


# 1 CHRONICLES

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## INTRODUCTION

From the “concluding postscript” to the books of “The Acts of the days of the kings of Israel and Judah” in the Hebrew text we have a crisp supporting statement that proves a useful key or introductory legend to the book. I have rendered the Postscript into English as follows:

### RABBINIC POSTSCRIPT

#### Containing not repairing what will have been retained of what is written

The portion early fitted to [loaded on] the open lips on account of all the Acts of the days of *the kings* is 1765. They will also see the ark [containing the scrolls] and be constantly overjoyed or gladdened to see them placed there or established or set in order. Also *they will delight to see the two parts* [First and second Chronicles] and at the dawn over [ / ] the treasures of **the king** [David] was **Azmaveth** (prevailing strength of death) son of Adiel (ornament of God) [cf. 1Chronicles 27.25]. There are 25 sederim [this includes both books]. **Hitherto he who has overflowed has blessed me.** [cf. Joshua 17.14]

The LORD establishes

### COMMENT

Chronicles according to the postscript contains much conversational material which accurate Hebrew scribes estimated at 1765 sentences. The preservation of Chronicles is of major importance to Israel. The accurate reportage of interlocution demonstrates better than anything else the first hand archive preserved during each period of the theocracy

David's first treasurer - cum- archivist has been accorded honourable mention in the postscript not least because his name carries the message that there is an element of the life of faith that prevails in and through death and that is connected to the ornament of God. **Azmaveth was in charge of every item prepared for the temple and his name means “prevailing death”**. Christ purchased and preserves every living stone in the household of faith and he is the high priest who is the ornament of God in his perfections.

The postscript ends with what is a quotation from Joshua “**I am a great people insofar as the LORD has blessed me hitherto**” where the tribe of Joseph believe in their greatness and are directed by Joshua to prove it by conquering Mount Canaan. The significance of this quotation is that future blessing depends on **the exercise of faith**. Thus behind the postscript lie the twin thoughts of the victory of Christ in His death and of the need for believers to exercise faith as they continue to represent and extend the rule of their king. The history of Israel developed through faith and declined through the failure to believe.

## CHAPTER 1

*This chapter is one of eight parts. It sets out the names of Noah's sons in a basic colophon of humanity after the flood. It thus accounts of the ancient history which Moses preserved from Jewish records and no doubt allied to features of Egyptian learning of his day. The immediately subsequent history of Abraham's posterity follows along with the subsections for Keturah's descendants and those of Esau – first kings and then dukes. The record of names is set down in a stark style with poor grammatical structure to begin with. The first verb is found in v.10.*

### (1) THE PRE-DILUVIANS 1-3

Adam Sheth Enosh Kenan Mahalaleel Jared Enoch Methuselah Lamech Noah Shem Ham and Japheth. *These thirteen are the ancient progenitors of the human race. Adam came from the hand of God and in their turn these ancient long-lived men lived and were the acknowledged patriarchs of their age. None of them ever imagined anything other than that the LORD God made them all. The central figure amongst them was deeply prophetic and as Jude reminds us he foresaw the coming again of Messiah as LORD of all history in the far-distant future. He also foresaw the end of the pre-flood age in a sudden manner – and thus named his son “The dart is coming”.*

### (2) THE POSTERITY OF JAPHETH 5-7

The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. Then the sons of Gomer: Ashchenaz, and Riphath, and Togarmah. Then the sons of Javan: Elishah, and

Tarshish, Kittim, and Rodanim. *These names equate to the more modern nations of Turkey, Russia, Medes, Greeks, Northern and central Russians, Lebanese, Germans Spanish and Cypriots and Rhodians.*

### (3) THE POSTERITY OF HAM 8-16

The sons of Ham: Cush, and Mizraim, Put, and Canaan. Then the sons of Cush: Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. Then the sons of Raachah: Sheba and Dedan. *Sheba persists in the name “Queen of Sheba” and is a designation for the Ethiopians and Yemenis.*

And Cush fathered Nimrod – he began to develop prevailing or binding power throughout the earth. *This important note tells us a lot about the post-diluvian world. After producing five sons at least one of whom ruled the land of gold Cush fathered Nimrod who brought power constraints to bear within eastern civilisation which ultimately clashed with the western Egyptian world power and subjugated it.* And Mizraim fathered Ludim and Anamim and Lehabim and Naphtuhim and Pathrusim and Casluhim [where the name Philistine arose from] and the Caphtorim.

*The great power of Egypt arose from seven distinct families of Mizraim – one of which scripture tells us was Philistine. Elsewhere in scripture we are told that upon the conquest of Canaan the Philistines who had expanded into Canaan fled back to Egypt. Lud is generally connected to Lydia though equally strong evidence points to Libya. The Anamim according to Simonis were “herdsmen” who presumably had a lower profile. The Lehabim were probably those who produced metal and used swords – their name means “glittering metal”. The Naphtuhim represent an area and people not otherwise known in scripture. According to Plutarch the name assimilated to Neptune and is a term for “the extreme limit of the earth lapped by the sea”. The Pathrusim were “those of the south” where the ancient rulers of Egypt were centred. The Casluhim were the Colchians-a family that established a colony. From this it is easily seen how widespread and varied Egyptian influence was through this strong gifted family of peoples besides the sub-set of nations from the brother of Mizraim, Canaan*

And Canaan fathered Zidon [the Pheonician Lebanese] his firstborn and Heth [father of the Hittites] also the Jebusite and the Amorite and the Girgashite and the Hivite and the Arkite and the Sinite and the Arvadite and the Zemarite and the Hamathite –another eleven nations arose from this prolific progenitor. *As we see from this colophon the fourth son of Ham produced at least four of the nations that Joshua and the Semites drove out. Technically Ham ruled Palestine 8 generations before Abraham. The Aradites lived on the fugitive island of Arvad off the Phoenician coast. The Hamathites lived 150 miles south east of Padan-aram and 50 inland from the Mediterranean coast. The Zemarites lived to the east of the mountains of Ephraim in a very hot area overlooking the Jordan south of Adam. The Sinites inhabited the Sinai Peninsula. The Jebusites occupied Jerusalem just three generations from Noah. The Amorites occupied the mountainous spine of Palestine. The Girgashites worked in clay and probably lived to the east of the Sea of Galilee. They are mentioned by Procopius as noted on an ancient inscription as having fled to Egypt in the time of Joshua. This would explain why they are omitted from the list of those destroyed in Deuteronomy 20.7.and this is confirmed by the Jewish commentator Nachman. The Gergesenes of the NT may be their residual legates.*

### (4) SHEM’S POSTERITY 17-19

The sons of Shem: Elam and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. *These nine were progenitors of great peoples. Elam was submerged in what is now Persia. Chedorlaomer was its most famous ancient ruler. Asshur was father of the Assyrians. Arphaxad – fathered the “people of the Chaldean highlands” – the Chaldeans. From Lud came the Lydians – a Semitic nation of the east who migrated in the 8<sup>th</sup> century BC to Asia Minor and conquered the resident Moeonians. Aram is the Armenian-Syrians. Uz the LXX located east of Idumea in the Arabian Peninsula. Josephus believes it is near Hauran. Hul settled near Lake Merom in Palestine and were connected with Huleh. Gether – the proto- Iraqi appears to have lived anciently in what is Nineveh – the Mosul of today. Meshech represents a people that moved north – a tribal name associated with the Moschi.*

Then Arphaxad fathered Shelah and Shelah Eber. To Eber two sons were born. The name of the first was Peleg **BECAUSE IN HIS DAYS THE EARTH DIVIDED ITSELF BY**

**WATERCOURSES.** And the name of his brother was Joktan. *This significant man is known to the Arab peoples as Kahtan. A town in Yemen obtained the name Baishat Jaktan. Thus scripture gives us the derivation of the whole Arabic nation as from this progenitor six generations after the deluge. The continental drift or rather rapid tectonic severance and water intrusion changed the face of the earth and the beginning of the Arab nation began a much slower process that was to change modern history and galvanize the division of the modern world.*

## THE ARAB NATIONS DEVELOP FROM JOKTAN'S 13 SONS 20-23

**Joktan, here mentioned, is curiously and inaccurately identified by Arab literature as a son of Ishmael – Abraham's son. He is rather a son of Eber – just 5 generations from the flood.**

Then Joktan fathered Almodad, and Sheleph, and Hazarmaveth, and Jerah. He also fathered Hadoram, and Uzal, and Diklah, and Ebal, and Abimael, and Sheba, and Ophir, and Havilah, and Jobab. All these were Joktan's sons. *Jobab has been linked with the Gulf region. **Hakarmaveth is near Hadramaut which is an alternative rendering of the word Hadoram – the area where the father of Osama Ben Laden originated. Jerah has been associated with "moon worshipping" Arabs living north of Jeddah in Yemen.*** Almodad was a people located in the south west of the Arabian Peninsula. The Sheleph lived deep in the Arabian Peninsula. The Duklai of Yemen retain the Diklah nomenclature. Ebal is unknown but means "trees stripped of leaves" and suggests a barren Arabian settlement. Havilah is believed to be in the Persian Gulf region and notable for gold. Jobab represents the ancient Jobaritae – another gulf tribe. The references to the original Arabs are most illuminating and provide a vital backcloth to the story of the middle east-but they do not serve to buttress any Arab claim whatsoever to the land of Israel. All these tribes were settled in quite well known and entirely different territories from that which God covenanted to Abraham and which Israel occupied from the days of Joshua.

## (5) THE LINE TO ABRAHAM ISAAC & ISHMAEL 24-28

*Shem famous celebrated Arphaxad boundary of Chaldea, Shelah petition, Eber passing over, Peleg division, Reu friend delightful companion, Serug tender shoot, Nahor snorting of camel, Terah delay, Abram (that is Abraham) high father /father of a people(not merely a nation). Isaac laughter and Ishmael God continues to hear sons of Abraham.*

## (6) THE LINE OF ISHMAEL 29-31

*The child that cried in the wilderness became a wild man and progenitor of dark and warlike tribes of the desert. These are their generations – of the firstborn Ismael: Nebaioth hills, and Kedar dark-skinned, and Adbeel servant of God, and Mibsam sweet perfume. Mishma means hearing /obedience, and Dumah silence, Massa burden, Hadad sharpness, and Tema uninhabited desert. Jethur means nomadic enclosure, Naphish take a breath/recreation, and Kedemah eastward. These are the sons of Ishmael. The names are tell-tale – they speak of the hardship and life of the wilderness.*

## (7) THE SONS OF KETURAH 32-34

Then the sons of Keturah – concubine of Abraham: she produced Zimran *meaning praised*, and Jokshan fowler, and Medan Judge, and Midian controversy/defence, and Ishbak *he will leave*, and Shuah bowed down. And the sons of Jokshan: Sheba oath and Dedan progress. Then the sons of Midian: Ephah weariness and Ephraim young calf, and Hanoch dedicated, and Abida father's prayer and Eldaah God has called. All these were sons of Keturah. Abraham also fathered Isaac. The sons of Isaac were Esau and Israel. *The testimony of Abraham did not fall to the ground in this family. The Midianites among whom Moses found refuge and a wife were one element of Abraham's line and the Sabeans who interlace with the family of Ham appear to cross and re-cross to and from Africa.*

## (8) THE POSTERITY OF ESAU & SEIR THE HORITE 35-37

***This lineage combines the two fathers of the Edomite culture. Esau had 5 sons, Seir had 7 sons and 21 grandsons and one granddaughter.***

The sons of Esau: Eliphaz, Reuel...and Jeush, and Jaalam, and Korah.

(a) The sons of Eliphaz: Teman, and Omar, Zephi and Gatam, Kenaz, and Timna and **Amalek**.

(b) The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.

## THE HORITE LINE 38-42

And the sons of Seir (the Horite): Lotan, and Shobab, and Zibeon, and Anah and Dishon, and Ezer, and Dishan. (i) And the sons of Lotan: Hori, and Homan, and Timna was Lotan's sister. (ii) The sons of Shobab: Alian, and Manahath and Ebal, Shephi, and Onam. (iii) And the sons of Zibeon: Aiah and Anah. (iv) The sons of Anah: Dishon. (v) And the sons of Dishon: Hamran, and Eshban, and Ithran, and Cheran. (vi) The sons of Ezer: Bilhan, and Zavan and Jakan. (vii) The sons of Dishan: Uz and Aran.

***The Genesis and Chronicles' accounts match exactly. In both accounts one of Esau's wives is a duke. In the generation of Esau's sons neither of them were dukes – clearly the Horites were in***

*absolute leadership still – but not so in the next generation. Equally the Horite dukes are differently registered in either text. Chronicles presents 20 dukes from Esau – Genesis presents 24.*

*(1) Genesis 36 (Eliphaz) Teman, Omar, Zepho, Kenaz Korah, Gattam, Amalek, (Reuel) Nahath, Zeran, Shammah, Mizzah, (Aholibamah) Jeush, Jaalam, Korah  
(By their places) Timnah, Alvah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, Iram. (25)*

*(2) Chronicles 1 Jeush, Jaalam, Korah, Teman, Omar, Zephi, Gatam, Kenaz, Timna, Amalek, Nahath, Zerah, Shammah, Mizzah. (Dukes of Edom) Timnah, Aliah, Jetheth, Aholibamah, Elah, Pinon, Kenaz, Teman, Mibzar, Magdiel, Iram. (25)*

#### **THE KINGS OF THE LAND OF EDOM 43-50 (cf GENESIS 36 31-39)**

And these are the kings that ruled in the land of Edom before the appearance of a king reigning over the children of Israel. Bela son of Beor – and the name of his city was **Dinhabah**. When Bela died and Jobab the son of Zerah of **Bozrah** ruled in his place. When Jobab died Husham from the land of the Temanites ruled in his place (**Dinhabah**). *It appears that there was linkage between cities of Arabia and Edom so that the rulers were drawn from a wider area. Thus Edom in the sense of the Petra centre of Esau's life – whilst the seat of the Horite kings into whose family Esau married varied with the ruler.* When Husham died Hadad the son of Bedad, who struck Midian in the field of Moab ruled in his place – and the name of his city was **Avith**. When Hadad died Samlah of **Masrekah** ruled in his place. When Samlah died Shaul of **Rehoboth** by the river (of Egypt) ruled in his place. When Shaul died Baalhanan the son of Achbor took rule in his place. When Baalhanan died Hadad ruled in his place – and the name of his city was **Pai** and the name of his wife was Mehetabel, daughter of Matred, in turn daughter of Mezahab.

#### **THE DUKES OF EDOM FROM THE LINE OF ESAU 51-54**

**Hadad also died** but there were Edomite dukes: duke Timnah, duke Aliah, duke Jetheth, duke Aholibamah, duke Elah, duke Pinon, duke Kenaz, duke Teman, duke Mibzar, duke Magdiel, and duke Iram. These were the dukes of Edom. *The text appears to confirm the leadership of Edom in the hands of the dukes even when the Horite or Hittite rulers died out.*

### **CHAPTER 2**

#### **(1) THE SONS OF ISRAEL 1-2**

*The Chronicler now sets down the names of the twelve men whose tribes constituted the Jewish nation and history's greatest family story of all time. This is the family from which God brings the Messiah of Israel and the world's Saviour Jesus Christ our LORD and to this family consecrated to God at the last their Messiah shall return to rule gloriously.*

These are Israel's sons: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, **Dan, Joseph, and Benjamin, Naphtali**, Gad and Asher.

*The Chronicler puts Rachel's family together in his listing in the second group of six brothers.*

*The Genesis order of birth is Reuben, Simeon, Levi & Judah to Leah; Dan & Naphtali to Rachel; Gad, Asher Issachar & Zebulun to Leah; Joseph & Benjamin to Rachel.*

*The Genesis order of Blessing is Reuben Simeon Levi Judah Zebulun Issachar Dan Gad Asher Naphtali Joseph Benjamin-which appears to be the order the men worked out among themselves.*

#### **(2) JUDAH'S DESCENDANTS 3-12**

The sons of **Judah** were – Er and Onan and Shelah – three born to him of the daughter of Shua the Canaanite woman. *And the reality was* Er was evil in the LORD'S sight and the LORD caused him to die. And Tamar his daughter-in-law produced Pharez and Zara for him. The sons of Judah were five in all. The sons of **Pharez: Hezron** and Hamul. Then the sons of Zerah: Zimri, and Ethan, and Heman, and Calcol, and Dara – five in all. Then the sons of Carmi: Achar troubler of Israel who was perverse and treacherous throughout the utter destruction direction [mrj]. And the family of Ethan – Azariah.

**And the sons of Hezron that were born to him: Jerahmeel Ram and Chelubi** [“basket”]. *In this case the Chronicler uses a Niphal singular in speaking of the birth as if it was a triple birth but he is careless of grammar in a measure using, for instance, the term “sons” so as not to alter his idiom where only one son is born (v.8). As we read later Jerahmeel was his firstborn and the births were spread, doubtless, over several years. And Ram fathered Aminadab people of the liberal giver, and Aminadab fathered Naashon enchanter, prince of the sons of Judah. And Naashon was father to Salma peace or recompense [i.e. Salmon – husband of Hagar at the time of the conquest] and Salma was father to Boaz. Then Boaz swift became father to Obed servant, and Obed to Jesse wealthy secure. The Chronicler has taken us straight from Israel's son Judah to David's father and noted the sin of Judah Er and Achan on the way.*

### (3) JESSE'S FAMILY 13-17

And Jesse fathered his firstborn Eliab *God is my father*, and the second was Abinadab *my father is noble*, and the third Shimeah *listening & obeying*, Nethaneel *Gift of God* the fourth and Raddai *The LORD subdues* the fifth, Ozem *strength* the sixth, and David *beloved* the seventh: and their sisters were Zeruiah *balmy fragrant*, and Abigail *father's joy*. And the sons of Zeruiah: Abishai *father's present*, and Joab *Yahweh is father*, and Asahel *God created* – three. *The Chronicler puts a name to each son carrying something of the character the parents desired for their family. The fact that both sisters of David bare sons who were to become great generals and that one killed the other shows both the talent and rivalry within this household of warriors. Some of these names provoke thought. Asahel for instance whom Abner was so dilatory to kill would be known as "one whom God made" and Abner was loathe to take that beautiful life in his hands.*

### (4) (I) HEZRONIAN CALEB & HIS FAMILY 18-20

And Caleb son of Hezron had a family by Azubah *forsaken* his wife and by Jerioth *curtains*. And these are the sons (of Jerioth) Jether *excellent* and Shobab *apostate rebel* and Ardon *excellent little one or "beloved excellent one"* And Azubah died and Caleb took Ephrath who produced Hur for him. And Hur fathered Uri and Uri Bezaleel.

### (5) POST SEPTUAGENARIAN FAMILY 21-24

And after this Hezron had relations with the daughter of Machir, **FATHER OF GILEAD** *[Drummelow has it no doubt accurately that the term "father of" which is repeated in verses 24, 42, 45, 50 & 51 etc means "occupier and lord of"]* and he took her in marriage and he was seventy years of age and she produced Segub *lifted up* for him. And Segub fathered Jair *may God stir or enlighten him*, **who had twenty three cities in the land of Gilead**. *This remarkable man clearly aligned himself with his maternal grand-father and became heir to immense property and perhaps developed and built insatiably in the hilly countryside of Gilead.* And he took or acquired from them Geshur and Aram – the villages of **Jair; he took Kenath with its buildings – sixty cities – all these were cities from the sons of Machir the FATHER OF GILEAD**. Even after the death of Hezron in Caleb Ephrathah the wife of Hezron gave birth to Ashur the **FATHER OR FOUNDER OF TEKOA**.

### (6) JERAHMEEL'S FAMILY 25-33

*And reality was* the sons of Jerahmeel *["God have compassion on him"]* firstborn of Hezron were Ram the firstborn, Bunah and Oren, and Ozem and Ahijah. Jerahmeel had another wife named Atarah mother of **Onan**. *And reality was* the sons of Ram, firstborn of Jerahmeel, were Maaz Jamin and Eker. *And the reality was* the sons of Onan were **Shammai** and Jada. And the sons of **Shammai** were **Nadab** and Abishur. And Abishur's wife was named Abihail and she produced Ahban and Molid for him. And the sons of Nadab were Seled and **Appaim**, though Seled with no family. *There appears to have been reason for a Levirate marriage in this instance though it appears to have been avoided. But the family of Appaim was Ishi and Ishi's son Sheshan and the family of Sheshan Ahlai.* And the sons of Jada the brother of Shammai were Jether and Jonathan but Jether died without progeny. *Again a Levirate marriage might have been but was not.*

And the sons of Jonathan were Peleth and Zaza. These were Jerahmeel's sons.

### (7) THE SHESHAN JARHA ISRAELI-EGYPTIAN FAMILY 34-41

And Sheshan had no sons only daughters but he had an Egyptian servant and his name was Jarha. So Sheshan **gave his daughter to Jarha his Egyptian servant as his wife** and she gave birth to Attai for him. And Attai fathered Nathan and Nathan fathered Zabad. Zabad parented Ephlal then Ephlal fathered Obed and Obed fathered Jehu and Jehu Azariah. Then Azariah fathered Helez and Helez Eleasah. And Eleasah was father to Sisamai and Sisami father of Shallum. Shallum parented Jekamiah and Jekamiah Elishama. *We have 14 generations of the Sheshan family – springing from the 6<sup>th</sup> generation of Jerahmeel – 5 generations from Jacob or Israel. The Chronicler has encompassed 25 generations of Jewish history from the Patriarch Jacob in his series of family trees. It has been suggested that Jerahmeel and his clans feature larger in biblical text than their significance in history warrants. By contrast may I suggest that all these families from Judah were of real significance?*

### (8) (2) JERAHMEELITE CALEB & FAMILY 42-49

And sons of Caleb the brother of Jerahmeel were Mesha his firstborn. He was **FATHER OF ZIPH** – and the sons of (Ziph) Mareshah the father of Hebron. And the sons of Hebron were Korah and Tappuah and Rekem and Shema. Then Shema fathered Raham, **FATHER OF JORKOAM**. Then Rekem fathered

Shammai. And the son of Shammai was Maon and Maon was **FATHER TO BETH-ZUR**. And Ephah, concubine of Caleb produced Haran and Moza and Gazez **but Haran fathered Gazez** *Tucked away in the text appears to be a case of incest within the family*. And the sons of Jadai were Regem and Jotham and Geshan and Pelet and Ephah and Shaphah. Maachah, Caleb's concubine, gave birth to Sheber and Tirhannah. She also gave birth to Shaaph the father of Madmannah, Sheva father of Machbenah and the father of Gibeah. Also Acsah was the daughter of Caleb.

### (9) (3) CALEB OF HUR & HIS FAMILY 50-55

These were the sons of Caleb son of Hur: the firstborn Ephratah, Shobal **THE FATHER OF KIRJATHJEARIM**, Salma the **FATHER OF BETHLEHEM**, Hareph the **FATHER OF BETHGADER**. *And it was really so* there were sons for Shobal Haroeh [*The seer or visionary*] father of Kirjathjearim – half the people of Menuchoth and the families of Kirjath-Jearim: the Ithrites, the Puhites and the Shumathites and the Mishraites; from them came the Zareathites and the Estautites. The sons of Salma were Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half the Manahethites, the Zorites. Also the families of writing scribes that lived at Jabez: the Tirathites, the Shimeathites and Suchathites. These were Kenites that came from Hammath, father of the house of Rechab. *The Chronicler himself seems to have got tired of names or should we say the bulk of names have grown immense with population increase so that the archive adopts the large family unit instead of the individual as its means of progressing the development of Judah's lineage. The wide distribution of Kenites is shown from their former family base in Naphtali on the south west shore of Galilee. Their acceptance of a Rechabite life-style and historic awareness of the might of Yahweh from Mosaic times reappears in this context. It would appear that these former Kenites had become scribes. Should it be that the Chronicler has a shadow writer of later time as appears to be the case this scribe has carried the Jewish story well beyond the monarchy toward the period of the second temple or even further and the group references to the then thriving population of Israel is a factor that tends to demonstrate that possibility.*

## CHAPTER 3

### THE FAMILY OF DAVID 1-9

Now these were the sons of David born to him in Hebron: Amnon *beloved faithful one* the firstborn of Ahinoam *brother of pleasantness* the Jezreelite woman, the second was Daniel *judgment of God* son of Abigail *father's joy* of Carmel. The third was Absalom *father of recompense* son of Maachah *pressure* daughter of Talmai king of Geshur, the fourth was Adonijah *Yahweh is my lord* son of Haggith. The fifth was Shephatiah *the one the Lord judges* son of Abital, the sixth was Ithream *abundance of people* to his wife Eglah *heifer*. The six were born to him in Hebron for he ruled there for seven years and six months but he ruled in Jerusalem for thirty three years. Then these were born to him in Jerusalem: Shimea *fame* and Shobab *rebellious*, and Nathan *gift*, and Solomon *peace* – four of Bath-Shua *riches* daughter of Amiel. There were also Ibhar *may the Lord choose* and Elishama *God has heard* (*The LXX has Elisha* **God saves**) and Eliphalet *God shall separate him* and Nogah *splendour* and Nepheg *growing* and Japhia *shining* and Elishama **God has heard** and Eliada *one that God knew* and Eliphelet *deliverance* – nine. This was the whole family of David besides the sons of the concubines and Tamar [*“palm tree”*] their sister. *David's family were given significant and spiritual names reflecting very often the circumstances of his life – his son Daniel is a good example and Daniel's name is itself a commentary on the judicial judgment of God in the death of Nabal.*

### THE KINGS OF ISRAEL DESCENDING FROM SOLOMON 10-16

And the son of Solomon was Rehoboam; Abia was his son, Asa his son, Jehoshaphat his son, Joram his son, Ahaziah his son, Joash his son. Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, Josiah his son. *This is a quick run down the lineage of Judah's monarch through fourteen generations – a favourite set of generations to establish – from Abia*. Then the sons of Josiah were – Johanan the firstborn, the second Jehoiakim, the third Zedekiah, and the **fourth** Shallum. Then the sons of Jehoiakim: Jechoniah his son, Zedekiah his son.

### THE DYNASTY FROM JECHONIAH OR JEHOIACHIN 17-24

And the sons of Jechoniah: Assir, Shealtiel his son, also Malchiram and Pedaiah and Shenazar, Jecamiah, Hoshama and Nedabiah. And the sons of Pedaiah were Zerubbabel and Shimei. **Then there were the sons of Zerubbabel – Meshullam and Hananiah, then Shelomith their sister, and then Hashbah and Ohel, and Berechiah, and Hasadiah, Jushab-hesed – five.** Then the sons of Hananiah: Pelatiah and Jesaiah. Then there were the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah.

And the sons of Shecaniah: Shemaiah. The sons of Shemaiah: Hattush, and Igeal, and Bariah, and Neariah, and Shaphat – **six**. And the sons of Neariah: Elioenai and Hiskiah and Azrikam – three. And the sons of Elioenai: Hodaiah and El-yashib and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani – **seven**.

*The value of this final set piece in genealogy is that it fleshes out the family background of a rather important but little-known leader of the return at the period of the second temple – Zerubbabel. He and his sons Meshullam and Hananiah play important roles in those times. A third son Berechiah is also referred to three times in Nehemiah 3.3, 30 and also 6.18.*

## CHAPTER 4

### JUDAH'S FAMILY TREE 1-8

The sons of Judah were Pharez and Hezron and Carmi and Hur and Shobal. Also Reaiah the son of Shobal fathered Jahath and Jahath Ahumah and Lahad. These are the families of the Zarathites. Then these were of the Father of Etam: Jezreel and Iahma and Idbash and the name of their sister was **Hazelelponi** [*the shadow looks on me*]. Then Penuel father of Gedor and Ezer father of Hushah – these were sons of Hur, the firstborn of Ephratah, father of Bethlehem. *It is of interest that Bethlehem was called Bethlehem Ephratah in consideration of its Founder.* Then there were the two wives of Ashur the father founder of Tekoa, Helah and Naarah. Naarah produced Ahuzam and Temeni and Hahashtari. These were the sons of Naarah. And the sons of Helah were Zereth and Jezohar and Ethnan [*gift or wages*] and Coz fathered Anub and Zobebah and the families of Aharhel son of Harum.

### JABEZ PRAYER 9-10

*And in reality* Jabez in himself was more honourable respected renowned or abounding than his brothers [*he was a “spiritual heavyweight”*] but his mother pronounced that his name was Jabez [*one that causes pain*] saying “Because my delivery was with grievous travail. But Jabez called on the God of Israel saying “**(1) Would you progressively bless me and (2) cause my boundaries to grow greater** [*The Message paraphrases “large tracts of land”*]**and (3) may Your hand be with me and that (4) You would make it that evil is far from me (5) that I will be without travail.**” So God caused the prayer he asked to come about. *This prayer is highlighted. It was a considered request and he sought four constants (a) No.1-the divine blessing (b) No.2-Prosperity and growth (c) No.3 a life free from calamity and protected from Satan and (d) No 4 a healthy life.*

### LESSER KNOWN DESCENDANTS OF THE THIGH 11-12

And Chelub the brother of Shuah fathered Mehir who was the father of Eshton. And Eshton was **father-founder of Bethrapha** and Paseah and Tehinnah the **father-founder of the city of Nahash**. These are distinguished men of the thigh [descendants].

### THE SKILLED AND ILLUSTRIOUS SCIONS OF OTHNIEL AND CALEB 13-20

And the sons of **Kenaz**: Othniel and Seraiah. And the son of Othniel was Hathath. And Menothai fathered Ophrah. And Seraiah was father of Joab the father founder of the valley of the craftsmen in wood and stone for they really were artificers in wood stone& metal.

And the sons of **Caleb the son of Jephunneh**: Ira, Elah and Naam. And the son of Elah was also Kenaz. And the sons of Jehaleleel were Ziph and Ziphah Tiria and Asareel. And the sons of Ezra: Jether and **MERED** and Ephraim and Jalon, and **SHE** conceived Miriam and Shammai and Ishbah the **father-founder of Eshtemoa**. And his (*Jewish*) wife **Jehudijah** [*Jewish Yahwehite wife*] produced **Jered father-founder of Gedor**[Gerar] and **Hebor father-founder of Socho** and **Jekuthiel father-founder of Zanoth**. But these are the **sons of Bithiah** [*worshipper of the LORD*] **daughter of Pharaoh that Mered took in marriage**. *The text first mentions “her” and then the Jewish wife and finally makes Pharaoh’s daughter the real mother figure who probably encouraged such gifted step-sons as she had – founders of three developments. Mered’s Egyptian wife may seem to get a disparaging “she” designation but she also gets the credit of being a worshipper of the LORD and of being a real mother figure not unlike Hephzubah – Moses mother.*

And the sons of his wife Hodia sister of Naham the father founder of Keilah the Garmite [*boney one*] and Eshtemoa the Maachathite [*oppressor*].

And the sons of Shimon [*Simon*]: Amnon and Rinnah, Benhanan and Tilon. And the sons of Ishi were Zoheth and Benzoheth. *The family line of Simeon whom some take to be the same as Simon will be taken up after Shelah’s progeny is first accounted of at v.24.*

### THE FAMILY-TREE OF SHELAH 21-23

The sons of Shelah Judah's firstborn were: Er father of Lecah, and Laadah father of Mreshah, and the families of the house of those who served the fine linen trade [xwb "white linen" or "byssus". *Mered had married Pharaoh's daughter. There would have been very considerable trade with Egypt at this period*] of the house of Ashbea.

And Jokim and the men of Choseba and Joash and Saraph, who was a lordly ruler in Moab, and Jashubilehem [*"Those that had returned to "bread" and possible to "war" – a class of farmer-soldier*]: these words or actions are ancient. *What appears to be conveyed is that Judah had property in Moab and that not that long after settling some of Shelah's family returned to soldiering. The family of David lived in this manner – though tents or sheep fold caves etc would only be their meantime dwelling whilst shepherding. These were the potters and men that lived as gardeners in tents [ [fn] and men of the sheepfolds [rdg]. They lived there in the king's quarters for his work. The period is the early monarchy and it appears the king housed his potters gardener-farmers and shepherds in some suited mews housing. We have a very interesting reference in this instance telling us that the Chronicler who finally oversees the records is living many centuries later.*

### THE SONS OF SIMEON 24-33

The sons of Simeon: Nemuel, and Hamin, Jarib, Zerah, and Shaul, Shallum his son, Mibsam his son, Mishma his son. And the sons of Mishma: Hamuel his son, Zachur his son, Shimei his son. **And there were sixteen sons of Shimei and six daughters;** but his brothers had not many sons and their whole family did not grow large to the extent of the *other* sons of Judah. And they lived in Beersheba and Moladah and Hazar Shual and in Bilhah and Ezem and in Tolad. Also *they inhabited* Bethuel and Hormah and in Ziklag. *This family spread far to the south occupying even Ziklag, the city that David re-conquered.* And they settled at Beth Marchaboth and Hazarsusim and Bethbirei and Shaaraim.

**These were their cities until David's reign.** And their villages were Etam and Ain and Rimmon and Tochen and Ashan, five cities. *The idea of village comprehends a city skirted by allocated fields which attached to the city.* And all the villages that surrounded or circled these cities as far as till Baal [*Baal eth Beer*]. These were where they lived – their base of registration. *The first registration was probably David's numbering so in 1000BC or thereabouts they were fairly settled in these locations.*

### EIGHTEEN PRINCES 34-38

Also of Simeon were Meshobab and Namlech and Joshah **the son of** Amaziah and Joel and Jehu **the son of** Josibiah, **the son of** Seraiah, **the son of** Asiel. And Elioenai and Jaakobah, and Jeshohai, and Asaiah, and Adiel and Jesimiel and Nenaiah, and Zisa **the son of** Shiphi, **the son of** Allon, **the son of** Jedaiah, **the son of** Shimri, **the son of** Shemaiah-these going by name were princes in their families and the house of their fathers spread abroad like a torrent greatly. *The fact that these were known by distinguished patronymics set them among leading men.*

### VALUABLE HISTORICAL NOTICES & DATA FROM HEZEKIAH AND LATER TIMES 39-43

And they travelled or moved to the approach to Gedor – Gerar to the east of the valley – to search for pasture for their flocks. *I believe they were in the coastal plain which ran for fifteen to twenty miles toward the east. Some believe they were south of Beersheba overlooking the Dead Sea. However the Dead Sea covered most of the lowland area to the south of the Valley of Salt and pasturage would have been salty-not a solution to their pastoral problem!* And they found luscious and better pasture **and the land was broad** for their hands or management of flocks, and it was quiet and undisturbed and peaceful-without the people of Ham who lived there before their time. And these written by name [*cf vv34-38*] came in the days of Hezekiah king of Judah, and smote their tents [*that is, the tents of the Hamite nomads still scattered on the plain*] and the people of Maon who were found there and put them to the ban till this day and settled in their place for there was pasture for their flocks there. *This displacement was not in itself a strike against Edom – rather a wipe out of people that lived in the desert linked with the early inhabitants of Maon.*

Then some from the sons of Simeon went to Mount Edom – 500 men and with their chiefs Pelatiah, and Neariah, and Rephaiah and Uzziel the sons of Ishi. *These five bands of warriors from the tribe of Simeon that controlled the whole plain in question where settlements were – as Ziklagor Rehoboth, Beersheba and Aroer now cross the desert of Paran or move south of Kadesh Barnea circling their brethren of Judah and attack Edom.* They went to Mount Seir and smote the remnants of the Amalekites that slipped away and lived there till this day. *We have a valuable historical notice following this successful adventure against Mount Seir – the area was possibly Buseirah or Bozrah and not Edom strictly which was not subdued at any time after Hezekiah except by the Arabs circa 400BC.*



## CHAPTER 5

### THE SONS OF REUBEN 1-10

#### (a) The sons of Joseph

**Then the sons of Reuben** the firstborn of Israel (for he was the firstborn but with his violating of his father's bed his birthright was given to the **sons of Joseph**, son of Israel so the family lineage was not to be according to birthright *of age*. For Judah was warrior or mighty among the brothers and the prince was from him but the birthright belonged to Joseph.)

#### (b) Reuben

**The sons of Reuben Israel's firstborn** were Hanoch and Pallu, Hezron and Carmi.

The sons of **Joel** (*seven in all*): Shemaiah his son, **Eog ["spreading out" (Simonis) hence an apt title for the largest world landmass of Russia]** his son, Shimei his son, Micah his son, Reaia his son, Baal his son, **Beerah** his son, that Tiglath Pileser King of Assyria took captive – he was Reubenite prince or leader.

#### (c) Joel's brothers

But his (*Joel's*) brothers Jeiel and Zechariah by their families were chief *or principal of the tribe* in the records of the genealogy.

#### (d) Bela moves North West and East about 1075-50 BC

And Bela, son of Azaz, son of Shema, (*or Shemaiah above*) son of Joel that lived in Aroer and settled as far as (Mount) Nebo and Baal Meon and to the eastward he settled as far as the approach from the desert side from the River Euphrates because their wealth in cattle [*hmq*] was great in the land of Gilead. *Their spread to the North West was over 200 plus miles through Palmyra and toward Tipsah. And in the days of Saul* they made war with the Hagarites and they fell by their hands and they lived in their tents over the entire landmass facing east from Gilead. *Their spread to the east was south of the Jabbok and extended east for probably 100-150 miles or even more.*

### THE SONS OF GAD 11-17

And the sons of Gad lived opposite [*northwards*] in the land of Heshbon towards Salcah. *This settlement was north of the Jabbok and 15 miles east of Bozrah at the foothills of the Jebel Hauran range in the Syrian Desert.*

Joel was the chief, and Shapham second in command then Jaanai and Shaphat in Bashan. And their seven brothers belonging to the house of their fathers were Michael and Meshullam and Sheba and Jorai and Jachan and Zia and Heber. These were sons of Abihail the son of Huri, son of Yaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz. **Ahi son of Abdiel**, the son of Guni was chief of the house of their fathers. And they lived in Gilead in Bashan and in their towns and in all the surrounding pasturelands of Sharon **at their water springs**. All these were registered **in the days of Jotham king of Judah and in the days of Jeroboam king of Israel**. *This is a much later numbering than the previous count of Reuben and took place circa 750 BC.*

### WAR WITH HAGARITES (HISTORY 750BC UNTIL 587BC) 18-22

The sons of Reuben and Gadites and half the tribe of Manasseh from the sons of military prowess, men carrying shield and sword and treading the bow and experienced in warfare were 44,760 that went out as an army. And they undertook a military engagement with the Hagarites – even Jetur and Nephish and Nodab. And they were helped against them and the Hagarites were given into their hand and all those that were with them for they cried to the LORD in battle and He was prevailed upon by them for they trusted in Him. And they drove away their possessions in camels 50,000 and flocks 250,000 and 2000 asses and 100,000 men. For big numbers fell slain because the battle was the LORD'S and they lived in their place until the carrying into captivity. *We are talking of 150 years of settled history as camel owners during which time these three tribes grew very rich.*

### MANASSEH SPREAD TO HERMON FROM BASHAN 23-24

And the sons of the **half tribe of Manasseh** lived in the land. They were great from Bashan to Baal-Hermon and Senir and Mount Hermon. And these were heads of their fathers' households – Ephraim and Ishi and Eliel and Azriel and Jeremiah, and Hodaviah, and Jahdiel – men valiant in armed conflict-famous men – heads of the house of their fathers.

### DIRECT LINK BETWEEN IDOLATRY & CAPTIVITY 25-26

But they acted treacherously against the God of their fathers and committed whoredom after other gods of the people of the land that God destroyed before their face. So the God of Israel aroused the spirit of Pul, King of Assyria and the spirit of Tiglath Pileser King of Assyria and he carried captive those

belonging to the Reubenites Gadites and half the tribe of Manasseh and caused them to go to Halah, and Habor, and Hara, and to the river Gozan *until this day*. We have here perhaps the clearest evidence of the dating of the book. Tiglath Pileser was active circa 730BC and the captives of that early period were probably joined by the captives of Babylon in 587BC and did not return until the days of Ezra and Nehemiah circa 458-444. Thus 1Chronicles and its companion book were probably written towards the end of the captivity. Seen in these terms many Jewish families spent half as long in Babylon as in Egypt. Could the book have been written by exiles? Certainly it was penned somewhere in the 4<sup>th</sup>-5<sup>th</sup> centuries BC.

## CHAPTER 6

(English text has 88 verses. The Hebrew equivalent is Chapters 5.27-6.66)

### THE FAMILY OF LEVI AND AMRAM 1-3

And the sons of Levi were Gershom Kohath and Merari. And the sons of Kohath were Amram Itzar Hebron and Uzziel. And the family of Amram were Aaron and Moses and Miriam. And the sons of Aaron were Nadab and Abihu Eleazar and Ithamar.

### THE SUCCESSION OF HIGH PRIESTS FROM MOSES TO THE CAPTIVITY 4-15

Eleazar fathered Phineas, Phineas Abishua. Abishua was father to Bukki and Bukki father of Uzzi, and Uzzi of Zerahiah, and Zerahiah father of Meraioth. To Meriath was born Amariah and to Amariah Ahitub. And Ahitub was father to Zadok and Ahitub of Ahimaaz, and Ahimaaz of Azariah, and Azariah of Johanan. And Johanan was father to Azariah –**he who was Priest in the house that Solomon built in Jerusalem.**

And Azariah was father to Amariah, and Amariah to Ahitub, Ahitub to Zadok and Zadok to Shallum. Shallum was father to Hilkiah and Hilkiah to Azariah, Azariah to Seraiah and Seraiah to Jehozadak. And Jehozadak went into the captivity of the LORD of Judah and Jerusalem by the hand of Nebuchadnezzar. *Quite the most telling statement of this section is that the Captivity involved the LORD Himself who was not alone the instrument of the punishment but the one on whom it was first afflicted. So as Isaiah said in Isaiah 63.9 “In all their afflictions He was afflicted.” The LORD himself went with them into the fiery furnace and sat with them by the rivers of Babylon.*

*Here the Hebrew Ben-Asher text of Professors Kahle and Snaith commences Chapter 6 at verse 16 and the Hebrew and English converge again at the commencement of Chapter 7.*

### THE THREE LEVITE FAMILIES MINISTER IN SONG AND PRACTICAL SERVICE OF THE HOUSE 16-48

**The sons of Levi** were Gershom Kohath and Merari. And these are the names of the sons of Gershom: **Libni** [snow-white] and Shimei. **And the sons of Kohath:** Amram and Izhar and Hebron and Uzziel.

**The sons of Merari** were Mahli and Mushi.

And these are the families of the Levites according to their fathers:

**To Gershom:** his son Libni, Jahath his son, Zimmah his son, Joah his son, Iddo his son, Zerah his son, Jeatherai his son.

**The sons of Kohath:** Amminadab his son, Korah his son, Assir his son, (1) **Elkanah** his son, and Ebiasaph his son, and Assir his son. Tahath his son, Uriel his son, Uzziel his son, Shaul his son.

**And the sons of (2) Elkanah:** Amasai and Ahimoth... (3) **Elkanah** his son, Zophai his son, Nahath his son, Eliab his son, Jeroham his son, (4) **Elkanah** his son.

**And the sons of Samuel:** the firstborn Vashni “my gift” (cf “Joel” v33 and 1Samuel 8.2) and Abiah. *This is the author of the two bible books that go under his name and his father is the son of Jeroham. Three other Elkanah’s appear in the genealogy. As to whether we have here record of 5 or 6 generations of Samuel back to Kohath depends on the Elkanahs of verses 25-26 being one and the same or, conversely, father and son. One thing is certain and that is the name Elkanah was highly favoured in the family. The name means “God has taken into possession” or “God has bought” and the family were deeply conscious of the price God paid for his people. This price was yet to be more especially appreciated by the New Testament priesthood of believing people who feel a deep obligation to the atoning lamb that bought our redemption at the price of his life-blood.*

**The sons of Merari:** Mahli, **Libni** his son [a Merarite Libni?], Shimei his son, Uzza [one such is named in 2 Samuel 6.6] his son, Shimea his son, Haggiah his son, **Asaiah** his son. [eight generations-with several missing it is to be presumed since Merari!] And these are the ones that David caused to minister setting them in charge of the song of the house of the LORD after the resting there of the ark. And they were **dynamically and zealously ministering** [ *mytrvm myhym*] before the habitation of the tent of the assembly in song until Solomon built the house of the LORD in Jerusalem and they ministered standing according to their custom of service. These also served with their children: **from the sons of**

**the Korathites: Heman the singer**, the son of Joel, the son of Shemuel, the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, the son of Elkanah, the son of Joel, the son of Azariah, the son Zephaiah, the son of Tahath, the son of Assir, the son of Ebiasaph, **the son of Korah**, the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. *[Twenty one generations of serving priests from Kohath to David]* And his brother *[perhaps “cousin” might be better genealogically whilst “brother” is used in relation to the LORD and the ministry. One is a Merarite and one a Gershomite]* **Asaph**, who stood to minister on the right side – Asaph, son of Berechiah, son of Shimea, son of Michael son of Baaseiah, son of Malchaiah, son of Ehtni, son of Zerah, son of Adaiah, son of Ethan, son of Zimmah, son of Shimei, son of Jahath, **son of Gershom**, son of Levi.

**Their brothers the sons of Merari** were on the left: **Ethan**, son of Kishi, son of Abdi, son of Malluch, son of Hashabiah, son of Amaziah, son of Hilkiah, son of Amzi, son of Bani, son of Shamer, son of Mahli, **son of Mushi, son of Merari, the son of Levi**. *[14 generations are listed from Levi to Ethan – the entire lineage!]*

Their brothers Levites were also given to the entire range of service of the habitation of the house of God. *Whilst the priests were not numbered they are named here. The LORD knows those who minister in His name and this is evidence in particular of the book written in remembrance of those that thought upon and sang about His name.*

#### **AARON AND HIS SONS –THE MINISTRY OF THE ALTAR 49-53**

But **Aaron** and his sons raised a perfume *[rfq]* on the altar of the burnt offering and on the altar of incenses or perfumes belonging to all the work of the holy of holies and to atonement for Israel according to all that Moses the servant of God commanded. **And the sons of Aaron** are these: his son Eleazar, his son Phineas, his son Abishua, his son Bukki, his son Uzzi, his son Zerariah, his son Meraioth, his son Amaraiah, his son Ahitub, **his son Zadok, his son Ahimaaz**. *We have twelve generations of Aaron spanning from his own day to the time of David.*

#### **THE CITIES AND SUBURBAN GLEBE LANDS OF THE PRIESTS 54-81**

**(1) These are the Mosheb settlements** belonging to their prominently situated buildings or chambers *[rnf]* in their specified areas that belonged **to the sons of Aaron** – of **the families of Kohath** for this border allotment was theirs: they gave them *Hebron* in the land of Judah and the produce (and pasturage?) around it. But the arable land of the city and the villages linked to it they gave Caleb son of Jephunneh. *The title was Calebs but he was generous and provided largely for the priests. Thus he was not alone a man of faith but a man whose works shone brightly.* **(2) And to the sons of Aaron** they gave the cities of refuge – *Hebron* and *Libnah* and their produce and *Jattir* and *Eshtemoa* with their produce and pasturage. They also gave *Hilon* and its environs and *Debir* similarly. Also *Ashen* with its environs and *Beth Shemesh* were allotted. Then from the tribe of Benjamin they gave *Geba* and its surrounds, and *Alemeth* alike, also *Anathoth* similarly with its environs. *It will be remembered that Anathoth which lay 4 miles north east of Jerusalem was Jeremiah’s hometown. These 11 cities one of which was the home of Jeremiah taught the city fathers the need for discernment and the value of forgiveness as well as the cost of sin.*

All their cities through their family group were thirteen cities.

**(3) And to the remaining families of the half of that tribe of Kohath** ten cities were given by lot by the half tribe of Manasseh.

**(4) For the families of the sons of Gershon** there were 13 cities by lot in Bashan from the tribe of Reuben and Gad and Zebulun.

**(5) For the sons and families of Merari** by lot from the tribes of Reuben Gad Zebulun there were 12 cities. So the sons of Israel gave these cities with their environs to the Levites. And they gave by lot from the tribe of Judah and Simeon and the sons of Benjamin these cities called by their names.

**(6) And some of the families of the sons of Kohath** had cities allotted from the tribe of Ephraim. And they gave them the cities of refuge – *Shechem* and her environs in Mount Ephraim and *Gezer* and her environs. They also allotted *Jokmeam* with her environs and *Bethhoron* with her environs and *Aijalon* with her environs and *Gath-Rimmon* with her environs. Also from the half tribe of Manasseh were given *Aner* and her environs and *Bileam* with her surrounds to the remainder of the family of the sons of Kohath. *Eight cities-giving the Kohathites charge of those fleeing after committing manslaughter.*

**(7) To the sons of Gershom** from the families of the half tribe of Manasseh was given *Golan* in Bashan with her environs and *Ashtaroth* and her surrounds.

And from the tribe of Issachar were given *Kadesh* and her environs and *Daberah* and her environs and *Ramoth* with her environs and *Anem* with her environs.

And out of the tribe of Asher *Mashal* with her environs and *Abdon* with her environs, and *Hokok* with her environs, and *Rehob* with her environs.

And from the tribe of Naphtali were allotted *Kadesh* in Galilee and her environs and *Hammon* and her surrounds, and *Kirjath-Jearim* with her environs. *Thirteen in all.*

**(8) And to the remainder of the sons of Merari** from the tribe of Zebulun Rimmon and her surrounds, *Tabor* with her surrounds and from across Jordan *Jericho* from the east of Jordan from the tribe of Reuben *Bezer* in the wilderness and her environs and *Jahzer* with her surrounds were given to them. Also *Kedemoth* and her environs and *Mephaath* with her surrounds.

And from the tribe of Gad *Ramoth* in Gilead and her environs and *Mahanaim* and her surrounds and *Heshbon* and her surrounds and *Jazer* and her surrounds. There were ten cities in all.

## CHAPTER 7

### THE SONS OF ISACHAR 1-5

Then there were four sons of Issachar: Tola, Puah, Jashub and Shimron. And the sons of Tola were Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel. They were chiefs of the house of their father's house – notably Tola – valiant in arms in their era and muster. Their number in the days of David was twenty two thousand six hundred men. And the sons of Uzzi: Israhiah. And the sons of Israhiah – Michael, Obadiah, Joel, and Ishiah *along with him* were five chief men. *Because Israhiah has only 4 sons as recorded in the text we may understand he is included in the number, or better, simply recognise a corruption in provenance of the text.* And with them accounted with their fathers' generations were troops of the war host – thirty six thousand men – for they (the offspring of Uzzi) had many wives and sons. And their brothers connected to all the families of Issachar were mighty warriors – eighty seven thousand when all mustered.

### LINEAGE OF BENJAMIN 6-12

The sons of Benjamin: Bela and Becher and Jediel – three. And the sons of Bela, were five – Ezbon and Uzzi, and Uzziel, and Jeremoth, and Iri. They were heads of the house of their fathers-mighty men of war counted in relation to their genealogies twenty two thousand and thirty four. And the sons of Becher: Zemura, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. These all were Becher's sons. And they were reckoned by genealogy of the head of the house of their fathers twenty thousand two hundred mighty men of strength. Also the sons of Jediel: Bithan. And the sons of Bithan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish and Ahishahar. All these sons of Jediel were chiefs of the fathers-mighty warriors – seventeen thousand two hundred men who could go out in the army for war. Also Shippim and Huppim sons of Ir and Hushim sons of Aher *were in the lineage. Another peculiar feature seen here and somewhat confusing for a translator is the single name connected with the phrase "sons of".*

### THE SONS OF NAPHTALI 13-19

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

### THE SONS OF MANASSEH 14-19

The sons of Manasseh: **Ashriel** that she (his concubine) produced. *No wife of Manasseh is given and the LXX presumes both sons were of the concubine.* His concubine the Aramitess bare Machir the father of **Gilead** (*first son*). *It is unusual to record the concubine's name but she is the mother of his children and one becomes famous.*

But Machir took **a woman belonging to Huppim and Shuppim** and the name of his cousin or relative [*ʔtj a*] was Maachah and **the name of the second (son)** was **Zelophehad** and there were daughters to Zelophehad. *The KJ translation about the woman being a sister of these brothers is very cumbersome. It appears the woman was really their concubine- "a woman belonging to them". Maachah for her part would appear to be described as his kindred or Jewish wife cf v16. It is the LXX that enables clarity here – linking Gilead with Zelophehad.*

And Maachah the wife of Machir produced a son, and she called his name Peresh [*"separation"*]; and the name of his brother was Sheresh [*"root"*] and his sons were Ulam and Rakem. Also the sons of Ulam: Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammoleketh produced Ish Hod and Abiezer, and Mahalah. And the sons of Shemida were Ahian and Shechem and Likhi and Aniam.

### THE PHILISTINE RAID ON EPHRAIM – JOSHUA’S TRIBE 20-27

Then the sons of **Ephraim** were **Shuthelah** and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son. Then there was Zabad his son, and Shuthelah his son, and Ezer, and **Elead** **whom the men of Gath that were born in the land slaughtered** when they flowed down to take valuable livestock. And Ephraim their father lamented numerous days but his brothers came to comfort him. *This is a sign of a very affectionate family from which Joshua sprang. This line was shaken by the Philistines.* And he, **Ephraim**, went in to his wife and she conceived and produced a son and he called his name **Beriah** [*“fugitive”*] because of the evil that had befallen his house. And **his daughter was Sherah** and she built Beth-Horon the lower and upper and Uzan Sherah [*“armoury of Sherah”*]. And Repah was his son and **Resheph**, and **Tela** his son, and **Tahan** his son, **Laadan** his son, **Ammihud** his son, **Elishama** his son, **Nun** his son, **Jehoshua** his son. *Joshua, the commander the LORD used to sweep away their enemies, was born of this family nine generations after this tragedy that befell the family long before the later cruel events under Pharaoh.*

### EPHRAIMITE LOCATIONS BELONGING TO JOSEPH’S FAMILY 28-29

And their holdings and Moshev settlements were Bethel and its daughter towns and to Naaran to the east and Gerar westward with their towns. Also Shechem and her daughter towns to Gaza and its towns *were theirs*. Their holdings were also above the parts [*literally “hands of”*] belonging to the sons of Manasseh – Beth-Shean and her towns, Taanach and hers, Megiddo and hers and Dor and her towns. In these towns the sons of Joseph son of Israel lived.

### THE SONS OF ASHER 30-40

The **sons of Asher** were: Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister. And the sons of **Beriah** were Heber and Malchiel, who was father to Birzavith. And **Heber** fathered Japhlet and Shomer and Hotham and Shua their sister.

And the sons of **Japhlet** were Pasach and Bimhal, and Asvath – these are the sons of Japhlet.

And the sons of **Shamer** [*or Shomer*] were Ahi and Rohgah, Jehubbah and Aram. And the sons of his brother **Helem** [*or Hotham*] were Zophah, and Imna, and Shelesh, and Amal. The sons of **Zophah** were Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

And the sons of **Jether** were Jephunneh, and Pispah and Ara. And the sons of **Ulla** were Arah, and Haniel, and Rezia. *Neither Jether nor Ulla is linked immediately to Asher nor to Zophar Helem or Shamer-as they were not in the line of Beriah they would have traced their origin to another son of Asher.* All these were sons of Asher – heads of the house of their father, select or clean living [*rrb*] brave warriors – chief of the princes and their count through the army in the event of war numbered twenty six thousand men.

## CHAPTER 8

### LINES OF ANCESTRY FROM BENJAMIN 1-32

*This particular line of names would have interested Paul though in 1 Timothy 1.4 he spoke of the frustrating nature of “endless genealogies” and in his letter to Titus classified them as “vain”.*

And Benjamin caused the **begetting** of Bela his firstborn, Ashbel his second, and Aharah the third, Nohah the fourth and Rapha the fifth. *The Hiphil is used and indicates that the divinely granted power of pro-creation involving the body and soul of a being is shared with God. The action of intercourse therefore viewed under the understanding of man as set out in scripture has spiritual as well as material implications in this life.*

**And the sons of Bela** were Addar, and Gera, and Abihud, and Abishua, and Baaman, and Ahoah, and Gera, and Shephaphan, and Hiram.

And these are the sons of Ehud – these heads of families of their fathers that lived in Geba but emigrated to Manahath. And Naaman, and Ahiah, and Gera he caused them to emigrate and fathered Uzza and Ahihud. **And Shaharaim had a family in the country area of Moab, after he packed them off.** Hushim and Baara [*“stupid”*] were his wives. So by Hodesh [*“moon”*] his wife he fathered Jobab and Zibia, and Mesha and Malcham, and Jeuz, and Shachia, and Mirma. These were his sons and chiefs of his fathers. And by Hushim he fathered Abitub, and Elpaal.

**The sons of Elpaal** were Eber, and Misham, and Shamed – he built Ono and also Lod and the daughter towns.

**Beriah** also, and Shema – these were chiefs of the fathers to live in Aijalon – these put to flight **the occupants of Gath**. Then there were Ahio and Shashak, and Jeremoth, and Zebadiah, and Arad, and Ader, and Michael, and Ispah, and Joha – **the sons of Beriah**. Then Zebadiah, and Meshullam, and Hezeki, and Heber, then Ishmerai, and Zichri and Zabdi, and Eliehai, and Zilthai, and Eliel, and Adaiah, and Beraiah, and Shimrath – were **the sons of Shimhi**.

Then there were Ishpan, and Heber, and Eliel, and Abdon, and Zichri, and Hanan, and Hananiah, and Elam, and Antothijah, and Iphedeiah, and **Denuel** [*It is not without significance that this ancient name comes up speaking of vision and intimacy and reminds us of Jacob's theophany and beholding the LORD'S anointed*], **the sons of Shakak**. There were also Shamshera, and Shehariah, and Athaliah, and Jaresiah, and Eliah, and Zichri – the sons of Jeroham – these were heads of their fathers by family lineage and **lived in Jerusalem**

And at Gibeon **the father of Gibeon** [otherwise **Jehiel** – 1Chronicles 9.35] lived and the name of his wife was **Maachah**. His (Gibeon's) firstborn son was Abdon, then there were Zur, and Kish, and Baal, **Ner** is omitted – cf 1Chronicles 9.36....and Nadab, and Gedor, and Ahio, and Zecher.

Then Mikloth was father to Shimeah and these also lived with their brothers in Jerusalem alongside them. *The sons of Shakak and Gibeon or Jehiel were brethren. We learn from 1 Chronicles 9 that the father of Gibeon or its developer was called Jehiel. Also from 1 Samuel 14.51 we learn that Ner – Saul's uncle, was son of Abiel. From 1 Samuel 9.1 we learn that Kish, Saul's father, was the son of Abiel. Jehiel whose wife was Maachah had eight sons. These two great families and that of Kish son of Abiel son of Zeror [1 Samuel 9.1] formed the military base and leadership of Gibeon and the Father of Gibeon had also a strong base in Jerusalem as had Shakak's family. As we know from Chapter 9 "Ner" was also a son of the founder developer of Gibeon who had a Jerusalem base. Thus Saul's grandfather was son of the second founder of the great city of Gibeon and the leading light of the period in the tribe of Benjamin.*

#### THE FAMILY OF KING SAUL 33-40

And Ner was father to Kish, and Kish to Saul, and Saul was father to Jonathan and Malchishua, and Abinadab [*Also known as "Ishui" 1 Samuel 14.49*] and Eshbaal [*or Ishbosheth*]. And Jonathan's son was Meribbaal. And Meribbaal fathered Micah. And the sons of Micah were Pithon, and Melech and Tarea and Ahaz. And Ahaz was father to Jehoadah, and Jehoadah to Alemeth, and Azmaveth, and Zimri. Then Zimri fathered Moza. Then Moza became father of Binea. Rapha was his son. Eleasah was his son. Azel was his son. *By now the lineage stretches 12 generations from Saul virtually to the captivity.*

And to Azel were born six sons and these are their names: Azrikam, Bocheri, and Ishmael, and Sheariah, and Obadiah, and Hanan. These were all sons of Azel. And the sons of Esek his brother were Ulam his firstborn, Jehush the second and Eliphelet the third. And the sons of Ulam were valiant men of power who trod on the bow [*"archers"*] and from them were numerous sons and grandsons – **one hundred and fifty**. These were all sons of Benjamin. *The writer, who lived nearer the time of the exile and or return, if we base our calculations on Matthew 1.17, seems to be familiar with the prowess of the Benjamites in a much later phase of their family development. You will recall that in 2 Kings 9.24 Jehu used the bow and in 2 Kings 13.17 Joash of Israel used the bow. It became the preferred weapon of war and clearly would have been effective even in the time of Hezekiah.*

### CHAPTER 9

#### ALL JEWISH GENEALOGY OR ORIGINS WRITTEN 1

Thus all Israel were registered or enrolled and behold the written records were in the book of the Kings of Israel and Judah. They were carried captive to Babylon for their treacherous perversity [*l [m]*].

#### THE SETTLEMENT OF PRIESTS AND OF JERUSALEM 2-9

But the first residents in their holdings in their cities of Israel were the priests Levites and Nethinim. Then in Jerusalem there settled some from the sons of Judah and the sons of Benjamin and the sons of Ephraim and Manasseh. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, some of the children of Pharez the son of Judah *settled there*. Then of the Shilonites: Asaiah the firstborn, and his sons and the sons of Zerah: Jeuel, and their kin, six hundred and ninety. And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah. Also Ineiah son of Jeroham, and Elah son of Uzzi, son of Michri, and Meshullam son of Shephathiah, son of Reuel, son of Ibnijah and their kin, according to their family genealogy, nine hundred and fifty six. All these men were chief men of their fathers in the house of their fathers.

#### THE PRIESTS AND LEVITES 10-26

Also from the priests Jedaiah, and Jehoiarib and Jachin, and Azariah, son of Hilkiyah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, ruler of the house of God. And Adaiah th son of Jeroham, son of Pashur, son of Malchijah, and Maasiai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshullemith, son of Immer and their kin, heads of the house of their fathers – one

thousand seven hundred and sixty – mighty valiant men for the work of the service of the house of God.

And from the **Levites**: Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah of the **sons of Merari**.

Also there were Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, son of Zichri, son of Asaph and Obadiah son of Shemaiah, son of Galal, son of Jeduthun, and Berechiah son of Asa, son of Elkanah who lived in the villages of the Netophites.

Then the porters were Shallum, and Akkith, and Talmon, and Ahiman and their brothers. Shallum was the foremost. And until this time they were at the gate of the king toward the east. They were porters of the companies of the sons of Levi. And Shallum son of Kore, son of Ebiasaph, son of Korah and his brothers of the house of his father – the Korathites, were over the work of the ministry of the gates – seraphs or diligent stewards of the tabernacle and their fathers in charge of the host of the LORD were keepers of the entrance.

And Phineas, son of Eleazar was overseer in charge of them *and had* the presence of the LORD with him. Zechariah son of Meshelemiah was keeper of the gate of the tent of meeting. These two hundred and twelve were all chosen for the diligent service of the gates. These were enrolled in their villages – these David and Samuel the seer set in their *positions of trust*. Both these and their sons had charge of the gates of the house of the LORD in respect of the house of the tabernacle in order. The doorkeepers were toward the four winds-towards the east west north and south. And their brothers in the villages would come for seven days with them from time to time. For these Levite warriors of the gates on the four quarters in their trusted position were over the storehouses and treasuries of the house of God.

#### **TEMPORARY ACCOMODATION 27-34**

And they lived temporarily around the house of God because the watch was up to them and the opening morning by morning was up to them. And from them some were in charge of vessels for service that they should bring them in and carry them out by number. Some of them were apportioned or separated for charge of the vessels and were over all the vessels of the holy place and over the fine flour, wine, oil, frankincense and spices. And Mattathiah from the Levites who was firstborn of Shallum the Korathite was in a trusted office and in charge of all made in slices on flat pans. *He would be a baker in charge of the preparation of the showbread.*

Also from the sons of Korah from their brethren some were over the placing of the showbread from Sabbath to Sabbath. These also are the singers – chief of the fathers of the Levites who lived in the residences day and night throughout for the task committed to them. **These chief fathers of the Levites were chief for generations –these remained living in Jerusalem.** *They were in permanent posts which passed to their sons in the next generation.*

#### **THE LINE OF SAUL 35-44**

And in Gibeon lived the father of Gibeon **Jehiel**, and the name of his wife was Maachah. And his firstborn son, then there were Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab, and Gedor and Ahio, and Zechariah, and Mikloth. *Ten sons are recorded – among which is Ner – the grandfather of Saul – Israel's first king.* And Mikloth fathered Shimeam and they were also right opposite their kinsmen living in Jerusalem.

And **Ner** fathered Kish and **Kish** was father to Saul. And **Saul** became father to **Jonathan** and Malchishua, and Abinadab, and Eshbaal. And the son of Jonathan was **Meribbaal**. And Meribbaal fathered **Micah**.

Then the sons of Micah were Pithon and Melech and Tahrea and **Ahaz** that fathered Jarah. And **Jarah** was father to Alemeth and Azmaveth, and **Zimri**. And Zimri was Moza's father. Then **Moza** was father to **Binea**. **Rephaiah** was his son, **Eleasah** his son, **Azel** his son. And Azel had six sons and these are their names: Azrikam, Nocheru, and Obadiah, and Hanan. These were sons of Azel. *So comes to an end the longest genealogical table of scripture containing thousands of names of the progenitors of the nation. The lineage of Saul brings it to a conclusion with fifteen distinct generations that again must have extended to the captivity. The lines of genealogy were largely lost from the time of the Captivity. In the confusion of the carrying away to Babylon and in the dispersion of the people less well written records were kept. It is surprising that these were preserved and less surprising that they are not everywhere easily read or understood as we allow for the turmoil in which the nation's life was set at pause by the Assyrians and then the Babylonians.*

## CHAPTER 10

*There are several references to the men of Gath in the previous chapters which supply warning of the growing power of the Philistines otherwise related in Judges. At this point the writer leaves matters of lineage and pursues the story of Saul's ruinous engagement with the Philistines after his interview with the witch of Endor and thereafter David, Israel's hallmark monarch.*

### SAUL IN JEOPARDY TAKES HIS OWN LIFE 1-7

Then the Philistines fought with Israel and the soldiers of Israel fled from the face of the Philistines and the slain fell on Mount Gilboa. Then the Philistines pursued Saul and his sons and the Philistines struck Jonathan and Abinadab and Melchi-Shua sons of Saul. And the *force of the* fight was weighted against Saul and those who directed the bow found Saul *within range* and he was pierced by those who fired at him. *The concentration of fire led to Saul being wounded several times.* And Saul said to his armour-bearer "Draw your sword and stab me with it lest these uncircumcised come and repeatedly abuse me". *The A.V. not without reason uses the term "mock" and indeed 11 [ contains the idea of boyish "playing with". Saul doubtless remembered what happened to Samson and was determined to die quickly.* But he would not lift up his instrument of death because he was very much afraid but Saul took the sword and fell upon it. Then the armour-bearer saw that Saul was dead and he also fell upon the sword and died. So Saul and his three sons died. The entire household died as one.

Then the men of Israel that were in the valley saw that they had run away and that Saul and his sons were dead they left their cities and fled as fugitives and the Philistines came and lived in them. *The account tells us that the area of the plain around Gilboa now became Philistine occupied land.*

### PHILISTINE TREATMENT OF ISRAEL'S KING 8-10

*For many years David had lived respectful of God's anointed. Now the Philistines treat Saul's corpse despicably and use his armour to show the superiority of their god. And the reality was* on the next day the Philistines came to strip off the slain and they found Saul and his sons fallen on Mount Gilboa. *The battle on the previous day had passed by the king for the Philistines did not yet realise how their most wanted adversary had died. The men questing booty finally climbed to where Saul was.* And when they had stripped him they lifted his head and his armour and sent news to the surrounding land of the Philistines to announce the good news [*rcb*] to their travelling idols [*bz*] and to their people. Then they set his armour in the house of their gods and they nailed his skull in the house of Dagon.

### THE GALLANTRY OF JABESH-GILEAD'S SOLDIERS 11-12

All in Jabesh Gilead heard everything that the Philistines had done to Saul and all the valiant men of strength arose and carried away the corpse of Saul and the corpses of his sons and brought them to Jabesh and buried their bones under the oak or terebinth in Jabesh and they fasted seven days.

### SAUL'S SIN RESULTED IN LOSS OF THE KINGDOM 13-14

But Saul died through his perversion which he sinned treacherously against the LORD against the word of the LORD which he did not guard or watch and also connected to his asking for the search and commentary through a spirit of necromancy. *The uncanny equivalence of punishment and sin continues in scripture: in this instance Saul seeks to the dead and then dies as a result and goes to the dead.* But he did not search through the LORD so he put him to death and turned the kingdom over to David son of Jesse.

## CHAPTER 11

### DAVID IS CROWNED AT HEBRON 1-3

Then all Israel gathered to David at Hebron saying "We are your flesh and bone. Also beyond three days ago even in the lifetime of King Saul you were the one that brought Israel out and came in with us and the LORD your God said to you "You will be shepherd over my people Israel and you will be leader over my people Israel!" So all the elders of Israel came to the king at Hebron and David cut a covenant with them in Hebron before the LORD'S face and they anointed David King over Israel according tot the word of the LORD by the hand of Samuel.

### DAVID OVERWHELMS JERUSALEM AND MAKES IT HIS SEAT 4-9

Then David and all Israel went to Jerusalem – that was Jebus for there the Jebusites were the land settlers. Then those that occupied Jebus said to David "You shall not here; but David captured the mountain or fortress of Zion – that became the city of David. Thus David said "Anyone that leads a pre-emptory strike on the Jebusites will be leading prince and commander. Then Joab son of Zeruiah went up in the pre-emptory *strike* and became commander-in-chief. And David lived in the fortress; for that basic reason they called it "the city of David". Then He built the city from Millo encircling the



*fortress. Millo is generally taken to be the south-eastern bastion that was filled up defensively in earlier time and subject to weakening by virtue of the height of the scarp and force of erosion. And Joab revived or renewed the remainder of the city. The first act of these cousins was to create a very strong capitol city that was to defy many an adversary long into the future.*

So David just went on and was greater as he went on and the LORD of hosts was with him.

#### **DAVID'S VALIANT MEN 10-14**

And these are the chief warriors of David –who were trusty men strongly attached to him in his kingdom along with all Israel making him king over Israel according to the word of the LORD. And this is the reckoning of the warriors of David: Yashobeam son of Hachmoni, chief of the three divisional officers [*literally “thirds”*]. He raised his spear against three hundred men that he slew in one action [*literally “at one step”*]. And following him there was Eleazar son of Dodo, the Ahothite; he was among the thirty valiant ones. He was with David at Pas Dammim when the Philistines had gathered there for war. There was a field area full of barley and the people sped off from the presence of the Philistines. But they had them stationed in the centre of the plot and delivered it and struck the Philistines and the LORD saved them by a great salvation. *This battle is not put down to prowess but to the LORD'S providence.*

#### **CAVE OF ADULLAM VETERANS 15-19**

And three of the thirty chiefs went down to the rock to David to the cave of Adullam. And a host of Philistines pitched camp in the valley of Rephaim. So David was then in the fortress stronghold [*literally “the Masada”*] and the garrison of the Philistines was then in Bethlehem. And David breathed out his desire and said “Who will get me a drink of the water from the well that is by the gate of Bethlehem?” And the three broke their way through the host of the Philistines like chickens hatching from eggs and drew water from the well that is by the gate of Bethlehem and brought it to David but he was not willing to drink it but poured it out to the LORD. And he said “Let me be accursed of God for doing this – that I should drink the blood in the lives of these men for they brought it at the cost of their lives” and he was not willing to drink it. These things the three warriors did. *David as a leader showed full appreciation of courage and loyalty. He recognised something more than sheer commitment. For these men David's every wish was their command. So it ought to be with our wonderful Saviour.*

#### **EXPLOITS OF THE CHIEF WORTHIES 20-25**

And Abishai, Joab's brother, was at the head of the three. He also continued to lift up his spear against three hundred slain and had renown among the three. *The text is diffuse – it may mean “he was not renowned among the three” so he could lead and be No.1 but not be anything special where they were concerned. It could mean he had a glowing name among them and was their leader.* Benaiah son of Jehoiada, son of a great man of power of mighty actions [*who delivered as we would say “a big punch”*] from Kabzeel [*“gathered by God”*] struck two leonine men of Moab and went down and struck the lion itself in a pit on a day of snowfall; he also struck the Egyptian soldier of five cubits – and in the Egyptian's hand was a spear as a weaver's beam and he went down to him with his staff and snatched the spear from the Egyptian's hand and slew him with his own spear. These were the things Benaiah son of Jehoiada did but he had no repute among the three valiant warriors. Among the thirty behold he was a heavy-weight but he did not attain to the three but David caused him to be placed over those that reported news or information to him.

#### **ASAHEL'S WARRIORS ARE NAMED 26-47**

Then the warriors in arms were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammah the Harorite, Helez the Pelonite, Ira son of Ikkesh the Tekoite, Abiezer the Antothite, Sibbechai the Hushathite, Ilai the Ahohite, Maharai the Netophathite, Heled the son of Baanah the Netophathite, Ithai the son of Ribai of Gibeah of the sons of Benjamin [*related to Saul*], Benaiah the Pirathonite. Hurai from the Wadi streams of Gaash, Abiel the Arbathite [*from Hebron*] Ahiam son of Sacar the Hararite, Eliphal son of Ur. Hephher the Mecerathite, Ahijah the Pelonite [*“distinguished”*], Hezro the Carmelite, Naari the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Haggeri, Zelek the Ammonite, Naharai the Berothite [*between Bethel and Ai*], carrier of the arms of Joab son of Zeruiah. Ira the Ithrite, Uriah the Hittite, Zabab the son of Athlai, Adina son of Shiza the Reubenite, commander of the Reubenites and thirty *soldiers of his private army* with him. Hanan the son of Maachah and Joshaphat the Mishnite, Ussia the Ashterathite, Shama and Jehiel sons of Hothan the Aroerite [*15 miles south east of Beersheba*], Jedaiel son of Shimri, and Joha his brother the Tizite [*“torn down ruins”*], Eliel the Mahavite, and Jeribai, and Joshaviah, sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jasiel the Mesobaite [*“assembly of the LORD”*]

## CHAPTER 12

### TO HIM WAS THE GATHERING OF THE PEOPLE – EVEN SAUL’S KIN 1-7

And these came to David at Ziklag while he was still restraining him from the presence of Saul son of Kish and they were in the house of warriors that held fast in the war. They could regulate the bow on the right and left and pitch stones and shoot arrows from either: they were from Saul’s kinsmen – from Benjamin. The chief was Ahiezer [*“brother of help”*] then Joash, sons of Hashmaah the Gibeathite [*from Gibeah of Saul*], and then there were Jeziel and Pelet, sons of Azmaveth, and Berachah, and Jehu the Anethothite [*a man of Anathoth*]. There were also Ismaiah the Gibeonite – a mighty man among the thirty [*this old Gentile tribe with a self-preserving instinct provided one of David’s trusty fighters*], and Jeremiah, and Jahaziel, and Johanan. And there was Josabad, the Gedarathite [*a man from the far off eastern hinterland of Galilee*]. There were Eluzai, and Jerimoth, and Beeliah, and Shemariah, and Shephatiah the Haruphite [*“one who was reproached”*]. There were Elkanah and Jesiah, and Azareel, and Joezer, and Jashobeam the Korahites [*from the line of Korah’s people – once dubbed with hindering Israel’s progress, came a quiver of useful warriors*]. And there were the sons of Jeroham of Gedor [*which lay three miles south east of Gibeah*] Joelah and Zebadiah.

### GAD JOINS DAVID IN THE WILDERNESS 8-15

*The tribe of Gad had a large territory the central belt of which was the Jabbok region where their ancestor Jacob met God and spreading far to the north towards Galilee and to the south towards the Dead Sea though reaching neither.*

And from Gad warriors of strength, soldiers of the army armed for battle with shield and spear made a choice [*/db*] in David’s direction for the fortress stronghold of the wilderness; their faces were the faces of lions and they were as gazelles over the mountains for pace. *Of these* Ezer was the first, Obadiah the second, Eliab the third, Mishmannah the fourth, Jeremiah the fifth, Attai the sixth, Eliel the seventh, Johanan the eighth, Elzarabad the ninth, Jerimiah the tenth, Machbanai the eleventh. These from the sons of Gad were commanders of the host. One that was least was attached to *or able to engage* a hundred and the greatest to a thousand. These are the ones that crossed the Jordan in the first month [Adar] when it filled to overflow all its banks and they routed all the lowland people to east and west of the Jordan.

### MEN OF BENJAMIN AND JUDAH ARRIVE IN THE WILDERNESS 16-18

Then there came sons of Benjamin and Judah right to the “mountain stronghold” belonging to David. *David’s natural refuges at Adullam and in Moab and Engedi were all called “holds”*. And David went out to where they were and answered and said to them “If you are coming peaceably to me to help me my heart and yours will have one purpose but if you are come to continually deceive me on behalf of my enemies – for there is no violent wrong or wrath in my hand may the God of our fathers see it and strike at it.

Then the Spirit clothed Amasai “David, we are yours; and son of Jesse we are with you. Shalom, Shalom to You and Shalom to those who help you for your God is helping you.” Then David accepted them standing over against each [*/bq*] and gave them command of the band.

### SEGMENTS OF MANASSEH JOIN DAVID 19-21

And from Manasseh they fell away to David at the time he came with the Philistines to war with Saul but they did not actually help for upon advice the lords of the Philistines sent him off saying “He will fall upon our chiefs for his lord Saul.” On his route to Ziklag there fell away to him from Manasseh Adnah, and **Jozabad**, and Jediahel, and Michael, and **Jozabad**, and Elihu, and Zilthai, captains of the thousands that belonged to Manasseh. And these helped David against the *raiding* bands for they were all strong warriors and they had been captains in the army.

### DAVID’S FORCES GROW MIGHTY 22-40

For at that time day by day they came up to help David until the host became great as the host of God. These then are the numbers of the leading soldiers accoutred for war that came to David at Hebron to turn around the kingdom of Saul to him according to what the LORD spoke.

The sons of Judah armed with shield and spear were 6800 men armed for war.

From the sons of Simeon there were 7,100 mighty battle-hardened warriors.

From the sons of Levi there were 4,600.

Then Jehoiada was leader of the house of Aaron and with him were 3,700, and Zadok a mighty youthful warrior and twenty two captains of his father’s house.

There were also 3000 from the sons of Benjamin – the kin of Saul for until now the great majority of them had been watching for the security of Saul’s house.

And from the sons of Ephraim *there were* 20,800 mighty warriors – men that had a name in the house of their fathers.

And from the half tribe of Manasseh 18,000 who specified by name and vote to come to make David king.

And from the sons of Issachar 200 chief **knowledgeable men of understanding of the times** in the matter of awareness of what Israel should do along with their brothers at their direction or command.

From Zebulun those who were battle trained and were ordered in battle array with every weapon of war without losing courage or heart [*literally “not heart and heart”*]. And from Naphtali there were 1000 princes and with them with shield and spear 37,000. And from the Danites in battle order were 28,600. And from Asher those that went with the army in array for battle were 40,000. Also from across Jordan from Reuben, Gadites and half of Manasseh’s tribe with all the weapons of the military host there were 120,000. All these men of war marching in rank with single heart came peacefully to Hebron to make David king over all Israel and also all the princes of Israel were of one heart and mind to make David king. *This imposing host of 547,000 brave and well-armed men came to the support of David. The writer does not, you will notice, take sum of the troops but shows joy in the single-hearted support they give to the anointed leader the LORD has chosen.*

#### THE JOYOUS CLIMAX OF THE NATIONS FEALTY 39-40

*And the reality was* they were there with David for three days eating and drinking for their brethren had made *hospitality* arrangements for them. **And those that were close to them even as far as Issachar and Zebulun and Naphtali brought bread on asses and camels and mules and oxen – food meal double fig cakes, with raisins and wine and oil or butter and numerous oxen and sheep for there was joy in Israel.** *These three days at Hebron would long be remembered. The widespread acclaim for David was evident on all quarters. Those who lived near and were of one heart with the soldiers who came sent massive supply line of food of every description to make this their demonstration of support. The “joy” [hjm] was of an ardent and expressed nature. Merry voices were everywhere. This delight is one of the loveliest harbingers of the pleasure Israel will shower on the coming Messiah one day. What a day of rejoicing that will be!*

### CHAPTER 13

#### THE DECISION TO BRING BACK THE ARK TO JERUSALEM 1-8

*The basic decision to seek God under the new monarch was right and good. David was ill served by the priest for whom he sent because there was a manner of carrying the ark that they ought to have advised on. Also as king he ought to have read the scriptures where he would have found the instructions he needed. This incident shows the priority of scripture [cf 16.40]. As a warrior David acted enthusiastically and promptly but his zeal was without knowledge.*

Then David deliberated in counsel with the commanders of thousands and hundreds concerning the whole leadership. And David said to the whole assembly of Israel “If it is good to you and from the LORD our God let us press ahead and send promptly to our brethren that remain in the entire land of Israel and along with them **send to the priests and Levites in their cities and environing land and gather them to us.** And let us cause the ark of our God to turn or transfer to us for we did not seek frequent or enquire of it [*vrd*] in the days of Saul. And the whole assembly said they would undertake the basic appointment for the action was right in the eyes of all the people. And David assembled all Israel from Sihor of Egypt and right to the approach to Hamath to bring the ark of God from Kirjath-Jearim. Then David went up and Israel in its entirety to Baalath [*“mistress”*] – to Kirjath-Jearim that is part of Judah to bring up the ark of God whose name is called “Yahweh [the living God] that dwells with Cherubim” from there. But they caused the ark the ark of God to ride like a driver or charioteer upon a new [*vdj*] rolling cart [*the cart was possibly more like a threshing wain for it could be driven from forward seats*] from the house of Abinadab and Uzza and Ahio drove or guided the cart. And David and all Israel danced in chorus to song [*qjc*] before the God with all their strength both with their songs and their harps and Nabalim and timbrels and cymbals and trumpets.

#### THE INCIDENT OF UZZA’S DEATH 9-14

So they came to the threshing floor of Chidon [*“dart” or “destruction”*] and Uzza thrust his hand out to hold the ark firm for the oxen broke loose or slipped and stumbled. But the anger of the LORD was hot against Uzza and he struck him because he threw out his hand upon the ark and he died there before the face of God. But David caused him to be angry or kindled and grieved [*hrj*] because the LORD had burst out in an overthrow or breach against Uzza. *The expression respects a “breach birth” of a*

*baby or the “sinking of a shaft” David reckoned the LORD had implicated the LORD in the “breach” though the LORD did not act unrighteously but in recompense. And that place is called “the breaking forth of Uzza” until this day. The reflection is on Uzza’s untimely act – and the “breach” was of his making – although the other **hasty** steps that went before promoted it. Solomon was to later observe “There is a time or season to every purpose under the sun.”*

So David demonstrated fear of God that day saying “**How** [Jyh – a derivative of ya with the connotation of worry and grief] shall I bring the ark of God to me?” David did not then cause the ark to be removed or turn to him to the city of David but turned it away to the house of Obed Edom the Gittite. And the ark of God stayed in the house of Obed Edom with his household for three new moons and the LORD blessed the house of Obed-Edom and all that he possessed. *The “new” moons and the “new” cart go together. God brought about a sign of renewed light over the passage of three months. The “new” cart had been cobbled together fast and the whole matter of the bringing back of the ark more populist than holy. The call for a consecrated people who were no less joyful would go out presently and the book of the law would be seriously read.*

## CHAPTER 14

### ISRAEL LEAPS TO PROMINENCE 1-2

So now Hiram king of Tyre promptly sent emissaries to David and cedar timber and stone-wall toolers and wood workers to build him a house. And David became aware that the LORD had been behind his appointment as king over Israel for his kingdom was lifting itself to lofty height or prominence or “the stage” [hl/ml] because his people was a “prince with God” Israel. *Perhaps the RT is not quite as clear as it might be in translation. It was because the nation began to be what God designed them to be that they now took centre stage once again in history after the non-such status they had been used to. Once more God was in their midst and immediately they were being factored in and their friendship prized by strong nations to the north. When God’s people live with God in the centre of their lives their life and witness is telling.*

### DAVID’S FAMILY EXPANDS 3-7

And David still took wives at Jerusalem and David continued still to father sons and daughters. And these are the names of the children that shared his life in Jerusalem... *The scripture says they “became his own” [hl mj] in a manner that is dynamic. They were brought up to share his life from the faith he taught to the songs he sung and the esteem he enjoyed... the names were Shammua, and Shobab, Nathan and Solomon. There were also Ibhar, and Elishua and Elpalet, and Nogah, and Nepheg, and Japhia, and Elishama, and Beeliada, and Eliphalet. These thirteen were David’s joy in his enlarging family in the city. Like every warrior the king was given time off to relish family life and though polygamy was not good in itself because it reflected heathen practice David did not appear to use it to form external alliances for he took these wives “in-house” at Jerusalem.*

### DAVID ENQUIRES OF GOD AND SMITES THE PHILISTINES - A LANDMARK VICTORY 8-17

Then the Philistines heard report that David had anointed himself as king over all Israel and all the Philistines went up to engage with David but David heard of it and went out toward the Philistines. So the Philistines came and pillaged and spread out in the valley of Rephaim. *Strategically this move cut off David from Bethlehem since the valley was just south- south west of Jerusalem and their presence would both cut the food supply lines and threaten the city itself.* Then David enquired of God saying “Shall I go up against the Philistines and will You give them into my hand” and the LORD said to him “Go up for they are given into your hand.” Then they came up to Baal Perazim and David struck them there and David said “**God has broken** and dispersed my enemies by my hand like the breaking of birth waters; for that basic reason they called the name of that place Baal Perazim [*husband of breaking forth*]. *The imagery is suited to the stage in David’s life when many children were born to him as a husband and father and again and again he was responsible for the conception but God caused the births in their time. Thus David gave glory to God.*

And there they forsook their gods and David commanded that they should be burned with fire. But the Philistines again added to pillage and spread through the valley. And David again enquired of God and God said to him “Do not go up after them; turn from them and come toward them from opposite the weeping mulberry bushes [*akb even the famous “valley of Baca” in Psalm 84.6 should probably be translated “valley of mulberries”*]. **And let the reality be** as you hear the small voice in the tops of the mulberries then go out into battle for God has gone out before your face to strike the host of the Philistines.” David acted according to what God commanded and **they struck** the host of the Philistines from Gibeon to Gazer. And the reputation of David travelled into all lands and the LORD

caused terror of him to come over all the Gentiles. *The “smiting of the Philistines” was an act of God and an act of David’s forces. This unity was awesome. The “small voice” of the captain of salvation some would say was a “rustling” but it is described as the voice of a man. David was experiencing again the leadership the LORD gave Joshua and he never wanted to be without it!*

## CHAPTER 15

### DAVID BUILDS UP JERUSALEM AND DIRECTS HOW THE ARK IS TO BE CARRIED 1-10

And David constructed houses for him in the city and established a place for the ark of God and pitched a tabernacle for it. **Then** David said “None is to bear the ark of the LORD but the Levites alone for the LORD has chosen them to bear the ark of the LORD and to minister until the age to him. So David called the assembly of all Israel to Jerusalem to cause the ark of the LORD to come up to its place that he prepared for it. And David counted the sons of Aaron and the Levites. Belonging to the sons of Korah Uriel was the prince and his brethren were 120. Of the sons of Merari, Asaiah was the prince and his brethren were 220. Of the sons of Gershon, Joel was prince and his brethren were 130. Of the sons of Elizaphan Shemaiah was the prince and his brethren, 200. Of the sons of Hebron Eliel was prince and his brethren, 80. Of the sons of Uzziel Amminadab was the prince, and his brethren 112.

### THE KING CALLS FOR SANCTIFICATION 11-15

*The lesson from the death of Uzza was that God’s holiness is not to be trifled with. The only approach to God at all times is through sanctification and that is not without sacrifice and/or washing. The nation at this important juncture was being served the lesson that God requires holiness and righteousness in all that are about him.*

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah and Eliel and Amminadab and said to them “You are chiefs of the fathers of the Levites. Cause you to be sanctified and also your brethren and you shall cause the ark of the LORD God of Israel to be brought up to my established setting for it. For because on the first occasion you were not involved the LORD our God broke in among and scattered us because we did not seek him according to propriety. Then the priests and the Levites caused themselves to be set apart in order to bring up the ark of the LORD God of Israel. And the sons of the Levites carried the ark of God with staves on their shoulders according to the word the LORD commanded Moses. So David spoke to the princes of the Levites to cause their brethren to be establish as singers with all the instruments of song –Nabalim, Harps, loud sounding cymbals to mount up *[rrrh]* with the voice for joy. *David was closely concerned that the instrumental music matched the voice and that it had the capacity to rise to a high pitch of praise. Literally he spoke of music as rising to the mountains – to the echo.*

### RESULTING APPOINTMENTS 17-24– “Ben” 1Chronicles 15.18

So the Levites appointed Heman son of Joel and from his kindred Asaph son of Berechiah and from the sons of Merari their kindred, Ethan the son of Kushaiah. Then along with them their kindred of the second order (*porters*); Zechariah, Ben and Jaaziel... *It is of merely incidental interest but this unique reference to “Ben” – a Merarite like Ethan is, I think, the sole reference to “Ben” in the bible...* also appointed as porters were Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattathiah, and Elipheleh, and Mikneiah, and **Obededom**, and Jeiel.

- (1) Also the singers Heman Asaph and Ethan were singing with cymbals of brass which they played. *These “cymbals” were percussion instruments supplying bass parts.*
- (2) Then Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah with Nebalim psaltery on soprano or even alto pitch. *[the ancients possessed oblong wood framed instruments otherwise played like guitars]*
- (3) And they appointed Mattathiah, and Elipheleh, and Mikneiah, and Obededom, and Jehiel, and Azariah, with harps to superintend the eight string players.
- (4) And Chenaniah the chief Levite instructed in lifting up song for he had understanding and could modulate or correct singing. *He was overall conductor.*
- (5) And Berechiah and Elkanah were doorkeepers assigned to the ark
- (6) And Shebaniah and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests were sounding forth when they blew their trumpets before the ark of God: and Obededom and Jehiah were doormen assigned to the ark.

### THE PROGRESS OF THE ARK TO THE CITY 25-28

***So reality was*** David and the elders of Israel and commanders of thousands went up to bring up the ark of the covenant of the LORD from the house of Obededom **with joy. Reality was** for the help of God to the Levites carriers of the ark of the covenant of the LORD they offered seven bullocks and

seven rams. And David was girded in a long dignified garment [*ly[mb]*] of byssus [*xmb*] as were also all the Levites that carried the ark and the singers and Chenaniah the leader of those who lifted up the song. And David also had upon him a linen [*dn*] ephod. *If we look in detail at the habit of the leaders of the procession – David and the Levites close to the ark had “byssus” from the depths of the sea and the singers had linen which was processed in water and made white in the sun. They took care to dress in sturdy garments that were becoming in every way to a holy procession.* So all Israel brought up the ark of the covenant of the LORD with triumphal shouting and with the sound of the Shophar and with trumpets and cymbals sounding with nebalim, psalteries and harps.

## MICHAL FAILS TO SHARE DAVID’S JOY 29

**Reality was** the ark of the covenant of the LORD came to the city of David and Michal daughter of Saul bent forward to look through at the window and saw King David skipping and laughing and she made him contemptible in her heart. *This woman did not share David’s delight in the LORD and she did not relish the sheer joy he had in the LORD. Sadly we could say this was not a very happy yoke for the king to bear.*

## CHAPTER 16

### DAVID SHARES JOY MEAT AND CAKE WITH ALL-COMERS 1-3

*Thus they brought up the ark of God and stood it to minister [qxy] in the midst of the tent that David had pitched for it and they brought nigh burnt offerings and peace offerings before God. When David finished offering sacrifices and peace offerings he then blessed the people in the name of the LORD. Then he allotted to every man of Israel both man and woman with a husband something like a Cor of flesh or food and a piece of cake. This would be a lot of eating and would appear to be a good week’s supply of food. I do not think that wine is mentioned.*

### DAVID ARRANGES FOR THANKSGIVING PRAISE AND RECORDS 4-6

And he provided some from the Levites to serve zealously before the ark of the LORD and to keep records and assigned to thank and praise the LORD God of Israel: Asaph the first and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattathiah, and Eliab, and Benaiah, and Obededom – also Jeiel with Musical instruments – Nabalim and harps – also Asaph sounding out with cymbals. Benaiah and Jahaziel the priests with trumpets were continually assigned to the presence of the ark of the covenant of God.

### MEDITATE ON HIS MIRACULOUS WORKS 7-19

Then that day David at the outset provided a psalm to the hand of Asaph and his kindred.

“Praise to the LORD, **call on His name**,  
**Celebrate** his deeds with praise among the peoples.  
Sing to Him, sing with strumming to Him,  
**Meditate** on all his wonderful works  
Constantly have His holy name celebrated.  
Let the heart of those who seek him **rejoice**.  
**Consult** the LORD and his strength –  
**Petition** [*vqb*] His face continually.  
Record His miracles that he has done,  
Record His excellence or beauty  
And the right judgments of His mouth  
O, seed of Israel, His servant,  
O Sons of Jacob, His chosen.  
He is the LORD our God;  
His righteous judgments are in the whole earth.  
Remember all your life or through the age His covenant;  
Remember the word of His command to a thousand generations.  
*This word is symbolic of perpetual memory and though man’s term  
Will not extent for 25,000 years on earth our memory of his righteousness  
Is eternal!*  
Remember the covenant that He cut with Abraham,  
And remember His oath to Isaac,  
For he established it as an assign for Jacob – for an ordinance,  
An age-long [*ml#a* – *literally while they exist on earth*] covenant for Israel,  
Saying, “To you I will give the land of Canaan – the lot of your heritage”.  
When you were a few men in number,

as a very little thing and strangers in it (the land).  
*This record shows that the LORD circa 1800BC gave to Abraham and his assigns the land of Canaan.*

#### **WORSHIP THE SAVIOUR IN THE BEAUTY OF HOLINESS 20-30**

And in their passing from nation to nation  
And from **the kingdom** to another people  
He did not acquiesce or rest for man to violently oppress them  
And He smote kings on their account.  
*It appears the theocracy is assumed to exist from at least the time of Moses but seminally even from the days of Abraham*

Do not touch my anointed and do no evil to my prophets  
*David took it that divine anointing and the prophetic word were ever with the Jewish patriarchs as with Moses.*

Sing to Yahweh the whole earth  
Proclaim his salvation from day to day.  
Account among the nations his glory;  
His miraculous works among all people  
For great is the LORD,  
And He is greatly to be feared above all gods.  
For all the gods of the people are idols but the LORD made the heavens.  
Bright majesty and reverent honour belong to his presence  
Strength and **making one** or gladness [hdj] is in his place.  
*Where the LORD is there is "gladness" and there is unity".*

**Give to the LORD what he cast on you**, O families of the peoples,  
Cast on the LORD the glorious honour and strength He gave.  
*David uses the Hebrew bhy which speaks of "giving back what God gave us – it is akin to casting our burden on the LORD – both burdens of need and burdens of blessing. David is teaching us that everything is from the LORD – and if He gives difficulty it is that He may share it – if He gives joy or blessing it is that He may be thanked.*

Give back to the LORD the glory of His name  
Bear an offering and come before his presence  
**Worship the LORD in the beauty [rdh] of holiness or with the tithe of holiness.**  
Wait or tremble [l#j] before His presence, the entire earth.  
The inhabited globe [lbt] shall establish itself,  
**It will not cause itself to shake or totter**  
*David reassuringly tells us that the world will not from internal weakness nor the people upon it bring it to grief. When God has completed His purpose it shall pass away.*

#### **LET EARTH REJOICE IN THE COMING JUDGE AND KING 31-35**

Let the heavens shine with joy and the earth dance for joy  
**And let them say among the Gentile nations "The LORD is reigning".**  
Let the sea tremble and thunder and its fullness  
Let the ploughed field or even empire triumph and all that is in it.  
Then the trees of the wood will sing out  
Because they are linked to the presence of the LORD,  
**Because He is coming to judge the earth in righteousness.**  
Give thanks to the LORD for He is good  
For **His covenant love is for life or for the duration.**  
Then say "Cause us to be saved, O God, save us and gather us together  
**And cause us to be delivered from the nations.**  
*David had read Moses and understood that the nation of Israel would one day be scattered to the four winds among the Gentiles and brought back to God's glory.*  
To give thanks to Your holy name and to worship in your celebration.  
Blessed be the LORD God of Israel from the age and to the age-  
**And all the people said AMEN and HALLELUJAH**  
*From this response multitudes of Christian congregations have taken their cue in responding to the word of God preached.*

### THE PRIESTS CONTINUE PRAISE AND GOD'S WORSHIP 37-43

Then he left behind there assigned to the presence of the ark of the covenant of the LORD Asaph and his kindred to minister before the ark continually according to the action or order of the day in his day. And Obededom and his kindred were sixty eight – and Obededom also the son of Jeduthun and Hosah for doorkeepers. Then Zadok the priest and his kindred the priests were before the tabernacle of the LORD in the high place which is in Gibeon. He left them to offer offerings to the LORD upon the altar – burnt offerings daily morning and evening according to all written in the law that He commanded Israel. Also along with them Heman and Jeduthun and the remainder of chosen ones that were specified by name to give thanks to the LORD for his covenant mercy endures for the life of the nation or perpetually. *Again we find the writer like David is adopting the long-term view as he derives his learning from the Song of Moses and his prophetic statements about Israel.* And along with them – Heman and Jeduthun trumpets – and cymbals for those that sounded out and instruments of divine song but the sons of Jeduthun were doorkeepers. Then all the people went off – every man to his house and David went round to bless his house. *David did not have far to go but when he arrived home he was full of blessing and brought that blessing to his family – perhaps kneeling before God.*

### CHAPTER 17

#### DAVID'S INITIATIVE BOWS TO GOD'S GREATER PLAN 1-10

**And it was reality** as David sat in his house David also spoke to Nathan the prophet “Behold I am living in a home built of cedars and the ark of the covenant of the LORD is under curtains. Then Nathan said to David “Do all that is in your heart for God is with you.” **And the reality was** in that night the word of God **in reality** came to Nathan saying “Go and say to David my servant “Thus says Yahweh “You shall not build a house for me to dwell in for I have not lived in a house from the day that I brought Israel up until this day but I have been from tent to tent also *moved from* the sacred tabernacle. Everywhere I have continued to walk with the whole of Israel have I spoken my word of command to a single one of the judges of Israel that I commanded to feed my people saying “Why have you not built me a cedar house?” So now this is what you shall say to my servant, to David himself “Thus says the LORD of hosts ‘I took you from repose [*the idyllic open air sheep-fold*] from following after the flock to be leader of my people Israel. I have been with you also everywhere you went and I have cut off all your enemies from your presence and I have made you a name as the name of the great of the earth. And I will constitute or store up as treasure a place for my people Israel and I will plant them and they shall abide in it or under it [*j#t*] and they shall not tremble or be perturbed [*zgr*] any longer and the sons of iniquity shall not add to wear them out [*h/b as old clothes become rags*] as at the first and from the days when I directed judges to rule over my people. **Then I will cause your enemies to be humbled as Canaanites** and I am informing you that the LORD will build you a house.

#### SOLOMON SHALL BUILD THE TEMPLE 11-15

And **it will be reality** when your days are fulfilled to go to be with your fathers; I also will raise up your seed [*singular*] **after you** who will be **from your sons** and I will establish or consolidate his kingdom. He will build me a house and **I will establish his throne or until** an era or **for ever**. *On the one hand there is a sense of set duration within this expression and a sense of perpetuity. Though it seems to put the future into a mist David's heir Solomon is the first fulfilment and Christ God's son from his family is the perpetual assign and incumbent. The prophecy can be understood at both levels. David grasped this for he said “You have spoken to your servant for a great while to come!” [2 Samuel 7.19] I will be a father to him and he shall be a son to me and I will not take away my covenant mercy from him as I took it from the one before you [notably “Saul”]. But I will cause him to stand to minister in my house and in my kingdom towards the age or forever and his throne will be established towards the age or forever. According to all these words of this vision – thus Nathan spoke to David.*

#### DAVID WORSHIPS AND GLORIFIES THE LORD 16-27

We need to recognise that Nathan went in the night to David. *With immediate effect in the night it would appear David went and sat before God.* Then David the king went and sat in the presence of the LORD and said “Who am I, O LORD God, and what is my house that you have brought me hither?” Still this is a very small thing in your eyes, O God, and you have directed the house of your servant by promise for a long time ahead and you have seen me prophetically as pointing to or instructing [*rttk*] of **the man who is from the high one** [*h[mh, O Lord God.*” *David is sensitive to the fact that the prophecy is not about himself but a pointer to the coming Shiloh or Messiah of the LORD'S promise.*



*David is saying far more than that he is affected by his being a chosen participant in God's plan. He is dumb-founded and humbled that from his house Messiah will arise.*

What more can David add to say to You concerning the honour of your servant for you know your servant intimately!

O LORD, for the sake of your servant and according to Your heart and love You have done all these great things to cause all these greatnesses to be known.

O LORD, there is none like You and there is *none who shakes or pours out or removed* [yt/mz] like you things like all that we have heard with our ears. And what single gentile nation on earth is like Your people Israel whom God Himself walked out to redeem for His people to make for you a name of greatness and reverential terrors to drive out and spoil nations from before the face of your people that You redeemed from Egypt. And you gave your people Israel to be your own people for ever or perpetuity and You, O LORD, are continually their God.

And now, O LORD, the matter you have spoken of above your servant and his house let it be faithful or 'Amen' for ever and do as You have said." And let it be 'Amen'(sure) and let your name be great for ever saying "The LORD of hosts God of Israel is **God(plural) for Israel** and may the house of David your servant be established before your face... *There is a perspicuity in David's take on the divine proclamation that suggests he is well aware that the throne's ultimate establishment is in the hands of one that is "very great" – even Messiah so he speaks of the God of Israel in quasi-Trinitarian terms...* for You, O God, have made bare the ear of your servant concerning building him a house. *We might call this a semi-private revelation from God to Nathan and then to David – but it was meant to be known to all who believe and David could not keep it to himself. It made him a man who loved the presence of God and led to his daily practice of speaking with God. It is because Grace has done so much for us all that we desire the presence of the LORD daily. For this basic reason your servant is found praying as he has been in your presence.* And in addition now, O LORD, you are God (plural) and You have spoken this goodness over your servant. And now be willing or content [*lay can even mean "foolish"*] to bless the house of your servant in order that it lives on for ever in Your presence for You, O LORD, bless and the blessing is for ever. *David well recognised that God's salvation and gifts are without return. David seeks that within his house the members also would know God's salvation – an aspiration all believers of every era should share.*

## CHAPTER 18

### THE HUMBLING OF MANY NATIONS 1-8

**And the reality was** after this that David struck the Philistines and **humbled them** and captured Gath and her surrounding daughter towns from the hand of the Philistines. [*cf 17.10 – The LORD gave David a foretaste of the "humbling of the "Philistine" in the latter day*]. Then he struck Moab and the Moabites became servants to David and brought gifts [*the equivalent of tax*]. And David struck Hadadezer king of Zobab at Hamath in the act of going to fix or galvanise his power base [*bxm*] at the River Euphrates. And David captured from him a thousand chariots and seven thousand horsemen [*the number is 700 in 2Samuel 8.4 – plainly you could operate 1000 chariots on a battle footing with 700 horsemen/riders but Hadadezer obviously also had cavalry of which 700 were dedicated to chariots and the rest plainly horsemen. David captured the lot – and both sums are, I believe, correct.*] He also captured 20,000 foot soldiers and David hamstringed **all** the chariots. [*Meaning that by some technique he disabled chariot movement. The RT transfers the action to hamstringing the chariot horses*] but he caused 100 of the chariots to remain. *This was a most remarkable manoeuvre in which the captured featured beyond the slain. It would appear that this singular ploy would have been effected in a defile or by a surprise night attack and it seems to have involved wholesale surrender.*

And the Syrians of Damascus came to help Hadadezer king of Zobab but David struck 22,000 men in the Syrian army. *This time there were serious casualties. David had to hold 27,000 prisoners whilst battling a force at least as large. The achievement was scarcely less than miraculous and must be put down to the divine presence.*

**So David sat in Syrian Damascus** and **in reality** the Syrians were servants bearing gifts or paying tax to David **and the LORD was Saviour to David wherever he went.** *There is no reference to the Bathsheba incident but the script glorifies the LORD for his saving and sparing and promoting David instead. Curiously we are told "David sat in Damascus" whereas he spend overmuch time out spreading his bed in Jerusalem.* And David captured the shields of gold that were upon the servants of Hadadezer and brought them to Jerusalem. Also from Tibhath [*Betah-cum-Berothai in 2Samuel 8.8*] and Chun cities of Hadadezer David took a very great horde of brass with which Solomon made the sea of brass and the stands and vessels of brass.

### HAMATH ALLIES TO DAVID 9-10

So when Toau King of Hamath heard that David had smitten the entire powerful army of Hadadezer King of Zobab he then sent Hadoram his son to King David to seek peace terms and to salute him because he fought against Hadadezer and smote him [*for Hadadezer was a man at war with Toau*] – and *with Hadoram* he sent every kind of vessel of gold, silver and brass.

### THE SPOIL OF WAR IS GIVEN TO THE LORD 11-13

King David also dedicated these to the LORD with the silver and gold he carried from all these nations and from Edom and Moab and from the sons of Ammon and the Philistines and Amalek. *The result of David's battles on all fronts was unqualified success and the booty was entirely dedicated to providing for the house he envisaged for the LORD. War is not glorious but as James says "war is about possessions" and David's wars brought spoil from the nations to the LORD of hosts and Covenant God of Israel. David did not go to war for self-aggrandisement but there can be little doubt he was expanding in line with the promises of God which were ultimately directed towards the end-times – nevertheless David gained a foretaste of the LORD'S sovereign power in his time. Another unstated reason for David's vigour in pursuing battle was his perception that for long years the land had been surrounded by cut-throat enemies whose regular ravaging he was determined to stop.*

And Abishai son of Zeruiah slew 18,000 Edomites in the valley of salt. *This nephew of David was an incredible warrior also and his victory subdued the power of Edom for the duration of the reign of David and Solomon.*

### DAVID ESTABLISHES A POWER BASE IN PETRA 13

And he placed fortified garrisons in Edom and ***it was reality*** that the entirety of Edom was subject to David as servants. **And the LORD was Saviour to David wherever he went.**

### DAVID'S LEADERS IN VARIOUS WALKS OF LIFE 13-17

So David ruled over all Israel and ***it was reality*** he executed judgment and righteousness for the whole nation. And Joab son of Zeruiah was over the army and Jehoshaphat the son of Ahilud was the historical recorder. And Zadok the son of Ahitub and Abimelech son of Abiathar were the priests and Shavsha the scribe. And Benaiah the son of Jehoiada was over the Cherithites and the Pelethites and the sons of David were chiefs at the hand or power base of the king.

## CHAPTER 19

***And the reality was*** after this Nahash King of the sons of Ammon died and his son became king in his place. And David said "I will make a covenant with Hanun son of Nahash because his father made a covenant with me. So King David sent emissaries to console him over his father and the servants of David came to the land of the sons of Ammon to Hanun to bring him comfort. But the princes of the sons of Ammon said to Hanun "Is it because your father was honourable in the eyes of David that he sent comforters to you? Are not his servants in crossing over come to you to search or investigate, to overthrow and spy out the land? Then Hanun took the servants of David and shaved them and cut their garments in half close to where their legs met and sent them off. So they went and explained to David about the men and he sent to meet them for the men were very ashamed. So the king said "Turn back to Jericho until your beards grow; then return. Then the sons of Ammon saw that they had become stinking and odious with David and Hanun and the sons of Ammon sent a thousand talents of silver to engage chariots and horsemen from Aram Naharim [Mesopotamia] and Aram Maachah and from Zobah. And they paid for the hire of 32,000 chariots –also the king of Maachah and his people came and pitched before **Madeba**. And the sons of Ammon gathered from their cities and came out to battle. But David heard of it and sent Joab and the entire army of the valiant warriors. So the children of Ammon went out and set the battle line-up at the opening of the city but the kings that arrived were separately *arrayed* in the field. When Joab saw that there were two fronts of battle – before and behind he chose from all the elite in Israel and he set them in line to engage Aram. And the remainder of the people he gave to the hand of Abishai his brother and he set out a battle front against the sons of Ammon. And he(Joab) said "If Aram are too strong for me then you be there for me for the rescue and if the sons of Ammon are too strong for you I will have *prepared* myself to rescue you." "Be strong and let us have shown our strength on the behalf of our people and for the city of our God and Yahweh will do that which is best in his eyes. So Joab and the people with him drew near the front of the Syrians in battle and they fled before their face. When the sons of Ammon saw that the Syrians fled, they also fled from the face of Abishai his (Joab's) brother and withdrew into the city. Then Joab went to Jerusalem.

## THE RUMP OF HADADEZER'S CHARIOTS ASSIST SYRIA BUT WENT DOWN TO A RESOUNDING DEFEAT 16-19

When the Syrians saw that they were smitten and defeated before Israel they sent messengers and brought out **the Syrians that were across the river Euphrates** and Shopach the commander of the army of Hadadezer was leading them. But David was informed and he gathered all Israel and crossed the Jordan and came to them and set him in array against them. Thus David lined up to engage Syria in battle and they fought with him. But Syria fled from the presence of Israel and David slew 7000 charioteers and 40,000 foot soldiers and killed Shopach commander of the army. Then the servants of Hadadezer saw that they were defeated before the presence of Israel and they made peace or surrendered to David and became his servants. So Syria were not willing to help save the sons of Ammon any more. *This battle with Syria engaged massive numbers on the Jewish side but it was a pivotal military engagement which permanently altered the balance of power in the region.*

## CHAPTER 20

### DAVID'S ABSENCE FROM BATTLE – HIS SIN UNMENTIONED – HIS NEW CROWN ACCENTUATED 1-3

**And reality was** at the time of the return of the year [*as we would say "a year on"*] –the time of the muster of kings for battle Joab led out the might of the army and devastated the land of the sons of Ammon then went on and laid siege to Rabbah but David stayed in Jerusalem when Joab struck Rabbah and put it to the destructive ban.

But **David took the diadem of their king from upon his head and discovered its weight to be about a talent of gold.** There were also precious stones in it. So it was put on David's head and he brought out very substantial spoil from the city of Rabbah. He also brought out the people in it and put them under saws and harrows of iron and axes and thus David did to all the cities of the sons of Ammon and David and all the people returned to Jerusalem. *A priori it appears David slaughtered wholesale with most cruel and terrifying tools but on reflection it seems he raised the cities and made the whole Syrian community survive by hard work in forest and field.*

### THE END OF THE REPHAIM 4-8

**And reality was** after this there was a ministry of war or a standing war in Gezer with the Philistines at the time Sibbechai the Hushite struck **Sippai** from the family of the giants and they were humbled.

**And reality was** there was war again with the Philistines and Elhanan son of Jair struck **Lahmi** the brother of Goliath the Gittite, whose spear shaft was as a weaver's beam. **And reality was** again there was war in Gath and **it was really so** there was **a huge man** whose digits [*fingers and toes*] were six and six – twenty four; he was also a scion belonging to the Giant. But he vilified Israel and Johanan son of Shimea, David's brother, struck him. Mighty – they were born to the Giant in Gath and they fell by the hand of David and the hand of his servants. *It is possible to translate the word "these" as it stands by the term "god" as if the giants were held to be virtual gods in strength. The whole family comprised Goliath the father whom David slew and his brother Lahmi together with his sons Goliath – elsewhere referred to – and Sippai and the six-toed giant.*

## CHAPTER 21

### SATAN SEEKS TO DISTRACT DAVID AS TO HIS PURPOSE UNDER GOD 1-8

Then Satan stood against Israel and urged or induced or persuaded... [*tws – this root is uniquely Hebraic and Gesenius thought it may come from tyv "a goad" or "thorn"*]...David to number Israel [*hmm – "weigh up" such action "separated" and also "lent appointed purpose or constitution (for war)" and gave "a sense of possessing" – all of which ran counter to Israel being the united people of God*]. So David said to Joab and the commanders of the people "Go, count Israel from Beersheba to Dan and bring it to me that I may know their number. But Joab said "The LORD has added to his people according to these hundred advances or steps. O my lord the king, are these not entirely servants of my lord? Why does my lord seek or demand this? Why? It will be a trespass or mater of guilt to be borne by Israel! But the word of the king was powerful over Joab so Joab went out and took his journey throughout the whole of Israel and came to Jerusalem. So Joab gave the number from the visit to the people for muster to David and the entirety of Israel were one thousand, thousand and 100,000 men that drew the sword. *The nation was one million strong in manpower in the early days of David's rule which meant that it would be at least 4-6 million strong when women and children were accounted of and if Benjamin and Levi were added – a further 16.5%. But Levi and Benjamin were not visited among them for the word of the king was abhorrent or abominable practice to Joab. Despite what*

otherwise we might say of Joab as to his harshness he was a man of conviction as to the power of God and faith in the LORD in his battles. And there was brokenness or sorrow or harm or displeasure [[[r]]] in the eyes of God over this action and he struck Israel. Then David said to the LORD “I have sinned greatly in that I have done this thing and now please pass over the iniquity of your servant because I have frustrated my purpose greatly or rendered myself very foolish [lks]. David recognised that he had stepped beyond the bounds of his purpose as a leader. He had taken Israel’s purpose to be a warring one – and not to be a spiritual one. He had sought to act by force of arms and not by the power of faith.

### THE MYSTERIOUS QABBALA OR LESSON FROM NUMBERING 1-13

Then the LORD spoke to Gad the seer of David and said “Go and speak to David saying ‘Thus says the LORD “I am stretching out over you **three measurements** – choose for yourself one of them that I shall execute concerning you.” So Gad came to David and said to him **“Thus says the LORD ‘You must take it** – you have to receive instruction [the term is – a word related to Qabbala – “essential learning”, and it appears to have to do in a sense with the law of divine “recompense” but also with how man is responsible to God and not Satan the instruction reaches even to understanding evil in one’s heart and how its pride and purpose ally with Satan’s designs. The lesson involves learning how warning makes man more liable to punishment]. Choose either three years of famine or choose three months of taking away of life before the face of your adversary and the sword of your enemies as the second choice or three days of the sword of the LORD and plague in the land and the angel of the LORD destroying throughout all Israel subscribed by its border. So now look ahead and see what word I shall return to Him that sent me! Gad was David’s seer *hij* – **one who was in covenant with God** and the notion of what a “Seer” is can best be understood from gaining its context in Isaiah 28.7. [A seer was contracted to look into the future as God revealed it in short directive steps – and so he differed from the prophet] Then David said to Gad **“There is great adversity for me; please let me fall into the hand of the LORD of life for His mercies are very great but let me not fall into the hand of man.”**

### DAVID IS VEXED FOR THE PEOPLE AND PLEADS WITH GOD 14-17

Then the LORD gave a plague-command throughout Israel and there fell 7000 men of Israel. And God sent an Angel-messenger to Jerusalem to destroy it and as he was destroying it the LORD observed or experienced it all and felt compassion or grief [*mjl*] is often translated “repented” and indeed there is “change” involved but much more in the way of “relenting”] over the calamity and he said to the Messenger of destructions “Abundant” or “enough”. “Now relax or let down your arm.” And the messenger of the LORD was standing beside the threshing floor of Ornan the Jebusite. *From this position he was overlooking the city of David across which his arm might well have stretched. This is plain for David was then given a vision of the angel immediately above him.*

**And David lifted up his eyes and saw the Angel of the LORD** standing ministering between earth and heaven and his sword was drawn in his hand lowered over Jerusalem. And David and the elders who had been clothed in sackcloth fell on their faces. Then David said to God **“Was it not I that said to weigh up the numbers throughout the people? And it is I that has sinned and I have done the evil but these sheep what have they done? Please let your hand be on me and on my father’s house but let there not be a plague to smite throughout your people”** *The point is now reached where David acknowledges that as a leader he had gone astray and was off on his own agenda of warfare. The people belonged to the LORD of hosts and it was not his business to control them.*

### THE ANGEL OF THE LORD COMMANDS GAD ABOUT SACRIFICE 18-27

Then the Angel of the LORD spoke to Gad to say to David that David should go up to raise up an altar to the LORD on the threshing floor of Ornan the Jebusite. So David went up according to the word of Gad that he kept ordering [*Hebrew Piel or continuous command in face of some diffidence*] in the LORD’S name. Ornan also turned round and saw the angel and his four sons with him became concealed or “grown men hiding” like boys [*mybj tm*]. Ornan was then trampling wheat. *The action of Ornan was highly significant– he was “threshing” which itself is a sign of judgment.* Then David came towards Ornan and Ornan looked and saw David and left the threshing floor and bolted out to David falling to the earth. Then David said to Ornan “Give me the special place of the threshing floor and I will build an altar on it to the LORD. You shall give it to me for its full price in silver – then the plague shall be restrained from the people.

But Ornan said to David “Take it for you and do what is good in the eyes of my lord the king. Behold I am giving you the oxen for a burnt offering and the threshing flails for wood and the wheat for the

meal offering. I am giving everything. *Clearly the spectacle of the angel had convinced Ornan he too was about to die and to him all that he had was as nothing compared to life itself. He had become immediately convinced as surely as the apostle Paul of the sovereign rule of the LORD.* But King David said to Ornan “No”. “But I will continue with the sale for the full price in silver for I will not take what is yours for the LORD and offer up an offering of *another’s* favour. Then David gave to Ornan 600 shekels of gold as the price for the place. And David built there an altar to the LORD and offered up burnt offerings and peace offerings and called upon the LORD and **He answered him by fire upon the altar of burnt offering.** *This action is indicative of the prophetic future – the fact that hereabouts Jesus Christ – the messenger of the LORD – was Himself to die and take the punishment for man’s sin and so bring in a covenant of grace by which man could be freed from sin without payment. This whole incident leads from the danger of David frustrating God’s purpose to the very heart of God’s future purpose in Christ.* Then the LORD spoke to the Angel messenger and he put back his sword in its sheath.

#### **THE ALTAR OF DAVID IS LOCATED HARD BY THAT OF ABRAHAM IN THE DIVINE PROVIDENCE 28-30**

At that time through David’s seeing and experiencing that the LORD answered him at the threshing floor of Ornan the Jebusite he then sacrificed there. *The writer is telling us that God chose the place and the LORD was present there and it was somehow special. In a way the writer could never know it became special by the sacrificial death of the Lamb of God on Calvary – a location upon the same Moriah Rise.*

Then the tabernacle of the LORD which Moses made in the wilderness and the altar of burnt offering were at that time at the high place in Gibeon. But David **was not willing** to go before it to enquire of God because he was terrified by the faces of the sword of the Angel of the LORD.

#### **CHAPTER 22**

Then David said **“This is the house of the LORD God and this is the altar for burnt offering for Israel!”** *The statement is one of a dogmatic sort built on the appearance of the Angel of the Lord and the cessation of judgment and his demand through the prophet for an altar. David’s words instituted the “sacrum” or temple area by the direction of the LORD.* And David gave the word to assemble together [*Snk*] the strangers that were in the land of Israel and he established a ministry of men who cut stones to cut hewn or dressed stones to build the house of God. And David caused abundant iron to be prepared or laid aside for the nails, doors and gates and for the unions or jointing and also abundant brass without *known* weight. And wood of cedar without count for the Sidonians and men of Tyre brought cedar wood in abundance to David. **And David said “Solomon my son is young and delicate or timid and soft [*Jkr*] of heart and the house that is to be built for the LORD is to be magnificent to be high and have fame and for glory and honour throughout all the earth. Now I will make preparation for it. So David prepared greatly before his death neared. And David proclaimed to Solomon his son and commanded him to build a house for the LORD God of Israel. And David said to Solomon his son “It was close to my heart to build a house for the name of the LORD my God but *it was reality* the word of the LORD came to me saying “You have shed blood in abundance and undertaken great wars. You shall not build a house for my name for you have shed much blood on the earth before my face.”** *This statement shows that although the LORD was with David in warfare He did not enjoy seeing creatures He made in His image die in battle. This statement shows the deep fondness the LORD of life has for life itself. Behold a son born to you will be a man of Noah like rest or contentment and I will cause him to have rest from all his enemies around for Solomon shall be his name and I will give peace and undisturbed rest [*fqc*] over Israel in his days. He will build a house for my name. He will be a son to me and I will be a father to him and I will cause the throne of his kingdom over Israel to be established for his lifetime or for ever. In two of the three qualifies Christ fulfils the prophecy alongside Solomon. He is not called “Peace” yet he is “Shiloh” and he is “the true Son of God and his kingdom is to be established unendingly-or as long as He lives. David continues “Now my son the LORD be with you and cause you to be prosperous and successful and build the house of the LORD your God, according to that he spoke of you. May the LORD definitely give you intelligence or prudence [*kv*] and understanding and may you take command over Israel and also be watchful of the Torah of the LORD your God.* Then truly

you will prosper if you are vigilant to enact the ordinances and righteous judgments that the LORD commanded Israel for Israel.

1. Be strong!
2. And one that restores your heart or strengthens & repairs (in God).[*xma*]
3. Do not fear.
4. Do not be broken or confounded by dread. [*ttj*]

Now look, in my affliction I have prepared for the house of the LORD: 100,000 talents or cors of gold and a million talents of silver, and brass and iron without known weight for there is an abundance of it, also wood and stone and you may add to them. With you there are many that can undertake work – hewers and trimmers of stone and wood and all the skills for all sorts of work. To the gold and silver and brass and iron there is no count, Arise and be active in work and the LORD be with you. *It is plain that David wished Solomon to enterprise the work and get it well under way in his own lifetime. David, it may be, saw this project as developing the spiritual life and authority and very character of Solomon so he would “emerge” as the natural ruler.*

#### **ALL THE PRINCES AND TRIBAL HEADS WERE TO HELP 17-19**

David also commanded all the princes of Israel to help Solomon his son **“Is not the LORD your God with you (all)?”** *The text is deficient in the word “saying” and it appears that David himself is dictating and the Chronicler simply writes what he says. Everywhere in this book there are signs of the direct autograph of David and I have highlighted such intimations in Broad typeface. Also has He not cause rest for you all around for He has given those who dwell in the land into my power and the land has been subdued as a footstool before the LORD and before His people. Now give as a gift to God your hearts and your souls for seek to the LORD your God and arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD and the holy vessels of God to the house we will build for the name of the LORD. In the final breath of the statement David used the “royal we” for he feels the deep privilege of being deeply associated with the construction through the elaborate provisions of which he has spoken. In all this David advised Solomon to secure first a deep personal relationship to God for it was not the house but the LORD who was to be worshipped served and adored.*

### **CHAPTER 23**

#### **THE LEVITE TEAMS AND SERVICE ROLES 1-6**

**But David was aged and resting daily when he made Solomon his son king of Israel.** Then he gathered all the princes of Israel and the priests and Levites. **The Levites were counted from men of thirty years and upward** (*cf v27*) and by the number of skulls of the men or warriors they were 38,000. From these 24,000 were to preside over [*j x*] literally “conquer” as if the work of prayer and of presenting human need and gaining guidance and finding forgiveness was a ministry in which they were not to countenance defeat] and 6,000 were magistrates or registrars and judges. Also 4,000 were doorkeepers **but 4,000 were singers of praise to the LORD with instruments which I made for praise.** *This statement is a plain autograph of David and the writer interposes nothing of his contextualising in giving us David’s words.* And David allotted them divisions or ordered courses...for the sons of Levi – for Gershon, Kohath and Merari. *The text has a space in this sentence and the Qere reading says “the opening of the lips in finding desire overflowing” David was so full of desire for God’s praise that he organised great singing initiatives.*

#### **THE GERSHONITES 7-11**

For the Gershonites there was: Laadan and Shimei. The sons of Laadan: the first was Jehiel, also there were Zetham and Joel – three. The sons of Shimei: Shelomith and Haziël, and Haran-three. These were chiefs of the fathers of Laadan. And the sons of Shimei were Hahath, Zina, and Jeush, and Bedriah. These were the four sons of Shimei. And Jahath **was in reality** the first, and Zizah the second; but Jehush and Beriah did not have a great many sons so **reality was** they were reckoned as one according to the house of their (grand)father.

#### **THE KOHATHITES 12-20**

The sons of Kohath were Amram, Izhar, Hebron and Uzziel – four. The sons of Amram were Aaron and Moses. And Aaron was singled out for his consecration of the holy of holies, both he and his sons for perpetuity

1. To burn incense in the presence of the LORD.

2. To minister with burning zeal, and
3. To bless in his name for ever. Then there was Moses the man of God: his sons were proclaimed as over the tribe of Levi. The sons of Moses were Gershom and Eliezer. Shebuel was the chief of the sons of Gershom. Then the sons of Eliezer were Rehabiah the first. And there were no other sons of Eliezer's but the sons of Rahabiah were numerous to high *numbers*. Shelomith was the first son of Izhar. Jeriah was first son of Hebron, Amariah the second, Jahaziel the third, and Jekameam the fourth. Michah was the first son of Ezziel, and Jesiah the second.

### **THE MERARITES 21-23**

The sons of Merari were Mahli, and Mushi. The sons of Mahli were Eleazar and Kish. And Eleazar died but had no sons, only daughters: and their brothers the sons of Kish took them in marriage. The sons of Mushi were Mahli and Eder and Jeremoth – three.

### **DAVID ALTERS THE WORKING AGE DOWNWARDS TO TWENTY 24-26**

These were the sons of Levi related by the house of their fathers – the chiefs of their fathers according to registered visit reckoned by names according to head count that undertook the work connected to the service of the house of the LORD from **twenty years of age and upwards**. This was because David said “The LORD God of Israel has given rest to His people and they may dwell in Jerusalem for ever or to perpetuity.”

### **DAVID AS HIS FINAL ACT CHANGES THE OFFICE OF THE LEVITES TO A PRAISE AND WORSHIP BASED ROLE 27-32**

And *he also said* to the Levites “None shall lift and carry around the tabernacle and all its vessels for its service” for through these words of David *spoken* afterwards the sons of Levi were numbered **from twenty upwards** because *of their role*.

- (1) Their service role was related to the hand of the sons of Aaron for service of the house of the LORD over the courts and over the purification *ritual* related to everything holy and the work of the service of the house of the LORD.
- (2) Their work was also connected to the setting out in order of the bread
- (3) And for the *provision of* fine flour for meal offering
- (4) And for unleavened Matzos
- (5) And cakes baked in the pan
- (6) And for mixing and saturating and for all the measuring and quantities.
- (7) Their role was also to stand ministering throughout the morning by morning thanksgiving and praise of the LORD and also for the evening.
- (8) *They had to do with* all the offering of burnt offerings to the LORD for the Sabbaths, the new moons, the set festival times according to their numbers of personnel and according to the correct courses applying to them continually before the face of the LORD.
- (9) Then they had the vigil of watch-care of the tent of the congregation and the watch-care of the holy place
- (10) And the watch-care of their brothers the sons of Aaron for the service of the house of the LORD

## **CHAPTER 24**

### **THE COMPARATIVE STRENGTHS OF AARON'S HEIRS 1-5**

So **these are the courses** appointed to the sons of Aaron. The sons of Aaron were Nadab, Abihu, Eleazar and Ithamar. But Nadab and Abihu died in the present of their father and there were not sons born to them so Eleazar and Ithamar became the priests. And David allotted them – Zadok on the one hand from the sons of Eleazar and Ahimelech on the other from Ithamar's sons for their duties in their service. And many more potential chiefs of the warriors or army were found among the sons of Eleazar than were found among the sons of Ithamar – so they were divided *by lot*. Coming from the house of Eleazar there were 16 chiefs according to the house of their fathers and from the sons of Ithamar 8 according to the house of their fathers. And they were assigned by lot – these with these – for the commanders of the holy place and the commanders of God from the sons of Eleazar and the sons of Ithamar. *The text assumes that the division was as to the inner and outer service of the house though it may be that some were assigned to organisation – a kind of central civil service based on the tabernacle and later in the temple.*

## THE RECORD OF THE LOTTERY 6-19

And **Shemaiah** son of Nethaneel **the scribe**, of the Levites, wrote them *in a list* in the presence of the king and the princes and Zadok the priest, and Ahimelech, the son of Abiathar, and the chief of the fathers of both priests and Levites. The house of one father was taken – it was taken for Eleazar and it was taken also for Ithamar. *So the lot was not between two households but the entire family represented by both the lines of Eleazar and Ithamar was divided in two parts between those who served the temple and those who served God as princes or organisers.*

So the first lot came out in favour of Jehoiarib, the second for Jedaiah.

The third lot was for Haram, the fourth for Seorim.

The fifth lot was for Malchijah, the sixth for Mijamin.

The seventh lot was for Hakkoz, the eighth for Abijah.

The ninth lot was for Jeshua, the tenth for Shecaniah.

The eleventh lot was for Eliashib, the twelfth for Jakim.

The thirteenth lot was for Huppah, the fourteenth for Jeshebeab.

The fifteenth lot was for Bilgah, the sixteenth for Immer.

The seventeenth lot was for Hezir, the eighteenth for Apses.

The nineteenth lot was for Pethahiah, the twentieth for Jehezekel.

The Twenty first lot was for Jachin, the twenty second for Gamul.

The twenty third lot was for Delaiah, the twenty fourth for Maaziah.

These were the appointed care teams tasked with service to come to the house of the LORD according to their ordered custom with the authority of Aaron their father as the LORD God of Israel commanded him.

## OTHER SONS OF LEVI 25-31

And these were the remainder of the sons of Levi:

Of the sons of Amram there were Shubael: of the sons of Shubael Jehdeiah.

Belonging to Rehabiah: of the sons of Rehabiah, the chief was Isshiah.

Of the Izharites Shelomoth *was chief*, of the sons of Shelomoth Hahath.

Of the sons... Jeriah *the first*, Amariah the second, Jehaziel, the third, Jekameam the fourth. *There is a textual omission involving not the scribe Shemaiah but the provenance of the text but happily because both in Chapter 23.19 and 26.31 we can still supply the missing patronymic "Hebron". Thus nothing is lost from the word of God concerning the courses.*

Of the sons of Uzziel: Michah the *chief*; of the sons of Michah, Shamir.

The brother of Michah was Isshiah. From the sons of Isshiah Zechariah was *chief*.

The sons of Merari were Mahli and Mushi.

Of the sons of Jaaziah [*"may the LORD console"*] there was Beno *the chief*.

The sons of Merari belonging to Jaaziah were Beno and Shoham and Zacur and Ibri.

Belonging to Mahli was Eleazar who had no sons.

As to Kish, the son of Kish was Jerahmeel.

Then the sons of Mushi were Mahli, Eder and Jerimoth.

These were the **sons of the Levites** by the house of their fathers.

These also caused lots to be cast *even as their kindred the sons of Aaron* before King David and Zadok and Ahimelech and the chiefs of the fathers of the priests and Levites, the first fathers *even as or opposite* the younger brothers. *No further records are set down but we are told the Levites also ordered their service by dividing their duties by lot.*

## CHAPTER 25

### 288 SINGERS AND INSTRUMENTALISTS UNDER 3 COMPOSERS & DIRECTORS OF MUSIC 1-7

So David and the commanders of the army separated the sons of Asaph and Heman and Jeduthun to service the prophets with harps and Nebalim and psalteries and cymbals and this **was really** the count of the men working in their service.

Of the sons of Asaph there were Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph under the hand or direction of **Asaph the prophet-poet** under the direction of the king *as conductor*.

Belonging to Jeduthun, the sons of Jeduthun were Gedaliah and Zeri and Jeshaiiah, Hashabiah, and Mattithiah – six, [*note there are but five listed here but a sixth is added in v.17 and is to be understood as part of the family though omitted and probably lost from this list by transcription*] under direction of their father *as conductor*.

Belonging to Heman, the sons of Heman were Bukkiah, Mattanaihl Uzziel, Shebuel and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir and



Mahazioth. There were all the sons of **Heman the seer of the king in the poetic composition of words of God** to cause the horn to be lifted up. *The compositions for the horn were Heman's.* And God gave Heman 14 sons and 3 daughters. These were all under the direction of their father for singing in the house of the LORD with cymbals, psalteries and harps, for the service of the house of God under the authorities of the king – Asaph and Jeduthun and Heman.

**And really** the number with their brethren trained in song for the LORD – all who were skilled – was 288.

#### **THE TWENTY FOUR ROTAS OF SINGERS 8-31**

And they cast lots for the carrying out of duties of the post-the small with the great-the one with comprehensive understanding along with the student.

And the first lot came in favour of Asaph to go with Joseph.

The second was Gedaliah – he and his brethren and sons were twelve.

The third was Zaccur. His sons and his brothers were twelve.

The fourth was for Izri. His sons and his brothers were twelve.

The fifth was Nethaniah. His sons and his brothers were twelve.

The sixth was Bukkiah. His sons and his brothers were twelve.

The seventh was Jesharelah. His sons and his brothers were twelve.

The eighth was Jeshaiiah. His sons and his brothers were twelve.

The ninth was Mattaniah. His sons and his brothers were twelve.

The tenth was Shimei. His sons and his brothers were twelve.

The eleventh was Azareel. His sons and his brothers were twelve.

The twelfth was Hashabiah. His sons and his brothers were twelve.

The thirteenth was to Shubael. His sons and his brothers were twelve.

The fourteenth was to Mattithiah. His sons and his brothers were twelve.

The fifteenth was to Jeremoth. His sons and his brothers were twelve.

The sixteenth was to Hananiah. His sons and his brothers were twelve.

The seventeenth was to Joshbekashah. His sons and his brothers were twelve.

The eighteenth was to Hanani. His sons and his brothers were twelve.

The nineteenth was to Mallothi. His sons and his brothers were twelve.

The twentieth was to Eliathah. His sons and his brothers were twelve.

The twenty first was to Hothir. His sons and his brothers were twelve.

The twenty second was to Giddalti. His sons and his brothers were twelve.

The twenty third was to Mahazioth. His sons and his brothers were twelve.

The twenty fourth was to Romamtiezer. His sons and his brothers were twelve.

### **CHAPTER 26**

#### **DOORKEEPERS 1-3**

As to the allotted order of the doorkeepers from the Korathites there was Meshelemiah the son of Kore from the sons of Asaph. And belonging to the sons of Meselemiah Zechariah was the first, Jediel the second, Zebadiah the third and Jathniel the fourth, Elam the fifth, Jehohanan the sixth, Elionenai the seventh.

#### **THE OBED-EDOM CONNECTION 4-8**

Then belonging to Obed-Edom there were Shemaiah the firstborn, Hehozaba the second, Joah the third, and Sacar the fourth, and Hethaneel the fifth, Ammiel the sixth, Issachar the seventh, Peulthai the eighth-for God blessed him. Also to Shemaiah his son there were sons born that ruled in the house of their father for they were powerful warriors. The sons of Shemaiah were Othni and Rephael and Obed, Elzabad – his brothers were men of strength, Elihu and Semachiah. All these sixty two were from the sons of Obed-Edom: they and their sons and their brothers were men of power with strength for the service.

#### **MORATHITE AND MERARITE PORTERS 9-12**

And Meshelemiah had sons and brothers, eighteen strong men. Also belonging to Hosah, of the sons of Merari were sons: Simri was chief [though he was not the firstborn his father made him the chief], Hilkiyah was the second, Tebaliah the third, Zechariah the fourth. The sons and brothers of Hosah were thirteen in all. To these belonged the allotted duties of doorkeepers – to the chief of the stout men – even the task of watch-care of brothers, to serve with zeal [*prs*] in the house of the LORD.

### THE LOTTERY FOR GATEKEEPERS LOCATIONS 13-19

Then they cast lots alike for small and great for the house of their fathers for this gate and that. And the casting of the lot of the east fell for Shelemith. Then for Zechariah his son – a counsellor with practical wisdom – they cast lots – and his lot came to be northwards. For Obed-Edom it was southwards, and to his sons the house of Asupim. For Shupim and Hosah the lot came out westward with the Shallecath gate along the highway of going up watch with watch.

Eastward there were six Levites, to the north four Levites each day, to the Assupim *or gate of Assembly* two and two. For Parbar [*the suburb*] westward there were four Levites at the highway and two for the suburb. These are allotted duties of the porters for the sons of Kore and Merari.

### LEVITES TASKED WITH RESPONSIBILITY FOR THE TREASURY 20-28

Also Levites- **Ahijah** was over the treasury of the house of God and the treasury of holy things; **the sons of Laadan**, men of the Gershonite Laadan were chiefs of the fathers. Jehieli (the Levite) belonged to Laadan the Gershonite. The sons of Jehieli: Zetham and Joel his brother were in charge of the treasury of the house of the LORD. Amramites, **the Izharites**, the Hebronites, the Uzzielites *were Levites*. And Shebuel the son of Gershom, the son of Moses, was overseer of the treasures. Then there was his brothers who belonged to the line of Eleazar. Rehabiah was his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son. **This Shelomith and his brothers were over all the treasures of the consecrated things** which King David and the chief fathers belonging to the commanders of thousands and hundreds and captains of the host dedicated. From battle and from spoil they cause these to be set apart keep the house of the LORD strong. And all that Samuel the seer dedicated and Saul son of Kish and Abner son of Ner and Joab son of Zeruiah – anyone that dedicated anything – it was **under the authority of Shelomith and his brothers**. *We have a list of four main contributors to the treasury and the first was the judge Samuel who had begun the process of giving what was obtained in war to the upkeep of the house of the LORD. Samuel had seen the woeful state of the old tabernacle and from that time improvements began resulting in David's day in the amassing of materials for the temple.*

### LEVITES UNDERTAKE ROYAL BUSINESS AND WARFARE 29-32

The role of the Izharites – **Chenanyahu** and his sons was the work exterior to the court and the camp as magistrates or registrars and judges over Israel. And of the Hebronites **Hashbeyahu** and his brothers -1700 valiant men in charge of mustering Israel on this side of Jordan to the west for all the work of the LORD and the service of the king. Jerijah was chief of the Hebronites by the generations of his fathers. In the fortieth year of the kingdom of David they were looking for and they found among them warriors of military prowess in Jazir of Gilead. And there were 2700 chief fathers, his kindred, that King David mustered to be in charge of the Reubenites, the Gadites and the half tribe of Manasseh concerning every spiritual matter and every concern of the king.

## CHAPTER 27

### THE TWELVE MONTH ROTA OF MILITARY LEADERS 1-15

And the sons of Israel listed by the heads of their fathers families and commanders of thousands and hundreds and their officials that zealously served the king inline with every matter involving the rotas or courses that came and went month by month through each month of the year – the entire allotment numbered 24,000.

1. Over the first monthly rota was Jeshobeam son of Zabdiel and there were 24,000 in his rota. The chief of the captains of the hosts of the first month was from the sons of Perez.
2. And over the second monthly rota was **Dodai and Ahohite** and on his rota was Mikloth the leader or ruler and his rota numbered 24,000.
3. The commander of the host for the third monthly rota was Benaiah the son of **Jehoiada**, *who was the chief priest*. And his rota numbered 24,000. This Benaiah was mighty warrior of “the thirty” and over the thirty. Also Ammizabad his son was on his rota.
4. Asahel, the brother of Joab (**Judah**), was the 4<sup>th</sup> commander of the fourth monthly rota – and his son Zebadiah followed him and there were 24,000 in his rota.
5. Shamhuth the Izrahite was 5<sup>th</sup> commander in the fifth monthly rota and there were 24,000 in his rota.
6. Ira son of Ikkesh **the Tekoite** was the 6<sup>th</sup> commander for the sixth month and there were 24,000 in his rota.
7. Hezel the Pelonite of the sons of **Ephraim** was the 7<sup>th</sup> commander over the seventh monthly rota and there were 24,000 in his rota.
8. Sibbechai, the Hushathite of the Zarhites, was 8<sup>th</sup> commander of the eighth monthly rota and there were 24,000 in his rota.

9. Abiezer the Anetothite of the Benjamites was 9<sup>th</sup> commander of the ninth monthly rota and there were 24,000 in his rota.
10. Maharai the Netophathite of the Zarhites was 10<sup>th</sup> commander of the tenth monthly rota and there were 24,000 in his rota.
11. Benaiah the Perethonite of the sons of Ephraim was 11<sup>th</sup> commander of the eleventh monthly rota and there were 24,000 in his rota.
12. Heldai, the Netophathite belonging to Othniel was the 12<sup>th</sup> commander of the twelfth monthly rota of 24,000.

#### LEADERS OF THE SEPARATE TRIBES 16-22

Then as to leadership of the tribes of Israel:-

1. The Reubenite ruler was Eliezer son of Zichri.
2. The Simeonite ruler was Shephatiah son of Maachah.
3. Hashabiah son of Kemuel was leader of the Levites. **Zadok** leader of Aaron.
4. **Elihu, one of the brothers of David, acted as ruler of Judah**
5. Omri son of Michael was ruler of Issachar.
6. Ishmayahu son of Obadiah was ruler of Zebulun.
7. Jerimoth son of Azriel was ruler of Naphtali
8. Hosea son of Azaziah was ruler of the sons of Ephraim.
9. Joel son of Pedaiah was ruler of half the tribe of Manasseh.
10. Iddo son of Zechariah was ruler of half the tribe of Manasseh in Gilead.
11. **Jashiel son of Abner** was ruler of Benjamin.
12. Azareel son of Jeroham was ruler of Dan.

These were the commanding princes or principals of the tribes of Israel.

#### UNDER 24-YEAR OLDS NOT NUMBERED 23-24

But David did not carry the numbers of those men from twenty four and younger for the LORD promised to increase Israel as the stars of the heavens. Joab son of Zeruiah began to do a census but he did not complete it for *it really was so* on this account that wrath broken out against Israel and the number was not logged up in the account of the acts of the days of King David.

#### CONTROLLERS OF DAVID'S TREASURES, FIELDS AND LIVESTOCK 25-34

And Azmaveth son of Adiel was in authority over the treasury of the king and Jehonathan son of Uzziah was over the treasure stores in fields, cities, villages and towers. Also Ezri son of Chelub was in charge of those that did the agricultural work of earth tillage. Also Shimei the Ramathite was in charge of produce from the vineyards and Abdi the Shipmite was over the wine-stores [*nyk turxa*]. And Baalhanan the Gederite was in charge of the olive trees and sycamore trees in the low lying Shephelah; Joash was over the stores of olive oil. Shitrai the Sharonite was over the herds that pastured in Sharon and Shaphat the son of **Adlai** [*“justice of the Lord”*] was over the herds in the valleys. Obil the Ismaelite was over the camels. Jehdeyahu [*Yahu rejoices*] the Meronothite was in charge of the asses. *It is notable that one of the happiest events in the life of our LORD was the day his apostles and the people cheered Him all the way to Jerusalem down the Mount of Olives seated on an ass.* And Jaziz the Hagerite [*girded one*] was over the flocks. All these were principals in charge of the wealth and substance which belonged to King David.

1. **And Jonathan, uncle to David,** was a **counsellor**, a man of understanding and intelligence and a writer

2. And **Jehiel son of Hachmoni** [*wise one*] was tutor with the sons of the king.

3. And **Ahithophel was the counsellor of the king**

4. And **Hushai the Archite was companion of the king.** And after Ahithophel was Jehoiada son of Benaiah, and Abiathar and the commander of the army of the king was Joab.

*Perhaps not enough emphasis has been laid on the fact that David had a recorder and writer in his own family who probably kept a private palace record of events from David's perspective. Again not much emphasis is given to the schooling of the royal princes under Jehiel. The counsel of Ahithophel is popularly known but the fact that David especially enjoyed the companionship, conversation and wily advice of Hushai should not be underestimated. Reading the account of David versus Absalom we gain an impression of Hushai as a very clever man – perhaps the brightest leader of his day.*

#### CHAPTER 28

#### DAVID STANDS TO CONFIRM SOLOMON AS MONARCH AND GIVES A CHARGE TO THE PEOPLE 1-10

And David assembled all the leading commanders of Israel, the princes of the tribes and the directors of the rotas of civil servants of the king and the commanders of thousands and hundreds and overseers of all the wealth and acquisitions of the king and of his sons with all the courtiers and the valiant men [*possibly the “mighties” of the past or veterans*] and for every man of war [*current soldiers*] to Jerusalem.

Then King David stood up on his feet [*David was increased with years and was largely sedentary at this time*] and said “Listen to me, my brothers and my people, I with my heart desired to build a place of rest for the ark of the covenant of the LORD and for the footstool of our God and I have caused the building to be prepared. But God said to me ‘You shall not build a house for my name for you are a man of war and you have shed much blood.’ Still the LORD God of Israel chose me from all the house of my father to be king over Israel for ever or perpetuity for with Judah he has chosen to rule and in the house of Judah the house of my father and in the house of my father and the sons of my father he delighted in me to make me king over all Israel. And from all my sons [*for the LORD has given me a great or many sons*] and He has chosen in the house of Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.” *The somewhat diffuse use of language is I believe intentional for David is both aware that Messiah will come from his line and that more immediately Solomon is set to rule.*

“And He [*the LORD*] said to me ‘Solomon your son – it is he that shall build my house and my courts for I have chosen in him a son for myself and I will be a father to him. And I will establish his kingdom until the “golden” age if he is strong to do my commands and righteous judgments as at this day.

So now before the eyes of all Israel – the congregation of the LORD – and in the hearing of our God keep and seek all the commands of the LORD your God in order that you may hold possession of this good land and cause it to be the inheritance of your sons for perpetuity.

#### **CHARGE TO SOLOMON 9-10**

And you, Solomon my son, be intimate with the God of your father and serve Him with a complete and perfect heart and with a soul or life of delight [in Him] for the LORD searches all hearts and meditates all the plans or schemes of the understanding.

If you seek Him He will discover him to you and if you forsake Him He will reject or abominate you for ever. Watch now for the LORD has chosen through you to build a house for a sanctuary. Be strong and undertake it.

#### **DAVID GIVE SOLOMON PATTERNS AND MATERIALS FOR THE TEMPLE 11-21**

Then David gave to his son Solomon the structural plan [*the ground design*] of the porch and its houses and its storerooms and its upper stories and its inner cloisters and of the house of the mercy seat [*the holy of holies*] and the building design of all that was by the Spirit with him in respect of the courts of the house of Yahweh and concerning all the rooms joined around about for the treasures of the house of the LORD and for the stored treasure of holy things and what belonged to the rotas of the priests and Levites and all the work of the service of the house of the LORD and for the vessels of ministry of the house of the LORD.

*He provided* for gold by weight **for the gold** for all the instruments of gold for service and for the weight of all instruments of silver as for their use in service. *He provided* the weighed gold for the menorah candlestick of God and their lights of God with the weight of the Menorah and the menorahs of silver according to the weight of each menorah and its light as for the service of the menorah and its lights.

And *he gave* gold weighed out for the tables of laying out *showbread* table by table and the silver for the tables by weight. *We hear of only one table but in the temple of Solomon there may have been several and clearly a table was used backstage by the bakers also.* He also provided the flesh hooks and dishes of pure gold and for the cups of gold by their weight cup by cup and similarly cup by cup for the weight of silver cups. *David’s team of designers had designed the house and its adjuncts on a two storey basis around the sanctuary and also weighed each individual vessel and instrument needed in silver and gold and provided enough of the best silver and gold to produce these.*

*He also provided* purified poured gold weighed out for the golden incense altar and for the construction of the design of **the golden chariot of the Cherubim** for spreading out their wings over the ark of the covenant of the LORD. *The cherubim of the tabernacle were worshipping in admiration with their wings folded. The Cherubim here were represented as in full flight with a chariot. Thus the advanced idea given by the Holy Spirit was of the “atoning lamb” and “victorious lion” in the respective houses of worship.*

“To this entire *plan* the LORD made me prudent or instructed me in writing with the hand of the LORD upon me – all the works of this pattern.” *Like Moses David is attributing the whole design to*

*God and this is remarkable when one thinks of the changes made and the reasons for these in the unveiling of God's further far-reaching purposes. God was revealing his purpose to David and he was designing prophetically.*

Then David said to Solomon his son "Be strong and courageous or vigorous [xma] and undertake it. Do not fear and do not be dismayed or broken for the LORD God – my God – will be with you. He will not be feeble and let you down [hpr] and He will not forsake you until you have finished all the work of the service of the house of the LORD. And behold the rotas of the priests and Levites that are with you for the service of the house of the LORD. *At his point David might well point to the scrolls of names or the priestly representatives of the month.* Also with you and for you in all the work are all those willing with skill for all the service and the commanders of all the people are for all that you command. *David re-assured Solomon that the three estates of the faith leaders, the working artisans and the tribal princes and army were absolutely all behind Solomon. The picture transports us to a time when at the nation of Israel will receive Christ at his second advent and the Father shall send Him to rule the kingdom established by his atoning blood and prepared by the work of His Spirit through his church and her ministers.*

## CHAPTER 29

### DAVIDS RICH STOCK OF BUILDING MATERIALS AND LONG DECADES OF ENTHUSIASM FOR GOD'S HOUSE 1-9

Then King David said to the entire assembled congregation "Solomon my son alone chosen of God for Him is a young man and gentle or timid of heart [Jr] but the work is great for the royal palace [hryb] is not for man or mankind but for the LORD God. And in accord with all my physical power I have made preparation of the gold for gold and the silver for silver and the bronze for bronze and the iron for iron and the wood for wood and stones of onyx[mhv] and stones for filling settings[a/m] and stones with dark pigment [Jmp *tiling stones for cementing to surfaces-for floors?*] and stones of various colours [mqr] and every precious stone [rqy] and white marble stone [vww] for the great requirement of the house of God." *The considerable energy of David was spent in procuring not only silver gold bronze and iron mainly through warfare but by trading in purchasing from the ends of the earth multiple consignments of stones that could be found no nearer than Africa India and Turkey. This pre-occupation must have consumed many years and represents the building of the house of God to us who are evangelists of the latter days. We too are to put forth the best of our powers to reach men for God and teach them and help them find their place in the building not made with hands.*

Also in addition through my delight in the house of God of the wealth of my treasure [lgs] of gold and silver I have given for the house of God above all that I have assigned or prepared [from war trophy, the people's gifts etc] for the house of holiness. I have given three thousand talents of God from the gold of Ophir and seven thousand talents of refined silver [qqz] to plaster or embellish the walls of the houses [the two holy places were of shining silver within]. I gave for gold(work) to the gold and for silver(work) to the silver and for all the work into the hand of the artificers and what man is willing to **volunteer [bdt-tm] his hand** for the work to the LORD today. *In a final statement that moved his great audience David added that he had given largely of his own private means to the house – he had given an example He may even mean that he gave as much gold and silver as was otherwise accumulated or at least enhanced the precious metals very substantially. On this basis he mounts the great final challenge of his life-time to his audience to volunteer on the spot – to indicate by a show of hands their intent to help the work forward. The scene would be dynamic and the enthusiasm as visible as ever was seen in Israel until the time of Nehemiah.*

Then the princes of the fathers and the commanders of the tribes of Israel and the commanders of the thousands and hundreds were persisting to offer themselves willingly [mbdty they kept on volunteering] along with the organisers in authority over the work of the king. *The king's appeal found people consistently supportive from that great day he gathered them to combine them in this most God honouring task.*

And they gave for the ministry of the house of God 5000 talents of gold and 10,000 Persian Darics [The common view is that the gold Daric originated with Darius Hystaspes but the Arabs refer to it much earlier. It is the first known coin and the fact that it turns up in Davidic times is startling in the extreme. The Persian tribes paid tribute to Shalmanezzer the ancient Assyrian of 800BC. These tribes appear to have migrated from southern Russia circa 1200-1500 BC and were perhaps of Japethite stock. They are famous for the Zend Avesta and their monotheistic Zoroastrianism which may both carry confused traditions that, however mutant, point back to Noah. The coin in question later presented as small gold coin stamped with a crowned archer. There is every possibility that rudimentary coinage existed among the seven Persian tribes– famed as they were for their archery– from ancient times. ] and they gave 10,000 talents of silver and 18,000 talents of brass and 100,000

talents of iron. *These amounts of valuable metals are very considerable.* And those that could look out and find their precious stones gave them to the treasury of the house of God that was under *the control* of Jehiel the Gershonite.

Then the people rejoiced over their ever-willing men for with a complete committed heart they willingly continued to offer to the LORD and also King David rejoiced with great joy. *David spent many happy days toward the end of his life rejoicing as a result of this sacrificial giving of his people to God—a commitment they made good through all the remainder of his life. His rejoicing clearly would take the form of song and praise and even public prayer as the subsequent passage shows. David sought God for the design of this great building and spent much of the years until he was seventy (Josephus' estimate) gathering raw materials world-wide for the temple.*

#### DAVID'S PRAYER OF JOY AND PRAISE 10-19

Then David blessed the LORD before the eyes of the entire gathering and David said "You are blessed O **Yahweh** God of Israel our Father from eternity to eternity [*or "age to age"*]. To You, O **Yahweh**, is the greatness [*l dq*] and the warrior strength [*rbg*] and the honour and beauty [*rap*] and victory [*j xn*] and the bright glorious majesty [*dnh*] for all that is in heaven and in the earth is Yours. O **Yahweh**, Yours is the kingdom and You have been continually lifted [*avn tm*] up as head over all.

And riches and honour are from your presence and You are Ruler in and through all and in Your hand is power and warrior strength and the raising to be great and the strengthening of everyone is in Your hand.

And now O our God we are thankful to You and we are praising the name of Your Glory. But also who am I and who are my people that we would be helping strong with continual volunteering like this? For the entirety comes from You and from Your own hand we have given to You for we are stranger before your face and sojourners as all our fathers have been! Our days on earth are as a fleeing shadow and none of them is sure and confident [*hnq as a "reservoir" holding long in its place or even*

*"expectation" as if it holds out sure hope of many more]* O **Yahweh** our God all this massive store that we have prepared to build for Your holy name is from Your hand – it is all Yours. And I know very intimately O God that you test the heart and you get pleasure from the upright. I in the straightforward simplicity of my heart have continually been volunteering all these things and now I have seen Your people have discovered themselves here with joy to continually give to You. O **Yahweh**, God of Abraham, Isaac and Israel our fathers, watch over and keep this for ever associated with the thought [*rxj*] of the imagination and inner plans [*bvj*] of the heart of your people and prepare their heart for Yourself. *David saw something on this occasion which he wished to advance to a state where the nation was ever willing to yield them and their whole estate to the LORD and to think at the deepest level about Him and to prepare for His presence among them. This ultimate coming of Christ to dwell among His people now after 3000 years is still expected. We our LORD prayed in the great model prayer 2000 years ago he accentuated exactly this thought. We today could do no better placed as we are at the portals to the ultimate answer to this prayer of King David. So as the book of 1 Chronicles comes nearly to its close a great prophetic theme runs through the elderly monarch's prayer—the greatest theme of all history—the presence and advent of Christ.*

And give to my son Solomon a complete and dedicated heart to observe Your commands, testimonies and ordinances and to do everything and build the palace that I have prepared.

#### DAVID'S CLASSIC INVOCATION TO WORSHIP AND THE ENTHRONEMENT OF SOLOMON 20-25

Then David said to the whole gathering "Please will you bless **Yahweh** your God." And the whole congregation blessed Yahweh the God of their fathers and they bowed their head [*ddq*] and they worshipped **Yahweh** and revered the king. *Our expressing "Let us bow our heads and worship the LORD" comes from 1 Chronicles 29.20. The people also in bowing consented to David in his call to worship.*

Then on the next day to this they sacrificed sacrifices to Yahweh and offered burnt offering to Yahweh – a thousand bullocks, a thousand rams, a thousand lambs and their drink offerings and their sacrifices – "abundant" – for all Israel. *Sacrifices in and of themselves do not save but the sheer willingness of the people was such that the sacrifices the next day were enough for every man in Israel to be represented in them.*

And they ate and drank before **Yahweh** that day with great joy. And they caused Solomon son of David to be made king a second time and anointed him to **Yahweh** to be *the nation's* leader and anointed for Zadok to be priest. And Solomon sat on the throne of **Yahweh** as king in place of David his father and had success and prosperity and all Israel listened to or obeyed him. And all the princes and the warriors and also all the sons of King David yielded their authority to King Solomon. And

**Yahweh** caused Solomon to be magnified very high in the eyes of all Israel and gave him the majesty of a king such as had not been upon any monarch over Israel before him.

#### **THE DEATH OF DAVID 26-30**

So David son of Jesse reigned over all Israel. And the days he reigned over Israel were forty years. He reigned as king seven years in Hebron and in Jerusalem he reigned thirty three years. And he died in good grey hairs – a full Sabbath of days [*probably 70*] and full of riches and honour and Solomon his son reigned in his place. And the acts of King David – the early deeds and the later actions – behold they are written in the *Acts of Samuel the seer* and covered by [*1*] [*1*] *The acts of Nathan the prophet* and covered by *The Acts of Gad the seer*. Together with all his kingship and his valiant might and the times or eventful times [*hd*] that passed over him and over Israel and over all kingdoms of the lands. *The last remark encourages the reader to look at the work of three prophets to see the ongoing work of God which buried kings and changes lands towards a day when indeed the presence of the LORD will be realised and his kingdom come on earth. This book is beautifully concluded and the reader is pointed to the sovereignty of God and His great purpose to ultimately dwell with man on earth in accordance with the great question in Solomon's prayer "Will God indeed dwell with men on earth?"*

**FINIS**

**Bob Coffey**  
**A Bible Companion**