaniah, chief of the Levites, was *in charge of* the singing; he gave instruction in singing because he was skillful. ²³Berechiah and Elkanah were gatekeepers for the ark. ²⁴Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah and Eliezer, the priests, blew the trumpets before the ark of God. Obed-edom and Jehiah also *were* gatekeepers for the ark.

15:16 Several functions of Levites are:

1. singers (1 Chr. 15:11,19,22)
2. instrumentalists (1 Chr. 15:16,20,21,24)
 - a. for transport
 - b. for worship
3. gatekeepers (1 Chr. 15:18,23,24)
 - a. of the tent (shrine)
 - b. of the ark (inner tent, holy place, Holy of Holies)

15:18 “of the second rank” This is the Hebrew term for “second” (BDB 1041). It could refer to

1. a next important chariot to the king’s chariot – Gen. 41:43; 2 Chr. 35:24
2. a helper to the High Priest – 2 Kgs. 23:4; 25:18; Jer. 52:24
3. a second in command to a king – 1 Sam. 23:17; 2 Chr. 28:7; Esther 10:3
4. a helper or second in charge of Levites – here; 1 Chr. 16:5; 2 Chr. 31:12; Neh. 11:17

▣ **“Obed-edom”** One wonders if this is the person mentioned in 1 Chr. 13:13-14, where the ark was temporarily kept.

15:20 “to alamoth” This is from the same root as “young woman” in Isa. 7:14 (BDB 761). It may refer to female soprano voices. It is used four times in Psalms (i.e., Psalm 46 intro).

15:21 “the sheminith” This term (lit. “eighth,” BDB 1033) seems to be the opposite of alamoth, possibly for male singers. It denotes “an octave” or “an eighth.” It is also found in the introduction to Psalm 6 and 12.

It could refer to an eight stringed lyre (see Roland deVaux, *Ancient Israel*, p. 383).

15:22	
NASB	“the singing”
NKJV, NRSV,	
TEV, REB	“the music”
NJB, Targum	“transport”
JPSOA	“in song”
LXX	“singers”
Young’s Literal	“the burden”
Rotherham’s Emphasized	“the service”

It is obvious that the meaning of the term (lit. “lifting,” BDB 672 II), used here and in 1 Chr. 15:27, is uncertain.

1. KB 418 suggests “instructor.” The idea of “burden” or “transport” comes from 1 Chr. 15:27, where it is mentioned that the Levites carry the ark.
2. Another word for “singing/singers” (BDB 1010) is used twice.

Notice how confused the NASB translation sounds.

NASB (UPDATED) TEXT: 15:25-28

²⁵So *it was* David, with the elders of Israel and the captains over thousands, who went to bring up the ark of the covenant of the LORD from the house of Obed-edom with joy. ²⁶Because God was helping the Levites who were carrying the ark of the covenant of the LORD, they sacrificed seven bulls and seven rams. ²⁷Now David was clothed with a robe of fine linen with all the Levites who were carrying the ark, and the singers and Chenaniah the leader of the singing *with* the singers. David also wore an ephod of linen. ²⁸Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the horn, with trumpets, with loud-sounding cymbals, with harps and lyres.

15:26 The VERB “helping” (BDB 740, KB 810, *Qal* ACTIVE PARTICIPLE) implies that since the Levites were carrying the ark in an appropriate manner according to the law of Moses, they were not killed (like Uzza, cf. 2 Samuel 6).

15:27 “a robe of fine linen. . .an ephod of linen” This was the special fabric worn by priests (cf. Exod. 28:42; 39:28; Lev. 6:10). David is symbolically wearing an ephod (cf. 2 Sam. 6:14). In 2 Sam. 6:17 David is said to have even offered sacrifices (the very thing Saul got in trouble for with Samuel, cf. 1 Sam. 13:8-14). Possibly the priests offered them on his behalf.

It is obvious that Samuel and Chronicles are attaching a “priestly” aspect to David. This may reflect the ANE concept of Priest-King.

1. Melchizedek of Genesis 14
2. the Messiah in Psalm 110
3. Zechariah 3-4; 6:9-15 (Zerubbabel and Joshua share post-exilic leadership)
4. the NT book of Hebrews (i.e., Jesus as High Priest of the new covenant)

Notice how David is the one who

1. gathered the sons of Aaron and the Levites, 1 Chr. 15:3
2. called Zadok and Abiathar as High Priests, 1 Chr. 15:11
3. appointed the Levites as transporters of the ark, 1 Chr. 15:12-14
4. appointed the singers and instrumentalists, as well as the gatekeepers, 1 Chr. 15:16-24

▣ **“an ephod of linen”** See Special Topic: Ephod.

15:28 “all Israel. . .the ark” See note at 1 Chr. 14:3.

▣ “with trumpets” See Special Topic: Horns Used by Israel.

NASB (UPDATED) TEXT: 15:29

²⁹It happened when the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looked out of the window and saw King David leaping and celebrating; and she despised him in her heart.

15:29 “Michal the daughter of Saul” This event is from 2 Samuel 6. David wanted to marry her to assure the unity of the tribes (i.e., Saul’s daughter, cf. 1 Samuel 18-19). After this encounter, David cut off all contact with her, therefore, there could never be an heir to unify the tribes. God united the tribes, not by lineage but by His clearly expressed will.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. What kind of tent did David pitch in 1 Chr. 15:1?
2. Why does this chapter on bringing the ark into Jerusalem focus on Levite genealogies?
3. List the different functions of the Levites mentioned in this chapter.
4. What do the musical terms mentioned in 1 Chr. 15:20 and 21 mean?
5. Why was David dressed like and acting like a priest in 1 Chr. 15:25-28?
6. Why is the rejection of Michal mentioned (29)?

1 CHRONICLES 16

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
A Tent for the Ark	The Ark Placed in the Tabernacle	A Service of Dedication, and Further Arrangements	Moving the Covenant Box to Jerusalem (15:25-16:7)	The Ark Brought to Jerusalem (15:25-16:3)
16:1-3	16:1-3	16:1-3	16:1-3	16:1-3
16:4-6	16:4-6	16:4-6	16:4-7	16:4-7
16:7	16:7	16:7		The Service of the Levites Before the Ark
Psalm of Thanksgiving	David's Song of Thanksgiving		A Song of Praise	
16:8-36 (8-36)	16:8-13 (8-13)	16:8-13 (8-13)	16:8-18 (8-18)	16:8-9 (8-9)
				16:10-11 (10-11)
				16:12-13 (12-13)
	16:14-22 (14-22)	16:14-18 (14-18)		16:14 (14)
				16:15-16 (15-16)
				16:17-18 (17-18)
		16:19-22 (19-22)	16:19-22 (19-22)	16:19 (19)
				16:20-22 (20-22)
	16:23-24 (23-24)	16:23-27 (23-27)	16:23-24 (23-24)	16:23-24 (23-24)
	16:25-27 (25-27)		16:25-27 (25-27)	16:25-26a (25-26a)
				16:26b-27 (26b-27)
	16:28-30 (28-30)	16:28-34 (28-34)	16:28-33 (28-33)	16:28-29a (28-29a)
				16:29b-30 (29b-30)
				16:30b-33 (30b-33)
	16:31-33 (31-33)			
	16:34-36 (34-36)		16:34-36 (34-36a)	16:34 (34)
		16:35-36 (35-36a)		16:35 (35)

Worship Before the Ark	Regular Worship Maintained		Worship at Jerusalem and Gibeon	16:36a (36a)
				16:36b (36b)
16:37-42	16:37-43	16:37-42	16:37-38	16:37-38
			16:39-42	16:39-42
16:43		16:43	16:43	16:43

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 16:1-3

¹And they brought in the ark of God and placed it inside the tent which David had pitched for it, and they offered burnt offerings and peace offerings before God. ²When David had finished offering the burnt offering and the peace offerings, he blessed the people in the name of the LORD. ³He distributed to everyone of Israel, both man and woman, to everyone a loaf of bread and a portion of meat and a raisin cake.

16:1 “the ark of God” See Special Topic: Ark of the Covenant.

▣ **“inside the tent which David had pitched for it”** See notes at 1 Chr. 15:1,3.

▣ **“burnt offerings and peace offerings”** See Special Topic: Sacrificial Systems of the Ancient Near East

16:2 “in the name of the Lord” See Special Topic: “The Name” of YHWH (OT).

16:3 All Israel participated in the peace offerings.

▣

LXX, Peshitta,

Vulgate, NASB,

NKJV, NJB, REB “a portion of meat”

NET Bible, TEV footnote

JB “cake of dates”

JPSOA “a cake made in a pan”

Targum “a portion”

The Hebrew term (BDB 80, cf. 2 Sam. 6:19) is uncertain. The ancient versions took their guess from the context of a peace offering.

NASB (UPDATED) TEXT: 16:4-6

⁴He appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank and praise the LORD God of Israel: ⁵Asaph the chief, and second to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom and Jeiel, with musical instruments, harps, lyres; also Asaph played loud-sounding cymbals, ⁶and Benaiah and Jahaziel the priests blew trumpets continually before the ark of the covenant of God.

16:4 “he appointed” David organized the Levites for tabernacle worship (cf. 1 Chronicles 23-27; see Roland deVaux, *Ancient Israel*, “The Levites in the Work of the Chronicler,” pp. 390-394).

1. at the ark in Jerusalem (cf. 1 Chr. 16:37-38)
2. at the High Place at Gibeon (cf. 1 Chr. 16:39)

▣ **“praise”** This term (BDB 392, KB 389) is used over six times in this chapter. This is surely a Psalm of Thanksgiving, see Special Topic: Thanksgiving.

16:5 “second to him” See note at 1 Chr. 15:18 on BDB 1041.

▣ **“Jeiel”** This name appears as “Jaaziel” in 1 Chr. 15:18 and “Aziel” in 1 Chr. 15:20. The UBS Text Project, p. 419, offers two comments.

1. It gives “Jeiel” in this text a “B” rating (some doubt).
2. However, it suggests the original name was “Jaaziel.”

Why these names are different is uncertain.

16:6 “the priests” See Special Topic: Levitical Priests.

▣ **“covenant”** See Special Topic: Covenant.

NASB (UPDATED) TEXT: 16:8-36

⁷Then on that day David first assigned Asaph and his relatives to give thanks to the LORD.

**⁸Oh give thanks to the LORD, call upon His name;
Make known His deeds among the peoples.**

**⁹Sing to Him, sing praises to Him;
Speak of all His wonders.**

**¹⁰Glory in His holy name;
Let the heart of those who seek the LORD be glad.**

**¹¹Seek the LORD and His strength;
Seek His face continually.**

**¹²Remember His wonderful deeds which He has done,
His marvels and the judgments from His mouth,**

**¹³O seed of Israel His servant,
Sons of Jacob, His chosen ones!**

**¹⁴He is the LORD our God;
His judgments are in all the earth.**

**¹⁵Remember His covenant forever,
The word which He commanded to a thousand generations,**

**¹⁶*The covenant* which He made with Abraham,
And His oath to Isaac.**

**¹⁷He also confirmed it to Jacob for a statute,
To Israel as an everlasting covenant,**

**¹⁸Saying, “To you I will give the land of Canaan,
As the portion of your inheritance.”**

**¹⁹When they were only a few in number,
Very few, and strangers in it,**

²⁰And they wandered about from nation to nation,
 And from *one* kingdom to another people,
²¹He permitted no man to oppress them,
 And He reproved kings for their sakes, *saying*,
²²“Do not touch My anointed ones,
 And do My prophets no harm.”
²³Sing to the LORD, all the earth;
 Proclaim good tidings of His salvation from day to day.
²⁴Tell of His glory among the nations,
 His wonderful deeds among all the peoples.
²⁵For great is the LORD, and greatly to be praised;
 He also is to be feared above all gods.
²⁶For all the gods of the peoples are idols,
 But the LORD made the heavens.
²⁷Splendor and majesty are before Him,
 Strength and joy are in His place.
²⁸Ascribe to the LORD, O families of the peoples,
 Ascribe to the LORD glory and strength.
²⁹Ascribe to the LORD the glory due His name;
 Bring an offering, and come before Him;
 Worship the LORD in holy array.
³⁰Tremble before Him, all the earth;
 Indeed, the world is firmly established, it will not be moved.
³¹Let the heavens be glad, and let the earth rejoice;
 And let them say among the nations, “The LORD reigns.”
³²Let the sea roar, and all it contains;
 Let the field exult, and all that is in it.
³³Then the trees of the forest will sing for joy before the LORD;
 For He is coming to judge the earth.
³⁴O give thanks to the LORD, for *He* is good;
 For His lovingkindness is everlasting.
³⁵Then say, “Save us, O God of our salvation,
 And gather us and deliver us from the nations,
 To give thanks to Your holy name,
 And glory in Your praise.”
³⁶Blessed be the LORD, the God of Israel,
 From everlasting even to everlasting.

Then all the people said, “Amen,” and praised the LORD.

16:8-36 This is David’s Psalm of Thanksgiving and Praise to YHWH. It has many commands calling on “all Israel” to recognize and extol their God.

1. 1 Chr. 15:8 – “give thanks” – BDB 392, KB 389, *Hiphil* IMPERATIVE
2. 1 Chr. 15:8 – “call upon” – BDB 894, KB 1128, *Qal* IMPERATIVE
3. 1 Chr. 15:8 – “make known” – BDB 393, KB 390, *Hiphil* IMPERATIVE

4. 1 Chr. 15:9 – “sing” – BDB 1010, KB 1479, *Qal* IMPERATIVE
5. 1 Chr. 15:9 – “sing praises” – BDB 274, KB 273, *Piel* IMPERATIVE
6. 1 Chr. 15:9 – “speak” (lit. “meditate”) – BDB 967, KB 1319, *Qal* IMPERATIVE
7. 1 Chr. 15:10 – “glory” (lit. “be boastful” or “praise”) – BDB 237, KB 248, *Hithpael* IMPERATIVE
8. 1 Chr. 15:10 – “be glad” – BDB 970, KB 1333, *Qal* IMPERFECT used in a JUSSIVE sense
9. 1 Chr. 15:11 – “seek” – BDB 205, KB 233, *Qal* IMPERATIVE
10. 1 Chr. 15:11 – “seek” – BDB 134, KB 152, *Piel* IMPERATIVE
- 11-12. 1 Chr. 15:12,15 – “remember – BDB 269, KB 269, *Qal* IMPERATIVE
13. 1 Chr. 15:22 – “do not touch My anointed ones” – BDB 619, KB 668, *Qal* IMPERFECT used in a JUSSIVE sense
14. 1 Chr. 15:22 – “do My prophets no harm” – BDB 949, KB 1269, *Hiphil* IMPERFECT used in a JUSSIVE sense
15. 1 Chr. 15:23 – “sing” – same as #4
16. 1 Chr. 15:23 – “proclaim good tidings” – BDB 142, KB 163, *Piel* IMPERATIVE
17. 1 Chr. 15:24 – “tell” – BDB 707, KB 765, *Piel* IMPERATIVE
- 18-20. 1 Chr. 15:28-29 – “ascribe” (thrice) – BDB 396, KB 393, *Qal* IMPERATIVES
21. 1 Chr. 15:29 – “bring” – BDB 669, KB 724, *Qal* IMPERATIVE
22. 1 Chr. 15:29 – “come” – BDB 97, KB 112, *Qal* IMPERATIVE
23. 1 Chr. 15:29 – “worship” (lit. “bow down”) – BDB 1005, KB 295, *Hishtapel* IMPERATIVE
24. 1 Chr. 15:30 – “tremble” – BDB 296, KB 297, *Qal* IMPERATIVE
25. 1 Chr. 15:31 – “be glad” – same as #8
26. 1 Chr. 15:31 – “rejoice” – BDB 162, KB 189, *Qal* JUSSIVE
27. 1 Chr. 15:31 – “say” – BDB 55, KB 65, *Qal* IMPERFECT used in a JUSSIVE sense
28. 1 Chr. 15:32 – “roar” (lit. “thunder”) – BDB 947, KB 1266, *Qal* IMPERFECT used in a JUSSIVE sense
29. 1 Chr. 15:32 – “exult” – BDB763, KB 836, *Qal* IMPERFECT used in a JUSSIVE sense
30. 1 Chr. 15:34 – “give thanks” – same as #1
31. 1 Chr. 15:35 – “say” – same as #27
32. 1 Chr. 15:35 – “save us” – BDB 446, KB 448, *Hiphil* IMPERATIVE
33. 1 Chr. 15:35 – “gather us” – BDB 867, KB 1062, *Piel* IMPERFECT
34. 1 Chr. 15:35 – “deliver us” – BDB 664, KB 717, *Hiphil* IMPERATIVE

16:9 “wonders” See Special Topic: Wonderful Things (OT). The same term is also in 1 Chr. 15:12.

16:10 “those who seek the LORD” This VERBAL (BDB 134, KB 152, *Piel* PARTICIPLE) shows the orientation of the heart towards Deity!

1. seek Him with all your heart – Deut. 4:29; 2 Chr. 11:16; 15:15; Jer. 29:13
2. seek His face – 2 Chr. 7:14; Ps. 27:8; 105:4; Hos. 5:15
3. seek and be glad – Ps. 40:17; 70:5

The sovereign covenant God demands a faith response from His followers (i.e., Gen. 15:6; Isa. 28:16; Jer. 33:3; Joel 2:32). This denoted love, obedience, worship, and availability to serve Him. See Special Topic: What Does It Mean To “Receive,” “Believe,” “Confess/Profess,” And “Call Upon”?

16:12 “remember His wonderful deeds” The NIDOTTE, vol. 3, p. 616 has a good list of how this word is used. YHWH’s wonderful deeds are to be

1. remembered – here; Ps. 105:5
2. extolled – Ps. 89:5; 107:8; 139:14
3. meditated on – Ps. 105:2; 119:27; 145:5
4. proclaimed – 1 Chr. 16:24; Ps. 9:1; 26:7; 75:1; 78:4; 96:3

God is the God who acts. Idols are nothing (cf. 1 Chr. 16:26) and do not have “any” wonderful deeds!

▣ **“judgments”** See Special Topic: Terms for God’s Revelation.

16:13 “O seed of Israel” Psalm 105:6 is exactly the same except for “Israel” it has “Abraham.” The Chronicler may have wanted to expand the Patriarchal promises (note, “all the earth” in the next line). What started with Abraham, transferred to his seed, and eventually to all humans. See Special Topic: YHWH’s Eternal Redemptive Plan.

▣ **“Israel His servant”** See Special Topic: My Servant.

▣ **“His chosen ones”** See Special Topic: He Chose Us.

16:14 “in all the earth” This Psalm is universal in its scope (cf. 1 Chr. 16:14,23,24,28,30). See Special Topic: Land, Country, Earth (OT).

16:15 “forever” See Special Topic: Forever (*‘olam*). This term is also used in 1 Chr. 16:17b.

▣ **“to a thousand generations”** This is a parallel phrase to “forever” in line 1 (cf. 1 Chr. 16:36b).

16:16-17 This refers to the covenant promises to the Patriarchs.

1. Abraham – Gen. 12:1-3; 15:18-21; 17:1-5; 22:16-18
2. Isaac – Gen. 26:2-5
3. Jacob – Gen. 28:13; 35:11-12

It is an eternal covenant (cf. Gen. 17:7,8,13,19; Jdgs. 2:1; 2 Sam. 7:13-16,24,26; Ps. 105:8-10) but it is conditional (cf. Leviticus 26; Deuteronomy 27-30)! Obedience to the Mosaic law is crucial, not optional. See Special Topic: Covenant Promises to the Patriarchs.

16:18 This promise of a land passed from the Patriarchs to Israel (cf. Exod. 6:4,8; Deut. 4:38,40; 5:31; 19:10; 20:16; 21:23; Jos. 1:2,3,6,11,13,15; 2:9,24; 18:3; 21:43; 24:13). The promise to Abraham focused on:

1. a seed
2. a land
3. a blessing for them and the world (cf. Gen. 12:3)

16:20-22 This reflects Genesis 20. Therefore, the terms “My anointed ones” and “My prophets” refer to the Patriarchs (esp. Abraham).

It is possible that 1 Chr. 16:21 refers to the wilderness wandering period (cf. Ps. 105:8-15). Whenever, wherever God’s people went, He was with them and for them!

16:22 “anointed” See Special Topic: Anointing in the Bible.

16:23 “all the earth” See note at 1 Chr. 16:14.

▣ **“His salvation”** See Special Topic: Salvation (OT Term).

16:24 “tell of His glory among the nations” This is what the phrase “a kingdom of priests” (cf. Exod. 19:5-6) implies. God wants the nations to know Him and seek Him (cf. 1 Chr. 16:31). See Special Topic: YHWH’s Eternal Redemptive Plan.

16:25-26 This is an emphasis on monotheism. See Special Topic: Monotheism.

16:25 “For great is the LORD” This is a recurrent affirmation (NIDOTTE, vol. 1, p. 825).

1. God (*El*) – Deut. 7:21; 10:17; Neh. 1:5; 9:32; Ps. 77:13; 95:3; Jer. 32:18; Dan. 9:4
2. God (*Elohim*) – 1 Chr. 2:5; Neh. 8:6
3. LORD (YHWH) – Exod. 18:11; here; Ps. 48:1; 96:4; 99:2; 135:5; 145:3; Jer. 10:6
4. the Holy One of Israel – Isa. 12:6
5. Lord (*Adon*) – Ps. 147:5
6. God as king – Ps. 47:2; 95:3; Mal. 1:14

See Special Topic: Names for Deity.

16:26

NASB, NKJV, NRSV,

REB, LXX

“idols”

NJB

“nothingness”

JPSOA

“mere idols”

NET Bible

“worthless”

This NOUN (BDB 47), in its PLURAL form, is very similar to *Elohim*. This is a sound play on the gods of the nations. The BDB mentions its etymology is uncertain but suggests “weak,” “feeble,” “poor,” or “worthless.”

These gods have a physical form (i.e., manmade image, cf. Peshitta) but no true reality. They are blind, deaf, mute, and unknowing!

▣ **“the LORD made the heavens”** This is an idiomatic way of asserting YHWH as creator (cf. Gen. 1:1; 2:4; Exod. 20:11; 31:17; 2 Kgs. 19:15; Neh. 9:6; Ps. 33:6; 95:5; 102:25; 115:15; 121:2; 124:8; 134:3; 146:6; Pro. 3:19; Isa. 37:16; 42:5; 45:18; Jer. 10:12; 32:17; 51:15; Acts 4:24; 14:15; 17:24; Rev. 4:11; 14:7).

16:30b This is imagery for the certainty of God’s plans.

16:31 “the heavens” See Special Topic: Heaven. Notice how nature is personified in 1 Chr. 16:21-33.

1. heaven (cf. Isa. 44:23; 49:13)
2. earth (cf. Ps. 96:11; 98:7)
3. sea and sea life (Ps. 96:11)
4. field (cf. Ps. 96:12)
5. tree (cf. Isa. 44:23; 55:12)

▣ **“the LORD reigns”** This is powerful imagery of God’s sovereignty (i.e., Revelation 4-5). This VERB (BDB 573, KB 590, *Qal* PERFECT) is used in three temporal senses.

1. His reign – here; Ps. 93:1; 26:16; 97:1; 99:1; Isa. 52:7
2. He reigns forever – Ps. 10:66; 29:10
3. He will reign – Exod. 15:18; Ps. 146:10; Isa. 24:23; Mic. 4:7

For NT usage see Special Topic: Reigning in the Kingdom of God.

16:33 “for He is coming to judge the earth” For those who know Him it is a wonderful day of personal reunion, but for those who do not, it is a tragedy of unspeakable, eternal separation. See Special Topic: Judgment in the NT.

For the Hebrew term “judgment” see Special Topic: Judge, Judgment, Justice in Isaiah.

16:34 “for He is good” This ADJECTIVE (BDB 373 II) is very common. It is often used of God Himself (cf. 2 Chr. 5:13; 7:3; Ezra 3:11; Ps. 25:8; 34:8; 80:5; 100:5; 106:1; 107:1; 118:1,29; 135:3; 136:1; Jer. 33:11). This speaks to the very character of God. See Special Topic: Characteristics of Israel’s God (OT) and Special Topic: Characteristics of Israel’s God (NT).

▣ “lovingkindness” See Special Topic: Lovingkindness (*hesed*).

▣ “everlasting” See note at 1 Chr. 16:15. Together these two terms form a recurrent refrain (cf. 1 Chr. 16:34,41; 2 Chr. 5:13; 7:3,6; 20:21; Ezra 3:15; Ps. 100:5; 106:1; 107:1; Jer. 33:11).

16:35 “save us. . .deliver us” These are both IMPERATIVES (see note at 1 Chr. 16:8-36). They each have the connotation of

1. physical deliverance, see Special Topic: Salvation (OT Term)
2. spiritual security

▣ “gather us” This also is an IMPERATIVE (BDB 867, 1062, *Piel* IMPERATIVE). Remember, Chronicles is written in the post-exilic period when the Jews, exiled to Mesopotamia, are allowed to return to Judah. However, they face opposition from their neighbors (i.e., “deliver us from the nations”). The returning Jews (cf. Ezra, Nehemiah, Haggai, Zechariah) thanked God for deliverance from

1. the ANE powers
2. the local Persian provinces

This phrase reflects the promise of Deut. 30:1-10.

▣ “holy” See Special Topic: Holy.

16:36 “blessed” See Special Topic: Blessing (OT).

▣ “LORD” This title for Deity is used so often in this psalm.

See Special Topic: Names for Deity.

1. *Elohim*/God, C
2. YHWH/ LORD, D

▣ “Amen” See Special Topic: Amen.

NASB (UPDATED) TEXT: 16:37-42

³⁷So he left Asaph and his relatives there before the ark of the covenant of the LORD to minister before the ark continually, as every day’s work required; ³⁸and Obed-edom with his 68 relatives; Obed-edom, also the son of Jeduthun, and Hosah as gatekeepers. ³⁹He left Zadok the priest and his relatives the priests before the tabernacle of the LORD in the high place which *was* at Gibeon, ⁴⁰to offer burnt offerings to the LORD on the altar of burnt offering continually morning and evening, even according to all that is written in the law of the LORD, which He commanded Israel. ⁴¹With them *were* Heman and Jeduthun, and the rest who were chosen, who were designated by name, to give thanks to the LORD, because His lovingkindness is everlasting. ⁴²And with them *were* Heman and Jeduthun *with* trumpets and cymbals for those who should sound aloud, and *with* instruments *for* the songs of God, and the sons of Jeduthun for the gate.

16:37 David assigned some Levites to serve the ark (wherever it was) in 1 Chr. 16:37-38. He also appointed other Levites to serve at the high place of Gibeon (cf. 1 Kgs. 3:5; 9:2). Apparently the original tabernacle tent remained at Gibeon (cf. 2 Chr. 1:13).

16:39 “at Gibeon” The tabernacle was first set up at Gilgal (Jos. 4:15-5:12; 2 Chr. 1:3-6). After that it went to:

1. Shiloh – Jos. 18:1; 19:51; 1 Sam. 2:22

2. Gibeon – 1 Chr. 16:39-40; 2 Chr. 1:3-6
3. Jerusalem – 1 Chr. 23:25

16:40 This verse relates to Exod. 29:38-42 and Num. 28:3,4.

▣ **“offering continually morning and evening”** This became known as the “continual” (cf. Exod. 29:38-45; Lev. 6:20; Num. 4:16; 28:3-8; Ezra 3:5; Ezek. 46:13-15; Dan. 8:11-13; 11:31; 12:11). It was two of the three times of daily prayer (i.e., morning and evening).

NASB (UPDATED) TEXT: 16:43

⁴³**Then all the people departed each to his house, and David returned to bless his household.**

16:43 “David returned to bless his household” The AB (p. 118) thinks this phrase should be understood as saying that David went home and saluted his own family/household.

The NET Bible (p. 654) thinks it refers to David dedicating his newly built palace to God.

It is interesting that the parallel in 2 Sam. 6:20-23 about Michal, is omitted. In 2 Sam. 6:18 it says, “David blessed the people in the name of the LORD.” 1 Chronicles 16 does not mention this but instead says, “David returned to bless his household.”

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Are the ark and tabernacle tent separate?
2. How does 1 Chr. 16:3 fit ANE sacrifice?
3. Does 1 Chr. 16:7 imply that David assigned Levites or that David gave Asaph this Psalm?
4. What does it mean “to seek the Lord”?
5. Does the Hebrew word “forever” always mean “forever”?
6. List the places in this Psalm (1 Chr. 16:8-36) that have a universal element.
7. What does the last phrase of 1 Chr. 16:43 mean?

1 CHRONICLES 17

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
God's Covenant with David	God's Covenant with David	Why David Himself Did Not Build the Temple	Nathan's Message to David	Nathan's Prophecy
17:1-2	17:1-2	17:1-2	17:1 17:2	17:1-2
17:3-10a	17:3-15	17:3-10a	17:3-6 17:7-14	17:3 17:4-14
17:10b-15		17:10b-15	17:15	17:15
David's Prayer in Response			David's Prayer of Thanksgiving	David's Prayer
17:16-22	17:16-22	17:16-22	17:16-22	17:16a 17:16b-22
17:23-27	17:23-27	17:23-27	17:23-27	17:23-27

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This is a crucial and powerful theological context. It is parallel to 2 Samuel 7. However, 2 Samuel 7 mentions YHWH's disciplining David's royal descendants when they sin, but Chronicles ignores the waywardness of the Judean Kings. This text has no counterpoint to 2 Sam. 7:14-15 nor does it mention Saul's rejection.
- B. The God of Israel promises to establish the house/dynasty of David as King forever. This is the essence of the Davidic Covenant. The Messiah will be a descendant of King David (cf. Matthew 1; Luke 3).
- C. This context obviously links to Jacob's tribal blessing of Genesis 49, about tribe Judah (cf. Gen. 49:8-12).
- D. The problem comes with the NT focus on "all humans," not just Israel. See Special Topic: Why Do OT Covenant Promises Seem so Different from NT Covenant Promises?
- E. Notice the variety in God's names.
 1. God (*Elohim*), 1 Chr. 17:17,21,22,26
 2. LORD (YHWH), 1 Chr. 17:4,10,19,20,22,23,26,27
 3. LORD of hosts, 1 Chr. 17:7,24
 4. O LORD God (YHWH, *Elohim*), 1 Chr. 17:16,17
 5. the God of Israel (*Eloah*), 1 Chr. 17:24
 6. the God to Israel (*Elohim*), 1 Chr. 17:24
 See Special Topic: Names for Deity, C. and D. See Special Topic: LORD of Hosts

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 17:1-2

¹And it came about, when David dwelt in his house, that David said to Nathan the prophet, “Behold, I am dwelling in a house of cedar, but the ark of the covenant of the LORD is under curtains.” ²Then Nathan said to David, “Do all that is in your heart, for God is with you.”

17:1 “his house” This refers to David’s palace (cf. 2 Sam. 5:11; 1 Chr. 14:1), built with materials and craftsmen from Hiram, King of Tyre, a friend of David.

The “cedar” for David’s palace came from Lebanon.

▣ **“ark of the covenant”** See Special Topic: Ark of the Covenant.

▣ **“under curtains”** This refers to the tabernacle, described in Exodus 25-26. See Special Topic: Chart of the Tabernacle.

17:2 How Nathan, the royal court prophet, received this initial revelation is not stated. Later he will receive a divine reversal in a dream to David (cf. 1 Chr. 17:3-4). David will not build the temple (cf. 1 Chr. 28:23).

Note the IMPERATIVES of God’s word.

1. 1 Chr. 17:2, “do” – BDB 793, KB 889, *Qal* IMPERATIVE
2. 1 Chr. 17:4, “go” – BDB 229, KB 241, *Qal* IMPERATIVE

Possibly Nathan assumed to know God’s will without asking or God made a later clarification. David could plan and gather material but Solomon would build the temple with Hiram’s materials and artisans.

NASB (UPDATED) TEXT: 17:3-10a

³It came about the same night that the word of God came to Nathan, saying, ⁴“Go and tell David My servant, ‘Thus says the Lord, “You shall not build a house for Me to dwell in; ⁵for I have not dwelt in a house since the day that I brought up Israel to this day, but I have gone from tent to tent and from *one* dwelling place *to another*. ⁶In all places where I have walked with all Israel, have I spoken a word with any of the judges of Israel, whom I commanded to shepherd My people, saying, ‘Why have you not built for Me a house of cedar?’”’ ⁷Now, therefore, thus shall you say to My servant David, ‘Thus says the LORD of hosts, “I took you from the pasture, from following the sheep, to be leader over My people Israel. ⁸I have been with you wherever you have gone, and have cut off all your enemies from before you; and I will make you a name like the name of the great ones who are in the earth. ⁹I will appoint a place for My people Israel, and will plant them, so that they may dwell in their own place and not be moved again; and the wicked will not waste them anymore as formerly, ¹⁰even from the day that I commanded judges *to be* over My people Israel. And I will subdue all your enemies.

17:3 The *OT Tyndale Commentary* by Martin Selman (pp. 181-182) suggests that “the word of God” mentioned in 1 Chr. 17:3-15, along with 2 Chr. 7:11-22, is the key theological theme around which the Chronicler structures his book.

17:4 “My servant” See Special Topic: My Servant.

▣ **“you shall not build a house for Me to dwell in”** The reason is stated in 1 Chr. 28:2-3; David was a man of war.

17:5 The parallel in 2 Sam. 7:6 specifically mentions “Egypt.” The exodus is alluded to in 1 Chr. 17:21.

17:6 “I have walked with all Israel” This is anthropomorphic language. See Special Topic: Problems and Limitations of Human Language.

A temple for YHWH was not YHWH’s idea or command, but a desire on David’s part.

▣ **“judges”** The parallel in 2 Sam. 7:7 has “tribes” and the LXX has “tribes” here, but because “judges” are mentioned specifically again in 1 Chr. 17:10, the MT is probably correct (AB, p. 124).

17:7 “My servant David” See note at 1 Chr. 17:4.

▣ **“the LORD of hosts”** See Special Topic: LORD of Hosts.

▣ **“I took you from the pasture. . .”** This is an allusion to YHWH’s choice of David from among the sons of Jesse (cf. 1 Samuel 16).

David as a shepherd reflects biblical imagery (royal title).

1. God as shepherd, Ps. 23:1 (see full note online); 80:2; Jer. 31:10; Ezek. 38:11-16
2. Moses’ successors, Num 27:17; 1 Kgs. 22:17; 2 Chr. 18:16
3. Jesus (the Davidic Messiah) as shepherd, Isa. 40:11; Zechariah 10-12; John 10

17:8 “I have been with you wherever you have gone” What a great promise and spiritual reality for God’s presence and leadership!

Notice how YHWH’s personal presence manifested itself.

1. I have cut off all your enemies, 1 Chr. 17:8
2. I will make you a name (similar to Gen. 12:1-3), 1 Chr. 17:8
3. I will appoint a place (i.e., land) for My people Israel, 1 Chr. 17:9
 - a. I will plant them
 - b. they will dwell in their own place
 - c. they will be moved no more
 - d. the wicked shall not waste them any more
4. I will subdue all your enemies, 1 Chr. 17:10
5. I will build you a house (i.e., dynasty), 1 Chr. 17:10
6. I will establish your sons (i.e., Solomon and his seed) on the throne forever, 1 Chr. 17:12-14

17:9 “will plant them” This is imagery of Israel as a grape plant.

1. she was transplanted from Egypt (cf. Psalm 80)
2. planted in the Promised Land (cf. Exod. 15:17; 2 Sam. 7:10; Ps. 44:2)
3. she brought forth bad grapes (cf. Isaiah 5; Jer. 2:21; 11:17; 12:2)
4. she was uprooted and transplanted in Mesopotamia (cf. Isa. 5:2,7; Jer. 45:4; 32:36-44)
5. YHWH will plant her again in Canaan, never to be uprooted again (cf. 1 Chr. 17:9; Jer. 24:6; Ezek. 34:25-31; Amos 9:15)

▣ **“the wicked”** The MT has “sons of wickedness.” See Special Topic: “Sons of...” (OT). This idiom is also found in 2 Sam. 7:10; Ps. 89:22.

NASB (UPDATED) TEXT: 17:10b-15

^{10b}Moreover, I tell you that the LORD will build a house for you. ¹¹When your days are fulfilled that you must go to be with your fathers, that I will set up *one of your* descendants after you, who will be of your sons; and I will establish his kingdom. ¹²He shall build for Me a house, and I will establish his throne forever. ¹³I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you. ¹⁴But I will settle him in My house and in

My kingdom forever, and his throne shall be established forever.”””¹⁵According to all these words and according to all this vision, so Nathan spoke to David.

17:11 “When your days are fulfilled” This VERB (BDB 569, KB 583, *Qal* PERFECT) is an idiom for the appointed days of a person’s life, here David’s (cf. 2 Sam. 7:12). Also note its usage in Lam. 4:18. Believers’ lives are in the hand of God (cf. Matt. 6:25-34; 10:29-31), not a result of luck, fate, chance, or a capricious spiritual entity.

▣ **“go to be with your fathers”** The LXX has “lie down” or “sleep,” which translated the Hebrew idiom for death (i.e., “sleep,” cf. 2 Sam. 7:12).

▣ **“I will establish his kingdom”** In context this refers to Solomon, but in the larger message of the Bible, it refers to Jesus, the Davidic Messiah (cf. Mark 1:11; Luke 1:32-33; Heb. 1:5).

17:12 “He shall build for Me a house” This refers to Solomon. 1 Kings 8 records Solomon’s wonderful dedicatory prayer. He clearly understood the purpose of YHWH’s temple.

17:13 “I will be his father” See Special Topic: Fatherhood of God and Special Topic: Son of God.

▣ **“My lovingkindness”** See Special Topic: Lovingkindness (*hesed*).

YHWH will not take away His Spirit from Solomon as He did with Saul (cf. 1 Sam. 16:14,23; 18:12; 28:15). The parallel in 2 Sam. 7:14 mentions Divine discipline instead of rejection.

However, one must also remember the conditional nature of YHWH’s covenant with Israel (cf. Jeremiah 7; 15:1-4; 16:5). YHWH’s covenant demanded faith, obedience, and perseverance! See Special Topic: Covenant.

17:14 Notice that Solomon’s kingdom is YHWH’s Kingdom (see Special Topic: The Kingdom of God); the temple is YHWH’s house (cf. 1 Chr. 28:5; 29:22; 2 Chr. 9:8; 13:8)!

▣ **“forever”** The term is repeated twice. See Special Topic: Forever (*‘olam*).

NASB (UPDATED) TEXT: 17:16-22

¹⁶Then David the king went in and sat before the LORD and said, “Who am I, O LORD God, and what is my house that You have brought me this far? ¹⁷This was a small thing in Your eyes, O God; but You have spoken of Your servant’s house for a great while to come, and have regarded me according to the standard of a man of high degree, O LORD God. ¹⁸What more can David still say to You concerning the honor *bestowed* on Your servant? For You know Your servant. ¹⁹O LORD, for Your servant’s sake, and according to Your own heart, You have wrought all this greatness, to make known all these great things. ²⁰O LORD, there is none like You, nor is there any God besides You, according to all that we have heard with our ears. ²¹And what one nation in the earth is like Your people Israel, whom God went to redeem for Himself *as* a people, to make You a name by great and terrible things, in driving out nations from before Your people, whom You redeemed out of Egypt? ²²For Your people Israel You made Your own people forever, and You, O LORD, became their God.

17:16 Apparently David entered the Tabernacle of the wilderness, which is described in Exodus 25-26. It is surprising that David is said to “sit” before the Lord. It is found in 2 Sam. 7:18. It may be a metaphor for “tarrying” before the Lord.

In 1 Chr. 17:16-18, David marvels at YHWH’s love, care, and promotions of himself and his family.

17:17 The end of this verse is very ambiguous and uncertain in the MT. There are many suggestions but no consensus among translations or scholars. The JPSOA has “You regard me as a man of distinction.” The NET Bible explains its emendations and assumptions of the translation (“You have revealed to me what man longs to know”) on p. 654, #30.

The MT has “as the turn of man and the step.” The meanings of both “turn” (BDB 1064) and “step” (BDB 752 II) are questionable. It is possible “turn” means “law” (see Robert B. Girdlestone, *Synonyms of the Old Testament*, pp. 47-48).

17:18 “honor” This is one usage of *kabod* (NIDOTTE, vol, 2, p. 580 [b]). See Special Topic: Glory (*kabod*, OT).

17:19 David affirms the great mercy and power of YHWH. See Special Topic: Characteristics of Israel’s God (OT). God’s character (i.e., “mercy”) and purposes (i.e., “redemption,” see Special Topic: YHWH’s Eternal Redemptive Plan) are the theological keys to human history!

▣ **“for Your servant’s sake”** The parallel in 2 Sam. 7:21 has “for the sake of Your word.”

▣ **“all the greatness”** See 2 Sam. 7:21, 23, which describe the great acts of God before and during the exodus.

17:20 See Special Topic: Monotheism.

17:21 “redeem” This VERB is used twice in this verse. See Special Topic: Ransom/Redeem. God formed Israel into a people based on His promises to Abraham (i.e., Gen. 12:1-3; 15:21-22) and now through a Davidic covenant, which complements and extends the Mosaic covenant. All are conditional on God’s initiation and preservation. All are presented in a conditional structure (i.e., obedience).

▣ **“by great and terrible things”** This refers to YHWH’s miraculous acts in delivering Israel from Egypt (cf. 2 Sam. 7:23; Ps. 106:22). See Special Topic: Sign (OT).

17:22-24 “forever” This is a theological extension of 1 Chr. 17:12-14. See Special Topic: Forever (*‘olam*) for the conditional nature of “forever.” See Special Topic: Covenant. Note also that the rejection of Saul mentioned in 2 Sam. 7:14-15, implies the conditional nature of the royal promise. See D. Brent Sandy, *Plowshares and Pruning Hooks*, “Conditional or Unconditional?” (pp. 44-47).

NASB (UPDATED) TEXT: 17:23-27

²³“Now, O LORD, let the word that You have spoken concerning Your servant and concerning his house be established forever, and do as You have spoken. ²⁴Let Your name be established and magnified forever, saying, ‘The LORD of hosts is the God of Israel, *even* a God to Israel; and the house of David Your servant is established before You.’ ²⁵For You, O my God, have revealed to Your servant that You will build for him a house; therefore Your servant has found *courage* to pray before You. ²⁶Now, O LORD, You are God, and have promised this good thing to Your servant. ²⁷And now it has pleased You to bless the house of Your servant, that it may continue forever before You; for You, O LORD, have blessed, and it is blessed forever.”

17:23 David prays (IMPERATIVE OF REQUEST) that God’s plans for him and his seed be established.

1. be established – BDB 52, KB 63, *Niphal* IMPERFECT used in a JUSSIVE sense
2. do as You have spoken – BDB 793, KB 889, *Qal* IMPERATIVE

The theological keys to the Davidic Covenant are the will and character of YHWH.

17:24 YHWH's name being great is the goal of all history! All of the Patriarchs and leaders of Israel are meant to magnify YHWH's name! The latter part of 1 Chr. 17:27 may also refer to YHWH, not David. See Special Topic: "The Name" of YHWH.

17:26 "You are God" This phrase has the DEFINITE ARTICLE, which denotes monotheism (see Special Topic: Monotheism), which is also alluded to in 1 Chr. 1:20.

17:27 "bless" This VERB (BDB 138, KB 159) is used three times.

1. *Piel* INFINITIVE CONSTRUCT
2. *Piel* PERFECT
3. *Pual* PARTICIPLE

See Special Topic: Blessing (OT)

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why is this chapter crucial in the theology of Chronicles?
2. Did Nathan make a false prophetic statement in 1 Chr. 17:2?
3. Why did David want to build a house for the ark?
4. Did God want a temple?
5. What are the two meanings of the word "house" in 1 Chronicles 17?
6. Why does Chronicles not mention God's discipline of David's descendants found in 2 Sam 17?
7. Is the Davidic covenant conditional or unconditional?
8. Does 1 Chr. 17:20 affirm monotheism?

1 CHRONICLES 18

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David's Kingdom Strengthened	David's Further Conquests	David's Further Military Prowess	David's Military Victories	David's Wars
18:1-4	18:1-2	18:1 18:2	18:1-2	18:1-2
	18:3-4	18:3-8	18:3-4	18:3-8
18:5-8	18:5-8		18:5-8	
18:9-11	18:9-11	18:9-11	18:9-11	18:9-11
18:12-13	18:12-13	18:12-13	18:12-13	18:12-13
	David's Administration			The Administration of the Kingdom
18:14-17	18:14-17	18:14-17	18:14-18	18:14-17

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 18:1-4

¹Now after this it came about that David defeated the Philistines and subdued them and took Gath and its towns from the hand of the Philistines. ²He defeated Moab, and the Moabites became servants to David, bringing tribute. ³David also defeated Hadadezer king of Zobah as far as Hamath, as he went to establish his rule to the Euphrates River. ⁴David took from him 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers, and David hamstringed all the chariot horses, but reserved enough of them for 100 chariots.

18:1 “defeated” This is literally “smite” (BDB 645, KB 697). It is used seven times in this chapter describing David’s God-given victories over the enemies of Israel (cf. 1 Chr. 17:10; 20:4).

▣ **“the Philistines”** The Philistines were apparently Greeks from the Aegean Islands. They were the only group of people in this part of the world who were uncircumcized. They were apparently a mercenary force who tried to attack Egypt in the twelfth century B.C. but were defeated. They then settled on the southern coast of Palestine. They had five major cities which are delineated in Jos. 13:3 — Gaza, Ashdod, Ashkelon, Gad, and Ekron. They were a major military problem throughout the period of the judges and even throughout the reign of Saul and David. The name “Palestine” comes from the word “Philistine.”

▣ **“Gath”** This was one of the city-states of the Philistines. To have lost it shows the weakness of the collective Philistine cooperative (cf. 2 Sam. 8:1).

The parallel in 2 Sam. 8:1 calls it “the chief city of the Philistines.” The NKJV translates it as an unknown city’s name, “Metheg Ammah,” as does the JPSOA. The NJB leaves the phrase out.

18:2 “he defeated Moab” This is recorded in 2 Sam. 8:2.

For “Moab” see note on Isa. 15:1 online.

18:3 “Hadadezer king of Zobah” This victory of David, north of Damascus, is recorded in 2 Sam. 8:3,5; 10:16. David may have confronted this person in battle two or three times (ABD, vol. 3, p. 12).

Hadad was the throne title of the kings of Edom. The name referred to the storm god or rain god who brought fertility. Often Hadad equals “*Ba’al*.” This fertility god was also known as Ramman or Rammon (cf. 2 Kgs. 5:18).

The Peshitta has “Hadarezer.” The Hebrew letters “r” (NKJV) and “d” (NRSV, NJB, JPSOA) are often confused (see KJV).

▣ **“rule”** This is literally “hand,” which is a Semitic idiom for power, control. See Special Topic: Hand.

It is possible that “hand” here should be understood as “monument” (see JPSOA, NRSV, REB translations) and BDB, p. 390 #4. It lists 1 Sam. 15:12; 2 Sam. 18:18; 1 Chr. 18:3; Isa. 56:5 as possible places “monument” fits best.

18:4 “chariots” See Special Topic: Chariots. The numbers of chariots and their soldiers differ between 2 Sam. 8:4 and here. This matches 1 Chr. 19:18 and seems to fit the context best.

▣ **“hamstrung”** This VERB (BDB 785, KB 874, *Piel* IMPERFECT with *waw*, cf. Jos. 11:6,9; 2 Sam. 8:4) refers to cutting the tendons behind the back knees of horses so that they could not pull heavy loads or plow deeply.

This action may reflect Deut. 17:16, where the King was to trust God, not his military weapons (i.e., captured weaponry).

NASB (UPDATED) TEXT: 18:5-8

⁵When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed 22,000 men of the Arameans. ⁶Then David put *garrisons* among the Arameans of Damascus; and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went. ⁷David took the shields of gold which were carried by the servants of Hadadezer and brought them to Jerusalem. ⁸Also from Tibhath and from Cun, cities of Hadadezer, David took a very large amount of bronze, with which Solomon made the bronze sea and the pillars and the bronze utensils.

18:5-6 These verses describe David’s defeat and subjugation of the Syrians/Arameans (cf. 2 Sam. 8:5-8).

18:5 “Damascus” The spelling is “Darmesek” (MT), which is an Aramaic form of “Damesek” in 2 Sam. 8:5. Both are ancient forms of Damascus (BDB 199).

18:6 “garrisons” This is not in the Hebrew text but may be the connotation of the VERB in a military context (cf. LXX, Peshitta, Vulgate). It is included in the parallel of 2 Sam. 8:6.

▣ **“And the LORD helped David wherever he went”** This is a recurrent affirmation of the central place of YHWH’s involvement in David’s victories (i.e., 1 Chr. 18:6,13). It reflects the promise of 1 Chr. 17:10.

18:7,8,10,11 These references to the wealth of the nations being collected by David and used by Solomon for the temple is a recurrent theme (cf. 1 Chr. 22:5,14-15; Hag. 2:7-8; Zech. 2:9; 6:11,15). This reminds one of how Israel despoiled the Egyptians (cf. Exod. 3:22; 11:2; 12:35-36).

18:7 “shields” The NOUN (BDB 1020) is from an Akkadian root for “quivers” (cf. Jer. 51:1; see JPSOA footnote). They were some type of ornamental military item carried by the king’s officials. They became a symbol of Syria’s defeat by David.

The LXX translates the word as “collars” here, but in its other seven occurrences, the LXX uses five other words. One of my favorite authors on OT procedures and customs is Roland deVaux, *Ancient Israel*. He discusses this word on p. 245 and concludes, based on 1 Kgs. 10:17, that it refers to parade shields overlaid with gold (cf. Ezek. 27:11; Song of Songs 4:4). For a full discussion see NIDOTTE, vol. 4, pp. 1522-1523.

18:8 Notice that the items of bronze taken by David in the defeat of the people groups to the north of Israel were melted and became part of Solomon’s temple.

1. the bronze sea, see Special Topic: Laver, cf. 1 Kgs. 7:23-26; 2 Chr. 3:2-6
2. the two pillars at the front of the temple, cf. 1 Kgs. 7:15-22,41-42; 2 Chr. 3:15-17; they were called “Jachin” and “Boaz,” cf. 1 Kgs. 7:21
3. many bronze utensils, cf. 1 Kgs. 7:24-47

NASB (UPDATED) TEXT: 18:9-11

⁹Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah, ¹⁰he sent Hadoram his son to King David to greet him and to bless him, because he had fought against Hadadezer and had defeated him; for Hadadezer had been at war with Tou. And *Hadoram brought* all kinds of articles of gold and silver and bronze. ¹¹King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek.

18:9 “Tou” In 2 Sam. 8:10 he is called Toi.

18:10 “Hadoram” In 2 Sam. 8:10 he is called “Joram.” The AB (p. 131) suggests the two forms possibly reflect a name “Hadad is exalted” (also note Jewish Study Bible, p. 1748).

18:11 The tribute and booty of the defeated nations were given to YHWH for the temple by David.

NASB (UPDATED) TEXT: 18:12-13

¹²Moreover Abishai the son of Zeruiah defeated 18,000 Edomites in the Valley of Salt. ¹³Then he put garrisons in Edom, and all the Edomites became servants to David. And the LORD helped David wherever he went.

18:13 See Special Topic: Edom and Israel.

NASB (UPDATED) TEXT: 18:14-17

¹⁴So David reigned over all Israel; and he administered justice and righteousness for all his people. ¹⁵Joab the son of Zeruiah *was* over the army, and Jehoshaphat the son of Ahilud *was* recorder; ¹⁶and Zadok the son of Ahitub and Abimelech the son of Abiathar *were* priests, and Shavsha *was* secretary; ¹⁷and Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites, and the sons of David *were* chiefs at the king’s side.

18:14 “justice” 1 Chronicles 18:14 describes how God’s society (i.e., people) should act and live. For “justice” see Special Topic: Judge, Judgment, Justice in Isaiah.

▣ “righteousness” See Special Topic: Righteousness. These two terms characterize a godly reign (cf. 2 Chr. 9:8; Ps. 89:14). They often appear together (cf. 1 Kgs. 10:9; 2 Chr. 9:8; Ps. 99:4; Isa. 9:7; 32:16; 33:5; 59:14; Jer. 4:2; 9:24; 22:3,15; 23:5; 33:15; Ezek. 18:5,19,21,27; 33:14,16,19; 45:9; Amos 5:7,24).

▣ **“for all the people”** Notice the “all,” not just the rich and powerful (cf. Isa. 11:1-5).

18:15-17 These verses name David’s leaders and administrators.

1. Joab, the overbearing captain of the army, mentioned often in 2 Samuel 2; 3; 10:11,14; 18:20,24, was David’s nephew.
2. Jehoshaphat was a royal scribe; 2 Sam. 8:16; 20:24; 1 Kgs. 4:3; 1 Chr. 18:15 (see Special Topic: Scribes).
3. Zadok and Abiathar were joint High Priests, cf. 2 Sam. 8:17; 1 Chr. 15:11.
The problem comes with the spelling of Abiathar’s father.
 - a. Abimelech – MT of 1 Chr. 18:16 (UBS Text Project gives this form an “A” rating)
 - b. Ahimelech – 1 Sam. 20:20

Also, the name “Ahituh” is given as Zadok’s father, but in 1 Sam. 20:20 as Ahimelech’s father’s father.

This passage in 1 Chronicles 18 follows 2 Samuel 8 closely up to this point. 2 Samuel 8:17 has “Ahimelech,” as does 1 Sam. 20:20. The REB has “Zadok and Abiathar, sons of Ahimelech, son of Ahituh,” leaving Zadok’s father unnamed. However, Zadok’s father, Ahituh is mentioned in 2 Sam. 8:17; 1 Chr. 6:8,53; Ezra 7:2! The NIDOTTE, vol. 4, p. 348, suggests the names Ahimelech and Abiathar have been interchanged.

4. The name of the secretary also changes.
 - a. Seraiah – 2 Sam. 8:17
 - b. Shavsha – 1 Chr. 18:16The Pehsitta has #1 in 1 Chr. 18:17.
5. Shavsha was secretary over
 - a. the Cherethites
 - b. the PelethitesThese were special foreign mercenaries or body guards, cf. 2 Sam. 8:18; 15:18; 20:2,23; 1 Kgs. 1:38,44; 1 Chr. 18:17.

18:17 “and the sons of David were chiefs at the king’s side” The parallel in 2 Sam. 8:18 calls them “priests,” but apparently in an administrative sense. The usage in 2 Samuel 8 may allude to Israel as “kingdom of priests” (cf. Exod. 19:5-6), BDB 463, #1 and 2 Sam. 20:26 and 1 Kgs. 4:5 as examples.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. How is this chapter related to 2 Samuel 8? Why the differences?
2. Why are David’s military victories so theologically significant?
3. Why did he hamstring the horses in 1 Chr. 18:4?
4. What is the theological significance of 1 Chr. 18:6,13?
5. Why did David give all the captured precious metal to YHWH’s house?
6. What are the historical and textual issues involved in 1 Chr. 18:16?
7. Did David use foreign mercenaries?

1 CHRONICLES 19

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David's Messengers Abused	The Ammonites and Syrians Defeated	David Defeats the Ammonites and Their Aramean (Syrian) Allies	David Defeats The Ammonites and the Syrians	David's Ambassadors Are Insulted
19:1-5	19:1-5	19:1-5	19:1-2a 19:2b-3 19:4-5	19:1-5 The First Ammonite Campaign
19:6-9	19:6-9	19:6-9	19:6-7 19:8-9	19:6-15
Ammon and Aram Defeated				
19:10-15	19:10-15	19:10-15	19:10-13 19:14-15	Victory Over the Arameans
19:16-19	19:16-19	19:16-19	19:16-19	19:16-19

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 19:1-5

¹Now it came about after this, that Nahash the king of the sons of Ammon died, and his son became king in his place. ²Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to console him concerning his father. And David's servants came into the land of the sons of Ammon to Hanun to console him. ³But the princes of the sons of Ammon said to Hanun, "Do you think that David is honoring your father, in that he has sent comforters to you? Have not his servants come to you to search and to overthrow and to spy out the land?" ⁴So Hanun took David's servants and shaved them and cut off their garments in the middle as far as their hips, and sent them away. ⁵Then *certain persons* went and told David about the men. And he sent to meet them, for the men were greatly humiliated. And the king said, "Stay at Jericho until your beards grow, and *then* return."

19:1 This chapter continues the military conquests of David (cf. 2 Samuel 10). They are meant to theologically reinforce YHWH's promised blessing (cf. 1 Chr. 17:10; 18:6,13).

It is possible that 1 Chronicles 18-20 are out of chronological order (see Martin J. Selman, *Tyndale OT Commentary*, pp. 99-100) and this chapter is a more detailed account of the defeat of Ammon, briefly mentioned in 1 Chr. 18:11 (see Leslie Allen, *Mastering the OT*, p. 134).

▣ **"Nahash"** He, or more probably, his father by the same name, was a combatant against King Saul in 1 Sam. 11:1-2. The conflict was over territory on the eastern side of Jordan (cf. Jdgs. 11:4-33).

19:2-3 What an unnecessary war! David's true motives were impugned by paranoid counselors, or princes (lit., "sons of. . .," cf. 1 Chr. 18:17, used of David's sons) of Hanun.

Because of 2 Sam. 17:25,27, it is possible that David was related to Nahash. This may explain why David wanted to be friendly with him (cf. 1 Chr. 19:2).

19:2 “kindness” The word (BDB 338; see Special Topic: Lovingkindness) appears twice in this verse and apparently refers to a covenant between Ammon and David.

19:3 Notice the three accusations of the princes.

1. to search – BDB 350, KB 347
2. to overthrow – BDB 245, KB 253
3. to spy out the land – BDB 920, KB 1183

All three are *Qal* INFINITIVE CONSTRUCTS.

The second one, “overthrow,” הפך, is emended by some scholars to חמר, meaning “to search out” or “explore” (BDB 343, KB 340 I).

19:4 This shaving would be a significant cultural shaming, as was the cutting off of their garments at the buttocks. It was designed to cause a reaction from David (cf. 1 Chr. 19:6).

The 2 Samuel 10 parallel says they also shaved half of the beards (cf. 2 Sam. 10:4), which is an eyewitness detail.

▣ **“garments”** The word (BDB 551) occurs only here and in the 2 Sam. 10:4 parallel. It is translated “cloak” or “long robe,” but mostly “garment,” but this is only a guess from the context. It may refer to body hair from the beard to the genitals. This shaving and cutting may have been a symbol of mock castration (i.e., political impotence).

NASB (UPDATED) TEXT: 19:6-9

“When the sons of Ammon saw that they had made themselves odious to David, Hanun and the sons of Ammon sent 1,000 talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Aram-maacah and from Zobah. ⁷So they hired for themselves 32,000 chariots, and the king of Maacah and his people, who came and camped before Medeba. And the sons of Ammon gathered together from their cities and came to battle. ⁸When David heard of it, he sent Joab and all the army, the mighty men. ⁹The sons of Ammon came out and drew up in battle array at the entrance of the city, and the kings who had come were by themselves in the field.

19:6-7 The mercenary army hired by Ammon was made up of Mesopotamian military

1. from Aram-Maacah
2. from Zobah

The parallel in 2 Sam. 10:6 adds

3. soldiers from Beth-rehob
4. soldiers from Tob

19:6 “odious” The VERB (BDB 92, KB 107, *Hithpael* PERFECT) is used in this same sense of disgust/distrust in Gen. 34:30 and 1 Sam. 27:12.

The *Niphal* stem occurs in the 2 Sam. 10:6 parallel, also note 1 Sam. 13:4; 2 Sam. 16:21.

▣ **“talents”** The term is literally תסף (BDB 494) and is used of a weight of silver (cf. 1 Chr. 18:11; 22:14). See Special Topic: Ancient Near East Weights and Volumes.

19:7 “before Medeba” This location is unknown in Ammon but a city/plain by this name is in Moab (cf. Num. 21:30; Jos. 13:9,16; Isa. 15:2). So the options are

1. a city in Moab
2. an unknown city in Ammon

3. emendation suggested by the *Jerome Commentary* (p. 410), “waters of Rabbath” (cf. 2 Sam. 12:27), which was another way of referring to Rabbath, the ancient capital of Ammon

19:9 “the city” This refers to the capital of Ammon, Rabbah, whose defeat is recorded in chapter 20.

NASB (UPDATED) TEXT: 19:10-15

¹⁰Now when Joab saw that the battle was set against him in front and in the rear, he selected from all the choice men of Israel and they arrayed themselves against the Arameans. ¹¹But the remainder of the people he placed in the hand of Abshai his brother; and they arrayed themselves against the sons of Ammon. ¹²He said, “If the Arameans are too strong for me, then you shall help me; but if the sons of Ammon are too strong for you, then I will help you. ¹³Be strong, and let us show ourselves courageous for the sake of our people and for the cities of our God; and may the LORD do what is good in His sight.” ¹⁴So Joab and the people who were with him drew near to the battle against the Arameans, and they fled before him. ¹⁵When the sons of Ammon saw that the Arameans fled, they also fled before Abshai his brother and entered the city. Then Joab came to Jerusalem.

19:10 This verse reveals

1. the military strategy of Joab
2. the patriotic sense of Joab
3. Judah’s faith in Israel’s God (i.e., God is in control, cf. 1 Sam. 3:18; 2 Chr. 19:11; 32:7-8)

19:13 “Be strong and let us show ourselves courageous”

1. “be strong” – BDB 304, KB 302, *Qal* IMPERATIVE, SINGULAR, cf. Deut. 31:6-7,23; Jos. 1:6,7,9; 10:25; 2 Sam. 10:12
2. “let us show ourselves courageous” – BDB 304, KB 302, *Hithpael* IMPERFECT, PLURAL used in a COHORTATIVE sense

The implication of the author of Chronicles is that as Joab trusted YHWH, so too, should the Israelites/Judeans of the post-exilic period!

19:14-15 “they fled. . .they fled. . .” This immediate victory seems to reflect the “Holy War” concept of YHWH fighting on behalf of Israel (cf. Exod. 14:14; 15:3; Deut. 1:30; 3:22; 20:4), and giving them the victory!

NASB (UPDATED) TEXT: 19:16-19

¹⁶When the Arameans saw that they had been defeated by Israel, they sent messengers and brought out the Arameans who were beyond the River, with Shophach the commander of the army of Hadadezer leading them. ¹⁷When it was told David, he gathered all Israel together and crossed the Jordan, and came upon them and drew up in formation against them. And when David drew up in battle array against the Arameans, they fought against him. ¹⁸The Arameans fled before Israel, and David killed of the Arameans 7,000 charioteers and 40,000 foot soldiers, and put to death Shophach the commander of the army. ¹⁹So when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and served him. Thus the Arameans were not willing to help the sons of Ammon anymore.

19:16-19 This records a second battle against Syria/Aramean troops on the eastern side of Jordan. This time Israel faced the full army of Hadadezer, who was king of Zobah (cf. 1 Chr. 18:5).

19:17 “and came upon them” In the parallel of 2 Sam. 10:17 there is an unknown city named “Helam,” which is in the trans-Jordan area. This city is not mentioned in 1 Chronicles 19 but there is a series of Hebrew letters that are close.

1. Helen (הילם) in 2 Sam. 10:17 is הלאמם
2. “and came upon them” in 1 Chr. 19:17 is אלהם

No ancient version or modern English translation uses this supposed emendation. We just do not know why the Chronicler changed his Samuel sources. It is possible he had different Hebrew source documents.

19:18-19 The Jewish Study Bible (p. 1750) makes the comment that the Chronicler expands the numbers in 2 Samuel 10 to glorify David’s victory. The NASB Study Bible (p. 577) says it was a copyist’s mistake in Samuel. This shows the two ways of viewing these number differences (i.e., literary or scribal error). See *Hard Sayings of the Bible*, pp. 51-54, 239-240, which supports the numbers in Chronicles. The best book on the number differences involved in the OT historical books is Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. How many kings are named Nahash?
2. What does *hesed* (“kindness,” twice in 1 Chr. 19:2) mean?
3. What exactly was done to David’s ambassadors? What did it mean?
4. Why is 1 Chr. 19:13 so theologically significant?
5. Why are the numbers in 2 Samuel 10 different from the numbers in 1 Chronicles 19?

1 CHRONICLES 20

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
War With the Philistine Giants	Rabbah Is Conquered	The Conquest of Ammon. Further Wars with the Philistines	David Captures Rabbah	The Second Ammonite Campaign
20:1-3	20:1-3	20:1-3	20:1-3	20:1-3
	Philistine Giants Destroyed		Battles Against Philistine Giants	Various Exploits Against the Philistines
20:4-8	20:4-8	20:4-8	20:4	20:4
			20:5	20:5
			20:6-7	20:6-7
			20:8	20:8

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. 1 Chronicles 18-20 deals with David's military victories which were accomplished by YHWH's power (cf. 1 Chr. 17:10).
- B. These chapters seem to be out of chronological order.
- C. They follow, to some extent, the parallels in 2 Samuel 11-12.
- D. The final defeat of the Ammonites was summarized in 1 Chr. 18:11, continued in 1 Chronicles 19, and finalized in 1 Chr. 20:1-3.
- E. The account of David's sin with Bathsheba and his murder of Uriah are omitted (cf. 2 Samuel 11-12). This is characteristic of the Chronicler's literary purposes of magnifying David and his dynasty.
- F. The last literary unit of this chapter documents a victory over the giants (see Special Topic: Terms Used for Tall/Powerful Warriors or People Groups. This would demonstrate God's power and promise through David and by association, his military.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 20:1-3

¹Then it happened in the spring, at the time when kings go out to *battle*, that Joab led out the army and ravaged the land of the sons of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah and overthrew it. ²David took the crown of their king from his head, and he found it to weigh a talent of gold, and there was a precious stone in it; and it was placed on David's head. And he brought out the spoil of the city, a very great amount. ³He brought out the people who *were* in it, and cut *them* with saws and with sharp instruments and with axes. And

thus David did to all the cities of the sons of Ammon. Then David and all the people returned to Jerusalem.

20:1 It is possible that the reason Joab did not attack the capital of Ammon after the defeat of its army and mercenaries was due to the weather (cf. 2 Sam. 11:1; i.e., spring; see Roland deVaux, *Ancient Israel*, pp. 190, 251) or agricultural necessities.

▣ **“David stayed at Jerusalem”** This was the occasion of his sin with Bathsheba and against Uriah (cf. 2 Samuel 11-12).

20:2 This is the only crown David took to himself. Why is uncertain.

David gave the spoils of his earlier victories to the temple treasury for the building of the future temple of YHWH, but this spoil he apparently retained for himself.

The parallel is in 2 Sam. 12:30. Also note that 2 Sam. 12:27-29 records Joab’s request that David come and personally take credit for the victory.

▣ **“their king”** The same Hebrew consonants (BDB 572 I, cf. 2 Sam. 12:30) can also refer to the god, *Milcom* (BDB 575, cf. 1 Kgs. 11:5; Zeph. 1:5; LXX, Vulgate, NJB). The UBS Text Project gives “*Milcom*” a “B” rating (some doubt).

In 1 Kgs. 11:7 another fertility god, *Molech*, is named. The Hebrew consonants MLK are the root of

1. king
2. *Milcom*
3. Molech (see Special Topic: *Molech*)

▣ **“to weigh a talent”** See Special Topic: Ancient Near East Weights and Volumes. This would have been too heavy for a human to wear on his head. This is one reason why it may be the head ornament of an idol.

20:3 Ancient warfare was terrible and vindictive. Whole populations were killed in shocking ways or were taken into slavery (cf. 2 Sam. 12:31).

It is possible that 2 Sam. 12:31 really refers to “putting them to work” in construction. But this is conjecture (cf. JPSOA footnote).

▣ The VERB is “sawed” (BDB 965, KB 1313, *Qal* IMPERFECT with *waw*). The text mentions three objects.

1. saws – BDB 176
2. sharp instruments – BDB 358 CONSTRUCT BDB 137, occurs only here and 2 Sam. 12:31
3. axes – BDB 176 (notice how the translations change the name of the tool because of redundancy with #1), see NIDOTTE, vol. 3, p. 982

NASB (UPDATED) TEXT: 20:4-8

⁴Now it came about after this, that war broke out at Gezer with the Philistines; then Sibbecai the Hushathite killed Sippai, one of the descendants of the giants, and they were subdued. ⁵and there was war with the Philistines again, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver’s beam. ⁶Again there was war at Gath, where there was a man of great stature who had twenty-four fingers and toes, six fingers on each hand and six toes on each foot; and he also was descended from the giants. ⁷When he taunted Israel, Jonathan the son of Shimea, David’s brother, killed him. ⁸These were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.

20:4-8 There are several references to the “giants.”

1. “giants,” 1 Chr. 20:4, Rephaim (BDB 952 II, NIDOTTE, vol. 3, pp. 1173-1180)
2. “brother of Goliath,” 1 Chr. 20:5 (cf. 1 Sam. 17:4-7; 2 Sam. 21:16,19)
3. “giants,” 1 Chr. 20:6 – a different descendant of Raphah
4. “giant,” 1 Chr. 20:8 – a race of tall, powerful men from Gath

See Special Topic: Terms Used for Tall/Powerful Warriors or People Groups

This is the type of people that the ten spies, sent by Moses, feared in Num. 13:28 (i.e., sons of Anak; also note Deut. 1:26-28; 2:10-11,20).

20:5 This seems to be

1. a textual corruption
2. a contradiction with David’s defeat of Goliath

There are several textual issues involved, as well as the presuppositions of the commentators. For a good brief discussion, see Martin T. Selman, *Tyndale OT Commentaries*, p. 207 or AB, p. 136. I think the accounts can be reconciled. David killed Goliath, one of his warriors killed his brother (see *Hard Sayings of the Bible*, p. 212).

For a good, brief discussion of the textual problems between 2 Sam. 21:19 and here, see the *Expositor’s Bible Commentary*, vol. 4, p. 404, or Gleason L. Archer, *Encyclopedia of Bible Difficulties*, pp. 178-179.

20:7 “taunted” This giant did what Goliath did in 1 Sam. 17:10, 25, 36, 45. Possibly it reflects the Greek/Philistine tradition of two warriors settling a battle instead of two armies, thus saving many lives. However, this is speculation.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Whose crown did David wear in 1 Chr. 20:2?
2. Did David enslave in hard labor or kill the inhabitants of Rabbah?
3. Who are the giants?
4. Why is 1 Chr. 20:5 so confusing when compared to 1 Samuel 17?

1 CHRONICLES 21

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Census Brings Pestilence	The Census of Israel and Judah	The Census, the Plague, and the Acquisition of a Site for the Sanctuary	David Takes a Census	The Census
21:1-8	21:1-8	21:1-6	21:1-2 21:3-6	21:1-6 The Pestilence. God's Forgiveness
21:9-13	21:9-13	21:7-13	21:7-8 21:9-10 21:11-12 21:13	21:7-13
21:14-17	21:14-17	21:14-17	21:14-15 21:16-17	21:14-17 The Altar Is Built
David's Altar			21:18-22 21:23 21:24-26	21:18-23 21:24-25 21:26-22:1
21:18-27	21:18-27	21:18-27	21:18-22 21:23 21:24-26 21:27-22:1	21:18-23 21:24-25 21:26-22:1
21:28-30	21:28-30	21:28-22:1		

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter is parallel to 2 Samuel 24, but different in many ways. The exact relationship between Samuel and Chronicles is unknown.
1. textual corruption
 2. different literary purpose
 3. different Hebrew manuscript sources
- Samuel is more like DSS (4QSam).
 Gleason L. Archer, *Encyclopedia of Bible Difficulties*, is a good example of how modern commentators try to deal with the number differences.
1. 2 Sam. 24:9 vs 1 Chr. 21:5, pp. 188-189
 2. 2 Sam. 24:13 vs 1 Chr. 21:11-12, pp. 189-190
 3. 2 Sam. 24 vs 1 Chr. 21:25, p. 190
- B. There are two angelic personalities mentioned.
1. Satan (no ARTICLE; Job 1:6; 2:1 have the ARTICLE, as does Zech. 3:1)
 2. the angel of the Lord who is the means of YHWH's judgment on David and Israel
- C. Chronicles is interested in YHWH's involvement in the site of the temple. This chapter fits into that literary purpose (cf. 1 Chr. 22:1).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 21:1-8

¹Then Satan stood up against Israel and moved David to number Israel. ²So David said to Joab and to the princes of the people, “Go, number Israel from Beersheba even to Dan, and bring me *word* that I may know their number.” ³Joab said, “May the LORD add to His people a hundred times as many as they are! But, my lord the king, are they not all my lord’s servants? Why does my lord seek this thing? Why should he be a cause of guilt to Israel?” ⁴Nevertheless, the king’s word prevailed against Joab. Therefore, Joab departed and went throughout all Israel, and came to Jerusalem. ⁵Joab gave the number of the census of all the people to David. And all Israel *were* 1,100,000 men who drew the sword; and Judah *was* 470,000 men who drew the sword. ⁶But he did not number Levi and Benjamin among them, for the king’s command was abhorrent to Joab. ⁷God was displeased with this thing, so He struck Israel. ⁸David said to God, “I have sinned greatly, in that I have done this thing. But now, please take away the iniquity of Your servant, for I have done very foolishly.”

21:1 “Satan stood up against Israel and moved David” In the parallel in 2 Sam. 24:1, it says “the anger of the LORD burned against Israel and it incited David.”

1. the personification of YHWH’s anger
2. the parallel with Satan (no ARTICLE)
3. the repeated appearance of the angel of the Lord in this context

See Millard J. Erickson, *Christian Theology*, 2nd ed., pp. 255-258, for a discussion of number problems and inspiration.

The theological mystery is the relationship between these. Satan is a created being who serves God in the OT (see A. B. Davidson, *OT Theology*, pp. 300-306; and Special topic: Satan). The Angel of the Lord is a personal way of showing YHWH’s presence and actions (see Special Topic: The Angel of the LORD), as is “the Spirit” (i.e., Gen. 1:2).

Our planet and all matter in the universe are affected by the spiritual realm (cf. Rom. 8:19-22). Revelation is clear that behind human history stands the sovereign creator, redeemer God. Exactly how His guidance and will are manifested is hidden.

The OT presents God as the first cause and the only cause of all things (cf. 2 Chr. 20:6; Eccl. 7:14; Isa. 14:24-27; 43:13; 45:7; 54:16; Jer. 18:11; Lam. 3:33-38; Amos 3:6a)! It is common in the OT for all causality to be attributed to God as a way to express His sovereignty (i.e., Isa. 45:7; Amos 3:6). But it would be going too far to attribute God as the source of evil, disease, and human tragedy! His world has been affected by sin and rebellion, both angelic and human (see Special Topic: The Fall (Genesis 3 in the NT)). This is not the world He intended it to be but His actions are moving to a permanent resolution of the conflict. We are caught up in the midst of the conflict, but He is with and for His own. As a parent, discipline is involved (i.e., Heb. 12:5-13).

▣ **“moved David to number Israel”** Apparently David wanted to know the strength of his military, but in so doing, demonstrated a lack of trust in God’s promise (i.e., 1 Chr. 17:10) and presence to give victory.

One wonders how this census was considered to be sin. Josephus (*Antiq.* 7.13.1) relates it to Exod. 30:11-16 (i.e., failure to give the ransom offering).

▣ **“Israel”** 2 Samuel 24:1 has “Israel and Judah.” The Chronicler, living in the post-exilic period, removes the vocabulary of the Divided Kingdom period, though under Saul, David, and Solomon there was just Israel. This is true again in the post-exilic period

21:2 “Joab” This was David’s nephew and loyal military commander. He is often depicted as being overbearing or jealous (i.e., his actions against Abner, cf. 2 Samuel 3), but in Chronicles, he demonstrates

great loyalty and spiritual insight (cf. the 2 Sam. 12:26-29 parallel to 1 Chr. 18:1 and in this context, 1 Chr. 21:3,6).



NASB, Peshitta	“the princes of the people”
NKJV	“the leaders of the people”
NRSV, JPSOA, LXX	“the commanders of the army”
TEV	“other officers”
NJB	“the people’s princes”
REB	“the officers of the army”

The MT word (BDB 978) has several options.

1. chieftain, leader
2. vassal, noble, official
3. military captain
4. religious leaders
5. tribal leaders (this is BDB suggestion, cf. 1 Chr. 27:22; 29:6), similar to “elders”

▣ “Go, number. . .bring me” David gives Joab three commands and one COHORTATIVE.

1. go – BDB 229, KB 246, *Qal* IMPERATIVE
2. number – BDB 707, KB 765, *Qal* IMPERATIVE
3. bring – BDB 97, KB 112, *Hiphil* IMPERATIVE
4. that I may know – BDB 393, KB 390, *Qal* COHORTATIVE

▣ “from Beersheba even to Dan” These two cities, one in the south and one in the north, became the idiomatic way of referring to “all Israel” (cf. 2 Sam. 3:10; 17:11; 24:2,15). However, here they are listed in a non-typical order. Possibly it denotes the census began in the south (i.e., Judah).

21:3 Joab clearly recognized the spiritual problem in David numbering the people of Israel.

1. total number of Israel, 1 Chr. 21:5
2. men of fighting age (i.e., 20-50 years), 1 Chr. 21:5

In context Joab’s prayer for multiplication refers to Israel’s army. Possibly David wanted to lower or raise the age of soldiers. The reason why David’s census is sin is unstated, as is the exact purpose of Joab’s prayer.

21:6 This detail is not mentioned in 2 Samuel 24. It might

1. show the reason Jerusalem was spared destruction
2. show the Chronicler’s special interest in Jerusalem and the temple (i.e., Levi)
3. account for the different numbers between 2 Samuel 24 and 1 Chr. 21:5.
4. Josephus (*Antiq.* 7.13.1) says that the reason for not numbering Benjamin and Levi was that David repented before they could be numbered

▣ “number” The word is literally “muster” (BDB 823, KB 955, *Qal* PERFECT), which adds to the interpretation that the census was for military purposes (cf. Exod. 30:12), not taxation or organization.

21:7 As Joab was displeased with David’s command/motive, so too, was YHWH. There are consequences for lack of faith (i.e., 1 Chr. 17:10; 18:6,13).

21:8 David recognized his sin and asked YHWH to forgive him (cf. 2 Sam. 24:10). However, there are corporate consequences which affect the whole (cf. Joshua 7; Isaiah 53; Rom. 5:12-21). Sin can be forgiven but the consequences move through time and affect others!

▣ **“please take away the iniquity”** This is an IMPERATIVE OF REQUEST to God (BDB 716, KB 778, *Hiphil IMPERATIVE*).

▣ **“Your servant”** See Special Topic: My Servant.

▣ **“foolishly”** See Special Topic: Foolish People (terms).

NASB (UPDATED) TEXT: 21:9-13

⁹The LORD spoke to Gad, David’s seer, saying, ¹⁰“Go and speak to David, saying, ‘Thus says the LORD, “I offer you three things; choose for yourself one of them, which I will do to you.”’” ¹¹So Gad came to David and said to him, “Thus says the LORD, ‘Take for yourself ¹²either three years of famine, or three months to be swept away before your foes, while the sword of your enemies overtakes *you*, or else three days of the sword of the LORD, even pestilence in the land, and the angel of the LORD destroying throughout all the territory of Israel.’ Now, therefore, consider what answer I shall return to Him who sent me.” ¹³David said to Gad, “I am in great distress; please let me fall into the hand of the LORD, for His mercies are very great. But do not let me fall into the hand of man.”

21:9-12 This is the only place in the Bible where God gives someone options on punishment. Because of David’s lack of trust, publically demonstrated

1. Israel as a whole can have three years of famine (2 Sam. 24:13 has “seven” years, but LXX of it has “three,” as here)
2. Israel can be defeated by her enemies militarily for three months
3. Israel can be struck with a pestilence for three days

Josephus (*Antiq.* 7.13.3) describes the pestilence and its affect in great detail, but his source for this must be tradition or speculation.

21:9 “Gad” There were two court prophets active in David’s life, see Special Topic: Prophecy (OT).

1. Nathan, the prophet – 2 Sam. 7:2,3,4,14; 12:1,5,7,13,15,25; 1 Kgs. 1:8,10,11,22,23,24,32,33, 44,45; 1 Chr. 17:1,2,3,15; 9:29; 29:25
2. Gad, the seer – 1 Sam. 22:5; 2 Sam. 24:11,13,14,15,19; 1 Chr. 21:9,11,13,18,19; 29:29; 2 Chr. 29:25

Prophets replaced the High Priest as the way to know God’s will (i.e., Urim and Thummim).

Surprisingly Josephus (*Antiq.* 7.13.2) says it was Nathan, not Gad, who informed David of the three punishment options. The *Tyndale OT Commentaries*, vol. 10, pp. 209-210, try to show the similarities (6) between this account and David’s sin with Bathsheba/Uriah in 2 Samuel 11. It was Nathan who confronted David over this sin (cf. 2 Samuel 12).

21:12 “the angel of the LORD” This angel is mentioned several times.

1. here, in 1 Chr. 21:12,15,18,30
2. “an angel,” 1 Chr. 21:15
3. “the destroying angel,” 1 Chr. 21:15
4. “the angel,” 1 Chr. 21:20,27

See Special Topic: The Angel of the LORD. I assume this is not the pre-incarnate Christ, but a servant angel, much like the angel of the tenth plague in Exodus 11 (although Exodus does not mention the angel, only YHWH, cf. Exod. 11:4).

21:13 David's answer involved great pain and fear. He threw himself on YHWH's mercy. He specifically expressed his fear of option #2.

▣ **“for His mercies are very great”** The term “mercies” (BDB 933) is also translated “compassion.” See Special Topic: Characteristics of Israel's God (OT).

David knew this aspect of YHWH well, see Ps. 51:1, a Psalm related to David's sin with Bathsheba and premeditated murder of Uriah (cf. Psalm 32).

▣ **“But do not let me fall into the hand of man”** The term “hand” refers to power (see Special Topic: Hand). The phrase relates to God's second option of punishment in 1 Chr. 21:12.

NASB (UPDATED) TEXT: 21:14-17

¹⁴So the LORD sent a pestilence on Israel; 70,000 men of Israel fell. ¹⁵And God sent an angel to Jerusalem to destroy it; but as he was about to destroy it, the LORD saw and was sorry over the calamity, and said to the destroying angel, “It is enough; now relax your hand.” And the angel of the LORD was standing by the threshing floor of Ornan the Jebusite. ¹⁶Then David lifted up his eyes and saw the angel of the LORD standing between earth and heaven, with his drawn sword in his hand stretched out over Jerusalem. Then David and the elders, covered with sackcloth, fell on their faces. ¹⁷David said to God, “Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what have they done? O LORD my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued.”

21:14 Wow! What a large number of fellow covenant brothers dying and suffering for David's sin. This corporate aspect of judgment really bothers modern believers. A really helpful book for me related to evil, suffering, and the unfairness of lies is John W. Wenham, *The Goodness of God*. I commend it to you!

Obviously, from 1 Chr. 21:15 (i.e., “the Lord saw and was sorry over the calamity”), it affected God also! Some scholars use phrases such as this (i.e., Gen. 3:9; 22:12) to assert that God does not know the future, or the results of His choices (i.e., this is called “Open Theism”). I must reject this line of thinking. The ANE worldview was supernatural with personified natural forces. Israel used this imagery to describe God (see Special Topic: Problems and Limitations of Human Language and G. B. Caird, *The Language and Imagery of the Bible*, chapter 13, *The Language of Myth*, pp. 219-242).

▣ **“70,000”** It is possible to reduce this number by seeing “thousand” (see Special Topic: Thousand) as referring to military units (cf. Exod. 18:21,25; Deut. 1:15). Remember, it was the military aspect of David's census that showed his lack of trust.

21:15 “the threshing floor of Ornan the Jebusite” This will become the future site of the temple. See Special Topic: Moriah, Salem, Jebus, Jerusalem, Zion.

▣ For “an angel” See note at 1 Chr. 21:12.

▣ **“It is enough”** This ADJECTIVE (BDB 912) has a wide semantic field but it is used in the sense of “enough” in Gen. 45:28; Exod. 9:28; Deut. 3:26; 2 Sam. 24:10 (parallel); 1 Kgs. 19:4.

▣ **“relax your hand”** This is a command (BDB 951, KB 1276, *Hiphil* IMPERATIVE) from YWHH to the angel who was about to destroy Jerusalem.

21:16 “standing between earth and heaven” This would denote just above the earth’s surface. This is similar to the powerful angelic visions of Daniel.

1 Chronicles 21:16 has no parallel in 2 Samuel 24, but a DSS manuscript of Samuel does contain it.

▣ **“elders”** See Special Topic: Elder. This is possibly to whom “the princes of the people” in 1 Chr. 21:2 refers.

▣ **“covered with sackcloth, fell on their faces”** See Special Topic: Grieving Rites and Special Topic: Worship.

21:17 This is David’s second recorded repentant statement (cf. 1 Chr. 21:8). He takes full responsibility for the pestilence and requests that God hold him alone responsible. This is a heartfelt, repentant prayer. See David’s prayers in Psalm 32 and 51; and Special Topic: Intercessory Prayer and Special Topic: Effective Prayer.

Even though the OT affirms the consequences of corporate sin, here it highlights the seeming unfairness of it. David throws himself on God’s character, as in 1 Chr. 21:13. The corporate aspect is retained in the fact that David’s sin will affect his own family.

The problem is that this royal family is YHWH’s means of accomplishing His larger redemptive purpose (see 1 Chr. 17:10 and Special Topic: YHWH’s Eternal Redemptive Plan).

▣ **“very wickedly”** This is an INFINITIVE ABSOLUTE and PERFECT VERB of the same root (BDB 949, KB 1269), which denoted emphasis.

▣ **“these sheep”** This is a reference to God as “shepherd” (i.e., an ANE royal title, cf. Ps. 23:1; 78:52). God’s representative kings (1 Chr. 11:2) were viewed as “under-shepherds.” It became a Messianic title (cf. Zechariah 11; John 10:10; 1 Peter 2:25; see Special Topic: OT Titles of the Special Coming One).

NASB (UPDATED) TEXT: 21:18-27

¹⁸Then the angel of the LORD commanded Gad to say to David, that David should go up and build an altar to the LORD on the threshing floor of Ornan the Jebusite. ¹⁹So David went up at the word of Gad, which he spoke in the name of the LORD. ²⁰Now Ornan turned back and saw the angel, and his four sons *who were* with him hid themselves. And Ornan was threshing wheat. ²¹As David came to Ornan, Ornan looked and saw David, and went out from the threshing floor and prostrated himself before David with his face to the ground. ²²Then David said to Ornan, “Give me the site of *this* threshing floor, that I may build on it an altar to the LORD; for the full price you shall give it to me, that the plague may be restrained from the people.” ²³Ornan said to David, “Take *it* for yourself; and let my lord the king do what is good in his sight. See, I will give the oxen for burnt offerings and the threshing sledges for wood and the wheat for the grain offering; I will give *it* all.” ²⁴But King David said to Ornan, “No, but I will surely buy *it* for the full price; for I will not take what is yours for the LORD, or offer a burnt offering which costs me nothing.” ²⁵So David gave Ornan 600 shekels of gold by weight for the site. ²⁶Then David built an altar to the LORD there and offered burnt offerings and peace offerings. And he called to the LORD and He answered him with fire from heaven on the altar of burnt offering. ²⁷The LORD commanded the angel, and he put his sword back in its sheath.

21:18 Notice how YHWH and the Angel are identified as one (cf. Exod. 3:2,4). In some respects the angel, like the Spirit, in the OT was a personal extension of God Himself (see Special Topic: The Angel of the Lord and Special Topic: The Trinity).

Also note the personification does not remove the separateness of the Divine persons.

▣ **“build an altar to the LORD”** This is the only time YHWH calls for the construction of an altar to Himself (cf. Exod. 20:22-26). This site became “the place which the Lord God shall choose” of Deut. 12:5,11,14,18,21,26; 14:23-25; 15:20; 16:2,6,11,15; 17:8,10; 18:5; 26:2; 31:11. This site will later become the site of Solomon’s temple on Mt. Moriah (see Special Topic: Moriah, Salem, Jebus, Jerusalem, Zion). This special place is here illustrated as the place of forgiveness and atonement (i.e., the sacrificial system of Israel; see Special Topic: Sacrificial Systems of the Ancient Near East).

1 Chronicles 21:26-27 shows YHWH’s acceptance of the place and the sacrifice.

1. fire from heaven
2. sword returned to sheath

1 Chronicles 22:1 is the concluding remark of chapter 21 and the literary purpose (i.e., place of the temple).

21:19 “in the name of the LORD” See Special Topic: “The Name” of YHWH (OT).

21:20 This is an eyewitness detail but it does not occur in the 2 Samuel 24 parallel. The OT is true history from the ANE perspective, not legend or myth (see G. B. Caird, *The Language and Imagery of the Bible*, pp. 219-242). See Special Topic: Old Testament Historical Narrative and Special Topic: Old Testament Historiography Compared with Near Eastern Cultures.

2 Samuel 24 does not have “Ornan” but “Aravnah.” This is one of many differences.

21:22-24 This account shows David’s sensitivity about who owns the site and who provides the sacrifice. Ornan surely has a good heart but more is involved!

21:24 “I will surely buy” This is an INFINITIVE ABSOLUTE and IMPERFECT VERB of the same root (BDB 888, KB 1111) used for emphasis.

21:25 “shekels” See Special Topic: Ancient Near East Weights and Volumes.

The amount and type of precious metals differ from 2 Samuel 24.

1. 2 Sam. 24:24 – “fifty shekels of silver”
2. here – “600 shekels of gold”

Why there is a difference is uncertain. One only assumes different sources.

21:26 This is similar to Lev. 9:24; Jdgs. 6:21; 2 Kgs. 18:38; and 2 Chr. 7:1. It was a visible way of showing divine acceptance.

▣ **“on the altar of burnt offering”** The AB, p. 145, adds a phrase from the LXX, “omitted from the MT by haplography.” The added phrase is “and consumed the burnt offerings.”

21:27 This is ANE Holy War imagery. See G. B. Caird, *The Language and Imagery of the Bible*. The Bible is a literary work affected by its cultural setting. See Special Topic: The Bible (its uniqueness and inspiration).

NASB (UPDATED) TEXT: 21:28-30

²⁸At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he offered sacrifice there. ²⁹For the tabernacle of the LORD, which Moses had made in the wilderness, and the altar of burnt offering were in the high place at Gibeon at that time. ³⁰But David could not go before it to inquire of God, for he was terrified by the sword of the angel of the LORD.

21:28-22:1 This paragraph does not appear in 2 Samuel 24. It does highlight the Chronicler's special interest in the temple.

21:29 “the tabernacle” See Special Topic: Chart of the Tabernacle.

▣ **“the altar of burnt offerings”** See Special Topic: The Altar of Sacrifice.

▣ **“at Gibeon”** The tabernacle was constructed in the wilderness and carried with the Israelites during the wilderness wandering period.

1. It first was set up at Gilgal after the crossing of Jordan, Joshua 4.
2. It was moved to Shiloh, Joshua 18:1; 1 Samuel 1:3.
3. It was moved to Gibeon, 1 Chr. 13:39; 1 Kgs. 3:4; 2 Chr. 1:3.
4. David moved it to Jerusalem, 2 Sam. 6:17; 1 Chr. 15:1; 2 Chr. 1:4.

Solomon's temple takes the place of the portable tent (cf. 1 Kings 8). What happened to the tabernacle itself is never disclosed.

21:30 Sin causes a disfellowship between God and man. David's sin and his vision of the angel terrified (BDB 129, KB 147, *Niphal* PERFECT) him. This VERB in the *Niphal* stem is found only three times.

1. David's fear of the angel, here
2. Haman's fear of the King, Esther 7:6
3. Daniel's fear of Gabriel, the messenger angel, Dan. 8:17

The *Piel* is used of

1. Job – Job 3:5; 7:14; 9:34; 13:21
2. Saul – 1 Sam. 16:14-15
3. David's fear of death by Saul – 2 Sam. 22:5 (Ps. 18:5)

▣ **“to inquire of God”** This implies a revelation from a priest (cf. 1 Chr. 21:29, i.e., using the Urim and Thummim of the High Priest; see Special Topic: Urim and Thummim). This is somewhat surprising since David usually received divine revelation from prophets (i.e., Gad and Nathan).

This verse may simply refer to David's visit to the tabernacle at Gibeon where Solomon later prayed (cf. 1 Kings 8).

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why do 1 Chr. 21:1 and 2 Sam. 24:1 differ in who caused David to number Israel?
2. Is Satan an enemy of God or a servant of God?
3. Why was the census a sin?
4. Why was Joab abhorred by it?
5. Why are the numbers of 2 Sam. 24:9 different from those in 1 Chr. 21:5?
6. Why did David's sin affect all Israel?
7. How is the angel identified
 - a. with YHWH
 - b. apart from YHWH
8. What is the ultimate theological purpose of 1 Chronicles 21?
9. Why could David not inquire of God in 1 Chr. 21:30?

1 CHRONICLES 22

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David Prepares for Temple Building	David Prepares to Build the Temple	David Makes the Preparations for the Construction of the Temple	Preparations for Building the Temple	Preparations for the Building of the Temple
22:1	22:1-5			
22:2-5		22:2-5	22:2-5	22:2-4
Solomon Charged with the Task				22:5-16
22:6-16	22:6-16	22:6-16	22:6-10 22:11-16	
22:17-19	22:17-19	22:17-19	22:17-23:1	22:17-19

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. Much of the detail of this chapter is unique (i.e., David's private words to Solomon and his public admonition to the leaders). It is obvious that the Chronicler used a copy of the biblical book of Kings as one of his sources.
- B. The Chronicler lived in the post-exilic period. The rebuilding of the temple was a major concern. He used the life and message of David to encourage the people of his day to also support the second temple.
- C. Notice the recurrent connection between covenant obedience and rest/peace/prosperity (i.e., Leviticus 26; Deuteronomy 27-30).

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 22:1

¹Then David said, "This is the house of the LORD God, and this is the altar of burnt offering for Israel."

22:1 This verse should go with 1 Chronicles 21 (see NRSV, TEV, NJB).



NASB, LXX "This is the house. . ."

NKJV "This *is* the house. . ."

NRSV "Here shall be the house. . ."

TEV "This is where the Temple. . ."

NJB "This is to be the house. . ."

JPSOA "Here will be the House. . ."

The difference in these translations comes from a DEMONSTRATIVE ADJECTIVE (BDB 260) and an EMPHATIC NOUN (BDB 214).

▣ **“the altar of burnt offering”** This refers to the altar David had just built on Ornan’s threshing floor (i.e., Mt. Moriah, cf. 2 Chr. 3:1 and Josephus, *Antiq* 7.13.4), which later became the site of Solomon’s temple.

NASB (UPDATED) TEXT: 22:2-5

²So David gave orders to gather the foreigners who were in the land of Israel, and he set stonecutters to hew out stones to build the house of God. ³David prepared large quantities of iron to make the nails for the doors of the gates and for the clamps, and more bronze than could be weighed; ⁴and timbers of cedar logs beyond number, for the Sidonians and Tyrians brought large quantities of cedar timber to David. ⁵David said, “My son Solomon is young and inexperienced, and the house that is to be built for the LORD shall be exceedingly magnificent, famous and glorious throughout all lands. Therefore now I will make preparation for it.” So David made ample preparations before his death.

22:2 “the foreigners” Apparently this refers to

1. skilled workers from King Hiram of Tyre who built David’s palace (cf. 2 Sam. 5:11) and now Solomon’s Temple (cf. 1 Kgs. 5:6,18; 2 Chr. 2:12-14)
2. forced laborers from those nations defeated by David (cf. 1 Kgs. 9:20-22; 2 Chr. 2:17-18; 8:7-10)
3. forced laborers from the tribes of Israel mentioned in 1 Kgs. 5:13-16; 11:28

All three groups are mentioned in 1 Kgs. 5:19.

Solomon’s temple was basically a design common in Phoenicia.

▣ **“the land of Israel”** Surprisingly this phrase (the land [*erets*] of Israel) is used by the Chronicler only four times to denote a godly reign throughout the Promised Land.

1. David – 1 Chr. 22:2
2. Solomon – 2 Chr. 2:17
3. Hezekiah – 2 Chr. 30:25
4. Josiah – 2 Chr. 34:7

22:3 “large quantities of iron” Iron technology was unique to the Philistines (cf. 1 Sam. 13:19-22). So, the fact that David had gathered much iron demonstrates the subjugation of the Philistines (cf. 1 Chr. 18:11).

NASB (UPDATED) TEXT: 22:6-16

⁶Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel. ⁷David said to Solomon, “My son, I had intended to build a house to the name of the LORD my God. ⁸But the word of the LORD came to me, saying, ‘You have shed much blood and have waged great wars; you shall not build a house to My name, because you have shed so much blood on the earth before Me. ⁹Behold, a son will be born to you, who shall be a man of rest; and I will give him rest from all his enemies on every side; for his name shall be Solomon, and I will give peace and quiet to Israel in his days. ¹⁰He shall build a house for My name, and he shall be My son and I will be his father; and I will establish the throne of his kingdom over Israel forever.’ ¹¹Now, my son, the LORD be with you that you may be successful, and build the house of the LORD your God just as He has spoken concerning you. ¹²Only the LORD give you discretion and understanding, and give you charge over Israel, so that you may keep the law of the LORD your God. ¹³Then you will prosper, if you are careful to observe the statutes and the ordinances which the LORD commanded Moses concerning Israel. Be strong and courageous, do not fear nor be dismayed. ¹⁴Now behold, with great pains I have prepared for the house of the LORD 100,000 talents of gold and 1,000,000 talents of silver, and bronze and iron beyond weight, for they are in great quantity; also timber and stone I have prepared, and you may add to them. ¹⁵Moreover, there are many workmen with you, stonecutters and masons of

stone and carpenters, and all men who are skillful in every kind of work. ¹⁶Of the gold, the silver and the bronze and the iron there is no limit. Arise and work, and may the LORD be with you.”

22:5 Notice how David characterizes the temple.

1. exceedingly magnificent
2. famous
3. glorious

Its renown is to be throughout all lands (i.e., Isa. 2:2-4; 56:6-8). This temple was for both Israel and the world (cf. 1 Kings 8). It showed the glory of Israel’s God! See Special Topic: YHWH’s Eternal Redemptive Plan.

22:7 “to the name of the LORD my God” This is repeated in 1 Chr. 22:10,19. See Special Topic: “The Name” of YHWH (OT).

22:8 The reason for David not being allowed to build the temple was his violent reign (cf. 1 Chr. 17:4; 28:3). From Deut. 12:10 the added element of “rest” from all your enemies is stressed. David set the stage in two ways.

1. rest from enemies
2. provisions for the construction (i.e., 1 Chr. 22:14-16)

22:9 Solomon’s reign will be characterized as a period of “rest” (NASB). The MT has a play on the word “peace.”

1. a man of peace (BDB 629)
2. YHWH will give him peace (BDB 628, KB 679, *Hiphil* PERFECT with *waw*)
3. YHWH will give (BDB 678,, KB 733, *Qal* IMPERFECT) him peace (BDB 1022), see Special Topic: Peace (OT)
4. YHWH will give him quiet (BDB 1052)

▣ **“his name shall be Solomon”** His name (BDB 1024) means “peace” (BDB 1022). This special divine naming is similar to the angel in Matt. 1:21 naming Jesus (Aramaic) Jeshua (Hebrew), meaning YHWH – salvation. A VERB must be supplied to link the two NOUNS (i.e., “is” or “brings,” etc.), which is common in Hebrew names.

22:10 This reflects the great promises of 2 Samuel 7 and 1 Chronicles 17 (also note 1 Chr. 28:5-7). See

1. Special Topic: Son of God
2. Special Topic: Fatherhood of God
3. Special Topic: The Kingdom of God
4. Special Topic: Forever (*‘olam*)

This surely reflects an eschatological orientation! See Special Topic: OT Titles of the Special Coming One and Special Topic: The Deity of Christ from the OT.

22:11 “the LORD be with you” This covenant phrase reappears in 1 Chr. 22:16 and again in 1 Chr. 28:20. It first appears in Moses’ encouragement to Joshua (cf. Deut. 31:6,8,23; Jos. 1:5,9). YHWH’s personal presence “was” the victory and prosperity! But note, covenant obedience is crucial to maintain His presence (cf. 1 Chr. 22:11,12,13; 29:19). It is a conditional covenant (i.e., Leviticus 26; Deuteronomy 28). See Special Topic: Covenant.

22:12-13 These verses clearly and repeatedly emphasize the conditional nature of the covenant.

1. the JUSSIVE of 1 Chr. 22:11a (cf. 1 Chr. 29:19; see Special Topic: Keep)

2. that you may keep the law, 1 Chr. 22:12
3. that he may have discretion and understanding given by YHWH (BDB 678, KB 733, *Qal* IMPERFECT used in a JUSSIVE sense)
4. if you are careful to observe the statutes and ordinances, 1 Chr. 22:13

YHWH wants a ruler and a people who reflect His character to a pagan world to draw them to Himself. See Special Topic: YHWH's Eternal Redemptive Plan.

▣ **“law. . . statutes and ordinances”** See Special Topic: Terms for God's Revelation.

22:13 “Then you will prosper” This VERB (BDB 852, KB 1026, *Hiphil* IMPERFECT) denotes two truths.

1. YHWH is the source of prosperity
2. prosperity is linked to covenant obedience, Jos. 1:18; 1 Chr. 22:13; Ps. 1:1-3; Dan. 1:17
3. it comes to those who seek Him diligently, 2 Chr. 15:2; 26:5

The wicked prosper for only a short season (cf. Psalm 37; Jer. 5:20-29; 12:1-4; Dan. 11:27). See Special Topic: Wealth.

▣ **“Be strong and courageous”** These are both *Qal* IMPERATIVES.

1. BDB 304, KB 302
2. BDB 54, KB 65

Moses spoke these same commands to

1. all Israel, Deut. 31:6
2. Joshua, Deut. 31:7

YHWH spoke these things to Joshua in Deut. 31:23; Jos. 1:6,7,9.

▣ **“do not fear nor be dismayed”** These are both *Qal* IMPERFECTS used in a JUSSIVE sense.

1. BDB 431, KB 432
2. BDB 369, KB 365

These words are also found in Jos. 8:1; 10:25; Deut. 1:21; 1 Chr. 28:20; 2 Chr. 20:17.

22:14

NASB, NRSV	“with great pains”
NKJV	“I have taken much trouble”
TEV	“by my efforts”
NJB	“poor as I am”
JPSOA	“by denying myself”
LXX, Targums	“in accordance to my poverty”
REB	“at the cost of some trouble”

The MT has “with great pains” (BDB 777), which usually denotes “affliction” or “poverty.” BDB suggests, for this context, “in spite of my frustration” (i.e., David not being allowed to build the temple himself). As a result, David did all he could do to provide what was needed for Solomon to build the temple. Solomon began the temple in the fourth year of his reign (cf. 2 Chr. 3:2). He could not have built the temple without David's provisions.

▣ **“talents”** See Special Topic: Ancient Near East Weights and Volumes.

The precious metals came mostly from David's military victories (cf. 1 Chr. 18:6-8,10-11).

▣ The number of talents seems too high. Some scholars have suggested

1. it is literal and comparable to ANE texts (C. F. Keil of *Keil and Delitzsch Commentary*)
2. a possible textual transmission (Gleason L. Archer, *Encyclopedia of Bible Difficulties*, p. 223)

22:15 “and all men who are skillful in every kind of wood” The ADJECTIVE “skillful,” “craftsmen,” or “artisan” (DB 314) is from the VERB “to be wise” (BDB 314). It is used of

1. carpenters – 2 Sam. 5:11; 2 Kgs. 12:11; 1 Chr. 14:1; 22:15; Isa. 44:13
2. masons – 2 Sam. 5:11; 1 Chr. 22:15
3. jewelers – Exod. 28:11
4. workers with metals – 1 Kgs. 7:14; 1 Chr. 22:15-16; 29:5
5. workers with iron (i.e., blacksmith) – 1 Sam. 13:19; Isa. 44:12

NASB (UPDATED) TEXT: 22:17-19

¹⁷David also commanded all the leaders of Israel to help his son Solomon, saying, ¹⁸“Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people. ¹⁹Now set your heart and your soul to seek the LORD your God; arise, therefore, and build the sanctuary of the LORD God, so that you may bring the ark of the covenant of the LORD and the holy vessels of God into the house that is to be built for the name of the LORD.”

22:17 “leaders of Israel” Originally this word (BDB 978) referred to

1. military leaders – Gen. 21:22; Jdgs. 4:7; 7:25; 8:3; 1 Sam. 18:30; 29:3,4,9; 1 Kgs. 15:20
2. tribal leaders – Num. 21:18; Jdgs. 5:15; 10:18; 1 Chr. 27:22; 28:1; 29:6; 2 Chr. 24:23
3. royal counselor – Gen. 12:15; Num. 22:8; Isa. 34:12; Amos 2:3
4. priests – Ezra 8:24,29; 10:5; 1 Chr. 15:16,22; 2 Chr. 35:9; 36:14

Only the immediate context can identify which option.

22:19 David commands Israel to

1. set your heart and soul to seek the Lord – BDB 678, KB 733, *Qal* IMPERATIVE
For “heart” see Special Topic: Heart. For “soul” see note online at Ezek. 18:4.
2. arise – BDB 877, KB 1086, *Qal* IMPERATIVE
3. build the sanctuary (BDB 874, also called “the house,” BDB 108) – BDB 124, KB 139, *Qal* IMPERATIVE

▣ **“to seek”** This is BDB 205, KB 233, *Qal* INFINITIVE CONSTRUCT. It denotes a longing and drawing of oneself to God. There are two parallel Hebrew roots (both used in Deut. 4:29 and 1 Chr. 16:10,11; 2 Chr. 15:2,4,12,13,15) used to express this worship desire.

1. seek – BDB 205, KB 233, cf. Deut. 12:5; 1 Chr. 22:19; 28:8-9; 2 Chr. 12:14; 14:4,7; 17:3-4; 19:3; 20:3; 25:5; 30:19; 31:21; 34:4; Ps. 9:10; 22:26; 24:6; 34:4,10; 69:32; 77:2; 105:4; 119:2,10
2. seek – BDB 134, KB 152, cf. 1 Chr. 16:10-11; 2 Chr. 7:14; 11:16; 20:4; 22:9; Ps. 27:4,8; 40:10; 70:4; 83:16

▣ **“the ark of the covenant”** See Special Topic: Ark of the Covenant.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Who did David use for his preparations for the building materials for the temple?
2. Why could David not build the temple?
3. What other two major theological passages does 1 Chr. 22:10 refer to?
4. How is obedience related to peace and prosperity?
5. How do you explain the seemingly exaggerated amounts of gold and silver in 1 Chr. 22:14?
6. What does it mean “to seek” the Lord?

1 CHRONICLES 23

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Solomon Reigns	The Divisions of the Levites	David Organizes the Levites and Assigns them Their Duties	The Work of the Levites	The Orders and Functions of the Levites
23:1-2	23:1	23:1		23:1-2
Offices of the Levites	23:2-6	23:2-6	23:2-5	
23:3-6				23:3-5
Gershonites			23:6-11	23:6
23:7-11	23:7-11	23:7-11		23:7-11
Kohathites				
23:12-20	23:12-20	23:12-20	23:12-17	23:12-20
Merarites			23:18-20	
23:21-23	23:21-23	23:21-23	23:21-23	23:21-23
Duties Revised				
23:24-32	23:24-32	23:24-32	23:24	23:24
			23:25-32	23:25-32

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. David was concerned with Solomon's leadership and administration because of his youth, so he provided the building materials. He also organized the temple servants (as Moses had done).
- B. The Chronicler emphasizes David's role in Solomon's temple and its personnel and procedures in order to emphasize the rebuilt, second temple of his day. It was small but it was a continuation of God's guidelines to Moses as developed by the ideal king, David.
- C. 1 Chronicles 23:1-27:34 is a literary unit dealing with David's organization of temple personnel and procedures. It seems 1 Chr. 23:2 links to 28:1.
- D. Ezra and Nehemiah document the early post-exilic period, while the Chronicler documents the later development. See Introduction, Date. Much of the difference between
 1. Moses
 2. David
 3. Ezra (chapter 2) – Nehemiah (chapter 7)
 4. Chronicler
 is simply the development of procedures due to changing conditions.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 23:1-2

¹Now when David reached old age, he made his son Solomon king over Israel. ²And he gathered together all the leaders of Israel with the priests and the Levites.

23:1 “reached old age” This is literally “became old and sated with days.” This is an idiom (cf. 2 Chr. 24:15) for a long life. It was not an emphasis of satisfaction with one’s life but the length of one’s life.

▣ **“he made his son Solomon king”** From 1 Chr. 28:5 we know it was YHWH’s choice, not David’s. Solomon’s succession is mentioned several times.

1. 1 Chr. 22:5,6,9,10
2. 1 Chr. 28:5-8
3. 1 Chr. 29:1-30

All of the problems associated with Solomon found in 1 Kings 1-2 are omitted.

23:2 “all the leaders” See note at 1 Chr. 22:17. One wonders how this verse relates to 1 Chr. 28:1. If they are the same, then 1 Chr. 23:3-27:34 is an insertion.

For a good brief discussion of “Levites” see NIDOTTE, vol. 1, pp. 772-777.

▣ **“the priests and Levites”** All the servants at the temple were descendants of Aaron (except the Nethilim, Ezra 2:43,58,70; 7:7; 8:17,20). Some of his sons became priests who offered sacrifices and some took care of the tabernacle/temple. The Levites’ specific duties, now that the ark’s location is permanent (cf. 1 Chr. 23:25-26) have changed and are listed in 1 Chr. 23:28-31.

NASB (UPDATED) TEXT: 23:3-6

³The Levites were numbered from thirty years old and upward, and their number by census of men was 38,000. ⁴Of these, 24,000 were to oversee the work of the house of the LORD; and 6,000 were officers and judges, ⁵and 4,000 were gatekeepers, and 4,000 were praising the LORD with the instruments which David made for giving praise. ⁶David divided them into divisions according to the sons of Levi: Gershon, Kohath, and Merari.

23:3 It is specifically mentioned that Joab did not count the Levites (cf. 1 Chr. 21:6). Here, they are counted but with no negative remarks. Possibly because this census was for the organization of the temple, not David’s military.

23:4-5 There are several kinds of Levites.

1. those who oversee the work of the house of the Lord
2. officers – BDB 1009 (cf. 1 Chr. 26:29; 2 Chr. 19:11; 34:13)
3. judges – BDB 1047; there were religious and non-religious judges, cf. Deut. 17:9,12; 19:17
4. gatekeepers – BDB 1045; 1 Chr. 15:18; 16:38; 26:13; 2 Chr. 8:14; Ezra 2:42,70; 7:7; Neh. 7:1, 45,73
5. musicians – cf. 1 Chr. 15:16; 16:4-5,42; 25:1-8 (but the priests blew the trumpets, cf. 2 Chr. 29:26)

Since the Levites now helped with the temple, they must be supported by offerings to the temple (cf. Neh. 10:39; 12:47; 13:5,10; see Special Topic: Tithe in the Mosaic Legislation).

23:4

NASB, Peshitta	“to oversee the work”
NKJV	“to look after the work”
NRSV	“have charge of the work”
TEV	“administer the work”
NJB	“responsible for the service”
JPSOA	“in charge of the work”
REB	“responsible for the maintenance”
LXX	“taskmasters over the tasks”

This VERB (BDB 663 I, KB 716, *Piel* INFINITIVE CONSTRUCT) has several connotations.

1. supervising the building of the temple – 2 Chr. 2:2,18; 34:12,13; Ezra 3:8,9
2. maintaining the ministry/service of the temple – 1 Chr. 23:4,32
3. conducting the liturgical and musical aspects of worship – 1 Chr. 15:21 and the title “choir director,” which appears in many of the MT’s Introduction in the Psalms (i.e., Psalm 4; 5; 6; 8; etc.)

In this context #3 fits best.

23:6 This lists the sons of Levi.

1. Gershon – see 1 Chr. 23:7-12; Num. 4:21-28
2. Kohath – see 1 Chr. 23:12-20; Num. 4:4-15 (family of Aaron and Moses, 1 Chr. 23:13)
3. Merari – see 1 Chr. 23:21-23; Num. 4:29-33

This follows Exod. 6:16-19; Num. 3:14-20; and 1 Chr. 6:16-30.

NASB (UPDATED) TEXT: 23:7-11

⁷Of the Gershonites *were* Ladan and Shimei. ⁸The sons of Ladan *were* Jehiel the first and Zetham and Joel, three. ⁹The sons of Shimei *were* Shelomoth and Haziël and Haran, three. These were the heads of the fathers’ *households* of Ladan. ¹⁰The sons of Shimei *were* Jahath, Zina, Jeush and Beriah. These four *were* the sons of Shimei. ¹¹Jahath was the first and Zizah the second; but Jeush and Beriah did not have many sons, so they became a father’s household, one class.

23:7 “Ladan” In Exod. 6:17 his name is spelled “Libni.”

23:10 “Zina” In the next verse it is spelled “Zizah.” The Chronicler is obviously using different lists.

1. Notice that there are two lists of the sons of Shimei; 1 Chr. 23:9 and 10 differ.
2. The name of Eliezer’s son is spelled differently between 1 Chr. 23:17a and 17b.
3. 1 Chr. 23:16 has “sons” but lists only one called “the first.”
4. The same as 1 Chr. 23:16, 23:17 has “sons” but only one named, called “the first.”
5. Same for 1 Chr. 23:18.
6. The list of 1 Chr. 23:16-23 is repeated with variations in 24:26-30.
7. The age of Levites in 1 Chr. 23:3 is changed in 23:27.

NASB (UPDATED) TEXT: 23:12-20

¹²The sons of Kohath were four: Amram, Izhar, Hebron and Uzziel. ¹³The sons of Amram were Aaron and Moses. And Aaron was set apart to sanctify him as most holy, he and his sons forever, to burn incense before the LORD, to minister to Him and to bless in His name forever. ¹⁴But *as for* Moses the man of God, his sons were named among the tribe of Levi. ¹⁵The sons of Moses *were* Gershom and Eliezer. ¹⁶The son of Gershom *was* Shebuel the chief. ¹⁷The son of Eliezer was Rehabiah the chief; and Eliezer had no other sons, but the sons of Rehabiah were very many. ¹⁸The son of Izhar was

Shelomith the chief. ¹⁹The sons of Hebron were Jeriah the first, Amariah the second, Jahaziel the third and Jekameam the fourth. ²⁰The sons of Uzziel were Micah the first and Isshiah the second.

23:13 The duties of the priests were:

1. to burn incense before the Lord
2. to minister to Him
3. to bless His name

▣ **“Aaron. . .most holy. . .and his sons”** This designation (BDB 871 CONSTRUCT BDB 871) is a play on the word “sanctify” (BDB 872; see Special Topic: Holy). It was used to show the higher status of priests over Levites, who are only designated as “holy” (cf. 2 Chr. 23:60).

23:16 “Shebuel” In 1 Chr. 24:20 he is called “Shubael.”

23:18 “Shelomith” In 1 Chr. 24:22 he is called “Shelomoth.”

NASB (UPDATED) TEXT: 23:21-23

²¹The sons of Merari were Mahli and Mushi. The sons of Mahli were Eleazar and Kish. ²²Eleazar died and had no sons, but daughters only, so their brothers, the sons of Kish, took them as wives. ²³The sons of Mushi were three: Mahli, Eder and Jeremoth.

23:22 Tribal identification was significant because of the Divine allotment of land by Joshua (cf. Joshua 12-19). A similar procedure is documented in Num. 27:1-8; 36:1-9.

NASB (UPDATED) TEXT: 23:24-32

²⁴These were the sons of Levi according to their fathers’ households, *even* the heads of the fathers’ households of those of them who were counted, in the number of names by their census, doing the work for the service of the house of the LORD, from twenty years old and upward. ²⁵For David said, “The LORD God of Israel has given rest to His people, and He dwells in Jerusalem forever. ²⁶Also, the Levites will no longer need to carry the tabernacle and all its utensils for its service.” ²⁷For by the last words of David the sons of Levi were numbered from twenty years old and upward. ²⁸For their office is to assist the sons of Aaron with the service of the house of the LORD, in the courts and in the chambers and in the purifying of all holy things, even the work of the service of the house of God, ²⁹and with the showbread, and the fine flour for a grain offering, and unleavened wafers, or what is baked in the pan or what is well-mixed, and all measures of volume and size. ³⁰They are to stand every morning to thank and to praise the LORD, and likewise at evening, ³¹and to offer all burnt offerings to the LORD, on the sabbaths, the new moons and the fixed festivals in the number set by the ordinance concerning them, continually before the LORD. ³²Thus they are to keep charge of the tent of meeting, and charge of the holy place, and charge of the sons of Aaron their relatives, for the service of the house of the LORD.

23:25 This verse alludes to 1 Chr. 22:18. “Rest” was a way of denoting that the full extent of the Promised Land was occupied and without rebellion or foreign conflict.

▣ **“He dwells in Jerusalem”** This is referring to YHWH dwelling above the Mercy Seat (see Special Topic: Mercy Seat) on the ark (see Special Topic: Ark of the Covenant) between the wings of the *Cherubim* (see Special Topic: *Cherubim*).

Jerusalem was the final site for the worship of YHWH. This special choice by YHWH (i.e., “the place I cause My name to dwell”) is repeated often in Deuteronomy.

The ark and the tent were originally together

1. in the wilderness and Moab
2. Gilgal – Jos. 4:15-5:12
3. Shiloh – Jos. 18:1; 19:51; 1 Sam. 2:22
4. Gibeon – 1 Chr. 16:39-40; 2 Chr. 1:3-6
5. now Jerusalem – 1 Chr. 23:25

▣ **“forever”** This word must be interpreted in context. See Special Topic: Forever (*‘olam*) and Special Topic: Why Do OT Covenant Promises Seem so Different from NT Covenant Promises?

23:27 The age differs in 1 Chr. 23:3. This same thing is seen in Num. 4:3 compared to Num. 8:24. As more and more Levites were needed, the bottom age was lowered.

1. 30-50 years
2. 25-50 years
3. here, 20-50 years

Fifty was always the top age.

23:28-31 The Levites are to assist the priests

1. by working in the courts and chambers
2. in purifying all holy things
3. in making showbread (see Special Topic: Show Bread or Bread of the Presence)
4. in producing the fine flour of the grain offering
5. in making unleavened wafers
6. in making all baked goods
7. by being involved daily in blessing rituals
8. by being involved in the sacrifices (both at festivals and each day [i.e., washing the animals; clearing the ashes; etc.])
9. in helping administer the temple and the priests
10. later they became local teachers (cf. 2 Chr. 17:8; 35:3; Neh. 8:7-8)

This would develop into rabbinical Judaism’s position of “rabbi” (i.e., “teacher”). Ezra was the first of this category.

23:29 “all measures of volume and size” See Special Topic: Ancient Near East Weights and Volumes; also note Lev. 19:25.

23:30 The morning and evening sacrifice of a lamb is called “the Continual” (cf. Exod. 29:38-41; Num. 28:3-8; 1 Chr. 16:40).

▣ **“thank. . .praise”** These are used together to denote singing (cf. 1 Chr. 16:4; 23:30; 25:3; Ezra 3:11; Neh. 12:24,46).

23:31 “sabbath” See Special Topic: Sabbath (OT).

▣ **“the fixed festivals”** See Special Topic: Feasts of Israel.

23:32 “the holy place” See Special Topic: Chart of the Tabernacle.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why is the author of Chronicles emphasizing the temple and its organization?
2. How are priests and Levites both the same and different?
3. Were there civil judges or religious judges?
4. What specific tasks are given to priests (1 Chr. 23:13) and Levites (1 Chr. 23:4-5,28-31)?
5. Why was the census of the Levites not a sin? (i.e., compare 1 Chr. 21:1)?
6. Why is the age of Levites entering temple service different here (1 Chr. 23:24) from 1 Chr. 23:3 and Num. 4:3 and 8:24?

1 CHRONICLES 24

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Divisions of Levites	The Divisions of the Priests	David Organizes the Priests	The Work Assigned to the Priests	The Classification of Priests
24:1-19	24:1-19	24:1-6 24:7-19	24:1-6 24:7-18 24:19	24:1-6 24:7-18 24:19
24:20-31	Other Levites 24:20-31	24:20-31	The List of the Levites 24:20a 24:20b 24:21 24:22 24:23 24:24 24:25 24:26-30a 24:30b 24:31	24:20-30a 24:30b-31

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. It is obvious that the Chronicler had a special interest in the temple and the Levites (the biblical books of 1 and 2 Kings de-emphasize them).
- B. Why do the lists of Levites in the Chronicler's writings (i.e., 1, 2, Chronicles, Ezra, and Nehemiah) not agree?
 1. he is using different lists which
 - a. included different descendants
 - b. had different names for the same person
 2. the list includes individual names and family names (i.e., differing connotations of "house" and "son")
 3. some manuscript errors have occurred
 4. often Jewish scribes felt free to add updated information (i.e., latest family members) to their texts (see John H. Walton and D. Brent Sandy, *The Lost World of Scripture*)
- C. These lists helped
 1. document family lines, especially those who could serve in the temple
 2. the Levites encouraged to serve because not many returned from exile
 3. the 24 divisions of the priests are paralleled in the 24 divisions of the Levites; Chronicles attributes this to David

- D. For an attempt to list the changes of the original 24 divisions of 1 Chronicles 24 through the lists of Ezra and Nehemiah, see the chart on p. 422 of *The Expositor's Bible Commentary*, vol. 4.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 24:1-19

¹Now the divisions of the descendants of Aaron *were these*: the sons of Aaron *were* Nadab, Abihu, Eleazar and Ithamar. ²But Nadab and Abihu died before their father and had no sons. So Eleazar and Ithamar served as priests. ³David, with Zadok of the sons of Eleazar and Ahimelech of the sons of Ithamar, divided them according to their offices for their ministry. ⁴Since more chief men were found from the descendants of Eleazar than the descendants of Ithamar, they divided them thus: *there were* sixteen heads of fathers' households of the descendants of Eleazar and eight of the descendants of Ithamar, according to their fathers' households. ⁵Thus they were divided by lot, the one as the other; for they were officers of the sanctuary and officers of God, both from the descendants of Eleazar and the descendants of Ithamar. ⁶Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' *households* of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar. ⁷Now the first lot came out for Jehoiarib, the second for Jedaiah, ⁸the third for Harim, the fourth for Seorim, ⁹the fifth for Malchijah, the sixth for Mijamin, ¹⁰the seventh for Hakkoz, the eighth for Abijah, ¹¹the ninth for Jeshua, the tenth for Shecaniah, ¹²the eleventh for Eliashib, the twelfth for Jakim, ¹³the thirteenth for Huppah, the fourteenth for Jeshebeab, ¹⁴the fifteenth for Bilgah, the sixteenth for Immer, ¹⁵the seventeenth for Hezir, the eighteenth for Happizzetz, ¹⁶the nineteenth for Pethahiah, the twentieth for Jehezkel, ¹⁷the twenty-first for Jachin, the twenty-second for Gamul, ¹⁸the twenty-third for Delaiah, the twenty-fourth for Maaziah. ¹⁹These were their offices for their ministry when *they* came in to the house of the LORD according to the ordinance given to them through Aaron their father, just as the LORD God of Israel had commanded him.

24:1-2 “divisions” Aaron's family became the priests and Levites who served the temple. See Special Topic: Levitical Priests.

Aaron had four sons. The oldest two were killed by God for disobedience concerning sacrificial procedures (cf. Leviticus 10). The remaining two became leading priestly families (i.e., Eleazar and Ithamar).

“Divisions” indicates when they would serve at the temple. ANE peoples also had their priests divided into shifts.

24:3 “Zadok” Zadok and Abiathar were both high priests during David's reign (i.e., 2 Samuel 8 – 1 Kings 4). Zadok became the main priest of Solomon's day because Abiathar supported one of Solomon's brothers for the throne (cf. 1 Kings 1) and was exiled (cf. 1 Kgs. 2:27,35).

Zadok was loyal to David and Solomon. His ancestry is in the line of Eleazar (1 Chr. 2:3).

For the problems connected to Zadok's lineage see Roland deVaux, *Ancient Israel*, pp. 372-376 or NIDOTTE, vol. 4, pp. 1300-1302.

▣ **“Ahimelech”** There are several persons by this name in this priestly line, which causes confusion.

1. father of one of David's High Priests, Abiathar (Ahimelech I)
2. he was one of the priests in the line of Eli who served at Nob and was killed by Saul (1 Samuel 21-22)
3. a son of Abiathar (Ahimelech, cf. 1 Chr. 18:16) or the genealogy is reversed in 2 Sam. 8:17 and 1 Chr. 24:6

Abiathar's support of one of David's older sons, Adonijah, for the kingship resulted in Solomon exiling him and his family from the temple service to live in their hometown of Anathoth. This fulfilled the earlier prophecy of Eli, the High Priest's, rejection (cf. 1 Sam. 3:12-14).

The prophet Jeremiah was of this line of priests. He could not have served in the temple.

24:4 The family of Eleazar was larger than the family of Ithamar, so it got twice as many divisions for ministry times.

☐ **“heads of father's households”** Throughout the lists, especially in Nehemiah, a name stands for a family, not an individual. This makes it difficult to compare the lists of priests and Levites, so common in the Chronicler's writings (i.e., 1 and 2 Chronicles and Ezra, Nehemiah).

24:5 “by lot” This would have been done by use of the Urim and Thummim (cf. 1 Chr. 24:31, see Special Topic: Urim and Thummim). However, one wonders if this post-exilic community had those items. Whatever the means, casting lots was a way to determine the will of God (cf. Pro. 16:33, i.e., casting lots for

1. the tribal allocations in Num. 26:55-56; Joshua 14-19
2. the two goats in Leviticus 16 (i.e., Day of Atonement)
3. who would live in the rebuilt Jerusalem in Neh. 11:1
4. replacing Judas Iscariot with Matthias in Acts 1:26)

☐ **“officers of the sanctuary (holy) and officers of God (*Elohim*)”** These titles are parallel. They do not represent different offices.

24:6 “the scribes” This would refer to a court or temple recorder (cf. 2 Chr. 34:13), not a teacher like Ezra and later Judaism's rabbis. See Special Topic: Scribes.

☐ **“in the presence of the king”** The monarchy of Israel was completely committed to the cultus of Israel. The king was only an earthly representative of YHWH's Kingship.

☐ **“Ahimelech the son of Abiathar”** These two names seem to be switched or we have a later descendant by the same name.

24:7 “Jehoiarib” This was the father of the priest of Modein, Mattathias, who later instigated the Maccabean/ Hasmonean revolt against the Syrian rulers (i.e., Antiochus IV Epiphanes) of Judah in 167 B.C.

24:10 “Abijah” In Luke 1:5 we learn that John the Baptist's father was of this division.

NASB (UPDATED) TEXT: 24:20-31

²⁰Now for the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. ²¹Of Rehabiah: of the sons of Rehabiah, Isshiah the first. ²²Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. ²³The sons of Hebron: Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth. ²⁴Of the sons of Uzziel, Micah; of the sons of Micah, Shamir. ²⁵The brother of Micah, Isshiah; of the sons of Isshiah, Zechariah. ²⁶The sons of Merari, Mahli and Mushi; the sons of Jaaziah, Beno. ²⁷The sons of Merari: by Jaaziah were Beno, Shoham, Zaccur and Ibri. ²⁸By Mahli: Eleazar, who had no sons. ²⁹By Kish: the sons of Kish, Jerahmeel. ³⁰The sons of Mushi: Mahli, Eder and Jerimoth. These were the sons of the Levites according to their fathers' households. ³¹These also cast lots just as their relatives the sons of Aaron in the presence of David the king, Zadok,

Ahimelech, and the heads of the fathers' *households* of the priests and of the Levites—the head of fathers' *households* as well as those of his younger brother.

24:20-31 This list may supplement the list of Levi's family found in 1 Chr. 23:6-23.

24:20 "Shubael" In 1 Chr. 23:16; 26:24, he is called "Shebuel."

24:22 "Shelmoth" In 1 Chr. 23:18 he is called "Shelomith."

24:31 This verse implies that the head of families cast the lots themselves before the king and High Priest.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. Why do 1 and 2 Chronicles emphasize the role of Levites and 1 and 2 Kings dismiss them (i.e., by mentioning them only once, 1 Kgs. 8:4)?
2. Why were Aaron's sons Nadab and Abihu rejected?
3. How do you explain the origins of Zadok?
4. Why is Ahimelech mentioned in 1 Chr. 24:3 as High Priest with David?
5. How does one cast a lot?
6. Why is the list of Levites expanded in Ezra – Nehemiah?

1 CHRONICLES 25

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Number and Services of Musicians	The Musicians	David Organizes the Musicians	The Temple Musicians	The Cantors
25:1-7	25:1-8	25:1-8	25:1 25:2 25:3 25:4-6	25:1 25:2 25:3 25:4-6a 25:6b-31
Divisions of Musicians			25:7	
25:8			25:8	
25:9-31	25:9-31	25:9-31	25:9-31	

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. The Chronicler emphasizes
 1. the temple in Jerusalem
 2. the Levites' duties at the temple
 He was probably a Levite himself.
- B. Notice that music is designated "prophecy" (1 Chr. 25:1,2,3).
- C. This chapter documents the lineage of musicians going back to David, so as to give credibility to the descendants who returned from Babylonian exile (i.e., Cyrus' Decree, 539 B.C.). This information allowed them to serve the second temple in the post-exilic period.
- D. As 1 Chronicles 24 documented the 24 divisions of the priests and Levites, this chapter documents the 24 divisions of the musical families.
 1. Asaph
 2. Heman
 3. Jeduthun (or Ehtan)

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 25:1-7

¹Moreover, David and the commanders of the army set apart for the service *some* of the sons of Asaph and of Heman and of Jeduthun, who *were* to prophesy with lyres, harps and cymbals; and the number of those who performed their service was: ²Of the sons of Asaph: Zaccur, Joseph, Nethaniah and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied under the direction of the king. ³Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiah, Shimei, Hashabiah and Mattithiah, six, under the direction of their father Jeduthun with the harp, who prophesied in giving thanks and praising the LORD. ⁴Of Heman, the sons of Heman: Bukkiah,

Mattaniah, Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. ⁵All these *were* the sons of Heman the king’s seer to exalt him according to the words of God, for God gave fourteen sons and three daughters to Heman. ⁶All these were under the direction of their father to sing in the house of the LORD, with cymbals, harps and lyres, for the service of the house of God. Asaph, Jeduthun and Heman were under the direction of the king. ⁷Their number who were trained in singing to the LORD, with their relatives, all who were skillful, *was* 288.

25:1 “David” See item C. in Contextual Insights.



NASB	“the commanders of the army”
NKJV	“the captains of the army”
NRSV, JPSOA	“the officers of the army”
TEV	“the leaders of the Levites”
NJB	“the religious officials”
REB	“the chief officers”
LXX	“the commanders of the force”
Peshitta	“the princes of the tribes”

There is a question about two words.

1. “the commanders” (BDB 978), which has a wide usage
 - a. tribal leader (Peshitta)
 - b. civil leader (REB)
 - c. military leader (NASB)
 - d. religious leader (TEV)
2. “the army” (BDB 838)
 - a. army (NASB, JPSOA)
 - b. Levites (TEV, NJB)
 - c. used of YHWH (see Special Topic: LORD of Hosts)

It seems that TEV and NJB fit best in this context.

▣ **“set apart for the service”** This VERB (BDB 95; KB 110; *Hiphil* IMPERFECT with *waw*) basically means “to divide” or “to separate.” It is used in many senses.

1. God in creation – Gen. 1:4,6
2. sin causing a separation between humans and God – Isa. 59:2
3. Israel set apart from other nations – Lev. 20:24,26; Num. 16:9
4. Levites set apart for service – Num. 8:14; Deut. 10:8; 1 Chr. 25:1
5. priests (sons of Aaron) set apart for service – 1 Chr. 23:13
6. separating clean and unclean animals – Lev. 20:25

▣ **“to prophesy”** It is surprising that musical personnel are designated as “prophesying” (cf. 1 Chr. 25:1,2,3). Even the son of Heman is said to be the king’s “seer,” see Special Topic: Prophet (OT).

Music in worship was considered a divine act, as was revealing a message (1 Chr. 25:5, “according to the words of God”). Music revealed truths about God and His will! There was no theoretical distinction for Israel between the secular and the sacred. Life, all of life, was revealed and sacred!

The Chronicler asserts a prophetic role to Levites several times.

1. 2 Chr. 20:14-17 – Jahaziel, a Levite prophesies
2. 2 Chr. 29:30 – Asaph, the seer
3. 2 Chr. 34:30 is repeated in 2 Kgs. 23:2 where “prophet” replaces “Levites”

4. 2 Chr. 35:15 – Jeduthun the king’s seer
5. 2 Chr. 24:19-22 – a priest acts as a prophet

25:2 “direction” This is literally “hands.” See Special Topic: Hand. This idiom is used in 1 Chr. 25:2,3, and 6 (twice).

▣ **“Asharelah”** In 1 Chr. 25:14 the name is changed to “Jesharelah.”

25:3 “Zeri” In 1 Chr. 25:11, the name is “Izri.”

▣ **“Shimei”** The MT omits the name. The NASB follows the LXX. It does appear in 1 Chr. 25:17 and is necessary for the “six” of 1 Chr. 25:3.

▣ **“in giving thanks and praising the LORD”** These are parallel (hendiadys) and not separate aspects of worship (cf. 1 Chr. 16:4; 23:30; 2 Chr. 31:2; Ezra 3:11; Neh. 12:24,26). See Special Topic: Thanksgiving. We praise God for Who He is and what He has done. Only then can we make requests in line with His character and His purpose for our lives!

▣ **“the LORD”** This is the covenant name for Israel’s God, YHWH. See Special Topic: Names for Deity, item D.

25:4 The NRSV; The New Oxford Annotated Bible, p. 531 (OT); AB, pp. 172-3; and The Jerusalem Bible, p. 525, all suggest that the nine names seem artificial and may reflect a series of phrases used in prayer (i.e., “Be gracious, O Lord, be gracious to me; You are my God, whom I magnify and exalt, my help when in trouble; I have fulfilled [or spoken], he has increased visions”). For exact names and lines of poetry, see *Expositor’s Bible Commentary*, vol. 4, p. 425.

▣ **“Uzziel”** This name appears as “Azarel” in 1 Chr. 25:18.

▣ **“Shebuel”** This name appears as “Shubael” in 1 Chr. 25:20.

▣ **“Jerimoth”** This name appears as “Jeremoth” in 1 Chr. 25:22.

25:5 “the king’s seer” Notice how prophecy and musical worship are linked. See full note at 1 Chr. 25:1.

▣ **“exalt”** The literal idiom is “lift up the horn.” It can be understood in this context as

1. exalting YHWH (JPSOA)
2. YHWH exalting Heman (the usual usage, NASB, REB)
3. Heman blowing the horn in worship or for worship (NJB)
4. Heman exalting the king (LXX)

If #2 is correct, then it reflects God’s blessing on this man by his large number of children.

See Special Topic: Horns Used By Israel.

25:6 Because “three daughters” are mentioned at the end of 25:5, some scholars think 25:6 refers to their functioning in music ministry (singing or playing instruments; see Jewish Study Bible, p. 1758).

25:7 “288” This is such a small number compared to 1 Chr. 23:5 (i.e., 4,000) that this may refer only to the female singers (suggested in 1 Chr. 25:6).

NASB (UPDATED) TEXT: 25:8

⁸They cast lots for their duties, all alike, the small as well as the great, the teacher *as well* as the pupil.

25:8 “They cast lots” This is mentioned in 1 Chr. 24:5,31; 25:8; 26:13. It was a physical mechanism for determining God’s will. See Special Topic: Urim and Thummim.



NASB, NRSV,

NJB

“pupil”

NKJV

“student”

TEV

“beginners”

LXX, JPSOA,

REB

“apprentice”

This term (BDB 541) appears only here in the OT. It is related to the VERB (BDB 540) “to learn.” The lexicon BDB suggests “scholar,” from its later Hebrew usage.

NASB (UPDATED) TEXT: 25:9-31

⁹Now the first lot came out for Asaph to Joseph, the second for Gedaliah, he with his relatives and sons *were* twelve; ¹⁰the third to Zaccur, his sons and his relatives, twelve; ¹¹the fourth to Izri, his sons and his relatives, twelve; ¹²the fifth to Nethaniah, his sons and his relatives, twelve; ¹³the sixth to Bukkiah, his sons and his relatives, twelve; ¹⁴the seventh to Jesharelah, his sons and his relatives, twelve; ¹⁵the eighth to Jeshaiiah, his sons and his relatives, twelve; ¹⁶the ninth to Mattaniah, his sons and his relatives, twelve; ¹⁷the tenth to Shimei, his sons and his relatives, twelve; ¹⁸the eleventh to Azarel, his sons and his relatives, twelve; ¹⁹the twelfth to Hashabiah, his sons and his relatives, twelve; ²⁰for the thirteenth, Shubael, his sons and his relatives, twelve; ²¹for the fourteenth, Mattithiah, his sons and his relatives, twelve; ²²for the fifteenth to Jeremoth, his sons and his relatives, twelve; ²³for the sixteenth to Hananiah, his sons and his relatives, twelve; ²⁴for the seventeenth to Joshbekashah, his sons and his relatives, twelve; ²⁵for the eighteenth to Hanani, his sons and his relatives, twelve; ²⁶for the nineteenth to Mallothi, his sons and his relatives, twelve; ²⁷for the twentieth to Eliathah, his sons and his relatives, twelve; ²⁸for the twenty-first to Hothir, his sons and his relatives, twelve; ²⁹for the twenty-second to Giddalti, his sons and his relatives, twelve; ³⁰for the twenty-third to Mahazioth, his sons and his relatives, twelve; ³¹for the twenty-fourth to Romanti-ezer, his sons and his relatives, twelve.

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. What does it mean “to be set apart”?
2. Why are Levite singers and musicians called prophets?
3. Why do the names change even within the same chapter?
4. What does it mean to be “the king’s seer”?
5. Is it possible that 1 Chr. 25:6 refers to Heman’s daughters as singers and/or musicians?
6. What does “casting lots” involve? Why was it done?

1 CHRONICLES 26

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Divisions of the Gatekeepers	The Gatekeepers	Organization of the Gatekeepers, Treasurers, and other Functionaries	The Temple Guards	The Gatekeepers
26:1-11	26:1-11	26:1-11	26:1-3 26:4-5 26:6-7 26:8 26:9 26:10-11	26:1a 26:1b-3 26:4-8 26:9 26:10-11
26:12-19	26:12-19	26:12-19	26:12-19	26:12-19
Keepers of the Treasure	The Treasuries and Other Duties		Other Temple Duties	Other Levitical Duties
26:20-21	26:20-28	26:20-21	26:20-22	26:20-22
26:22-28		26:22-28	26:23 26:24-28	26:23-28
Outside Duties			Duties of Other Levites	
26:29-32	26:29-32	26:29-32	26:29 26:30-32	26:29 26:30-32

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. The list of Levites who were gatekeepers, treasure guardians, and civil judges is pre-figured in 1 Chronicles 23. The list comes from several periods of Israel's history.
 1. David
 2. Solomon
 3. post-exilic

- B. As the list comes from several periods, so too, the descriptions of the temple.
 1. Solomon's temple
 2. the second temple of the post-exilic period

- C. The number and places of the gates varied from
 1. Solomon's temple
 2. the second temple
 3. later additions on Ezekiel's eschatological temple (i.e., Ezekiel 40-48)

D. The gates

1. The main gate faced the east (i.e., tabernacle). It is discussed in 1 Chr. 26:14. It was called “the king’s gate” in 1 Chr. 9:18. It had six assigned guards.
2. The south gate was closest to David’s palace and had direct access into the temple area (1 Chr. 26:15). It had four assigned guards.
3. The west gate, only here called “the gate of Shallecheth” (1 Chr. 26:16). It was the rear gate and may have opened into a courtyard or pavilion. It had four guards for the road and for the pavilion.
4. The north gate (so prominent in Ezekiel) is mentioned in 1 Chr. 26:14. It had four guards.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 26:1-11

¹For the divisions of the gatekeepers *there were* of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. ²Meshelemiah had sons: Zechariah the firstborn, Jediahel the second, Zebadiah the third, Jathniel the fourth, ³Elam the fifth, Johanan the sixth, Eliehoenai the seventh. ⁴Obed-edom had sons: Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, ⁵Ammiel the sixth, Issachar the seventh *and* Peullethai the eighth; God had indeed blessed him. ⁶Also to his son Shemaiah sons were born who ruled over the house of their father, for they were mighty men of valor. ⁷The sons of Shemaiah *were* Othni, Rephael, Obed and Elzabad, whose brothers, Elihu and Semachiah, were valiant men. ⁸All these *were* of the sons of Obed-edom; they and their sons and their relatives *were* able men with strength for the service, 62 from Obed-edom. ⁹Meshelemiah had sons and relatives, 18 valiant men. ¹⁰Also Hosah, one of the sons of Merari had sons: Shimri the first (although he was not the firstborn, his father made him first), ¹¹Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and relatives of Hosah *were* 13.

26:1 “the gatekeepers” Some of the Levites served as “temple guardians” or “temple watchmen.” They are listed in 1 Chr. 9:17-27 and numbered along with the singers in 1 Chr. 16:37-43. They are also mentioned in the second temple post-exilic period (cf. Ezra 2:42,70; 7:24; 10:24; Neh. 10:28; 11:19).

Their tasks involved security and access.

☐ **“Asaph”** In 1 Chr. 6:23; 9:19, he is named “Ebiasaph.” The UBS Text Project, p. 434, gives this name a C rating (considerable doubt) for its insertion here instead of Asaph.

1. “from the sons of Asaph” – מן בני אסף
2. “from the sons of Ebiasaph” – מן בני אביאסף

Apparently #1 is an abbreviation of #2.

26:2 “the firstborn” See Special Topic: Firstborn.

26:5 “God had indeed blessed him” This is an obvious eyewitness detail. The NET Bible puts it in parentheses. The blessing was the number of sons he had. Obed-edom (1 Chr. 26:4) kept the ark in his home until David brought it to Jerusalem (cf. 1 Chr. 13:13).

26:6 “mighty men of valor” This phrase, in this context, refers to men of administrative ability, not soldiers (normal usage). See similar phrases in

1. valiant men, 1 Chr. 26:7,9
2. able men with strength, 1 Chr. 26:8

NASB (UPDATED) TEXT: 26:12-19

¹²To these divisions of the gatekeepers, the chief men, *were* given duties like their relatives to minister in the house of the LORD. ¹³They cast lots, the small and the great alike, according to their fathers' households, for every gate. ¹⁴The lot to the east fell to Shelemiah. Then they cast lots *for* his son Zechariah, a counselor with insight, and his lot came out to the north. ¹⁵For Obed-edom *it fell* to the south, and to his sons went the storehouse. ¹⁶For Shuppim and Hosah *it was* to the west, by the gate of Shallecheth, on the ascending highway. Guard corresponded to guard. ¹⁷On the east there were six Levites, on the north four daily, on the south four daily, and at the storehouse two by two. ¹⁸At the Parbar on the west *there were* four at the highway and two at the Parbar. ¹⁹These were the divisions of the gatekeepers of the sons of Korah and of the sons of Merari.

26:13 “cast lots” See note at 1 Chr. 24:5.

26:14 “Shelemiah” This is the same person as “Meshelemiah” in 1 Chr. 26:2; apparently an abbreviation.

▣ **“Zechariah, a counselor with insight”** This is a contemporary, eyewitness detail.

26:15 “the storehouse” The word (BDB 63) is from the VERB “to gather” (BDB 62). It denotes that which is gathered and stored. This building was near the south gate. The word occurs only here (twice, 1 Chr. 26:15 and 17) and in Neh. 12:25.

Some scholars think it is the same as “treasuries” (1 Chr. 26:20).

26:17 “six Levites” The RSV and NJB emend the MT’s “the Levites six” to “each day.” The NRSV combines the two translations into “six Levites each day.” The UBS Text Project, p. 434, gives “the Levites” a C rating (considerable doubt).

26:18 “the Parbar” This rare non-Semitic word (BDB 826) is found only here and possibly 2 Kgs. 23:11 (“parwar” in the DSS, Temple Scroll). There have been several suggestions.

1. pavilion
2. summer house
3. treasury (AB, p. 176)
4. colonnade (NRSV, REB)

Number 4 seems the best choice.

NASB (UPDATED) TEXT: 26:20-21

²⁰The Levites, their relatives, had charge of the treasures of the house of God and of the treasures of the dedicated gifts. ²¹The sons of Ladan, the sons of the Gershonites belonging to Ladan, *namely*, the Jehielites, *were* the heads of the fathers' households, belonging to Ladan the Gershonite.

26:20 “the Levites, their relatives” The MT has “the Levites, Ahijah” (cf. NKJV, NRSV, JPSOA). The NASB follows the LXX. The UBS text Project, p. 435, gives the person’s name a C rating (considerable doubt). The two are very close in Hebrew.

1. Ahijah – אהיה
1. their brothers – אחיהם

26:21-22 The MT closes 1 Chr. 26:21 with the name “Jehieli” and starts 26:22 with “the sons of Jehieli,” but the NASB leaves out the first occurrence of the name. The NRSV, in a footnote, says the MT of 1 Chr. 26:21 is confused.

26:21 “Ladan” This is the same person as “Libni” of 1 Chr. 6:17.

NASB (UPDATED) TEXT: 26:22-28

²²The sons of Jehieli, Zetham and Joel his brother, had charge of the treasures of the house of the LORD. ²³As for the Amramites, the Izharites, the Hebronites and the Uzzielites, ²⁴Shebuel the son of Gershom, the son of Moses, was officer over the treasures. ²⁵His relatives by Eliezer *were* Rehabiah his son, Jeshaiah his son, Joram his son, Zichri his son and Shelomoth his son. ²⁶This Shelomoth and his relatives had charge of all the treasures of the dedicated gifts which King David and the heads of the fathers’ *households*, the commanders of thousands and hundreds, and the commanders of the army, had dedicated. ²⁷They dedicated part of the spoil won in battles to repair the house of the LORD. ²⁸And all that Samuel the seer had dedicated and Saul the son of Kish, Abner the son of Ner and Joab the son of Zeruiah, everyone who had dedicated *anything, all of this* was in the care of Shelomoth and his relatives.

26:22 “Jehieli” The MT mentions him at the end of 1 Chr. 26:21. He apparently is the same person as “Jehiel” of 1 Chr. 23:8.

26:25,26 “Shelomoth” In the MT margin (*Qere*) the name is spelled “Shelomith.”

26:26 “the treasures” There were two kinds:

1. the things used in temple worship (cf. 1 Chr. 9:28-29; 23:28-29)
2. the dedicated gifts from David’s conquest (and other kings, cf. 2 Sam. 8:11; 1 Kgs. 7:51; 1 Chr. 18:11; 26:26-27)

26:27 “to repair the house of the LORD” This comment

1. is out of place (temple not yet built)
2. the word means something else in this context (i.e., “strengthen,” “maintain,” “service,” cf. NIDOTTE, vol. 2, p. 69)

26:28 “the seer” See full note at 1 Chr. 25:5.

NASB (UPDATED) TEXT: 26:29-32

²⁹As for the Izharites, Chenaniah and his sons *were assigned* to outside duties for Israel, as officers and judges. ³⁰As for the Hebronites, Hashabiah and his relatives, 1,700 capable men, had charge of the affairs of Israel west of the Jordan, for all the work of the LORD and the service of the king. ³¹As for the Hebronites, Jerijah the chief (these Hebronites were investigated according to their genealogies and fathers’ *households*, in the fortieth year of David’s reign, and men of outstanding capability were found among them at Jazer of Gilead) ³²and his relatives, capable men, *were* 2,700 in number, heads of fathers’ *households*. And King David made them overseers of the Reubenites, the Gadites and the half-tribe of the Manassites concerning all the affairs of God and of the king.

26:29 “outside duties for Israel” This involves (cf. 1 Chr. 23:4)

1. officers (BDB 1009) – probably related to usage in Deut. 1:15; 29:10; 31:28
2. judges (BDB 1047) – see Deut. 1:16; 16:18; 19:17-18; 1 Chr. 23:4

26:31 This verse refers to written genealogies that were available to the author of Chronicles.

1 CHRONICLES 27

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Commanders of the Army	The Military Divisions	David Organizes Military and Civil Affairs	Military and Civil Organization	Military and Civil Organization
27:1	27:1	27:1	27:1	27:1
27:2-15	27:2-15	27:2-15	27:2-15 (2-15)	27:1-3 27:4 27:5-6 27:7 27:8 27:9 27:10 27:11 27:12 27:13 27:14
Chief Officers of the Tribes	Leaders of the Tribes		Administration of the Tribes of Israel	27:15
27:16-24	27:16-21	27:16-24	27:16-22 (16-22)	27:16-22 The Completed Census
	27:23-24		27:23-24	27:23-24
Various Overseers	Other State Officials		Administrators of the Royal Property	
27:25-31	27:25-34	27:25-31	27:25-31 (25-31)	27:25-31a 27:31b
Counselors			David's Personal Advisors	The King's Personal Advisors
27:32-34		27:32-34	27:32-34	27:32-34

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. The organization of the newly restored United Kingdom in the post-exilic period is traced (in a symbolic way, i.e., 24,000 for 12 months) back to David.
- B. King David is the idealized leader of God's people.
 1. in song, music

2. in organization
 3. in victory in battle
- C. David used his military leaders as counselors and administrators.
- D. The list of names is common with 2 Samuel 23 and 1 Chronicles 11, but they do not always agree.

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 27:1

¹Now this is the enumeration of the sons of Israel, the heads of fathers' households, the commanders of thousands and of hundreds, and their officers who served the king in all the affairs of the divisions which came in and went out month by month throughout all the months of the year, each division numbering 24,000:

27:1 Notice the different levels of leadership used by David.

1. tribal elders (i.e., "the heads of father's households")
2. commanders of thousands, see Special Topic: Thousand (*eleph*)
3. commanders of hundreds
4. lower ranked military officers

See NIDOTTE, vol. 1, p. 407, for "commanders."

They were divided into 24,000 for each month. This is an idealistic number matching the division of

1. the priests
2. the musicians
3. the gatekeepers

▣ "month by month" The Hebrew calendar of David's day had 12 months. See Special Topic: Ancient Near Eastern Calendars.

NASB (UPDATED) TEXT: 27:2-15

²Jashobeam the son of Zabdiel had charge of the first division for the first month; and in his division were 24,000. ³He was from the sons of Perez, and was chief of all the commanders of the army for the first month. ⁴Dodai the Ahohite and his division had charge of the division for the second month, Mikloth being the chief officer; and in his division were 24,000. ⁵The third commander of the army for the third month was Benaiah, the son of Jehoiada the priest, as chief; and in his division were 24,000. ⁶This Benaiah was the mighty man of the thirty, and had charge of thirty; and over his division was Ammizabad his son. ⁷The fourth for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; and in his division were 24,000. ⁸The fifth for the fifth month was the commander Shammuth the Izrahite; and in his division were 24,000. ⁹The sixth for the sixth month was Ira the son of Ikkesh the Tekoite; and in his division were 24,000. ¹⁰The seventh for the seventh month was Helez the Pelonite of the sons of Ephraim; and in his division were 24,000. ¹¹The eighth for the eighth month was Sibbecai the Hushathite of the Zerahites; and in his division were 24,000. ¹²The ninth for the ninth month was Abiezer the Anathothite of the Benjamites; and in his division were 24,000. ¹³The tenth for the tenth month was Maharai the Netophathite of the Zerahites; and in his division were 24,000. ¹⁴The eleventh for the eleventh month was Benaiah the Pirathonite of the sons of Ephraim; and in his division were 24,000. ¹⁵The twelfth for the twelfth month was Heldai the Netophathite of Othniel; and in his division were 24,000.

27:2 “Jashobeam” He was a Benjamite from Hakmon. He was famous for killing 300 men with a spear (cf. 1 Chr. 11:10-14). He was one of David’s “mighty men” and one of three great warriors (cf. 2 Sam. 23:9,13,16,17,18,19,22,23).

▣ **“24,000”** This number appears twelve times. It probably refers to 24 main leaders. See Special Topic: Thousand (*eleph*).

27:3 “Perez” Nothing more is known about him.

27:4 “Dodai the Ahohite” He was one of David’s military leaders. One of his sons, Eleazar, is mentioned in 2 Sam. 23:9; 1 Chr. 11:12, where he is called “Dodo.”

“Ahohite” means a descendant of Ahoah, a grandson of Benjamin (1 Chr. 8:4).

▣ **“Mikloth”** This man is named after a Benjamite from Jerusalem (cf. 1 Chr. 8:32; 9:37,38). These names are used repeatedly within families and tribes. Often the exact person or period is uncertain.

▣ **“the chief officer”** This word (BDB 617) had a wide usage (NIDOTTE, vol. 3, p. 20).

1. tribal leader – 1 Chr. 12:27; 2 Chr. 19:11
2. military leader – 1 Chr. 13:1
3. palace official – 2 Chr. 28:7
4. temple official – 1 Chr. 9:20; 26:24; 2 Chr. 31:12,13
5. foreign kings – Ps. 76:12; Ezek. 28:2
6. crown prince – 1 Kgs. 1:35; 2 Chr. 11:22 (i.e., Solomon)
7. in Chronicles it often refers to David as YHWH’s special choice

In this context #2 fits best.

27:5-6 “Benaiah” He was the leader of the Cherethites and Paethites (probably non-Israelite warriors, cf. 2 Sam. 8:18; 20:23; 1 Chr. 18:17). He was famous for his military exploits in David’s army (cf. 2 Sam. 23:20-23; 1 Kgs. 1:38; 1 Chr. 11:21-24).

He was active on David’s behalf supporting the succession of Solomon.

1. part of Solomon’s inauguration (i.e., riding on King David’s mule), cf. 1 Kgs. 1:32-37,38-40,44
2. killed
 - a. Adonijah – 1 Kgs. 2:24-25
 - b. Joab – 1 Kgs. 2:28-35
 - c. Shimei – 1 Kgs. 2:40-46

27:5 “the priest, as chief” The term “chief” (BDB 910) here denotes the military warrior (cf. 1 Chr. 11:22,24; 18:17), not the High Priest.

27:6 “Ammizabad” He is mentioned only here.

2:7 “Asahel” This was the brother of David’s relative and military commander, Joab. Asahel was killed by Abner, Saul’s military commander (cf. 2 Sam. 2:18-23). This started a blood feud between Joab and Abner.

Because Asahel died so young, his son, Zebadiah, took his place as “division” leader.

Asahel was one of the special elite groups of warriors called “the thirty” (cf. 2 Sam. 23:24).

27:8 “Shamhuth the Izrahite” This man is mentioned only here (not in 1 Chronicles 11). The word “Izrahite” can mean

1. from the family of Izrah

2. from a town/village name
3. with emendation from “Zerahite,” which was from a Judean named Zerah (cf. 1 Chr. 2:4,6; 9:6)

27:9 “Ira the son of Ikkesh the Tekoite” He is also mentioned in 2 Sam. 23:26 and 1 Chr. 11:28.

Another one of David’s military leaders is “Ira the Ithrite” in 2 Sam. 23:38; 1 Chr. 11:40. These two names are easily confused (i.e., *Young’s Analytical Concordance*, p. 520).

27:10 “Helez the Pelonite” This Ephraimite military leader is mentioned in 2 Sam. 23:26, along with “Ira.” In 1 Chr. 11:27 he is said to be a “Pelonite,” but in 2 Sam. 23:26, a “Paltite.” Again the second designation could be

1. a place name
2. a family name

Whether 2 Samuel 23 or 1 Chronicles 11 is correct is uncertain. Young’s concordance prefers “Pelonite,” while TEV makes it an unknown city, Pelon.

27:11 “Sibbecai the Hushathite of the Zerahites” This man killed one of the “giants” (*Raphah*; see Special Topic: Terms Used for Tall/Powerful Warriors or People Groups) in 2 Sam. 21:18-22; 1 Chr. 20:4-8. He is linked with Ilai the Ahohite in 1 Chr. 11:29.

Another Zerahite is mentioned in 1 Chr. 27:13. From 1 Chr. 1:16 they seem to be a tribe of non-Israelites living in Palestine, in the line of Canaan, the son of Ham.

It is possible the name Zerahite goes all the way back to Numbers 26:20, which would make them a clan/tribe from Judah by Zerah.

27:12 “Abiezer” He was from Anathoth, where Solomon exiled Abiathar. It was Jeremiah’s hometown. He was a Benjamite.

27:13 “Maharai the Netophathite of the Zerahites” This military leader is mentioned in 2 Sam. 23:28 and 1 Chr. 11:30.

The term “Netophathite” seems to refer to a place name (cf. 1 Chr. 9:16; Ezra 2:22). There are two people in this list from this area, Maharai in 2 Sam. 23:28 and Heldai in 1 Chr. 27:15 (he was a descendant of Othniel).

27:14 “Benaiah the Pirathonite” There is a different person by the same name but with a different father and tribe.

1. Benaiah, 1 Chr. 27:5, was from a priestly family
2. Beniah, 1 Chr. 27:14, was from Ephraim, cf. 2 Sam. 23:30; 1 Chr. 11:31

The term “Pirathonite” also appears in Jdgs. 12:12,15. TEV makes it the city of Pirathon.

27:15 “Heldai” He was a descendant of Israel’s first judge, “Othniel” (cf. Jos. 15:17; Jdgs. 1:13; 3:9,11; 1 Chr. 4:13).

▣ “Netophathite” See note at 1 Chr. 27:13.

NASB (UPDATED) TEXT: 27:16-24

¹⁶Now in charge of the tribes of Israel: chief officer for the Reubenites was Eliezer the son of Zichri; for the Simeonites, Shephatiah the son of Maacah; ¹⁷for Levi, Hashabiah the son of Kemuel; for Aaron, Zadok; ¹⁸for Judah, Elihu, one of David’s brothers; for Issachar, Omri the son of Michael; ¹⁹for Zebulun, Ishmaiah the son of Obadiah; for Naphtali, Jeremoth the son of Azriel; ²⁰for the sons of Ephraim, Hoshea the son of Azariah; for the half-tribe of Manasseh, Joel the son of Pedaiah; ²¹for

the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of Abner; ²²for Dan, Azarel the son of Jeroham. These were the princes of the tribes of Israel. ²³But David did not count those twenty years of age and under, because the LORD had said He would multiply Israel as the stars of heaven. ²⁴Joab the son of Zeruiah had begun to count *them*, but did not finish; and because of this, wrath came upon Israel, and the number was not included in the account of the chronicles of King David.

27:16-22 This is an unusual list of tribes. These verses list the chief officer of each of the twelve tribes (cf. Genesis 49; Exod. 1:2-4; Deuteronomy 33), with the exception of Gad and Asher.

The tribes of Simeon and Reuben no longer had tribal identification in the post-exilic period. See *Hard Sayings of the Bible*, pp. 229-40.

The children of Joseph are listed three times (i.e., Ephraim and Manasseh twice).

27:18 “Elihu, one of David’s brothers” He is not listed in 1 Sam. 16:6-11; 17:12; 1 Chr. 2:13-15 but one person is unnamed. It is possible

1. “son” has the connotation of relative; see F. F. Bruce, *Answers to Questions*, p. 16
2. the list in 1 Sam. 17:12 has eight sons
3. the early list included only the older male children

▣ **“Omri”** This Omri is from the tribe of Issachar. It also appears in 1 Chronicles as

1. a son of Becher, a Benjamite, 1 Chr. 7:8
2. a son of (Perez), a Judean, 1 Chr. 9:4

The name was made famous by Omri of 1 Kings 16, a military leader and King of Israel. His father, Abner, was possibly Saul’s military commander (cf. 1 Sam. 14:50; 20:25).

27:21 “Jaasiel the son of Abner” This could be the man with the same name among David’s mighty men in 1 Chr. 11:47. There his father is not named but he is called a “Mezobaite.”

27:23-24 This is recorded in 2 Samuel 24 and 1 Chronicles 21.

27:23 “as the stars of Heaven” There are several metaphors used to describe YHWH’s blessings on Israel.

1. numerous as the stars – Gen. 15:5; 22:17; 26:4; Deut. 1:10; 10:22; 28:62
2. numerous as sand on the seashore – Gen. 22:17; 32:12
3. numerous as dust – Gen. 13:16; 28:14; Num. 23:10
4. too numerous to count – Gen. 16:10

This phrase links the post-exilic community to YHWH’s promise to Abraham. See Special Topic: Covenant Promises to the Patriarchs.

27:24 “the chronicles of King David” There are several books/scrolls mentioned in the historical books of Samuel, Kings, and Chronicles, which were used as sources.

1. chronicles of Samuel, 1 Sam. 10:25; 1 Chr. 29:29
2. book of Jashar, 2 Sam. 1:18 (cf. Jos. 10:13)
3. chronicles of King David, 1 Chr. 27:24
4. chronicles of Nathan, 1 Chr. 29:29
5. chronicles of Gad, 1 Chr. 29:29
6. acts of Solomon, 1 Kgs. 11:41; 2 Chr. 9:29
7. chronicles of the Kings of Judah, 1 Kgs. 14:29; 15:7,23; 2 Chr. 12:15; 13:22; 26:22
8. chronicles of the Kings of Israel, 1 Kgs. 14:19; 15:31

The genealogies may or may not have been included in these named, written sources.

NASB (UPDATED) TEXT: 27:25-31

²⁵Now Azmaveth the son of Adiel had charge of the king's storehouses. And Jonathan the son of Uzziah had charge of the storehouses in the country, in the cities, in the villages and in the towers. ²⁶Ezri the son of Chelub had charge of the agricultural workers who tilled the soil. ²⁷Shimei the Ramathite had charge of the vineyards; and Zabdi the Shiphmite had charge of the produce of the vineyards stored in the wine cellars. ²⁸Baal-hanan the Gederite had charge of the olive and sycamore trees in the Shephelah; and Joash had charge of the stores of oil. ²⁹Shitrai the Sharonite had charge of the cattle which were grazing in Sharon; and Shaphat the son of Adlai had charge of the cattle in the valleys. ³⁰Obil the Ishmaelite had charge of the camels; and Jehdeiah the Meronothite had charge of the donkeys. ³¹Jaziz the Hagrite had charge of the flocks. All these were overseers of the property which belonged to King David.

27:25 “Azmaveth the son of Adiel” This elite military leader (i.e., one of the thirty) is mentioned in 2 Sam. 23:31 and 1 Chr. 11:33, where he is called “the Baharumite,” which may mean he was from the city of Bahurim, close to Jerusalem. This geographical reference is the meaning here.

Here he is said to be the son of Adiel. There is an Adiel mentioned in 1 Chr. 9:12, who was a priest. It is uncertain if they should be linked.

▣ **“Jonathan the son of Uzziah”** There is a Jonathan mentioned in 2 Sam. 23:32 and 1 Chr. 11:34. This would be a similar parallel to other names in the list but the father is not the same.

27:26 “Ezri the son of Chelub” He is mentioned only here.

▣

NASB, NRSV,
LXX “soil”
NKJV “ground”
NJB, REB “land”

The Hebrew root (BDB 9, Adamah) has a wide semantic field.

1. man or mankind (Gen. 1:26; 2:5,7,8)
2. name for Adam (1 Chr. 1:1)
3. ground, land (Gen. 2:5,9; 3:17,23)
4. dirt, earth (Gen. 2:7)
5. surface of the planet (Gen. 1:25; 6:20)
6. country (Gen. 47:19; Lev. 20:24)
7. whole inhabited earth (Gen. 12:3; 28:14; Deut. 14:2)

27:27 “Shimei the Ramathite” This man is mentioned only here. He is possibly from a village of Ramah.

▣ **“Zabdi the Shiphmite”** He is possibly a descendant of Benjamin from 1 Chr. 8:19, but the name “Shiphmite” may refer to the Judean city of Shepham.

27:28 “Baal-hanan the Gederite” This man is mentioned only here. It is surprising that a servant of David had a name connected to the male fertility god of Canaan (see Special Topic: Fertility Worship of the Ancient Near East).

He was possibly from the southern city of Geder (cf. Jos. 12:13).

▣ **“the shephelah”** This refers to the low hills between the coastal plain of the Mediterranean and the Judean highlands.

▣ **“Shitrai the Sharonite”** This man is mentioned only here but he is from the area (i.e., Sharon), over which he managed the cattle (cf. 1 Chr. 5:16).

▣ **“Shaphat the son of Adlai”** There is a man of the tribe of Gad by the same name in 1 Chr. 5:12 but there is no implied connection.

27:30 “Obil the Ishmaelite” This person is mentioned only here. His name (BDB 6) means “driver” or “leader.” The Ishmaelites were traders and had experience with camels.

▣ **“Jehdeiah the Meronothite”** This man is mentioned only here. The second word (BDB 599) could mean

1. from the city of Meroneth
2. a region in Zebulun
3. a family name

There is another person with this same descriptive title in Neh. 3:7.

27:31 “Jaziz the Hagrite” This is the only place this person appears. Hagrite seems to refer to the family name related to “Ishmaelites.” They are mentioned in 1 Chr. 5:10,19,20. If they are the source of this designation this is another non-Israelite manager.

NASB (UPDATED) TEXT: 27:32-34

³²Also Jonathan, David’s uncle, *was* a counselor, a man of understanding, and a scribe; and Jehiel the son of Hachmoni tutored the king’s sons. ³³Ahithophel was counselor to the king; and Hushai the Archite was the king’s friend. ³⁴Jehoiada the son of Benaiah, and Abiathar succeeded Ahithophel; and Joab was the commander of the king’s army.

27:32 “a scribe” See Special Topic: Scribes.

▣ **“Jehiel the son of Hachmoni”** The first name is a common OT name, used eleven times. However, this is the only reference to this person. It is not found in 2 Samuel 23 or 1 Chronicles 11.

He was a tutor to the royal princes, an important and powerful position (i.e., 2 Kgs. 10:1,6-7).

27:33 “Ahithophel” This close counselor betrayed David and joined the rebellion of Absalom (cf. 2 Sam. 15:12,31,34; 16:15,20,21,23; 17:1,6,7,14,15,21,23; 23:34). After the rebellion failed he committed suicide (see Special Topic: Suicide).

▣ **“Hushai the Archite”** This counselor was loyal to David but was instructed to return to the palace and give Absalom bad counsel (cf. 2 Sam. 15:30-37; 16:17; 17:5,15).

Archite refers to

1. a place name (i.e., Archie)
2. a family that owned the city of Ataroth, near Bethel (cf. Jos. 16:2-3)

▣ **“the king’s friend”** This was an Egyptian title for a close counselor to the king (cf. 2 Sam. 22:20; 26:6).

27:34 “Jehoiada the son of Benaiah” In 1 Chr. 27:5 these names are reversed. It may be

1. MSS corruption
2. a later ancestor with the same family name
3. or just another person

▣ **“Abiathar”** This was one of two High Priests during David’s reign. Abiathar was the only survivor of Saul’s slaughter of the priests at Nob (cf. 2 Samuel 21-22).

1 CHRONICLES 28

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
David's Address About the Temple	Solomon Instructed to Build the Temple	David Transmits the Final Plans for the Temple to Solomon	David's Instructions for the Temple	David's Instructions for the Temple
28:1-8	28:1-8	28:1-8	28:1 28:2-5 28:6-7 28:8	28:1-2a 28:2b-3 28:4-7 28:8
28:9-10	28:9-10	28:9-10	28:9-10	28:9-10
28:11-18	28:11-19	28:11-18	28:11-19	28:11-19
28:19		28:19		
28:20-21	28:10-21	28:20-21	28:20-21	28:20-21

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 28:1-8

¹Now David assembled at Jerusalem all the officials of Israel, the princes of the tribes, and the commanders of the divisions that served the king, and the commanders of thousands, and the commanders of hundreds, and the overseers of all the property and livestock belonging to the king and his sons, with the officials and the mighty men, even all the valiant men. ²Then King David rose to his feet and said, "Listen to me, my brethren and my people; I *had* intended to build a permanent home for the ark of the covenant of the LORD and for the footstool of our God. So I had made preparations to build *it*. ³But God said to me, 'You shall not build a house for My name because you are a man of war and have shed blood.' ⁴Yet, the LORD, the God of Israel, chose me from all the house of my father to be king over Israel forever. For He has chosen Judah to be a leader; and in the house of Judah, my father's house, and among the sons of my father He took pleasure in me to make *me* king over all Israel. ⁵Of all my sons (for the LORD has given me many sons), He has chosen my son Solomon to sit on the throne of the kingdom of the LORD over Israel. ⁶He said to me, 'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him. ⁷I will establish his kingdom forever if he resolutely performs My commandments and My ordinances, as is done now.' ⁸So now, in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek after all the commandments of the LORD your God so that you may possess the good land and bequeath *it* to your sons after you forever.

28:1 This verse lists the same leaders as chapter 27 (the assembling is mentioned in 1 Chr. 23:2):

1. tribal leaders
2. military leaders
3. stewards
4. two general terms

- a. all the officials of Israel
- b. the mighty men, even all the valiant men

Surprisingly the role of the priests and Levites is not emphasized here, as in other places in 1 Chronicles.



NASB, NKJV “the officials”

NRSV, TEV “palace officials”

REB, NET,

JPSOA “the eunuchs”

The MT has “eunuchs” (BDB 710). The term originally referred to castrated males who guarded and administrated the king’s harem. Later it became the common designation for a royal attendant (i.e., Potiphar, who was married, Gen. 39:1 or Pharaoh’s two servants in Gen. 40:2,7). For a good brief discussion see NIDOTTE, vol. 3, pp. 288-294.

28:2 “David rose to his feet” In the 1 King’s parallel, David is old and in bed. He sent others to anoint Solomon (cf. 1 Kgs. 1:32-35). In many ways the Chronicler removes all the negative aspects of succession and idealizes David’s involvement.

▣ **“Listen to me”** David addresses the covenant people (*Qal* IMPERATIVE).

- 1. my brethren
- 2. me people
- 3. all Israel, 1 Chr. 28:4,8
- 4. the assembly of the LORD, 1 Chr. 28:8



NASB, TEV “permanent home”

NKJV, NRSV,

LXX “a house of rest”

NJB “a settled home”

JPSOA “a resting-place”

REB “a house as a resting-place”

This imagery goes back to ancient promises.

- 1. Num. 10:33; 2 Chr. 6:41 – a place for the ark to rest
- 2. Deut. 12:9; Ps. 95:11 – the Promised Land
- 3. 1 Kgs. 8:56 – Solomon’s Temple as a place of rest for all nations (i.e., 1 Kgs. 8:43)
- 4. Isa. 11:10 – eschatological hope for rest for Israel and the nations

David did not simply want a temple but the actuality of the ancient promises, not only for Abraham’s seed but for the world (see Special Topic: YHWH’s Eternal Redemptive Plan).

This context is obviously a word play on

- 1. 2 Samuel 7; 1 Chronicles 17, “house”
- 2. Hebrews 3-4, “rest”

▣ **“the ark of the covenant”** See Special Topic: The Ark of the Covenant.

▣ **“the footstool of God”** See Special Topic above, I. A. (cf. Ps. 99:5; 132:7; Isa. 66:1; Lam. 2:1; Ezek. 43:7). The Mercy Seat (see Special Topic: Mercy Seat) was the place where heaven and earth met; the invisible and visible, the fallen, sinful, and sacred.

▣ **“I had made preparations to build it”** David was not allowed to build the temple because he was a man of war (cf. 1 Chr. 28:8; 22:8).

David prepared

1. the plans (1 Chr. 28:11)
2. the precious metals
3. the timber
4. securing of artisans

28:3 “a house for My name” See Special Topic: “The Name” of YHWH (OT).

28:4 “chose me” Notice the number of times God’s choice is emphasized by this special theological VERB (BDB 103, KB 119; see Special Topic: He Chose Us).

1. God chose David, 1 Chr. 28:4 (cf. 2 Samuel 7)
2. God chose Judah, 1 Chr. 28:4 (cf. Gen. 49:10)
3. God chose Solomon to succeed David, 1 Chr. 28:5,6 (cf. 1 Kgs. 2:15; 1 Chr. 22:9,10)
4. God chose Solomon to build the temple, 1 Chr. 28:10

God has a wider theological agenda (cf. 1 Kings 8), see Special Topic: YHWH’s Eternal Redemptive Plan.

▣ **“forever”** This word must be interpreted in context. See Special Topic: Forever (*‘olam*). Notice that this is a conditional covenant (see Special Topic: Covenant) in 1 Chr. 28:7,8,9.

▣ **“over all Israel”** This is a repeated theme in Chronicles.

28:5 “the kingdom of the LORD” YHWH was the true King of Israel, cf 1 Sam. 8:7; 10:19; 1 Chr. 29:23). See Special Topic: The Kingdom of God.

28:6-7 These are God’s words to David regarding Solomon (cf. 1 Chr. 28:19).

28:6 “to be a son to Me” See Special Topic: Son of God.

▣ **“I will be a father to him”** This phrase reflects 2 Sam. 7:14; 1 Chr. 17:13; 22:10; 28:6; Ps. 89:27; from Ps. 2:7 the imagery was used of theological adoption. See Special Topic: Fatherhood of God.

28:7 “if” This marks the conditional nature of God’s promises (cf. 1 Chr. 28:8,9; 1 Kgs. 2:2-4). See Special Topic: Covenant.

The conditional nature of the covenant is the focus of 1 Chr. 28:7-9. This conditional aspect was certainly known by the post-exilic leaders.

1. Ezra 7:26; 9:10-15
2. Nehemiah 1:7-9; 9:33-37

Obedience was crucial to the Mosaic covenant (cf. Leviticus 26; Deuteronomy 27-30; Joshua 23:6-13; 1 Chr. 22:12-13). Thank God there is a new covenant based on God’s performance (cf. Jer. 31:31-34; Ezek. 36:22-38; the NT). The OT focused on the temple but the NT focuses on the new temple (i.e., Jesus’ own body, cf. John 2:21).

▣ **“My commandments and My ordinances”** See Special Topic: Terms for God’s Revelation.

28:8-10 David addresses several commands to Solomon.

1. observe (lit. keep; see Special Topic: Keep) – BDB 1036, KB 1581, *Qal* IMPERATIVE, 1 Chr. 28:8
2. seek – BDB 205, KB 233, *Qal* IMPERATIVE; 1 Chr. 28:8
3. know – BDB 393, KB 390, *Qal* IMPERATIVE, 1 Chr. 28:9; see Special Topic: Know

4. serve – BDB 712, KB 773, *Qal* IMPERATIVE, 1 Chr. 28:9
5. consider now – BDB 906, KB 1157, *Qal* IMPERATIVE, 1 Chr. 28:10
6. be courageous – BDB 304, KB 302, *Qal* IMPERATIVE, 1 Chr. 28:10; cf. Deut. 31:7; Jos. 1:6,7,9,18; 1 Chr. 22:13
7. act – BDB 793, 889, *Qal* IMPERATIVE, 1 Chr. 28:10

28:8 “forever” See note at 1 Chr. 28:4.

NASB (UPDATED) TEXT: 28:9-10

⁹“As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the LORD searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever. ¹⁰Consider now, for the LORD has chosen you to build a house for the sanctuary; be courageous and act.”

28:9 “with a whole heart and a willing mind” This is imagery of full and complete devotion and obedience (cf. Deut. 18:13; 1 Kgs. 8:61; 15:14; 2 Kgs. 20:3; 1 Chr. 29:9,17-19; Isa. 38:3). Solomon was this kind of faithful follower at first but in his old age his young non-Israelite wives turned his heart away from YHWH (cf. 1 Kings 11); also note 2 Chr. 19:9; 25:2,14.

☐ **“the LORD searches all hearts, and understands every intent of the thoughts”** This is imagery of God’s sovereign knowledge of all things (cf. 1 Sam. 2:3; 16:7; 1 Kgs. 8:29; 2 Chr. 6:30; Ps. 7:9; 33:15; 44:21; 139:1-4; Pro. 15:11; 21:2; 24:12; Jer. 11:20; 17:9-10; 20:12; Luke 16:15; Acts 1:24; 15:8; Rom. 8:27). No one informs YHWH about anything!

☐ **“If you seek Him, He will let you find Him”** What a wonderful combination of free will and Divine sovereignty (cf. Deut. 4:29; 2 Chr. 7:14; 15:2,4,15; Jer. 29:13). See Special Topic: Predestination (Calvinism) vs Human Free Will (Arminianism) and Special Topic: Election/Predestination and the Need for a Theological Balance.

For the Chronicler “seek” (BDB 205, KB 233) is a way to denote faithful followers (cf. 1 Chr. 16:10-11; Zeph. 2:3; NIDOTTE, vol. 1, p. 997).

☐ **“but if you forsake Him, He will reject you forever”** What a scary verse! See Special Topic: Apostasy (*aphistēmi*).

NASB (UPDATED) TEXT: 28:11-18

¹¹Then David gave to his son Solomon the plan of the porch of the temple, its buildings, its storehouses, its upper rooms, its inner rooms and the room for the mercy seat; ¹²and the plan of all that he had in mind, for the courts of the house of the LORD, and for all the surrounding rooms, for the storehouses of the house of God and for the storehouses of the dedicated things; ¹³also for the divisions of the priests and the Levites and for all the work of the service of the house of the LORD and for all the utensils of service in the house of the LORD; ¹⁴for the golden *utensils*, the weight of gold for all utensils for every kind of service; for the silver utensils, the weight of silver for all utensils for every kind of service; ¹⁵and the weight of gold for the golden lampstands and their golden lamps, with the weight of each lampstand and its lamps; and the weight of silver for the silver lampstands, with the weight of each lampstand and its lamps according to the use of each lampstand; ¹⁶and the gold by weight for the tables of showbread, for each table; and silver for the silver tables; ¹⁷and the forks, the basins, and the pitchers of pure gold; and for the golden bowls with the weight for each bowl; and for the silver bowls with the weight for each bowl; ¹⁸and for the altar of incense refined gold by weight;

and gold for the model of the chariot, *even* the cherubim that spread out *their wings* and covered the ark of the covenant of the LORD.

28:11 God had revealed a plan for the temple (i.e., stated specifically in the Vulgate [Latin] and Peshitta [Syriac] but not so in the MT [Hebrew]) to David (cf. 2 Chronicles 2-4), as He did the tabernacle to Moses (cf. Exod. 25:9).

It is surprising that the Jewish temple looked like temples of the same period (i.e., using Hiram's artisans). For a good brief discussion with pictures, see James M. Freeman, *Manners and Customs of the Bible*, pp. 151-155.



NASB	“buildings”
NKJV, NRSV	“treasuries”
NJB	“storehouses”
JPSOA, REB	“storerooms”
LXX	“zakcho”

This word (BDB 170) is found only here in the OT. The basic root means “to hide,” “to cover.” It is very similar to “treasury” of Esther 3:9; 4:7.

▣ “mercy seat” See Special Topic: Mercy Seat.

28:12

NASB, NRSV,	
TEV, NJB,	
REB	“in mind”
NKJV	“by the Spirit”
JPSOA	“by the spirit”
LXX	“in his spirit”

The AB, p. 190, suggests that *ruah* (BDB 924) is used exclusively by the Chronicler for God's Spirit (NKJV), not man's spirit (JPSOA, LXX). See Special Topic: Spirit (*pneuma*) In the NT.

These plans were YHWH's design (cf. 1 Chr. 28:19), not David's. This special revelation of the worship site also fits YHWH's instructions to Moses in Exod. 25:9,40; 26:30; 1 Kgs. 6:38; 2 Chr. 4:7; Acts 7:44; Heb. 8:2,5.

28:13 “the divisions of the priests and Levites” This is recorded in 1 Chronicles 24.

28:15 “lampstand” In Moses' tabernacle there was just one (cf. Exod. 25:31-40) in the Holy Place but Solomon (i.e., possibly David) expanded the number (cf. 1 Kgs. 7:49; 2 Chr. 4:7). See Special Topic: Lampstand.

28:16 “showbread” The plans for the temple were on a grander scale than the tabernacle. It had one table of showbread but the temple had 10 (cf. 2 Chr. 4:8); the same thing for the one lampstand. See Special Topic: Show Bread or Bread of the Presence

28:18 “the altar of incense” See Special Topic: Altar of Incense.



NASB	“the chariot, <i>even</i> the cherubim”
NKJV, REB	“the chariot, that is, the gold cherubim”
NRSV, LXX	“the golden chariot of the cherubim”

TEV “making the chariot for the winged creatures”

NJB “the chariot and the great winged creatures”

JPSOA “the figure of the chariot – the cherubs –”

As is obvious from the above translations, the Hebrew is ambiguous. It seems that the ark is called a “chariot,” which fits Ezekiel’s vision of Ezekiel 1:10, but not the ark as a throne (i.e., footstool) for YHWH. The NET Bible, p. 666, #22, suggests that the final letter of “chariot” should go with the following word, thereby spelling “seat,” not “chariot.”

▣ “the cherubim” There were two on the lid of the ark, but the temple had two large ones in the Holy of Holies (cf. 2 Chr. 3:10-13). See Special Topic: *Cherubim*.

▣ “covered” This is a *Qal* PRESENT ACTIVE PARTICIPLE (BDB 696, KB, 754), which denotes shelter or protective covering (cf. Exod. 25:20; 37:9; 1 Kgs. 6:27; 8:7; 2 Chr. 3:13). See Special Topic: Shadow As a Metaphor for Protection and Care.

▣ “the ark of the covenant” See Special Topic: Ark of the Covenant.

NASB (UPDATED) TEXT: 28:19

¹⁹“All this,” said David, “the LORD made me understand in writing by His hand upon me, all the details of this pattern.”

28:19 This verse emphasizes inspiration. See Special Topic: Inspiration.

NASB (UPDATED) TEXT: 28:20-21

²⁰Then David said to his son Solomon, “Be strong and courageous, and act; do not fear nor be dismayed, for the LORD God, my God, is with you. He will not fail you nor forsake you until all the work for the service of the house of the LORD is finished. ²¹Now behold, *there are* the divisions of the priests and the Levites for all the service of the house of God, and every willing man of any skill will be with you in all the work for all kinds of service. The officials also and all the people will be entirely at your command.”

28:20 These commands are repeats of 1 Chr. 29:10 with two added JUSSIVES.

1. do not fear – BDB 431, KB 432, *Qal* IMPERFECT used in a JUSSIVE sense
2. nor be dismayed – BDB369, KB 365, *Qal* IMPERFECT used in a JUSSIVE sense

This reflects Moses’ words to Joshua, Deut. 31:6; Jos. 1:9.

Solomon should act without fear because YHWH is with him and has promised not to forsake him (i.e., Deut. 31:6; Jos. 1:5). What a great word of encouragement!

28:21 David assures Solomon that he will have complete cooperation in building the temple.

1 CHRONICLES 29

PARAGRAPH DIVISIONS OF MODERN TRANSLATIONS

NASB	NKJV	NRSV	TEV	NJB (verses follow LXX)
Offering for the Temple	Offering for Building the Temple	The Investiture of Solomon	Gifts for Building the Temple	The Voluntary Offerings
29:1-5	29:1-5	29:1-5	29:1-5	29:1-5
29:6-9	29:6-9	29:6-9	29:6-9	29:6-9
David's Prayer	David's Praise to God		David Praises God	David's Thanksgiving
29:10-13	29:10-15 (10b-25)	29:10-13	29:10-13	29:10a 29:10b-16
29:14-19		29:14-19	29:14-19	
	29:16-20			29:17-19
29:20		29:20-22a	29:20	29:20
Sacrifices	Solomon Anointed King			Accession of Solomon and the End of the Reign of David
29:21-22a	29:21-25		29:21-22a	29:21-25
Solomon Again Made King				
29:22b-25		29:22b-25	29:22b-25	
	The Close of David's Reign		Summary of David's Reign	
29:26-27	29:26-30	29:26-30	29:26-30	29:26-30
Death of David				
29:28-30				

READING CYCLE THREE (from "[A Guide to Good Bible Reading](#)")

CONTEXTUAL INSIGHTS

- A. This chapter records David's prayer to YHWH at the time of the succession of Solomon.
- B. There are several terms used to refer to Israel's Deity.
 1. *Elohim*, 1 Chr. 29:1,16,18
 2. *Eloah*, 1 Chr. 29:2,3 (twice), 10,13,17,20 (see Special Topic: Names for Deity, C.)
 3. YHWH, 1 Chr. 29:5,8,9,10,11 (twice), 20 (thrice), 21,22,23,25 (see Special Topic: Names for Deity, D.)
 4. Father, 1 Chr. 29:10 (see Special Topic: Fatherhood of God)
- C. There are several repeated theological themes.
 1. YHWH chose Solomon, 1 Chr. 20:1; 1 Chr. 28:4-6
 2. Solomon must keep the covenant commandments (i.e., conditional covenant, cf. 1 Chr. 29:19; 22:12-13; 28:7-8; see Special Topic: Covenant and Special Topic: Keep)

3. David's assembling materials for the new temple, 1 Chr. 29:2-5; 22:3-5,14-16
4. the focus on proper whole-hearted commitment to YHWH, 1 Chr. 29:17,19; 28:9; Deut. 18:13; 1 Kgs. 8:61; 15:14; 2 Kgs. 20:3; Isa. 38:3; attitude in worship and spiritual matters is preeminent (cf. Deut. 10:16; 30:6; Jer. 4:4; 9:25-26; Ezek. 44:9); God looks at the heart before the hand!

D. Notice the description of God in David's prayer (1 Chr. 29:10-19).

1. He is Israel's Father forever, 1 Chr. 20:10
2. He has
 - a. the greatness (BDB 153)
 - b. the power (BDB 150)
 - c. the glory (BDB 802)
 - d. the victory (BDB 664 I)
 - e. the majesty (BDB 217 I)
 - f. all in heaven and on earth (1 Chr. 29:11,16)
 - g. dominion (lit. kingdom), 1 Chr. 29:11
3. He is head over all, 1 Chr. 29:11
4. riches and honor come from Him, 1 Chr. 29:12
5. He rules over all
 - a. power (BDB 470)
 - b. might (BDB 150)
6. He can
 - a. make great (BDB 152, INFINITIVE)
 - b. give strength (BDB 304, INFINITIVE), 1 Chr. 29:12
7. He tests the heart (BDB 103, PARTICIPLE), 1 Chr. 29:17
8. He delights in
 - a. uprightness (BDB 449)
 - b. integrity of heart (BDB 449), 1 Chr. 29:17
9. He is actively involved in people's motives
 - a. gives a perfect heart
 - b. keeps the human heart perfect, 1 Chr. 29:18-19

Wow! What a God! See Special Topic: Characteristics of Israel's God (OT) and Special Topic: Characteristics of Israel's God (NT)

WORD AND PHRASE STUDY

NASB (UPDATED) TEXT: 29:1-5

¹Then King David said to the entire assembly, "My son Solomon, whom alone God has chosen, is still young and inexperienced and the work is great; for the temple is not for man, but for the LORD God. ²Now with all my ability I have provided for the house of my God the gold for the *things of gold*, and the silver for the *things of silver*, and the bronze for the *things of bronze*, the iron for the *things of iron*, and wood for the *things of wood*, onyx stones and inlaid *stones*, stones of antimony and stones of various colors, and all kinds of precious stones and alabaster in abundance. ³Moreover, in my delight in the house of my God, the treasure I have of gold and silver, I give to the house of my God, over and above all that I have already provided for the holy temple, ⁴*namely*, 3,000 talents of gold, of the gold of Ophir, and 7,000 talents of refined silver, to overlay the walls of the buildings; ⁵of gold for the *things of gold* and of silver for the *things of silver*, that is, for all the work done by the craftsmen. Who then is willing to consecrate himself this day to the LORD?"

29:1 "the entire assembly" The groups of leaders are mentioned in 1 Chr. 23:2; 28:1. Here, it refers to

“all Israel” (cf. 1 Chr. 29:23,25,26), which is a common theme in Chronicles. The post-exilic period was a reunification of the kingdoms of Judah and Israel.

▣ **“whom alone God has chosen”** See note at 1 Chr. 28:4-6. See Special Topic: He Chose Us.

Solomon’s choice to be king is surprising.

1. He was not the oldest male child.
2. He was a son of Bathsheba, which reminded everyone of David’s sin, weakness, and abuse of power.

This surely does show God’s sovereignty in His choices! Another example of God’s sovereignty is that as wives of the Patriarchs were often barren; He had to specifically give them children (i.e., Sarah, Rachel). Also how no other firstborn son of the Patriarchs succeeded his father as leader of the family.

1. Isaac – not Esau
2. Jacob – not Reuben
3. Jesse – not the oldest child

▣ **“is still young and inexperienced”** David gives this as the reason he did all the preparations for building the temple (cf. 1 Chr. 22:5). The Bible does not give us Solomon’s age when he became king. Jewish tradition says he was between 12-14 years old.

▣

NASB “temple”

NKJV footnote, NJB “palace”

NRSV, JPSOA footnote “fortress”

LXX, REB,

Peshitta - omitted -

This term (BDB 108, KB 123, cf. 1 Chr. 29:19) is not the usual term for “temple,” but for “fortress” or “citadel” (cf. 2 Chr. 17:12; 27:4; Esther; Neh. 2:8; 7:2; Dan. 8:2). Only here in the OT is it translated “temple.”

29:2 Many of the gems mentioned are uncertain.

1. onyx stone – BDB 995 I, possibly carnelian (NEB) or lapis lazuli (cf. Job 28:16; Ezek. 28:13). It was one of the stones on the breastplate of Aaron (cf. Exod. 28:20) and on his shoulders (cf. Exod. 39:27).
2. inlaid stones – BDB 571 used of the stones of the breastplate of the High Priest, cf. Exod. 25:7; 35:9,27
3. stones of antimony – BDB 806, KB 918, possibly
 - a. dark mortar to set and highlight a colored stone/gem, cf. Isa. 54:11
 - b. a particular dark gem stone
4. stones of various colors – This phrase may refer to geometric patterns of mosaic floors or panels (not pictures); uncut colored stones were often arranged into shapes in the ANE (see IVP, *Bible Background Commentary (OT)*, p. 419).
5. all kinds of precious stones – these are not specified but are apparently different from the stones in #2
6. alabaster – BDB 1010, KB 1483; this Egyptian loan word was possibly the “alabaster” of Song of Songs 5:15 or “marble,” cf. Esther 1:6. In the NT perfumed oils were kept in stone containers made of this rock (cf. Matt. 26:7; Mark 18:3; Luke 7:37).
 - a. calcium carbonate
 - b. calcium sulphate (i.e., gypsum)

29:3-5 Another list is found in 1 Chr. 22:3-5,14. This material came from

1. things taken in war
2. personal gifts (cf. 1 Chr. 29:6-7)
3. foreign taxation

The amounts here are different from 1 Chr. 22:14, both of which are unusually high; whether literal or literary hyperbole is uncertain. See *Hard Sayings of the Bible*, pp. 242-243 or Gleason Archer, *Encyclopedia of Bible Difficulties*, pp. 222-223.

29:4 “talents” See Special Topic: Ancient Near East Weights and Volumes.

Some parts of Solomon’s temple were overlaid (BDB 376, KB 372, *Qal* INFINITIVE CONSTRUCT) with gold and silver, but which buildings or parts of building is not specified. 2 Chronicles 3:8-9 says the inside of the Holy of Holies was covered with gold.

29:5 There is a recurrent use of “hand” as an idiom for action (see Special Topic: Hand).

1. done, 1 Chr. 29:5 – lit. “by the hand of”
2. consecrate, 1 Chr. 29:5 – lit. “to fill the hand” (idiom for priests, cf. Exod. 28:41; Lev. 8:33)
3. in care of, 1 Chr. 29:8 – lit. “under the hand of”
4. pledged, 1 Chr. 29:24 – lit. “put a hand under Solomon”

This imagery is used of God in 1 Chr. 29:12,14,16

1. “in Your hand,” 1 Chr. 29:12
2. “from Your hand,” 1 Chr. 29:14,16

See Special Topic: The Problems and Limitations of Human Language.

▣ **“the craftsmen”** This word (BDB 360) can refer to

1. metal workers
2. wood workers
3. stone workers

Also note 1 Chr. 22:15, where specific craftsmen are mentioned.

▣ **“willing”** This VERB (BDB 621, KB 671) occurs often in this chapter (cf. 1 Chr. 29:5,6,9 [twice], 14,17 [twice]), more than any other context in the OT; only here in 1 Chronicles, and only once in 2 Chronicles (cf. 2 Chr. 17:16). It focuses on human choice and willingness to give to God. God’s sovereignty is magnified in 1 Chr. 29:11-13, but 29:14-17 focuses on human free will. See Special Topic: Predestination (Calvinism) vs. Human Free Will (Arminianism).

In some ways this parallels the generosity related to

1. the tabernacle – Exod. 35:5,21,22,29
2. the second temple – Ezra 1:6; 2:68; 3:5

NASB (UPDATED) TEXT: 29:6-9

“Then the rulers of the fathers’ households, and the princes of the tribes of Israel, and the commanders of thousands and of hundreds, with the overseers over the king’s work, offered willingly; ⁷and for the service for the house of God they gave 5,000 talents and 10,000 darics of gold, and 10,000 talents of silver, and 18,000 talents of brass, and 100,000 talents of iron. ⁸Whoever possessed precious stones gave them to the treasury of the house of the LORD, in care of Jehiel the Gershonite. ⁹Then the people rejoiced because they had offered so willingly, for they made their offering to the LORD with a whole heart, and King David also rejoiced greatly.

29:7 “darics” This (BDB 204, KB 232) is a rare word (here and Ezra 2:69; 8:27; Neh. 7:70-72). It could mean

1. a Persian gold coin from

- a. Cyrus' days
- b. Darius' days
2. an Assyrian word for a fraction of a mina
3. another term for "drachma" (see Special Topic: Coins in Use in Palestine in Jesus' Day)

There were no coins in David's days, so, if it does refer to a later coin, it is an anachronism.

29:8 "Jehiel the Gershonite" This Levite is mentioned in 1 Chr. 23:8; 26:21 as son of Ladan, son of Gershon. Ladan may be the same as "Libni of 1 Chr. 6:17. He was in charge of the treasury.

There are eleven people in the OT with this name, which means "God is living" (BDB 313).

NASB (UPDATED) TEXT: 29:10-13

¹⁰So David blessed the LORD in the sight of all the assembly; and David said, "Blessed are You, O LORD God of Israel our father, forever and ever. ¹¹Yours, O LORD, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Yours is the dominion, O LORD, and You exalt Yourself as head over all. ¹²Both riches and honor come from You, and You rule over all, and in Your hand is power and might; and it lies in Your hand to make great and to strengthen everyone. ¹³Now therefore, our God, we thank You, and praise Your glorious name."

29:10-22a This paragraph records David's

1. blessing of YHWH
2. admonition to Solomon (by implication, 1 Chr. 29:19)
3. corporate worship, 1 Chr. 29:20-22
 - a. blessing
 - b. sacrifices
 - c. feast

This prayer has similarities with two other Davidic prayers in 1 Chr. 16:8-36 and 17:16-27. Chronicles gives us the theology of King David!

Notice the inclusive theological affirmation of YHWH's greatness in this prayer. There are eleven "alls," BDB 481, cf. 1 Chr. 29:10,11 (twice), 12 (twice), 14,15,16,20 (twice), 21.

1. The Father – 1 Cor. 15:24,27
2. The Son – Matt. 11:27; 28:18; 1 Cor. 15:25,27; Eph. 1:22; Heb. 2:8-9

29:10 "David blessed the LORD" The VERB (BDB 138, KB 159) is used several times in this chapter.

1. David blesses YHWH, 1 Chr. 29:10 (twice)
2. the assembly is called on to bless YHWH, 1 Chr. 29:20 (twice)

See Special Topic: Blessing (OT). YHWH is worthy of blessing (see Contextual Insights, D.).

▣ **"O LORD God of Israel our father, forever"** See several Special Topics.

1. Special Topic: Names for Deity, C. and D.
2. Special Topic: Israel (the name)
3. Special Topic: Fatherhood of God
4. Special Topic: Forever (*'olam*)

29:11 This verse reminds me of several prayers.

1. This verse may be the OT source to Matt. 6:13b ("For Yours is the Kingdom and the power and the glory forever. Amen"), which was a later scribal addition to Jesus' prayer, probably as it began to be used in a liturgical manner.
2. Paul's prayer or quoted hymn/liturgy of 1 Tim. 1:17

3. Jude's closing prayer (i.e., Jude, vv. 24-25)
4. The prayer of praise to the Lamb in Rev. 5:13 (also note Rev. 4:11; 5:12)

See Special Topic: Characteristics of Israel's God (OT) and Special Topic: Characteristics of Israel's God (NT).

▣ **“glory”** This (BDB 802) can also mean “beauty” (cf. Isa. 3:18). It refers to “YHWH's “glorious name” in 1 Chr. 29:12 (cf. Isa. 63:14).

▣

NASB, NKJV,

NRSV, LXX **“the victory”**

TEV, REB **“length of days”**

NJB **“splendor”**

This NOUN (BDB 664 I, KB 716 I) has several major meanings.

1. victory in battle
2. strength in battle – Ps. 18:1; Lam. 3:18
3. glory, splendor – 1 Sam. 15:29
4. duration – Job 23:7; Ps. 74:3; Pro. 21:28; Isa. 34:10; Jer. 15:18; Dan. 7:18; Amos 1:11

All of these usages could fit this list of God's kingly attributes.

▣ **“head over all”** See Special Topic: Monotheism.

29:12 “honor” This is the use of *kabod* (BDB 458, KB 455) in referring to humans. It denotes a position, civil/religious, of high standing in the community and/or wealth (cf. 1 Chr. 29:28; Gen. 31:1). See Special Topic: Glory (*kabod*, OT).

29:13 “we thank You” See Special Topic: Thanksgiving.

▣ **“Your glorious Name”** See Special Topic: Glory (*kabod*, OT) and Special Topic: “The Name” of YHWH (OT).

NASB (UPDATED) TEXT: 29:14-19

¹⁴“But who am I and who are my people that we should be able to offer as generously as this? For all things come from You, and from Your hand we have given You. ¹⁵For we are sojourners before You, and tenants, as all our fathers were; our days on the earth are like a shadow, and there is no hope. ¹⁶O LORD our God, all this abundance that we have provided to build You a house for Your holy name, it is from Your hand, and all is Yours. ¹⁷Since I know, O my God, that You try the heart and delight in uprightness, I, in the integrity of my heart, have willingly offered all these *things*; so now with joy I have seen Your people, who are present here, make *their* offerings willingly to You. ¹⁸O LORD, the God of Abraham, Isaac and Israel, our fathers, preserve this forever in the intentions of the heart of Your people, and direct their heart to You; ¹⁹and give to my son Solomon a perfect heart to keep Your commandments, Your testimonies and Your statutes, and to do *them* all, and to build the temple, for which I have made provision.”

29:14 “all things come from You” This is the biblical worldview (cf 1 Chr. 29:12; Ps. 50:9-12; 1 Cor. 4:7; James 1:17). He owns everything and we are stewards (1 Chr. 29:16, “all is Yours”).

29:15 Our earthly experience since the fall of Genesis 3 (see Special Topic: The Fall) has been one of pain, suffering, unfairness, evil, and exploitation. This is not the world God intended it to be (see John Wenham, *The Goodness of God*).

The Israelites saw themselves as sojourners (BDB 59) and tenants (BDB 444), which may come from Lev. 25:23 or possibly Ps. 39:12; 119:19,54. Abraham (cf. Gen. 23:4) and Jacob (cf. Gen. 47:9) were sojourners and strangers in a foreign land. The Bible views God's people as pilgrims (cf. 1 Chr. 16:19-20). We are on the way to His eternal city (cf. Heb. 11:8-10; 12:22; 13:14).

▣ **“our days on the earth are like a shadow”** This imagery speaks of the temporary and transitory nature of human existence (cf. Job 14:1-2; Ps. 90:5-6; 102:11; 103:15-16; Isa. 40:6-8; 1 Pet. 1:24-25).

▣ **“there is no hope”** This is true if there is no God (cf. 1 Thess. 4:13). Usually this term (BDB 876 I) has God as the explicit object). It is not true for God's people (cf. Isa. 40:86; 55:6-12). He Himself is their hope.

It is possible (because it has no object here) that “no hope” refers to “no homeland,” which is a continuation of the imagery of Israel as “strangers and sojourners.”

The Peshitta has “For we are like the proverb of vapor and of the potter, and we are sojourners before You and a small people in the world, but You ruled over our fathers of old, and You commanded them the way they should walk and live.”

29:16 “Your Holy Name” See Special Topic: The Holy One and Special Topic: “The Name” of YHWH (OT).

▣ **“all is Yours”** See note at 1 Chr. 29:11.

29:17 “You try the heart” God tests humans' motives (cf. Job 7:18; 23:10; Ps. 7:9; 11:5; 17:31; 26:2; 66:10; 139:1,23; see Special Topic: God Tests His People (OT). God knows the motives and intents of the human heart (see Special Topic: Heart). Reward and judgment are possible because God knows the intent (cf. 1 Sam. 2:3; 16:7; 1 Kgs. 8:39; 1 Chr. 28:9; 2 Chr. 6:30; Job 13:9; Ps. 7:9; 33:15; 44:21; 139:1-4; Pro. 15:11; 21:2; 24:12; Jer. 11:20; 17:9-10; 20:12; Luke 16:15; Acts 1:24; 15:8; Rom. 8:27).

The *Tyndale OT Commentary Series*, vol. 10, p. 270, makes the point that the word “heart” appears five times in 1 Chr. 29:17-19.

▣ **“uprightness. . . integrity”** Both of these English words translate the Hebrew root BDB 449, which is common in all ANE languages for God as a standard of ethical behavior. This same concept is expressed by “righteousness” (see Special Topic: Righteousness). David was not “sinless” or even always ethical but he was in relationship with YHWH. David had a wholly devoted heart (cf. Deut. 18:13; 1 Kgs. 8:61; 15:14; 2 Kgs. 28:3; 1 Chr. 20:9-10; 29:9,17-19; Isa. 38:3). This is theologically related to the NT concept of justification by grace through faith (i.e., Abraham, Gen. 15:6; Rom. 4:3; Gal. 3:6; and Israel, Exod. 4:5,31; 2 Chr. 20:20; Isa. 43:10). See Special Topic: Believe, Trust, Faith, and Faithfulness in the OT and Special Topic: Faith, Believe, Trust (NT).

Notice the word “reckoned” in Gen. 15:6 is used in 1 Chr. 29:18, translated by NASB as “intentions of the heart.” These verses (i.e., 1 Chr. 29:17-19) integrate YHWH's sovereign grace and His people's obedience to His covenant. We need a perfect heart which leads to obedience (cf. 1 Chr. 28:8-9).

29:18-19 David asks YHWH these prayer requests.

1. preserve this forever – BDB 1036, KB 1581, *Qal* IMPERATIVE; the “this” could refer to
 - a. the devotion of the Patriarchs (TEV, NET)
 - b. God's purpose in calling the Patriarchs (NRSV, NJB, REB)
 - c. God's promises to the Patriarchs (LXX, Peshitta, JPSOA)

- d. the Israelites remembering the Patriarchs
2. direct their heart to You – BDB 465, KB 464, *Hiphil* IMPERATIVE (possibly repeat of d. above)
3. give Solomon a perfect heart to keep Your commandments – BDB 678, KB 733, *Qal* IMPERATIVE; this was crucial, cf. 1 Chr. 28:8-9)

29:18 “the God of Abraham, Isaac, and Israel. . .” See Special Topic: Covenant Promises to the Patriarchs.

This verse surely expresses the heart of the Chronicler for the people of God of his day!

NASB (UPDATED) TEXT: 29:20

²⁰Then David said to all the assembly, “Now bless the LORD your God.” And all the assembly blessed the LORD, the God of their fathers, and bowed low and did homage to the LORD and to the king.

29:20 “all the assembly blessed the LORD” This involved inward devotion and trust as well as outward acts.

1. speaking liturgy, prayers, or songs – Jer. 33:3; Joel 2:32; Acts 2:21; Rom. 10:9-13
2. bowing – Gen. 24:26,48; Exod. 4:31; 12:27; 34:8; Num. 22:31; 2 Chr. 20:18; 29:30; Neh. 8:6

Notice they “worshiped” YHWH but “honored” the king (cf. Gen. 43:28; 1 Sam. 24:8; 1 Kgs. 1:14,31). They are the same word (BDB 1005, KB 295) but with different connotations.

NASB (UPDATED) TEXT: 29:21-22a

²¹On the next day they made sacrifices to the LORD and offered burnt offerings to the LORD, 1,000 bulls, 1,000 rams and 1,000 lambs, with their drink offerings and sacrifices in abundance for all Israel. ²²So they ate and drank that day before the LORD with great gladness.

29:21 “they made sacrifices” 1 Kings 8:62-63 records the sacrifices at the dedication of Solomon’s temple.

▣ **“all Israel”** This is the recurrent theme of Chronicles (cf. 1 Chr. 29:21,23,25,26). It reflects the historical reality and theological hope of the post-exilic period.

29:22a This describes a covenant meal which sealed the agreement or possibly better, “an ordination offering” (BDB 1023, KB 1536; cf. Exod. 29:19-34; Lev. 7:37; 8:22-33). Part of the “peace offering” was given to YHWH on the altar, part to the priests, and the rest was consumed by the community of faith. See Special Topic: Sacrificial Systems of the Ancient Near East.

NASB (UPDATED) TEXT: 29:22b-25

^{22b}And they made Solomon the son of David king a second time, and they anointed *him* as ruler for the LORD and Zadok as priest. ²³Then Solomon sat on the throne of the LORD as king instead of David his father; and he prospered, and all Israel obeyed him. ²⁴All the officials, the mighty men, and also all the sons of King David pledged allegiance to King Solomon. ²⁵The LORD highly exalted Solomon in the sight of all Israel, and bestowed on him royal majesty which had not been on any king before him in Israel.

29:22b “a second time” 1 Kings 1:33-39 and 1 Chr. 23:1 record a previous hurried inauguration but this text records the official one.

This phrase is missing in the Septuagint, Peshitta, and Vulgate. This may imply

1. a copyist error

2. it was an addition
3. different Hebrew manuscript was used



NASB, TEV,
 JPSOA “ruler”
 NKJV, NJB “leader”
 NRSV, REB “prince”
 LXX, Peshitta “King”

This title (BDB 617) is used of

1. Judah – 1 Chr. 5:2
2. Saul – 1 Sam. 9:16; 10:1; 1 Chr. 11:2
3. David – 1 Sam. 13:14; 25:30; 2 Sam. 13:14; 25:30; 2 Sam. 6:21; 1 Chr. 17:7
4. Solomon – here; 1 Kgs. 1:35

▣ **“Zadok”** This faithful priest in David’s day is now anointed (see Special Topic: Anointing in the Bible) as the only High Priest in Solomon’s day. The other High Priest, Abiathar, who supported Solomon’s rival, Adonijah, for the throne, was exiled by Solomon to his hometown of Anathoth (cf. 1 Kgs. 2:26-27). For a good brief summary, see NIDOTTE, vol. 4, pp. 1300-1306.

29:23 “the throne of the LORD” The throne of Israel belonged to YHWH (cf. 1 Sam. 8:7; 1 Chr. 28:5). Solomon and all Judean kings were His earthly representatives.

29:24 Notice the people who recognize and affirm Solomon’s succession.

1. the officials (civic, religious, military)
2. the mighty men (David’s private mercenaries, cf. 1 Kgs. 1:8,10,38,44)
3. the other royal sons of David (royal princes)

▣ **“pledged”** This is literally, “put a hand under Solomon.” Similar idioms of loyalty using “hand” are found in Ezra 10:19; Lam. 5:6; Ezek. 17:18. See notes at 1 Chr. 29:5.

29:25 Keep in mind all the glory of Solomon is eclipsed by Jesus the ultimate son of David (cf. Luke 11:31)!

NASB (UPDATED) TEXT: 29:26-27

²⁶Now David the son of Jesse reigned over all Israel. ²⁷The period which he reigned over Israel was forty years; he reigned in Hebron seven years and in Jerusalem thirty-three years.

29:27 The Chronicler does not mention that David reigned over Judah for only seven years and then over all Israel for thirty three (cf. 2 Sam. 5:4,5; 1 Kgs. 2:11; 1 Chr. 3:4). Here again the focus is on “all Israel.”

NASB (UPDATED) TEXT: 29:28-30

²⁸Then he died in a ripe old age, full of days, riches and honor; and his son Solomon reigned in his place. ²⁹Now the acts of King David, from first to last, are written in the chronicles of Samuel the seer, in the chronicles of Nathan the prophet and in the chronicles of Gad the seer, ³⁰with all his reign, his power, and the circumstances which came on him, on Israel, and on all the kingdoms of the lands.

29:28 David’s death was not viewed as a tragedy, but a quiet close to a blessed life of service and devotion to God.

1. long reign over united Israel

2. long life (idiom implying “grey” hair, cf. Gen. 15:15 Jdgs. 8:32)
3. full of days (cf. Gen. 25:8; 35:29; 1 Chr. 23:1; Job 42:17)
4. prosperous life
5. honorable life
6. a son succeeded him
7. he affected Israel and the surrounding nations (1 Chr. 29:30)

See several Special Topics.

1. Special Topic: The Old Testament as History
2. Special Topic: Old Testament Historiography Compared with Near Eastern Cultures
3. Special Topic: Old Testament Narrative

For “seer” see Special Topic: Prophecy (OT).

29:30 “and on all the kingdoms of the lands” This phrase occurs only in Chronicles (cf. 2 Chr. 12:8; 17:10; 20:29) and refers to the surrounding nations. YHWH’s actions have always had “the nations” on His heart (see Special Topic: YHWH’s Eternal Redemptive Plan).

DISCUSSION QUESTIONS

This is a study guide commentary which means that you are responsible for your own interpretation of the Bible. Each of us must walk in the light we have. You, the Bible and the Holy Spirit are priority in interpretation. You must not relinquish this to a commentator.

These discussion questions are provided to help you think through the major issues of this section of the book. They are meant to be thought provoking, not definitive.

1. How is this chapter related to 1 Chr. 23:2 and 28:1?
2. Why does 1 Chr. 28:4-6 emphasize YHWH’s choice of Solomon?
3. Why is the weight of precious metals different between 1 Chr. 29:7 and 22:14?
4. How is 1 Chr. 29:11 linked to Jesus’ model prayer of Matthew 6?
5. Explain your understanding of the literary purpose of 1 Chr. 29:5.
6. Does 1 Chr. 29:17-19 relate to 28:8-9?
7. Is the covenant with Solomon conditional or unconditional?
8. How is 1 Chr. 29:21 related to 1 Kgs. 8:62-63?
9. What does “a second time” mean in 1 Chr. 29:22b?
10. Does 1 Chr. 29:29 refer to lost books or the books of Samuel and Kings?