

Verse 16. The *two pillars* are mentioned in 1 Ki. 7: 15, also in V. 13 in this chapter. But the subject is again brought up to tell us something of the great amount of "loot" the king of Babylon obtained. The *sea* was a great tank containing water for the various services about the temple. *Without weight* does not mean they were light, but they were so large and many and heavy that they had never been weighed. (1 Ki. 7: 47).

Verse 17. A chapter was a sort of ornamental cap or head piece on the pillars. *Wreathen work and pomegranates* refers to the ornamental formations in the metal.

Verse 18. *Chief priest* means the high priest, and *second priest* means the common priest who was acting at the time. All of the lineal descendants of Aaron were eligible for the priesthood, but their services were not always needed. Therefore, when a specified man is mentioned as being a priest, it means he was the one in active service.

Verse 19. When a revolution takes place in a government, men of prominence are often destroyed as a protective measure against possible future revolt. If such men were influential in the former government, they might some day exert enough control over the emotions of the people to rebel against the new government. So we read that Nebuchadnezzar's leading military man took charge of a great number of such persons who had been in the service of Zedekiah.

Verse 20. Nebuchadnezzar was still at Riblah, therefore these "key" prisoners were taken to him there for judgment.

Verse 21. *Smote . . . slew*. The first word means merely to strike, but not necessarily hard enough to kill. The second is added to tell us the result of the stroke. This verse is the concluding statement that the captivity had become a reality in full.

Verse 22. There could have been various reasons why Nebuchadnezzar wished to leave a small group of people in the land. We learned in V. 12 one of them was that they might care for certain crops. But since the country had been taken over by a foreign power, the people left needed some supervision, and for that service Nebuchadnezzar appointed Gedaliah with headquarters at Mizpah. He also left some of his own Chaldeans as a guard,

and the whole setup was to care for the land subject to the king of Babylon. This arrangement pleased the Jews who were scattered in various places in fear, and they came out from their hiding to Mizpah to enjoy the privileges permitted them under Gedaliah.

Verses 23-25. Jealousy is a terrible sentiment, and will lead men to commit great crimes. It appears here that the people who came to Mizpah were favorable to Gedaliah and that they appreciated his suggestions. But we have additional information in Jer. 4: 7-16; 41: 1-3. Gedaliah was warned of the treachery of Ishmael by Johanan but would not believe the accusation. He and several others were murdered, including the Chaldeans whom the king of Babylon had left to guard the place.

Verse 26. This verse is very brief, and omits many details that would shed information on the reason they fled to Egypt for fear of the Chaldees. It appears that Johanan became panicky after the affair of Ishmael, fearing even for the lives of all the rest, lest the sympathizers of Babylon attack them. He advised their flight to Egypt in spite of the instructions of Jeremiah the prophet, and even took some of the people by force (including Jeremiah) and fled to Egypt. The student is urged to read Jer. 42 and 43 to complete the information on this tragic episode.

Verses 27-30. This paragraph passes over about 26 years to pick up a few incidents concerning Jehoiachin. He had been taken from his throne in Jerusalem after reigning only 3 months, and taken to Babylon. After 37 years in prison he was released by the king then on the throne in Babylon, and treated with royal attention. *Set his throne* does not mean that Jehoiachin was permitted to act as a king. It means that he was treated with more courtesy and distinction than any of the other kings in captivity. In Jer. 22: 26 it was predicted that Jehoiachin (there called Coniah) would die in Babylon; our present paragraph fulfills that prediction. If he was treated in Babylon in the manner described *all the days of his life*, he necessarily died there.

## 1 CHRONICLES I

General remarks: A few comments were made on the subject of *Chronicles* at 1 Ki. 14: 19. Having come to this part of the Bible, I believe it will be

helpful to quote from two authentic secular sources some further information before entering upon the chapter-and-verse study of the books just before us. The first will be from the Schaff-Herzog Encyclopaedia, Vol. 1, P. 468. "Chronicles, The First and Second Books of. The name, since Jerome, for the Hebrew 'Book of the Events of the days,' called in the Septuagint *PARALEIPOMENA* ("things omitted"). Originally our present First and Second Chronicles, Ezra and Nehemiah, formed one book. The proof of this is the similarity of style, language, point of view, and the identity of the last two verses, of Second Chronicles XXXVI. 22, 23) with the first two of Ezra. These books, therefore, were once one book, a history of the Israelites from the beginning; although the first part is exclusively genealogical tables to the post-exilic period. [Period after the exile or captivity]. Our present division of this book into four parts is very ancient, originating with the Seventy. [Translators of the Septuagint Version]. Chronicles contains a reliable history, being drawn from the official records of the Israelites, which explains the numerous instances in which it coincides even verbally with *Kings*, and where it differs in names, etc., the discrepancy can be explained by textual corruptions, either in Chronicles, *Kings*, or their common source. But the point of view is priestly, and therefore the author dwells at greater length upon those features of the history which are ecclesiastical. Accordingly we find his narrative very full about David's religious reforms and arrangements, Solomon's erection of the temple, its consecration, and his care for religion (he passes over his defection). In regard to the other kings he emphasizes those like Asa, Jehoshaphat, Joash, Hezekiah, and Josiah, who were zealous for the Jewish religion."

The next is from Smith's Dictionary; article, *Chronicles*. "Chronicles, First and Second Books of, the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah. In the LXX [the Septuagint version] these books are called *PARALEIPOMENA* (i. e. things omitted), which is understood as meaning that they are supplementary to the books of *Kings*. The constant tradition of the Jews is that these books were for the most part compiled by Ezra. One of the greatest difficulties con-

nected with the captivity and return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. To supply this want and that each tribe might secure the inheritance of its fathers on its return was one object of the author of these books."

There are some special advantages in having these books of Chronicles; one is similar to that of having more than one record of the Gospel in the New Testament. Frequently a subject that is treated in one of the books will be given additional information in another. So with the books of Chronicles in the Old Testament. Subjects that appear in the books of Samuels and Kings will have more light shed on them in one of these books. The prevalence of so many proper names may seem unnecessary to us on first thought. In the first place, we should bear in mind that the Lord has a good purpose for everything he does, whether we can see the reason or not. But in this case we can see at least one reason for the circumstance. As stated in the quotation last made above, after the return from the captivity, every family was eager to show the proper claim to the inheritance coming from the ancestors. To do this it was necessary to prove the relationship, and that called for the registration records. Hence we have the necessary though tedious long list of names. Let us place ourselves in the place of these Jews, with a personal interest in the religious and temporal rights inherited from our forefathers. If we will do so, I believe we will study this book with interest. Due to the very nature of the subject matter, many of the verses will be grouped in a paragraph and comments made on the group as a whole. Where the names are of historical interest to us, special attention will be called to them; either for the purpose of citing the reader to other places in the Bible where they occur, or in order to explain some other spelling of the name for identification.

Verses 1-4. The 10 names represent the "blood line" through that many generations. After Cain killed Abel he was rejected although the older son of Adam. Then Seth (here called Sheth) was born and took his place in the line, and became the ancestor of the "sons of God" mentioned in Gen. 6:2. This is indicated by the mar-

ginal reading, "call themselves by the name of the Lord" at Gen. 4: 26. See my comments at that place, also at Gen. 6: 2. By the blood line is meant the lineal descendants from Adam to Christ, passing through many generations, and often including men of prominence from various standpoints. The name or person of Christ was not made known to mankind until the time of Abraham, (Gal. 3: 16), but God had it in mind all down through the ages, and guarded it to help keep it a pure strain. We shall observe this line running through patriarch, prophets, kings and preachers. Sometimes the members of the line will be good men and at other times wicked men. Occasionally a woman was allowed to get into the line from the outside, after the strain had been pretty well established, but the masculine side of the line was kept strictly with the lineal descendants of Adam. The general rule was for it to pass through the oldest son, but there are some exceptions, although we will not be able always to discover the basis for the change. This line of descendants has commonly been called the "blood line" from the fact that Christ was to have human blood in his body, received from the first man, and through a carefully guarded line of generations. In most cases the particular group of these men is determined by the mention of some man who was of special importance besides being in the line. The group of this paragraph stops with Noah, made famous by the flood. His three sons are named, and later we shall see one of them placed in the blood line as the story goes on.

Verses 5-7. Much of this chapter corresponds with the 10th chapter of Genesis. After running the blood line to Noah, the author gives us information on the three sons of that great man, naming their respective descendants for a few generations. It will be interesting to identify some of the later groups of people with these members of Noah's family tree. This paragraph deals with the descendants of Japheth. Although mentioned last, he was the oldest son of Noah. (Gen. 10: 21). He was the ancestor of the great mass of the earth's population who came to be referred to as the Gentiles. The Gaulic Celts came from Gomer; the Slavs from Magog; the Medes from Madai; the Greeks from Javan; the Germans from Tiras. This information is from *Origin of Nations*, by George Rawlinson.

Verses 8-16. The inferior nations came from Ham, and some of the most noted ones will be identified in this paragraph. Cush originated the Ethiopians, the Canaanites and Philistines. *Nimrod began to be mighty*. A more specific reference to his power is given in Gen. 10: 10 where he is connected with the kingdom of Babylon. The several "ites" of the Bible history are shown to have originated with Canaan, son of Ham.

Verses 17-23. Shem was in the blood line, and from him came the great Israelite nation. There were other noted people who came from him. This is explained by the fact that the line always continued through only one of his sons, until the time of David, when two sons were admitted into it, carrying the blood stream down to the time of Christ and terminating on the two sides of his house namely, his mother and foster father. If one of the fathers of the line had more than one son, he might become the founder of a somewhat noted people, and they would be considered as indirectly related to the regular line. Thus we have the Assyrians springing from Asshur, one of the sons of Shem. Other branches of Shem's family are mentioned in this paragraph, including a number who were directly in the line. However, they will be named distinctly from those on the outside in another paragraph.

Verses 24-27. This is another group of 10 in the direct blood line. It terminates with Abram (called also Abraham) for the reason that he was another outstanding man in the Biblical history. With this paragraph we have the blood line brought down to the 20th generation from Adam.

Verses 28-31. Isaac was 14 years younger than Ishmael, but is named first because he was the son chosen to be in the line. The members of Ishmael's family will be given more notice sometime later, but are only casually named in this paragraph.

Verses 32, 33. The woman who is here called Abraham's concubine is called his wife in Gen. 25: 1. That is because there was no moral difference between the two words in ancient times. The difference was in regard to property rights. That is why Gen. 25: 5, 6 states that Abraham gave *all that he had to Isaac*, and gave only *gifts* to the sons of the concubine. Abraham married Keturah after the death of Sarah. There were 6 sons

born of the last marriage, and the name to note is Midian, because he was the founder of the famous Midianite nation.

Verse 34. In a verse above, two of Abraham's sons are named. Now the author is concerned about the one who is in the direct blood line, but who also had his family tree divided into two branches, Esau and Israel or Jacob.

Verses 35, 36. The readers marking their Bibles should underscore *Esau*, *Eliphaz* and *Amalek*. That will assist the eye in selecting the names of special importance. The Amalekites were a famous people, and this passage shows at a glance the origin of, and hence the relation to, the regular blood line.

Verses 37-42. This paragraph is a list of the members of Esau's family down to the 2nd or 3rd generation. There is nothing in their history of special interest to us.

Verse 43. There were two noted groups of people that came from Esau. The Amalekites are named in V. 36, and now we have *Edom* introduced, which gave the name of Edomites to another group. *Edom* was another name for Esau, and was given to him from the fact of his being red, also because of his fondness for red potage. (Gen. 25: 25, 30). But the name *Edomites*, while being related to the meaning of the word, came to refer specifically to that portion of Esau's descendants who were located near Mount Seir. The references to Seir or Edom, therefore, have in mind this portion of Esau's descendants, and these people were by far the most important of his family tree. Some favor was shown to the Edomites in that they had kings before Israel. We recall that Jacob had cheated his brother about the birthright and blessing, but Esau was never entirely forgotten by the Lord.

Verses 44-50. The main point of interest to us in these verses is the fact that Edom had quite a succession of kings, not just one who perhaps sprang up "over night" and soon died out.

Verses 51-54. The Edomites had not only a line of kings, but a group of dukes, which means leaders or chieftains.

## 1 CHRONICLES 2

Verses 1, 2. Israel was another name for Jacob, which he received from the angel after his wrestling with him.

(Gen. 32: 28). These 12 sons of Israel were born in Mesopotamia, except Benjamin who was born near Bethel. (Gen. 35: 16-20). The family history of Esau is given in the preceding chapter. There is nothing said as to why it is given before Israel or Jacob. We do know, however, that Esau was the older of the brothers and that would make it regular to enumerate his family first.

Verse 3. A number of chapters will be devoted to the families of the sons of Jacob. They will not be considered in the order of their birth. The first one named is Judah, although he was fourth in age. But he was first in point of importance, because he was the one through whom the blood line passed, making him a lineal ancestor of Christ. In Gen. 38: 3-5 is the account of these sons, showing the circumstances under which they were born. A few verses onward is the record of the death of Er. Neither there nor here are we told what particular thing it was of which he was guilty. We are told merely that he was evil in the sight of the Lord, which brought death to him.

Verse 4. The brevity of this book has a significant example in this verse. The mention of Judah's begetting a son by his daughter-in-law, *Tamar*, would arouse our curiosity at least, and some who are critical against the Bible might make more of it than the facts would justify. The Lord is not giving us this short statement of the case from the principle of evasion. The whole 38th chapter of Genesis is given to the case, and the reader is urged to consult it with care.

Verses 5, 6. Since *Pharez* and *Hezron*, son and grandson of *Tamar*, are in the blood line, their names are set down in the record.

Verses 7, 8. Not all of the sons of Judah are named above, neither does this verse tell us that *Carmi* was one of them. But Ch. 4: 1 says he was, so in the present verse we should read the statements with him in mind. The special item of interest to us is the relation of *Carmi* to *Achor*, another form of *Achan*, famous for his sin at Jericho.

Verse 9. We are particularly interested in the names of the men who are in the blood line. *Hezron* had three sons, but *Ram* is the one to mark, because he was in line.

Verse 10. Three of the men descended



through Judah, and forming part of the line, are named in this passage. *Nashon* is specified as a *prince*; it has no necessary official meaning. It comes from *NASR* and Strong defines it, "properly an exalted one, i. e. a king or sheik." It could include the idea of an official as far as the definition is concerned, but the connection would have to show such a meaning before it could be thus understood.

Verses 11, 12. These verses correspond with the closing 3 verses of the book of Ruth. See the comments made at Ch. 4: 18-22 in that book.

Verses 13-15. Not only was David in the blood line of Christ, but the inspired historian gives enough of the names preceding and following him, that we can get a view of his family connection. He is said to be the 7th son of his father, but in 1 Sam. 16: 10 it is shown that he had 7 sons besides David. All this is on the basis that some one of the sons was of such little importance that he was left out of the royal list, and the document compiled by Ezra for the Bible followed that list.

Verses 16, 17. As a rule, there was not much attention paid to the birth of daughters. But a special point of interest called for the notation of David's sisters. Their sons became prominent in the affairs of the nation. Read 2 Sam. 2. Joab became especially noted on account of his connection with the military service of David.

Verse 18. This *Caleb* must not be confused with the man associated with Joshua as a spy. His father was Jephunneh; the father of this one was Hezron.

Verses 19, 20. Similarity of names should not be allowed to confuse us. This *Hur* was a son of Caleb who was a son of Hezron. The one in the days of Moses was from another family.

Verse 21. *Went in to* is one Biblical way of mentioning the intimate relation of the sexes. *Whom he married*. The last word is defined in the margin by "took," and the lexicon gives the same. There were no formal marriage ceremonies in those days. A man took a woman from her family association, went in unto her, which means he became intimate with her, and that made them one flesh, the only Biblical basis of marriage.

Verse 22. *Had* the cities means he held them or controlled them, and it

means the cities that had belonged to the land of Gilead.

Verse 23. *From them* means Jair took these towns from the communities of Gilead. *Of Jair* means that at the time of this writing, the towns mentioned were considered as belonging to Jair, having been taken from the people of Gilead.

Verse 24. The construction of this verse is a little vague. The thing that happened was this. After Hezron was dead, Caleb had relations with Ephraim, and they had a son named Ashur.

Verses 25-33. This paragraph is a list of the family tree of Jerahmeel, one of the sons of Hezron. There is no special connection with other parts of the history.

Verses 34-41. Because it was unusual to record the birth of a daughter, or at any rate to attach much importance to it, the writer tells us that Sheshan had no sons, which is the reason for mentioning his daughters. He gave his daughter to his servant in order to have a son by "proxy." *She bare him* means, his daughter bare a son for her father, but who had been begotten by the servant. We will not have much occasion to consider this family elsewhere, so the paragraph may close here.

Verses 42-55. I have grouped all of these verses into one paragraph because they pertain to the family names of Caleb. The exact identity of this man is uncertain. Young does not attempt to clarify it, and Moffatt's translation throws little or no light on the subject. It is sufficient for us to know that no other historical matter is dependent on the identity of this particular man or any of his family. Such passages doubtless were useful in determining the settlement of an inheritance; but further than that we need not be concerned.

### 1 CHRONICLES 3

Verses 1-3. Because of friction in the nation, David did not reign over all the tribes at the beginning. Also for that reason he did not at first reign in Jerusalem, but in Hebron. While there he had 6 sons from as many wives. Three of these sons became more or less prominent afterward; *Amnon*, *Absalom* and *Adonijah*.

Verse 4. In detailing the years of David's separate divisions of his reign, the extra 6 months is mentioned. When

the reign as a whole is referred to it is stated to be 40 years.

Verses 5-9. The chief item of interest in this paragraph is the fact that Nathan and Solomon were full brothers, sons of Bath-sheba, here called Bath-shua. The significant thing about that is that the blood line of Christ divides with these brothers. Solomon retains the genealogy that ends on the foster father's side, and Nathan becomes an ancestor of Mary, the mother of Christ. See the genealogies in Matt. 1 and Luke 3. A reference only is made to the sons of the concubines. That is because a concubine was inferior to a wife in the matter of property rights. There was no moral difference recognized, hence these persons are called sons of David with the same kind of expression as used for the others.

Verses 10-16. I have made one group of these verses because of the interesting facts that they contain the complete blood line from Solomon to the end of the kingly descendants of Judah. It is a coincidence of interest that the same men who were in the pedigree through that period were also the kings of Judah, Zedekiah being the last man of the line ever to occupy a temporal throne. Verse 15 shows a break in the line as regards proper succession. Instead of the line running successively from father to son, etc., three of the sons of Josiah occupied the throne. The transactions of this irregular arrangement are shown in the last chapter of 2 Kings.

Verses 17-24. The account of activities of the people had to be made by the inspired men during the period covered by this paragraph, because they were in captivity in Babylon. Only a part of the line is shown here; for fuller information see Matt. 1: 11-16 and Luke 3: 24-27. Jeconiah is called also Coniah and Jehoiachin.

# 1 CHRONICLES 4

Verses 1-4. Plurality of wives was tolerated in ancient times, and that gave occasion to think of a man's posterity in different groups. Hence we have an account of Judah's sons in this paragraph, although we had one in Ch. 2: 3. And again, we should keep in mind the special reason for the importance of family registration in view of property inheritances, and also the interest in the promises to be fulfilled through the descendants of Abraham and David.

Verses 5-8. Evidently the point in this paragraph is signified by Ashur's having two wives, and their respective sons were named.

Verse 9. It was decreed from the beginning that childbirth should be attended with pain; and after the sin of Eve that pain was to be increased. See my comments at Gen. 3: 16 regarding this subject. While this increase of pain was to be general, there would be exceptions where still greater suffering would have to be endured. The last word of this verse means pain, and the word *Jabez* in the Hebrew means sorrow. The birth of this son was attended with unusual pain and sorrow, so he was given a name that signified the experience.

Verse 10. While it was through no fault of his that Jabez was so named, he seemed to fear it might act as a "bad luck" omen in his life. In view of this, he earnestly prayed to God for help, that he would bless and prosper him in the ways of life. It is pleasant to read that the prayer was granted.

Verses 11, 12. *Chelub* is mentioned to begin this paragraph. The only reason I can find for his mention is the fact that he was a part of the family tree of Judah. All that Smith's Bible Dictionary says of him is, "A man among the descendants of Judah."

Verse 13. *Othniel* is the name to have our attention here. He was the man who fought a battle to obtain a wife. (Josh. 15: 16, 17).

Verse 14. *Craftsmen* is from CHABASH and Strong defines it, "a fabricator of any material." These people were engaged in the special trade of preparing materials to become parts of some larger unit. They happened to live in this certain valley which gave it the name *Charashim*, which means "craftsmen."

Verse 15. *Caleb* is a familiar name to us because he was one of the 12 spies who went to search out the land of Canaan. He was one of the faithful ones, who, with Joshua, was permitted to enter the promised land.

Verses 16-20. All of the persons named in this paragraph were members of Judah's family stock. Some of them are identical with others of note, such as Ezra, Miriam, Heber, Pharaoh, Amnon; but the similarity to the ones of note is purely a coincidence.

Verse 21. *Er* was the grandson of Judah, not his son who was slain by the Lord for his evil conduct. Some-

times the thing that won a place of honorable mention was some special trade. As an instance of it, we read of the fabricators in V. 14, and now the workers in linen in this verse.

Verse 22. The verse means that these men were dominant persons in the land of Moab. *Ancient things* means that it had been a matter of established note, from ancient times, that the men referred to did occupy that sort of dominion in the land of Moab.

Verse 23. This verse is a kind of detail of the preceding one. The statement is there made that the men were prominent. This verse explains that they had a special trade, that of working in pottery, and that they were employed by the king. So important was this work that it made them something like the "indispensable man." They not only worked in pottery, but had care of the shrubbery so important in the palace grounds.

Verses 24-31. Simeon was the 2nd son of Jacob. He was put out of the direct blood line on account of murder (Gen. 49: 5-7), so that his posterity was not recorded for the purpose of showing his right to that position. It was still important in connection with the settling of inheritances. They retained their hold on the cities named until the time of David. We are not told why it was changed then.

Verses 32-38. After giving this group of names, the last verse states the occasion for their being recorded. *Mentioned* is from *bow* and Strong defines it, "to go or come." *Names* is from *shem* and we have the definition, "an appellation, as a mark or memorial of individuality; by implication, honor, authority, character."—Strong. *Princes* is from *nasî*, which Strong defines, "properly an exalted one, i. e. a king or sheik." With this critical information as a basis, the conclusion is that the persons presented were entitled to special notice due to their important character or personality; that as a result of their influence, they added to the prestige of the house of their fathers.

Verse 39. According to Young, *Gedor* was a place in the extreme south of Judah. It was not far from the vicinity of the Edomites. These people were industrious and willing to bestir themselves to make their condition better. They dealt in cattle and went in search of pasture for their flocks.

Verse 40. Their activities were rewarded, and they found fat or rich pasture with plenty of room. Some of the descendants of Ham had occupied the territory several years before, and had left the country quiet.

Verse 41. This verse is a detail of the preceding one, and states the time when their activities for territory took place. *These written* means the ones named in Vs. 34-38. *Tents . . . habitations*. The first word means the same as the word denotes today; the next means the places of residence in general. The idea of conquest by might seems to be outstanding in the account, and we might be inclined to shrink from their conduct. However, we should remember that these people were of the seed of Abraham and had been promised this land, even though they had to fight to obtain it.

Verse 42. This is another specification of the activities referred to in V. 39. *Mount Seir* was the territory in general, of which the mount of that name was a part. This was a rather wide stretch of country, and sometimes was occupied by the various portions of Esau's seed.

Verse 43. In 1 Sam. 15 is the account of Saul's attack on the Amalekites. He was told to smite all of them, and the record says he did so, except the king. But that was to be understood as applying to the ones engaged in combat. I mean, the claim that Saul had killed all but the king was his own declaration. He had actually been commanded to destroy all the people, including the women and children. We know, however, that he restricted his movements to the combatants, letting others escape. Those whom he allowed to escape are the ones meant in our present verse, where it says *Amalekites that were escaped*.

## 1 CHRONICLES 5

Verse 1. In several preceding chapters and some to follow, the family registers receive attention from the inspired writer. But it has not been done according to the order of birth. The present verse takes up the register of Reuben the firstborn of Jacob. After stating that he was the firstborn, an explanation is injected into the account of why he did not retain his place in the blood line genealogy; that it was because of his sin about his father's bed. (Gen. 35: 22). That sin not only deprived him of this honor, but also of his property rights, which

was a part of the advantage of being the firstborn. This inheritance was given to the descendants of Joseph, and by that a prophecy of Jacob was fulfilled. See Gen. 48: 22; Deut. 21: 17; Josh. 17: 14.

Verse 2. *Chief ruler* refers to Christ, who was from the tribe of Judah. Hence Reuben lost his property rights to Joseph, and the genealogy to Judah.

Verses 3-6. Tilgath-pileser is the same as Tiglath-pileser who was of Assyria. Beerah was a prince among the descendants of Reuben, and this Assyrian king carried him off into the Assyrian captivity. (2 Ki. 15: 29; 16: 7).

Verses 7, 8. Beerah had some brethren who were chief men, and they are named in this paragraph.

Verse 9. This particular man, Bela, took possession of some pasture land as far as the Euphrates River. The reader may ask whether this was justified by the promise to Abraham; Gen. 15: 18 shows that it was.

Verse 10. The *Hagarites* were a people named after Hagar, the hand-maid of Sarah. They occupied a territory east of Palestine that is otherwise called Gilead. While Hagar's son was begotten by Abraham, the inheritance was to come through the son of his wife Sarah. (Gen. 25: 5). It was proper, therefore, for these sons of Reuben to take this land, since they were descended from Isaac, the son of Sarah.

Verse 11. Gad was another of the tribes, and had some territory in the same place as that of the descendants of Reuben. The specific spot where they settled may be recognized by the mentioning of Bashan, the place where Og was king at the invasion of the Israelites under Moses.

Verses 12-16. This paragraph specifies some of the men of God who occupied this space formerly held by the king of Bashan.

Verses 17. The names given in the preceding paragraph had been enrolled in the time of Jotham and Jeroboam, kings of the two bodies of Israelites. Their right to some of the inherited land could therefore not be disputed.

Verse 18. The two and a half tribes named here are the same whose request is recorded in Numbers 32. This request was granted, but they were expected to fight for the territory. Their military strength for doing so is described in this paragraph.

Verses 19-22. Some of this territory had been taken by Moses as the children of Israel were coming from Egypt. (Num. 21: 35; 32: 33). While it was given to them, there was some resistance from part of the natives and they had to be fought. But God was with his people and caused the battle to be a success. They obtained the territory and kept it until the Assyrian captivity.

Verses 23, 24. The two and one half tribes are usually mentioned as one unit. But in the matter of settling the inheritance, the half tribe maintained its tribal distinction and occupied the land in its proper place.

Verses 25, 26. The inspired writer goes onward many generations to the overthrow of these tribes of Israel. The reason for their downfall is given to be the sin of idolatry. The very thing for which God enabled his people to drive out those nations, became the popular sin of them, so that he saw fit to punish them by a national downfall. This has already been mentioned in this chapter (V. 6), and the original history of it is recorded in 2 Kings 15.

## 1 CHRONICLES 6

Verse 1. Levi was the 3rd son of Jacob. He was eliminated from the blood line for the same reason as was his brother Simeon, which was murder. (Gen. 49: 6). This applied to him personally, however, and did not affect the standing of his descendants in their work for the Lord. The tribe that sprang from him was honored by being chosen as the one to have entire charge of the religious services of the tabernacle. And the three sons of Levi were assigned their respective parts of the service. That is the reason the three are named in this one verse.

Verse 2. Special importance was attached to one of the sons of Levi, named Kohath. And his son Amram became peculiarly important in that he was the father of the two brothers who will be named next, and who became the outstanding men in connection with the religious activities of the nation.

Verse 3. Amram had two sons and a daughter. The two sons became famous in the history of Israel, each for a special cause. Aaron was the first high priest, and father of the entire priestly line throughout the life of the nation. Moses was the lawgiver, and the man



who was inspired to write the first five books of the Bible. Since Aaron was exclusively the founder of the priestly group of God's people, his four sons are named in this verse.

Verses 4-15. All of the sons of Aaron were eligible for the priesthood and served whenever needed. But the high priesthood normally descended through the oldest son, unless some circumstance made a switch to another necessary. This paragraph cites the line of high priests to the Babylonian captivity. The account starts with Eleazer, although he was not the firstborn son of Aaron. The reason is that the two brothers older than he were slain for their sin about the strange fire, (Lev. 10: 1, 2.) The priesthood was then passed to the next oldest brother because neither of them had left any children. (Num. 3: 4.)

Verse 16. This chapter starts with the names of Levi's three sons. That is for the purpose of introducing the priestly and legal lines of Aaron and Moses. Now the same three sons are mentioned to introduce some of the other special work.

Verses 17-30. The three sons, Gershon (also spelled Gershon), Kohath and Merari, had families, and the work of these groups was assigned to them. A list of these registrations is hereby given, which was put into the records in order to settle any misunderstanding that might arise concerning the work in the future.

Verse 31. Since the preceding paragraph extends to the captivity, it would include the period of David's work. *After the ark had rest* refers to the time when David had brought the ark to Jerusalem and placed it in the tent pitched for it. (2 Sam. 6: 1-17.)

Verse 32. The *tabernacle* was the building that Moses erected at Sinai, and the *house of the Lord* was the temple that Solomon built to be used instead of the tabernacle. Not being descended from Kohath, these people had no work in the priesthood. They were therefore employed in this service according to David's appointment. *According to their order* means according to the directions that David gave them. Each of the men served as he was bidden, so that order was maintained in the service.

Verses 33-38. The group of the Kohathites was eligible for the priestly service. However, since their service in that capacity was not always needed,

they could be employed otherwise. In the present instance we see they were engaged in the song service. Furthermore, the descendants of Kohath were in the priestly group, yet some of them might be disqualified for that service because lacking in some personal requirements. (Lev. 21: 1-8.) But while disqualified for that service, they could be useful in other forms of service about the Lord's institution.

Verses 39-47. *Stood . . . left hand.* This was arranged for the purpose of maintaining good order in the service. God has always manifested a desire for order and not confusion. Paul taught this principle in 1 Cor. 14: 33.

Verse 48. There were many services pertaining to the tabernacle in general, that did not require the special qualifications of a priest, and yet which should be done by the specially chosen tribe. Also, by the ones who did have the priestly qualifications previously, but had lived past the age limit. There was plenty of useful work to be done and they were to have the privilege of doing so. (Deut. 18: 6-8.)

Verse 49. The teaching of this verse cannot be considered with too much care. It is not generally understood that the priesthood was the exclusive right and office of Aaron and his lineal descendants. Hence it should be remembered that while all priests were Levites, not all Levites were priests.

Verses 50-53. This paragraph has to do with the line of high priests only, and they descended from Aaron through Eleazer, who was next oldest after the two who were dead.

Verse 54. *These* refers to places yet to be named in the following verses. *Castles* refers to walled towns or cities. The tribe of Levi was not to have a general allotment of land as did the others, but was to be given cities throughout the whole land. Read carefully Num. 35: 1-15 for particulars concerning this subject of the Levitical possessions. Among the cities to be given the Levites were 6 used as refuge for the slayer, and 3 of them will be named in this chapter. *Coasts* means borders or territories regardless of whether land or water is under consideration.

Verse 55. *Hebron* was one of the cities of refuge given to the Levites. See my comments at Num. 35: 4, 5 on the meaning of "suburbs."

Verse 56. Caleb had made a special request for this territory, and Moses

gave it to him in recognition of his faithfulness in wholly following the Lord. (Josh. 14: 6-14.)

Verses 57-81. It will be just as well to comment on this group of verses as a whole. On the west side of the Jordan River there were cities selected from the various families of the tribe of Levi, three of which were cities of refuge. They were *Hebron* (V. 57), *Gezer* (V. 67) and *Golan* (V. 71). These several cities were scattered throughout the land in general, hence were taken from the different tribes. This long paragraph is a list of the various cities given to the Levites, showing from whose possessions they had been appropriated.

### 1 CHRONICLES 7

Verses 1, 2. *Generation* means family history as the word is used here. The statement means the history of that family was one of valor. Their number had been taken by David, and it was 22,600.

Verse 3. *Obadiah* and *Joel* are mentioned in this verse, but it is a mere coincidence that their names are the same as those of two of the minor prophets.

Verses 4, 5. In the family register of these men of Issachar were 36,000 military men. The simple explanation of the large number of that kind of men is that there were many wives and sons. The conclusion is that a general military training was given the sons of the rising generations.

Verses 6, 7. Another tribe is introduced, that of Benjamin. *Reckoned by their genealogies* means they were not counted unless they had been born in line with the family record of births. These were men of valor which means strength or power.

Verses 8, 9. The main reason for noting these verses is to show the close distinction between the words *genealogy* and *generations*. The first means the pedigree of the stock, and the second is the history of that pedigree. To illustrate, an animal might possess the pure blood of a certain strain, yet not get credit for it because no record had been kept of it. Therefore, a prospective purchaser would demand that the pedigree be "registered" to show the purity of the stock. Likewise in our case of the sons of Becher, the number of men counted for the military came from those not only of the pure stock (gene-

alogy), but it was a matter of history or registration.

Verse 10. *Benjamin* is another familiar name, but its presence here is a coincidence.

Verses 11, 12. *Heads of their fathers*. The last word is plural because the group being considered descended through the various posterity of Jediael. The number 17,200 was the military strength of this group.

Verse 13. This short verse is all that is given to the tribe of Naphtali. If any landed interest was due the members of this tribe, it could be established through this brief but direct pedigree.

Verses 14-19. This paragraph includes all of the names that the present record gives of the tribe of Manasseh who was a son of Joseph. An interesting item of this account is concerning the status of Zelophehad, a near descendant of Manasseh. This man had no sons, and that fact brought an embarrassing situation to the daughters about their property rights. They made an appeal to Moses which resulted in an interpretation of the law in their favor. This account is in Num. 27: 1-11.

Verses 20, 21. This book is a list of the families of Jacob's sons. Not much attention is paid to consecutive chronology, nor to the relative dates of the events written about. The transactions of this paragraph and the following verses took place in the land of Canaan before they went down to Egypt. We know this is true, for none of the original heads of the tribes would be living after they came out of Egypt. These sons of Ephraim were killed by the natives of Gath on the ground that they were going to get their livestock.

Verses 22-27. It was natural for Ephraim to mourn over the violent death of his sons, regardless of what they may have done to provoke the attack. The lexicon definition of *Beriah* is, "in trouble." There are many instances recorded in the Bible where children were given names with a significant meaning. Hence there is nothing unusual in the present case. Aside from explaining why this son was so named, there is no significance in the mention of Ephraim's loss in close connection with the fact of his relations with his wife. That particular fact was the introduction to the list of his descendants connecting the line

down to a familiar name. It has a different form from what we have known; *Non* is the same as *Nun*, and *Jehoshua* is the same as *Joshua*.

Verse 28. We think of *Bethel* and the other places named in this verse as cities or towns, yet the text gives them and also their *towns*. The word is from a Hebrew term with a very wide range of meaning. Its primary definition is "daughter," but it has figurative applications also, and when so used it means something closely related, such as a daughter who would be related to an older person. Moffatt's translation gives it "Bethel and its townships," etc.

Verse 29. Ephraim and Manasseh were full brothers and it seems appropriate to write of the two in this way of close association. We were told that the descendants of Ephraim had certain places "with their towns" (townships), now it is fitting to say something of the kind about the descendants of Manasseh.

Verses 30-40. This paragraph recounts the prominent descendants of Asher, another of the tribes of Israel. Most of the comments made in the preceding paragraph will apply here. The familiar name, *Jephunneh*, is another coincidence only.

## 1 CHRONICLES 8

Verses 1-27. This concerns Benjamin although we have already seen some account of him in the preceding chapter; however, a slight variation will be noted in the names. It is explained by the fact that property rights had to be considered when giving the names of a man's descendants. Furthermore, that was a military age, and sometimes the writer was enumerating the members of a family in view of their general qualifications for military service. That is why we so often see the expression "able to go forth to war."

Verse 28. *Heads of the fathers* means they were leading men, whose descendants included fathers of important generations, and who lived in Jerusalem.

Verse 29. *Father of Gideon* means the founder of the city, and that he lived in the city he founded. His name was Jehiel according to Ch. 9: 35.

Verses 30-32. The preceding paragraph showed us that Jehiel was the man last referred to; and the one meant by the pronoun "his." He had

a son named Kish, but he was not the father of Saul.

Verse 33. The importance of this verse is evident. According to 1 Sam. 14: 51, Ner was the father of Abner, the captain under Saul. This verse shows him to have been also the father of Kish. Since Abner and Kish were brothers we see that Saul had his uncle as his chief military head. The three brothers of Jonathan are named, but only Jonathan became noted in the later activities of the family.

Verse 34. Dissimilarity of names of the same man may be as confusing as similar names for different men. Here is Merib-baal which refers to Mephibosheth, who is connected with the movements of David. (1 Sam. 4: 4.)

Verses 35-39. These are descendants of Jonathan, and among them are a few names familiar in form but it is just another coincidence.

Verse 40. *Archers* means men who were able with the bow, which was one form of weapons used in those days. The men named were descended from Jonathan who was an expert in that form of action. See 2 Sam. 1: 18, 22. The last sentence uses *these* to mean the chapter as a whole, since Saul was of that tribe being considered.

## 1 CHRONICLES 9

Verse 1. *Genealogies* is from YACHAS, and Strong defines it, "to enroll by pedigrees." *Written in the book* is explained by my comments on 1 Ki. 14: 19.

Verse 2. The preceding verse closed with a reference to the Babylonian captivity. Up to that point in this book, the writer was giving a list of the different families of Israel, showing the proper place and rank of the people. Between the 1st verse of this chapter and the one we are studying, the 70 years of the captivity took place and the people were released to return to Jerusalem. This verse, as well as the rest of the chapter, will give us a brief list of those who returned, and their places of residence, as well as the particular rank and service accepted. It will be instructive for us to note the list, to compare it with that contained in the preceding chapters of this book. *First* is from a word that Strong defines, "first, in time, place or rank." The connection indicates the last word of the definition is the one that applies here. This conclusion is justified by the special naming

of *priests, Levites and Nethinims*. The last word was never used until after the captivity, although the special temple service, which distinguished them as a class, had been used previously.

Verses 3-8. This paragraph begins stating the various persons who located in Palestine after returning from Babylon. Men from four tribes, Judah, Benjamin, Ephraim and Manasseh, dwelt in Jerusalem.

Verse 9. There were 956 of these, said to be *chief* men, which agrees with the definition of *rank* as the meaning of *first* in V. 2.

Verses 10-12. The priests would logically dwell in Jerusalem since their work was there. *Ruler of the house of God* means he was a leader through prestige.

Verse 13. The reason for naming this group as a unit is expressed in V. 13; they were *very able men*.

Verses 14-16. The Levites as a tribe were mentioned in V. 2. Now certain men of the Levites are singled out for honorable mention. The *Netophathites* were the inhabitants of Netophath. These people spread out and occupied the villages in the surrounding territory, and Levites already named resided in some of these villages. Not all Levites would need to be in active service at the same time, so they could reside in places other than Jerusalem.

Verses 17, 18. The *porters* were janitors or doorkeepers. These men attended the gate at the east side of the city.

Verse 19. *Gates of the tabernacle*. We know the tabernacle proper had vanished long before this time, which was after the return from captivity. In describing the work assigned to these men it is based on their former work. Moffatt's translation throws light on this passage which I will quote: "Were in charge of the service as keepers of the sacred thresholds, as their fathers had been keepers in the sacred camp of the Eternal."

Verse 20. Phinehas was doorkeeper in early times; now that the people get their liberty to return from the captivity, some others will need to take up the work; that prepares us for the next verse.

Verse 21. Zechariah performed the service that was referred to in preceding verse.

Verse 22. These 212 were admitted

to this service after the return because their names were found in the register. This was an official record, having been made under the supervision of David and Samuel the seer, or prophet.

Verse 23. The *tabernacle* is mentioned again because that had been the institution that originated this kind of service. After the return from Babylonian captivity the same kind of service was rendered for the temple.

Verse 24. This means the four points of the compass. The original word for *quarters* is literally defined as "winds." When used to denote directions it is as when we say "the four winds under heaven."

Verse 25. This means the brethren changed shifts on this service every seven days.

Verse 26. The Levites that were the chief porters or doorkeepers for these four gates had their position as a *set office*, which means "trust," and they had also the charge of the treasury. However, they would need some help, so their brethren relieved them by turns at intervals of seven days.

Verse 27. While they were relieved at times of some of the weight of the office, they remained near the temple to supervise the opening of the gates in the morning.

Verse 28. *Vessels* means any implement or utensil. These men had a general charge to care for the utensils needed about the temple. *By tale* denotes a counting of the utensils when they were taken out of their storing place for service, then counted again when ready to be put back. This was in the nature of a "check."

Verse 29. Every man had his own task. Some had that of supervising the utensils, also the materials used in the service.

Verse 30. In Ex. 30: 23-25 the formula was given for the anointing oil. There were restrictions about the making and using of this ointment, therefore it was appropriate that the sons of the priests have charge of its mixing as indicated here.

Verse 31. According to Lev. 2: 5 some of the materials used in the service were prepared in pans. Mattithiah had charge of this part of the work.

Verse 32. *Kohathites* were the descendants of Aaron through his son Kohath. Their special charge was to see after the bread for the table in the



holy place. To *prepare* it meant to see that the 12 loaves were put on the table each sabbath, to replace those that had been there since the previous sabbath. This was according to the law in Lev. 24: 5-9.

Verses 33, 34. The singers were *free* from other duties because their services kept them in the temple day and night.

Verses 35-44. This paragraph is practically the same as Ch. 8: 29-38.

## 1 CHRONICLES 10

General remarks: There seems to be an abrupt change of subjects. Up to this point the author was concerned with the pedigrees of the families of the Jews, to establish their proper re-possession of the land. The next thing he wishes to do is to restore the respect for and interest in the institution of the national life. Its true greatness really dated from the reign of David, and hence the main history from now on will be on that basis. However, since David was not actually the first king, the author realizes the moral necessity of paying at least a little attention to Saul, the first king. In that way it could be said that the writer of the books of Chronicles gave a history of the kingdom at Jerusalem from its beginning. But only enough of the history of Saul was given to show there was such a king, then state briefly the account of his shameful death. We therefore have the explanation of the sudden change of subjects, plunging into the very midst of Saul's last battle. As to its historical setting, this chapter corresponds to 1 Sam. 31.

Verse 1. The Philistines were long the enemies of the Israelites. Their country lay along the western border of Palestine, and the people were from a very old stock. They fought with the Israelites in a fierce battle. The action was in the vicinity of Mt. Gilboa, which was a range of mountains in the northeast part of Palestine.

Verse 2. It is a piece of good strategy to get the generals in an enemy army. The Philistines concentrated their actions against Saul and his sons. This verse says they were slain, but the details of Saul's death will be given in some verses to follow.

Verse 3. The Philistines succeeded in hitting Saul with their arrows, and the wounds would have proved fatal had he not interfered by his own action.

Verse 4. This verse shows why I

said the wounds of Saul might have proved fatal. At least Saul believed them to be that serious, else he would not have wanted to "cheat the gallows" by taking his own life. *Sword . . . fell upon it.* The kind of sword used in battle was so long that it would have been difficult, if not impossible, to use it upon one's self in the ordinary way. That is why a man who committed suicide with a sword did it by standing it with the handle on the ground, then, leaning over and down upon it, the weight of his body would force the weapon through it.

Verse 5. It does not say the armor-bearer just thought Saul was dead; it says he *saw that Saul was dead*. Now we know a man cannot see that which does not exist. The inspired writer is the one who says the armorbearer saw that Saul was dead, which proves that he was dead after falling upon the sword. These comments should be considered when thinking of the story of the Amalekite in 2 Sam. 1: 1-12. That young man thought he would win the favor of David by his falsehood.

Verse 6. Saul had been told the kingdom was to be taken from him, and that did not mean merely from him personally; it included an entire change of family for the throne. The death of *all his house* prepared the fulfillment of that prediction.

Verse 7. The result was doubtless as the Philistines expected. If the leader in battle is killed, especially when it is the king of the nation, the depression would be great. After fleeing in their fright, their cities were left to the mercy of the enemy.

Verse 8. *Strip* is from a word that means "to plunder." It did not mean to remove the clothing, but to take the valuables that might be upon them. In their general search for dead bodies they came upon those of Saul and his sons.

Verse 9. *Carry* is from *LASAB* which Strong defines, "to be fresh, i. e. full (rosy, figuratively cheerful)." The announcement that the king of their enemy was dead would be good news. The sight of his head and armor would be proof that the news was true.

Verse 10. Dagon was the national god of the Philistines. The image itself was a combination of man and fish. Of course an image like that was intended to represent some invisible deity who would guard their human interests. By including the likeness

of a fish, it would suggest something encouraging for the men who spent their time on the sea. Since the Philistine country was near the sea, the people would naturally be interested in a god who was interested in them. To fasten the head of their enemy in the house of Dagon signified the superiority of their god over all others.

Verses 11, 12. The general meaning of *valiant* is "to be strong," whether applied to an individual or an army of men. The people of Jabesh-gilead were strong and brave. *All the valiant men* came to rescue the bodies of Saul and his sons; that would be for two reasons. It might be the Philistines would resist their taking the bodies, and force would have to be used. Another thing, it was a demonstration of the respect they had for the leading men to come in a body, as it were, to perform these rites to a fallen monarch. The fast of 7 days was a formal ceremony, done on the same principle that funeral ceremonies, the use of flowers, etc., are practiced today.

Verses 13, 14. These sins are only mentioned here. The detailed account of them is in 1 Sam. 13: 8-14; 15: 6-29 and 28; 5-20.

### 1 CHRONICLES 11

Verse 1. This verse goes past the 7 years that David reigned in Hebron. During those years he was recognized by the tribe of Judah only. Abner, the captain over the military in Saul's reign, put his son Ish-bosheth over the other tribes, and they kept David from his rightful place until after the affair of Abner and Saul's concubine. Then Abner revolted the party of Saul and went over to David, which brought about the actions referred to in the present paragraph. The history of the change described above is in 2 Sam. 3: 7-21. Seeing that the house of Saul had gone down in its plot for power, these people came to David and professed to be devoted to him.

Verse 2. There might be some doubt as to the sincerity of "all Israel" in these flattering remarks, considering their attitude for 7 years just past. But now they see the "handwriting" and want to be on the winning side. However, all the good things they said to David were true, only they should have recognized it before.

Verse 3. With their "change of heart" toward David, the elders and leaders of the Israelites came to Hebron, where he had been reigning for 7 years over

Judah, and anointed him as their personal recognition of his true rank, spoken of by Samuel.

Verse 4. Up to this time it seems that no attempt had been made to occupy Jerusalem. Ish-bosheth the usurper had his throne at Mahanaim. (2 Sam. 2: 8.) Now that the nation has come together in the matter of a king, it was proper that Jerusalem be used as the capital for the king. When they did so, they found the city in possession of an ancient tribe called Jebusites.

Verses 5, 6. These ancient citizens of Jerusalem were unwilling to be disturbed. This verse makes only a statement of the fact, but 2 Sam. 5: 6 gives the conditions on which David had to obtain possession of the city. The noted man Joab made his reputation good by leading in the attack on the opposition and gaining control of the city.

Verses 7, 8. There are some terms that might confuse the reader, that refer practically to the same thing. In the city of Jerusalem there was a section or borough that was more important than others. In this place was a fortified castle, and it is sometimes called Millo. David settled in that part of the city and for that reason it was called the city of David. The same place was also what was meant by Mount Zion, or by the one word, Zion. And because so much of the Lord's institutions took place in that locality, the term "zion" or "Mount Zion" came to have a spiritual or figurative meaning in later years.

Verse 9. It is significant that David's growth is accounted for by the fact that the Lord was with him. In all ages of the world, true greatness has consisted in doing and being what is pleasing to God.

Verses 10, 11. All men were not counted great for the same reason. Later on Solomon will be given an important commission from God because of his success against his military foes. There is no contradiction in the situation. The times of David required the activities recorded of him, for there were many mighty forces that had to be subdued to make ready for the peaceful reign of Solomon. The success of David in his many conflicts was due largely to his wisdom in selecting the proper men for his service. In this and several verses to follow, the statements of greatness of his men will be verified by specific citation of their deeds. In the present

paragraph the man slew 300 with a heavy weapon called a spear. It was an instrument composed of a long shaft with a head of hard metal, and was hurled by hand against the foe.

Verse 12. No explanation is given in the Bible why David's great men were grouped in threes. It is easy to see some advantages in the arrangement, however. These men were expected to meet the foes of the kingdom as well as David's personal enemies. A trio of good men would be more successful because of mutual encouragement. It would be also an advantage in case of casualties, so that the survivor could care for the fallen comrade. Of course, David would not put three of the best in one group and then form some other group all of the inferior kind. He associated one of the best with others in forming the groups. But if some special occasion required only one man's services, he would select one from some of these trios.

Verses 13, 14. Barley was a valued food and the Philistines planned to take this field. They had frightened the Israelites from it when David, aided by one of his mighty men, beat off the Philistines and saved the food.

Verse 15. *Three of the thirty*. This is rendered "three captains over the thirty" in the margin, and Moffatt's translation gives practically the same wording. Adullam was a city in Judah that is referred to in a number of places in the Bible. According to Smith's Bible Dictionary, there were limestone cliffs in that locality which were pierced with extensive excavations, one of which was the "cave of Adullam" in the time of David. The valley of Rephaim was in the same general vicinity as the cave, and the Philistines brought their army there to oppose David.

Verse 16. The Philistines had a general mass of soldiers in the valley, but their garrison, which means a fortified post, was at Bethlehem which also was in the vicinity of the valley. David, in the meantime, was hiding in the *hold*, which means the cave of Adullam which was of such a character that it provided a stronghold for safety.

Verse 17. This event about the water is a sidelight on the main subject, the bravery and might of David's chief men. Whether he really intended to drink the water we are not told. The point is to give an instance of the achievements of the great men in his

service. But in order to give an intelligent view of the occasion it was necessary to relate the request of David and his activities afterward. The well was in the very shadow of the garrison of the Philistines, and it would be necessary to face them in obtaining the water. We may reasonably conclude, therefore, that David's expressed wish was to test the courage of his men.

Verse 18. Drawing water from a well in those days was not as simple a matter as might be the case today. It was done chiefly by the use of an earthen pitcher and rope and would be a very visible performance. This would make it a dangerous occasion.

Verse 19. *Drink the blood* is figurative, and refers to the risk of being slain, that the men took when they got the water. *These things did these three mightiest*. This expression gives the main object the writer had in telling about the water.

Verses 20, 21. Differences in rank were recognized in those times as well as in the present. As a reward for his valor, Abishai was exalted above the others of his trio. He had slain three hundred.

Verse 22. *Lionlike* is defined, "heroic." It means they were unusually strong and active. *Time of snow* is incidental, explaining why the lion was taking refuge in the pit. But the fact of the lion's being in the pit indicates a very great hazard.

Verse 23. A staff was a lighter weapon than a spear. The greatness of this feat was in the fact of disarming the Egyptian and slaying him with his own weapon.

Verses 24, 25. Honor to whom it is due entitled Benaiah to the present report, but he must not be thought to be equal, in rank, with another trio in David's service.

Verses 26-47. All of these men attached to David in service for the kingdom were outstanding. Special mention, however, should be made of Asahel because of his relation to Joab, the commander-in-chief; and of Uriah because of the affair about Bath-sheba.

## 1 CHRONICLES 12

Verse 1. David had fled to the land of the Philistines as a final escape from Saul, and had been given Ziklag as his own residence (1 Sam. 27: 1-7). It was natural that many of his asso-

elates would come to him, to render whatever service they could.

Verse 2. It is noteworthy that some of these men were relatives of Saul, the very man from whom David had fled. This shows the sentiment that was held for him in his flight from Saul.

Verse 3. These men were of the tribe of Benjamin, but the "ite" appellation is added to designate the town or other location of each one's residence.

Verse 4. Ismaiah is named as a special man in that he outranked the 30 of whom he was one.

Verses 5-7. No particulars are given as to the deeds or rank of these men, but their being included by the inspired writer is proof of their importance.

Verse 8. The tribe of Gad was situated east of the Jordan, yet these came over to David in a goodly number. The character of the tribe as described here, is borne out by Smith's Bible Dictionary as follows: "The character of the tribe is throughout strongly marked—fierce and warlike." A shield was a defensive piece, held at the left side to ward off the darts of the enemy. A buckler was a similar piece, but used more as a shield for the front of the body. The reference to lions is for comparison only, indicating the boldness of the men. The roe was a kind of deer that was very swift on foot, hence the comparison.

Verses 9-13. Having given a description of the Gadites in general in the preceding verse, this paragraph names some of the men who came.

Verse 14. The men named above were so able in war they were given a position over others. Their qualifications were indicated by the fact that the least of them could manage 100 men.

Verse 15. At harvest time the Jordan overflowed all its banks (Josh. 3: 15). The fact is mentioned in this place to indicate the rugged character of the Gadites. Being on the east of the river, they had to get across the torrent in some way in order to get to David.

Verse 16. Judah and Benjamin were adjoining tribes, and men from their territories went over to the land of the Philistines to offer their services to David.

Verse 17. Since Saul was of the tribe of Benjamin, it is understandable why David would question these men as to their purpose in coming.

Verse 18. Amasai was spokesman for the group. He assured David that they wished him peace, and indicated they were ready to fight for him. He then received them and enlisted them in his service.

Verse 19. When David was preparing to fight in the Philistine army against Israel (1 Sam. 28: 1, 2; 29: 1-10) these men offered to fight by his side. However, since David was rejected from the Philistine army, we have no further information as to the activities of these Manassehites.

Verse 20. Ziklag was the city that had been given to David by the Philistine king of Gath. (1 Sam. 1-7.) *Fell to him* means they became friendly to him. These men of the tribe of Manasseh were not ordinary persons, but were captains. This shows the standing that David had in those troublous times.

Verses 21, 22. *Rovers* is not in the original, but *band* is, and is defined in the lexicon, "a crowd (especially of soldiers)." Moffatt's translation gives us "the raiders." These men who came to David from the tribe of Manasseh were themselves men of experience as soldiers, and were able to help him against the hostile bands. Encouraged no doubt by the favorable appearances, the number of men coming over to David's side increased daily, until it became a *great host*, which means it became an army.

Verse 23. The reader is taken back to the time David was king in Hebron. At that time he reigned only over the tribe of Judah as a whole. But there were individuals who had friendly feeling for him and came to his aid. They believed that David was the rightful ruler, and that the attempts to hold the kingdom for Saul's family were unlawful.

Verse 24. It would be expected that men of Judah would be in sympathy with David in the controversy. Yet it sometimes occurs that professed sympathy is all the assistance one gets, while these men of the home tribe where David was reigning showed their sincerity by being *ready armed to the war*.

Verses 25, 26. Here we see that some men of the tribes who were supposed to be under Saul's son came over to David's side. They were not just those who might have been considered the weaklings seeking some recognition. They were *mighty men of valor*, which means they were strong men.



Verse 27. The previous verse had mentioned the children of Levi. That would mean the tribe as a whole which consisted of three important groups from the three sons of Levi. The present verse considers one family of Levi only, *the Aaronites*. They were the priests since only the family of Aaron was eligible for the priesthood.

Verse 28. There were several men named Zadok, some of them in the priesthood. The one in this verse is different from all of them, and is known simply as a young man of much strength. He led 22 captains, or military leaders, in the service for David.

Verse 29. Saul was from the tribe of Benjamin. It is significant, therefore, that 3,000 men of that tribe adhered to David, for the most of the tribe still clung to the house of Saul.

Verse 30. Almost if not quite all of the tribes furnished men who were faithful to David, even while the tribes as a whole held with the conspiracy for Saul's house for some years. But special reasons for mentioning the particular ones are often given. The men of Ephraim are said to have been *famous*. Strong defines the original word, "an appellation [or name] as mark or memorial of individuality; by implication honor, authority, character."

Verse 31. Mention of the *half tribe of Manasseh* does not mean that part of the tribe was opposed to David. Half of that tribe had settled on the east side of the Jordan River, which would explain why they had not taken active part in the movements. Verse 20 had already mentioned 7 men of this tribe who came to David's side, and they were captains. Our present paragraph refers to 18,000 of that tribe who, though not as prominent as the ones in verse 20, were men of sufficient importance that when they came to David they were all named out to him.

Verse 32. *Understanding of the times* means they were men of good judgment, to know what to do in all emergencies; the less efficient men co-operated with these.

Verse 33. These men are mentioned because of their expert ability in battle. They could make formations for the actions that were helpful towards victory. *Not of double heart* means they were not wavering in their purposes.

Verse 34. The men of this tribe are

mentioned because of their expertness in handling the *shield and spear*. The spear was a long rod or pole with a sharp, heavy head, and used by hurling with the hand at the enemy. This was done with the right hand, and the shield was a plate of metal held in the left hand to ward off the spears thrown by the enemy.

Verse 35. The simple statement that these men were *expert in war* is the motive for taking note of this group of the Danites.

Verse 36. In this and two other verses above the word *expert* is used to describe the quality of the men referred to. The particular meaning of the original word is defined by Strong thus: "A primitive root; to set in a row, i. e. arrange, put in order (in a very wide variety of applications)." The practical meaning of the word is ability to keep in order under the excitement of battle.

Verse 37. *Other side of Jordan* means the east side, because the author is writing from the main part of the Jewish territory which is Palestine proper, west of Jordan.

Verse 38. The writer extends the date of his narrative to the time when David was to be accepted as king of the whole nation. Many of the men cited above had shown their sympathy for him before; now they are taking an active part in the developments. The qualification *could keep rank* is the same as being "expert" which was defined at verse 36. *Came with a perfect heart* means they were wholehearted in their friendship for David. The various tribes were sincere in their offer to recognize him, although some of the individuals had been slow in seeing the injustice of the usurpation of the house of Saul after his death.

Verse 39. The people had come to Hebron because that was the place where David had been located during his restricted reign. They had been expected, and preparations were made for a feast that lasted 3 days.

Verse 40. This verse describes a gathering of many people of Israel. It was a joyous time because the opposition to David had subsided, and the outward expressions of support for him caused all to have a sense of relief. The general feeling of joy prompted these men of the tribes mentioned to contribute the food for the entertainment, so that the three-day feast was an occasion of great joy.

## 1 CHRONICLES 13

Verse 1. David was the absolute king of the Israelite nation. But he was a man of systematic principles and knew the value of cooperation. He therefore took his great men into his confidence and consulted them about the important proposition at hand.

Verse 2. The proviso that David made in connection with his proposal was that it be *of the Lord our God*. With such a condition understood, all of his suggestions would be righteous. Among the brethren generally scattered, special mention is made of *priests and Levites*. The distinction between these two is in the fact that all priests were of the tribe of Levi, yet not all Levites were eligible for the office of priests; only the family of Aaron had that right.

Verse 3. In 1 Sam. 7: 2 it is stated that the ark was in Kirjath-jearim 20 years; that was before Saul was made king. He reigned 40 years (Acts 13: 21) and David had been reigning at least 7 years at the time of the present paragraph, making fully 47 years since the ark was taken to Kirjath-jearim. The clearest explanation is the statement in 1 Sam. 7: 2 is based on some special conditions connected with the ark, and not on the period as a whole. The ark had not been consulted in the days of Saul because he was not much interested, and also because it was not in its proper place in the tabernacle where the high priest could have access to it.

Verse 4. It is not necessary for a thing to be right in the eyes of the people, to be right before God. It is gratifying, though, when the people approve of that which is right. That was the case in the matter of bringing the ark home.

Verse 5. *Shihor of Egypt* is the same as "river of Egypt" in Gen. 15: 18. It was the southern boundary of the land of Canaan while Hemath was at the north. The statement means that David made a general call for the people all over the country to back him in bringing the ark home.

Verse 6. Baalah was another name for Kirjath-jearim, the place where the ark had been so long. *Belonged to Judah* means it was located in the territory possessed by the tribe of Judah. The cherubims were on the cover of the ark and God had said he would meet the high priest there on behalf of the people. (Ex. 25: 10-22.)

Verse 7. *Carried* is from RAKAB and Strong defines it, "to ride (on an animal or in a vehicle); causatively, to place upon (for riding or generally), to dispatch)." A cart was used to move the ark which was contrary to the law which required that it be borne by the staves in the sides. (Ex. 25: 14, 15.)

Verse 8. *David and all Israel played* means they were merry and expressed their feelings by using instruments of music. The corresponding passage in 2 Sam. 6: 14 says that David danced also. Individual dancing was a common practice in those days. It was not like the mixed dancing of the sexes with each other in our times. It was perfectly logical that a feeling of joy would be caused by seeing the sacred vessel arriving toward the city from which it had unlawfully been taken almost half a century before.

Verse 9. It was common for more than one name to be given to the same person or place. *Chidon* here is the same as "Nachon" in 2 Sam. 6: 6. *Stumbled* is from an original word with a stronger meaning than this. It is defined, "to fling down; incipiently [indicating] to jostle."—Strong. It means that the movements of the oxen actually caused the ark to be shaken so that it was in danger of being thrown from the cart. That would have been a tragedy, for it would doubtless have been burst open and its sacred contents exposed. With all that in view, Uzza had the best of motive in putting his hand on the ark.

Verse 10. Good motives will not excuse a man in wrongdoing. The ark was to be borne by the hand with the staves, and no reason existed for carrying it on a cart. The Lord was angry or displeased with Uzza for his violation of the law and punished him with immediate death. The circumstance should be a lesson on the importance of obeying God regardless of how matters look to us.

Verse 11. *David was displeased* does not mean he found fault with the Lord. He was worried over the whole thing because it was necessary for God to break off (breach) his favor from Uzza, which threw the situation into confusion.

Verse 12. *Afraid of God* means he was overawed by the event and intimidated against doing anything further with the moving of the ark as far as Jerusalem.

Verse 13. For the time being David had the ark deposited in the house of Obed-edom the Gittite.

Verse 14. The Lord blessed the family of Obed-edom for the respectful care given the ark during the three months it was there. According to Young and other authorities, Obed-edom was a Levite, which made it appropriate for the ark to be in his house, although there is no indication that he attempted any priestly use of it. *Gittite* was a locality term and not related to his nationality.

### 1 CHRONICLES 14

Verses 1, 2. From a strictly religious standpoint, there should have been no fellowship between Hiram and David. The former was of the heathen nations while the latter was of the nation of God. But the Mosaic system was a combination of civil and religious government. From the civil standpoint it was in order for the two to be on friendly terms. The fact that Hiram contributed valuable materials toward the building of a house for his kingdom, indicated to David that Providence was in his favor and that his acquiring the entire kingdom of Israel was to be permanent. These verses, however, are introductory only, and nothing will be done for some time about the building.

Verse 3-7. In a book of this kind we may expect to find a repetition of some details and see them scattered. The list of David's sons is given in Ch. 3: 3-9. In that place it is shown that Nathan and Solomon were his sons by the same woman, who was Bath-sheba. This is interesting from the fact that the full brothers were ancestors of Christ. Nathan headed the line ending with Mary the mother of Jesus, and Solomon headed the line ending with Joseph, the foster father.

Verse 8. News of David's rise to power over the whole nation of Israel was displeasing to the Philistines, the old enemies of God's people. They came up to oppose him, but he went out against them.

Verse 9. The valley of Rephaim was a field south of Jerusalem. It was the scene of some of David's greatest conquests. The Philistines spread in this locality in a position threatening to David.

Verse 10. David was a man with great faith in God. He depended on his counsel and help in the duel with

Goliath, now he asked for divine guidance in the matter of meeting the Philistines. Upon inquiry the Lord told him to attack the enemy with the promise that he would win.

Verse 11. Baal-perazim was a place within the valley of Rephaim. At that spot David won a great victory over the enemy and gave the credit to God.

Verse 12. In their flight the Philistines left their gods behind; David commanded that they should be burned.

Verse 13. The enemy was persistent in the conflict and returned to the valley.

Verse 14. The Lord directed David to make a different mode of attack. The reason for it is not stated.

Verse 15. According to Smith's Bible Dictionary the mulberry trees referred to are not the same as our trees of that name, but something like the aspen tree. The original word is defined by Strong, "The weeping tree (some gum-distilling tree, perhaps the balsam)." As the leaves of the aspen tree are very sensitive to the slightest disturbance it is significant that God used the *sound of the going in the tops of the mulberry trees* as the signal for attack. See my comments at 2 Ki. 2: 8 as to unusual and arbitrary means used in connection with a miracle.

Verse 16. *From Gibeon even unto Gazer* means David defeated the Philistines who were pitched against him in the territory between those two cities.

Verse 17. The nations feared David in the sense of respecting him. They regarded him as a man of such dignity and power that it would be unwise to ignore him.

### 1 CHRONICLES 15

Verse 1. *City of David* was the borough in Jerusalem otherwise called Mount Zion. These houses were not official buildings, except that they were for the housing of the king's household. *Prepared a place* means he arranged a suitable site to pitch a tent for the ark. We have learned of David's plan to bring the ark to its proper city, and that the plan was temporarily halted over the affair of Uzza; now he will try again.

Verse 2. David profited by the experience of Uzza. The language of this verse implies that Uzza was not a Levite. However, that does not account for his death, for no one was authorized

to touch the ark since it was provided with the staves.

Verse 3. We are not to take this to mean each individual of the whole country came to Jerusalem, but the call was for certain representatives out of all Israel. This is indicated by the specifications of some verses to follow soon.

Verse 4. *Aaron and the Levites* are mentioned as separate groups. That is because Aaron's family only of the Levites had right to the priesthood.

Verse 5. Kohath was the son of Levi and he was the father of Aaron the priest. At this time that family had increased to 120.

Verses 6, 7. Levi had two other sons besides Kohath. They could not act in the priesthood but had other important activities. Their combined number was 350.

Verse 8. According to Num. 3: 30 Elitaphan was a Kohathite. While not all Kohathites were eligible for the priesthood, their near relation to Aaron made it appropriate that they have a special charge of the articles of service. Among the groups there were certain ones who were considered as chief or outstanding which is the point in this verse.

Verse 9. Ch. 6: 18 shows Hebron was a son of Kohath. He had 80 descendants of whom Eliel was a chief.

Verse 10. Uzziel was another son of Kohath, and the group springing from him numbered 112. Since these men have been singled out in the work of moving the ark, it should be considered in connection with the statement in V. 3 about *all Israel*.

Verses 11, 12. A still more specific appointment was made of the priests and others related, to prepare themselves for the duty of bringing the ark to its place.

Verse 13. David's comment on the tragedy about Uzza is that God had not been sought *after the due order*. That refers to their moving the ark on a cart instead of carrying it with the staves.

Verse 14. *Sanctified themselves* means they got themselves in readiness for the service by whatever might be necessary for their cleansing if they were unclean. Also, the word "sanctify" means to consecrate or devote oneself. Not all men eligible for the priesthood were acting at the same time. Some of these might be engaged

in other activities that were lawful, yet which would prevent their taking part in the emergency of moving the ark. David meant for them to dismiss all other engagements and be ready for the special work at hand.

Verse 15. The mistake made in the affair of Uzza was not to be repeated. The Levites bore the ark by placing the staves on their shoulders. This was according to the law of Moses. (Ex. 25: 14.)

Verse 16. These instruments were not originally provided for in the law, but David was a man of God and his works were blessed, all of which indicates that God was favorable towards the instruments.

Verse 17. The various men were to perform their own proper items of the ceremonies. Nothing was left to chance or haphazard action. An old and true saying is, "that which is everybody's business is nobody's business." David avoided such a failure by ordering a set task for the men appointed. In obedience to his directions, the Levites appointed a group of singers under the charge of Heman, son of Joel.

Verse 18. The word *degree* has nothing in the original. The word *second* is from a Hebrew word with a variety of meanings, one of which is "second in order." It therefore does not mean that the men under Zechariah were inferior to those under Heman. All that is meant is that the Levites appointed two groups of singers, each group to be under a leader. The group of V. 17 was mentioned first, and the group of this verse was mentioned second, without any distinction of merit.

Verses 19-21. The various musical instruments named in this passage, together with some words in connection, constitutes an orderly arrangement for the proper musical effect. Some of the words refer to the instrument, and others have in mind the part of music to be played. I have examined the lexicon of Strong, also Smith's Bible Dictionary, and find that Moffatt's rendering of these three verses is correct. I shall therefore quote them for the information of the reader. "Of the singers, Heman, Asaph, and Etham had to beat time with bronze cymbals; Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benalab had to lead the praises with lutes set for soprano voices, while Mattithiah, Eliphlehu,



Mikneiah, Obed-edom, Jehiel, and Azariah had to use harps set for bass voices."

Verse 22. *Song* is translated "lifting up" in the margin of some Bibles, and Strong's lexicon agrees with it. Moffatt renders the word "transport" which also agrees with the lexicon. The idea corresponds with our "crescendo" performance in song. From the four verses just considered it is clear that some attention was paid to "parts" in those days. It gives us the example of Old Testament usage, at least, for having the four voices in our church songs.

Verses 23, 24. The ark was to be kept in the tent which David pitched for it. The sacredness of the article made it necessary to have it carefully guarded. The men named in these verses were to serve as guards at the entrance of the tent.

Verse 25. Having arranged his groups of helpers out of the elders and captains, David went to the house of Obed-edom to get the ark. *Ark of the covenant* refers to the tables of the covenant that Moses had put there at Sinai. (Ex. 25: 16.)

Verse 26. Gratitude for favors is one of the finest of principles; especially when it is backed up by some action. The Levites knew it was a very momentous occasion, for it was a sort of correction of the terrible mistake made in the case of Uzza. Now the procedure was going according to the law, and there was evidence that God was blessing the work. In their joy over the goodness of God, they paused to offer these sacrifices. This account does not tell us just when this was done. We again see the advantage of two books covering the same period. 2 Sam. 6: 13 says they made these offerings when they had gone six paces. The lexicons are indefinite as to the meaning of this word, defining it as "a step." The thought is that as soon as they had gone a few steps, far enough to see that their mission had the blessing of God, they paused long enough to perform the service of the offerings. They did not wait until the next day, or the next week, or until some "more convenient" time, but did it at once. They gave us an excellent example of devotion to God.

Verse 27. The physical actions of transporting the ark did not require any particular form of dress, but David and the others were attired as described out of respect for the ark of

God. While it is not strictly true that "clothes make the man," yet there are times when one's attitude of mind may be indicated by the attention given to outward appearances. When Joseph was called to appear before the king, "he shaved and changed his raiment." (Gen. 41: 14.) It sometimes happens that professed Christians will attend the services of God with much less concern about their dress than they would if going to some social function. They justify their actions on the ground of "comfort," as if it were more necessary to be comfortable in a religious meeting than at a wedding.

Verse 28. *All Israel* brought up the ark. As a quartet of men only would be necessary to carry the ark, it is clear that the term is accommodative. It gives us another light on the expression, "all the congregation," in Ch. 13: 2, 4. *Making a noise*. The first two words are not in the original as separate words. The last is from SHAMA, and Strong defines it, "to hear intelligently." Hence it was not a mere sound they were making, but a service of such a nature as to be understood.

Verse 29. The procession successfully reached its destination. See my comments at 2 Sam. 6: 20-23 on this circumstance.

## 1 CHRONICLES 16

Verse 1. All of the articles of furniture for the regular services were at Gibeon except the ark. That would constitute an emergency which justified David in making the sacrifices in another manner in Jerusalem. Many items of the law were somewhat neglected under the various difficulties forced upon the nation. Wanton disregard for the ordinances was not passed over, but circumstances for which a leader was not responsible often tempered the justice of God.

Verses 2, 3. A blessing pronounced by a man of authority, such as David, was more than a mere expression of good will. It carried with it the favor of God. These people had just completed a march of some distance, hence the dealing out of food was in order and would be considered one of the blessings.

Verse 4. David again showed his interest in a systematic method by making specific appointments among his men. *Record* does not mean to put something in writing. It is from

ZAKAR and Strong's definition is, "to mark (so as to be recognized), i. e. to remember; by implication to mention." The thought of the verse is concerning gratitude due God for his many favors. These men were to serve continually near the ark, to be praising the Lord, to keep before the minds of the people the wonderful works of God. The principle is similar to that of Peter who would "stir up" the minds by way of "remembrance." (2 Pe. 3: 1.)

Verse 5. These men are mentioned in the preceding chapter, among those who went to bring the ark to Jerusalem. The cymbals were not musical instruments in the strict sense of the word. They were used for about the same purpose as the drums of modern times, and intended to give emphasis to the other instruments, and to indicate the beats.

Verse 6. The trumpets differed from other musical instruments in that they were wind instruments. However, they were not made with valves as are cornets today. They were made of the horns of rams, or of metal in the shape of horns, and the tone was the result of the lip movement in blowing into the cavity of the instrument.

Verse 7. Smith's Bible Dictionary says this of Asaph: "A Levite, son of Berechiah, one of the leaders of David's choir." According to 2 Chr. 29: 30 Asaph was a composer also. David gave him and his brethren the assignment to express the words of verses 8-36. *Psalm* is not in the original because the passage to follow is too general to be covered by the definition of the Hebrew word for *Psalm*. That word is MIZMOUR, and Strong's definition is, "from ZAMAR; properly, instrumental music; by implication a poem set to notes." While on the subject I shall give the reader Strong's definition of ZAMAR, referred to in the preceding definition. "A primitive root; properly to touch the strings or parts of a musical instrument, i. e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music." We can see why the writer of 1 Chronicles did not call the passage a *psalm*. It contains so much "doctrine" and historical information that he made an indefinite introduction and allowed the subject matter to speak for itself.

Verse 8. They should not only have a thankful heart, but should let the people know of the deeds that prompted it.

Verse 9. See comments at V. 7 for meaning of "psalm."

Verse 10. The glory of the Lord means very little to those who do not seek him; rejoicing is in store for the ones who do.

Verse 11. The important thought is in the word *continually*. Some people seek the Lord when convenient or when in special trouble. True servants are those who are constant in their devotion.

Verse 12. The things God does are great and many persons will extol them. But the same people often reject the teaching of God, while the truth is that the divine judgments are as wonderful as are the works of his hands.

Verse 13. Israel is one of the names for Jacob, and his people were the chosen of God. Such a favor should bring forth the best of service.

Verse 14. Even where the written Word of God is not known, there is great evidence of his wisdom in the arrangement of the universe, of which the earth is a small part.

Verse 15. God is always true to his covenants, although the generations for whom they were made often forget.

Verses 16, 17. This passage specifies the covenant David had in mind in the preceding verse. We should not forget that he was inspired and the teaching in this outstanding passage is that of God. The three fathers, Abraham and Isaac and Jacob, are named as a group, yet an important distinction is made between the first two as against the third. The covenant is said to have been *made* with Abraham and considered as an *oath* with Isaac. But it was not *confirmed* until the day of Jacob. This should always be considered when studying the length of Israel's sojourn in Egypt, in connection with Gal. 3: 17. That passage says the law was 430 years after the covenant was *confirmed*. The verse of the present paragraph shows that the covenant was confirmed in the time of Jacob. We know that it was in the days of Jacob that the children of Israel entered Egypt, corresponding with the time the covenant was *confirmed*. Then, since the law came 430 years after the covenant was confirmed, and also since the law came just after their coming out of Egypt, the conclusion is that the sojourn in Egypt was 430 years. See also my comments at length at Gen. 15: 13-15.

Verse 18. The three fathers named in the preceding paragraph never lived to see the promised land possessed. The exhortation here is addressed to the *seed of Israel*, (V. 13), because they were the ones who lived to see the promise carried out. *Lot of your inheritance* means that the Israel of David's day were the heirs of the country promised to the fathers.

Verse 19. As late as the time the covenant was confirmed in Jacob, the number of the group was only 70. (Gen. 46: 27.)

Verses 20, 21. As far back as the days of Abraham this declaration of God's care was true. See Gen. 12: 17 for an instance of it.

Verse 22. In Gen. 20: 7 Abraham is called a prophet, and the king of Gerar was reproved for his treatment of the patriarch. That proves the statement of this verse.

Verse 23. *All the earth* means all the people of the earth, not the material planet as in Psa. 19: 1. This *earth* is to *show forth* salvation, which indicates the intelligent creatures on the earth are meant.

Verse 24. *Heathen* and *nations* may often be used interchangeably. In this verse the first refers specifically to individuals of foreign blood, the second to groups of persons formed into units of government. Both kinds of humanity were to be informed of the glory of the Lord.

Verse 25. The word *fear* has two meanings; one is to respect, the other to dread. The connection must determine in each case which is meant. This verse directs us to *praise* and *fear* the same Being, so we know the fear required is "respect." Idolatry was almost universally practiced, hence the contrast between the Lord and all false gods.

Verse 26. *The heavens* means the material world, and everything in it was worshiped as idols. The point of the writer is that the very things that were adored by the heathen as gods, were themselves the work of the true God.

Verse 27. The greatest *glory* and *honor* one can have is to be in the presence of his Lord. It is true also that the *strength* that comes from *gladness*, and the *gladness* that comes from *strength*, can be had only in the *place* or locality occupied by the Lord. We may be in that place, spiritually

now, and personally in the future, if we serve him faithfully while here.

Verse 28. It is impossible for people actually to give strength to the Lord. It means to give him the glory for all true strength or greatness possessed by anyone.

Verse 29. The name *Lord* is from the Hebrew YEHOWAH, sometimes spelled YAHWEH. It is defined by Strong, "The self-Existent or Eternal; Jehovah, Jewish national name of God." Young defines it, "He (who) is." The word occurs several hundred times in the Hebrew Old Testament. In view of the meaning and extensive use of the term, we should not be surprised at the statement of the writer of glory due to the Holy Name.

Verse 30. The security of the earth is dependent on the Lord, therefore the *fear* called for means "respect."

Verse 31. The *heaven* and *earth* are material things and cannot rejoice; but the creatures in them can, and are called upon to do so. They also are bidden to acknowledge the Lord as the one who is reigning.

Verse 32. *Fields . . . all that is therein*. Dumb creatures do not know how to express joy in its true sense. However, the pleasure that is enjoyed by them is due to the might and goodness of God, and that is the meaning of the writer.

Verse 33. To the eye of the true worshiper of the Lord, even the trees furnish subjects for song. (1 Ki. 5: 32, 33.) To sing at thought of God's judgments implies that they are just.

Verse 34. *Endureth* has no word in the original. The strength of the sentence is in the word *ever*, and means there is no time when God's mercy does not exist. Man is merciful at times, but God always has mercy for those entitled to it.

Verse 35. Contrary to a common notion, the word *heathen* does not necessarily mean uncivilized people. It refers to the peoples of the world in general who are not of the chosen race belonging to God.

Verse 36. *For ever and ever*. The simple word *ever* means "always," and is unlimited. The repetition, therefore, is for emphasis.

Verse 37. This repeats the announcement made in verses 4, 5, which see. The task was daily but might be varied according to the performances of the worshipers.

Verse 38. The special charge of Obed-edom was to guard the tent containing the ark, that David had pitched in Zion for it.

Verses 39, 40. After the ark was captured by the Philistines, the tabernacle became reduced in its importance. It was not entirely abandoned, for Solomon went there to make his great sacrificial offerings. But it was located at Gibeon by some circumstance not revealed to us. The brazen altar was there, hence David made the appointment stated, for the priests to preside over the animal sacrifices offered at that place. The priests were normally the ones to have charge of that work.

Verses 41, 42. The performance of animal sacrifices combined the activities of the priests and the ones making the offering. At the same time, David arranged for the other exercises to accompany the offerings. See the comments on this subject at Ch. 15: 19-22. *Musical instruments of God* is an inspired expression. David was never condemned, nor even criticized for making and using them. But it was a part of the procedure under the Old Testament regulations and has no bearing on the religious activities of the New Testament. The *porters* were gatekeepers or janitors.

Verse 43. The great service on occasion of installing the ark in its tent was ended. The assembly departed for their private homes, and David also returned to his home in Mount Zion. With the authority of a king and the effectiveness of an inspired man, he bestowed on his household his blessing.

## 1 CHRONICLES 17

Verse 1. David had built himself a house, for which Hiram, King of Tyre, had furnished men and materials. (Ch. 14: 1, 2.) But the ark was kept in a tent which seemed inappropriate. He felt unworthy to have a better dwelling-house than was provided for the ark of God. The mere statement of this fact was all he said to Nathan the prophet. This was a different man from Nathan the son of David.

Verse 2. Prophets were inspired to write or speak when God wished to give some communication through them. (Heb. 1: 1.) At other times they were as other men, and might express an opinion that would prove to be in error. David had been so well favored of the Lord that Nathan sup-

posed he would approve of the plan to build a house.

Verse 3. This verse gives a clear instance of how God worked with his prophets. When he had some communication he wished to give, he would contact the man for the service. It was done in the case of Samuel (1 Sam. 3: 4), and once with Isaiah. (2 Ki. 19: 20, 21.)

Verses 4, 5. There was but one tabernacle built by Moses which was used all through the wandering. But it was moved from place to place, which is the meaning of *from tent to tent*, etc. The same tent (tabernacle) was used for many generations after the children of Israel got settled in Canaan.

Verse 6. The point in this verse is that no reason existed for David's feeling of neglect, for God had not made any complaint at not having a house for his name.

Verses 7-9. It is best to group these verses into one paragraph because of the one thought running through them. David feared that he would be charged with indifference toward the matters of the Lord, and that the nation might be in danger of some penalty for the neglect. Against such an idea the Lord recalled the promotion that had been made for him, elevating him from the humble calling of tending sheep to the great honor of being king of God's people. And no fear needed to have been felt as to the security of the people, for the cutting off of the enemy nations was evidence that God would not neglect his inheritance. Therefore, the absence of a building for the Lord was not endangering the welfare of the nation.

Verse 10. The watch-care of God had continued through the long period of the judges, and it was destined still to continue. All of these things were said to David to set his mind at ease as to the immediate necessity for a permanent building. However, lest he might get the impression that God opposed his desire because it was wrong to build a house, he was told that such a structure would yet be built. He will be told later why he was not permitted to build it.

Verse 11. Many of the predictions made in olden times, both favorable and unfavorable, were to be fulfilled on the generations after the ones to whom the predictions were made. (Gen. 12: 3; 48: 22, 2 Ki. 20: 17-19.) It was good news to David to be told that his



son was to continue in the kingdom after him.

Verse 12. Had it been wrong in principle to have a permanent structure, God would not permit anyone to build it. The reason why David was not permitted to build the house is stated in Ch. 22: 8, 9, which will be commented upon in the proper place. *For ever* means "throughout the age." Had all things gone well, the house and throne built and enjoyed by Solomon would have continued to the end of the (Jewish) age. The Babylonian Captivity was brought on because of the disobedience of the nation, and it made an interruption into the existence of the temple and reign of the nation over which Solomon had been king.

Verse 13. *Father and son* are named in this way to express the closeness that was to exist between God and the king. *Him that was before thee* refers to Saul, who became so unworthy that God withdrew all favors from him and permitted him to die in disgrace. Solomon was chastened of the Lord, but did not end his days as did Saul.

Verses 14, 15. *Forever and evermore* are explained by my comments in V. 12. The communication was delivered to Nathan the prophet and he gave it to David. (Heb. 1: 1.)

Verses 16-19. Gratitude is again expressed by David for the great attention God gave to him. He was humble and felt unworthy of such favors. He was unselfish also in that he appreciated the promises that were to be fulfilled after his death.

Verse 20. In those days of prevailing idolatry it was especially appropriate to contrast the God of Israel with all the heathen gods.

Verse 21. Two great events in the history of the children of Israel are referred to; deliverance from Egypt and settling in Canaan. Both required a powerful hand, for Egypt was a strong nation and Canaan was being usurped by strong idolatrous nations. God took his chosen race and gave them success over all foes. *A name... terribleness*. The second word is from the same Hebrew word as "reverend" in Psa. 111: 9. One meaning of it is, "to revere." The expression means to respect the name of God. It is true also that the name of God means something terrible in the common sense of the word, to those who will not respect it. The heathen nations learned to their sorrow how terrible it was to

show disrespect for the holy name of God.

Verse 22. In the general sense of the word *ever*, God designed Israel to be his people to the end of that age. In an extended and moral sense, he offered to make them his beloved possession endlessly on condition of their faithfulness to him.

Verse 23. David gladly submitted to the plans of the Lord, and connected himself with the house that was to be built. That is, he regarded his own honor as being bound up with that of the house.

Verse 24. The worthy motive of David's wish was that God's name might be magnified. His own glory was not important, but it was more desirable to have the glory of God's name become manifest to the idolatrous nations.

Verses 25-27. The promises of God gave David the heart to offer this prayer. That principle is true today with the true servants of God. By the same token we may justly conclude that when a professed follower of the Lord does not have the heart to pray, it is because he does not believe the promises made by the Lord.

## 1 CHRONICLES 18

Verse 1. This book is a general collection of the outstanding facts concerning the nation of God. It does not claim to give all the details, neither does it profess to be always connected chronologically. We have just read a psalm and prayer of David for the promise made to him concerning the house to be built by his son. Now the sacred writer or historian goes into some of the military operations of the great man of God. We shall finally learn that David was not permitted to build the house of God because of his warlike activities. It was consistent, therefore, for the writer to break away from the happy subject of the temple to be built in the future, and to take up the narrative of David's military movements.

Verse 2. *Brought gifts*. See my comments at Gen. 32: 13 on the meaning of this.

Verses 3, 4. Gen. 15: 18 shows that Abraham's descendants were to possess the territory reaching as far as the River Euphrates. It was never fully realized until the days of Solomon. (1 Ki. 4: 21), but was partially taken by David. It was necessary, though,

for him to be on the alert to hold the points taken. At this time he went on one of such missions, and on the way encountered this man Hadarezer and took over his holdings as far as Hamath. *Houghed the horses* means he cut the tendons of the horses that is a part of the leg near the hoof. That would disable the animal for use yet leave him in possession of his strength otherwise, thus making him a care or burden.

Verse 5. The Syrians were north of Canaan and often showed their sympathy for the foes of Israel. They thought of helping Hadarezer against David, but were met with great defeat and loss of their own forces.

Verse 6. A garrison is a fortified post in the territory of an enemy, or at least a territory in doubt. Syria-damascus means that part of Syria in which was located Damascus, the capital. The garrisons placed there would be for preventing another attempt like the one just made on behalf of Hadarezer. It brought the Syrians into subjection to David to the extent that they gave him "gifts." See comments at Gen. 32: 13 on the meaning of such gifts.

Verse 7. These shields of gold were valuable as precious metal, not as implements of war, as far as David was concerned.

Verse 8. Among the cities which David took from Hadarezer there was much brass or bronze. This proved to be useful in the future, when Solomon son of David, came to the work of the temple and its vessels of service.

Verses 9, 10. Tou, also spelled Toi, had previously been oppressed by Hadarezer. He was therefore thankful for the relief resulting from David's work, and expressed his appreciation in a practical way. He not only sent his son to congratulate him on his success, but sent useful materials to him in the nature of these "gifts."

Verse 11. Whenever David subdued the enemy he took from them their valuables, which he reserved to be used in the service of the Lord.

Verse 12. Abishai was one of David's mighty men. This verse is put in at this place because it is another item in the long list of the exploits against the numerous foes of the Israelites. The *valley of salt* was a broad open plain just south of the Dead Sea. This Sea was otherwise called Salt Sea, which accounts for the name of this

valley. The territory of the Edomites was not far from the Dead Sea.

Verse 13. See V. 6 for explanation of the garrisons and their use. The ability to plant them was evidence of success against an enemy, hence the words *thus the Lord preserved David*.

Verse 14. *All Israel* is significant because at first he reigned only over one tribe. *Judgment and justice* means his decisions were wise and fair to all.

Verses 15-17. See the remarks at 2 Sam. 8: 16-18 on the cabinet of David.

## 1 CHRONICLES 19

Verses 1, 2. Gratitude is one of the finest principles, and David always manifested a great degree of it. His kingdom was secular as well as religious, hence he would have more or less to do with the kingdoms around him. Such dealings might be agreeable or otherwise, depending on the conduct of those kingdoms. The Ammonites had been generally against the Israelites, but one particular king of that people had shown some kind of favor to David. We are not told what that was, but David sought to show his gratitude by expressing his sympathy to his son.

Verse 3. Gratitude is indeed an excellent trait, and therefore to reject it is an indication of an opposite one. Without any investigation that we know of, the son of the former king of the Ammonites listened to the suggestions of his princes, who imputed to David a bad motive in sending his servants to console him.

Verse 4. Hanun did not wish to do any bodily harm to the servants of David; he planned only to humiliate them. Most men wore their beards at the natural length in those days. They were cherished because of the masculine significance. To rob a man of the natural ornament meant to deprive him of one sign of manhood. And men usually wore outer garments consisting of long robes, reaching nearly to the ground. To cut away the lower half of these garments not only exposed their bodies to shame, but would force them to become an offense to others. Hanun imposed both these indignities on the servants of David.

Verse 5. Being under orders from their king, the men were faithfully journeying on their return although very much humiliated. Some persons informed David of the circumstance and his humane spirit again showed

itself. The replacement of the clothing could have been done at once, but it would take some time to grow another beard. Jericho was not a very conspicuous city, so the king permitted his servants to remain there until their beards were grown.

Verses 6-8. *Odious* means they realized they had offended David. They could have avoided serious trouble with him by proper acknowledgements, but their pride prevented them from doing so. They concluded that David would make war on them, for their insults to his men meant insults to him. They prepared for the conflict by hiring men out of Mesopotamia and other places, to come and help them in their conflict with David. Such allies today are called mercenaries, meaning men who fight for money and not because of sympathy for the cause for which they pretend to be fighting. Mesopotamia was the country east of the Euphrates, and Syria-maachah was a small district in the territory of Syria, which lay nearer Palestine. Military forces from these communities were induced to come to the aid of Hanun, and they pitched their camp before Medeba, a town just east of the Jordan. The Ammonites brought their forces and joined themselves to their hired allies to fight against David.

Verse 9. While the Ammonites were allies in this battle, they arrayed themselves as units distinct from the forces hired to help them. They operated near the gate of the city, and their hired allies were out in the field. That was a piece of good strategy, because it presented two fronts to the other side.

Verses 10, 11. Joab was an expert in war, however, and planned at once to meet the challenge. He formed a special detachment from the Israelites, composed of the *choice* men. The original for this means a young man. With this special group he proposed to contact the hired forces, and gave the rest of the Israelite soldiers into the hands of his brother Abishai to contact the Ammonites, the ones starting the war.

Verse 12. This verse shows more good judgment. No one could tell in advance which unit of an enemy would be the stronger, and to make special plans of attack with that question in doubt would be a risk; the method David proposed would avoid that uncertainty. Another lesson we may obtain from the circumstance is that of cooperation and the strong helping the

weak. The New Testament puts much stress on that idea as may be seen in Rom. 15: 1 and 1 Cor. 12.

Verse 13. David showed a fine spirit of resignation to the will of God in his statement to his brother. He proposed that they do their best in the battle, then leave the result with the Lord. That should be the motive of all who profess to serve God. We are not responsible for the results of doing right. If we do what God directs us to do, he will take all the care about what comes from it. On the other hand, if we act upon our own wisdom and desires, we must be held responsible for all.

Verse 14. The very sight of Joab with his forces caused the hired soldiers to flee. Having no interest at stake but the money they were to receive, they would not stand their ground against danger.

Verse 15. Fear is contagious. Seeing their allies were running from the contest, the Ammonites fled also. They entered the city which was Medeba. As the enemy had all deserted the field of action, David returned to Jerusalem which was his capital.

Verse 16. The Syrians had very little interest in the cause when they entered the alliance with the Ammonites, except the money they were to receive. But the "pride of life" is another strong sentiment, and they were goaded by it into trying once more to "save their face" by calling on their own people for help. The *river* means the Euphrates, which was one boundary of Mesopotamia. The terms *Syria* and *Assyria* are sometimes used interchangeably because of some points of relation common to both. But when the subject under consideration is strictly geographical and political, Syria was directly north of Palestine and Damascus was the capital. Assyria was east of the Euphrates and Nineveh was the capital.

Verse 17. When David heard of the new plans of the enemy he did not wait for their advances. Crossing over Jordan, (since that territory was a part of the promised land according to Gen. 15: 18), he moved on the enemy.

Verse 18. The chariots mentioned in the Bible usually are vehicles used in war. To state that a number of chariots was slain means the men of those chariots were slain. Some men in the war forces were on foot, and 40,000 of such soldiers were slain by

David in the encounter. The captain of all the forces also was slain.

Verse 19. The servants had offered to fight with the Syrian leaders against David. When they saw that it was a losing battle they came to terms with him. The Syrians realized also that it was foolish to think of overcoming the children of Israel, so they refused any further alliance with the Ammonites.

### 1 CHRONICLES 20

Verses 1, 2. This corresponds with the account in 2 Sam. 11: 1, but nothing is said here about the affair with Bath-sheba and her husband, although it is the same period. *After the year was expired* means the time of year had come when the kings waged a campaign of war. David was the king and hence was commander-in-chief of all the forces. He directed Joab, his general of highest rank, to lead the army out in the war with the Ammonites, while he, the king, tarried at home. It was at this time that David had his affair with Bath-sheba. At that time Joab attacked the royal city of Rabbah and captured the king. As a loyal subordinate, Joab turned the conquest over to his chief, who took the crown from the head of the captured king. This crown weighed 100 pounds, made of gold. *It was set upon David's head* means the jewel of precious stones was placed on his head, not the heavy crown. There was much other valuable material in the royal city of the Ammonites, and David took possession of that.

Verse 3. *Them* is not in the original and should not have been in the translation for it conveys a false impression. The verse means that David made these people work for him by using cutting tools and other implements of iron.

Verse 4. While on the subject of the Israelite successes, the historian tells of the fight that Sibbechai, one of David's guard, had with the Philistines at Gezer. He slew a member of one of the group of giants, which brought the enemy under there.

Verse 5. This verse singles out another personal encounter with the giant forces. A brother of the noted Goliath was the personal contestant this time. The mentioning of the weight of his spear handle was to give some idea of the strength and size of the Philistine; that he was no ordinary antagonist.

Verses 6-8. These men of the Philistines were abnormally large and strong. The description of them was given that we might have an idea that no force amounts to much when arrayed against the servants of the Lord.

### 1 CHRONICLES 21

Verses 1, 2. This verse should be read as an explanation of 2 Sam. 24: 1, where it sounds as if the Lord induced David to number Israel. It is an established rule of literature that where two different accounts are given of the same event, the easier one should be used to explain the other. We know that God would not cause a man to do a certain thing, then punish him for doing so. Therefore, the whole story is that God was angry with David because he allowed Satan to mislead him.

Verse 3. The speech of Joab indicates the motive of David in ordering this enumeration of the people. He was especially interested in numerical strength, which would rather be a questioning of the power of God, which can operate independently of the great numbers of man. When a man decides to do a thing with the wrong motive, even if that thing would be right in itself, he is liable to neglect some duty connected with it. David was guilty of such neglect as we shall see. Joab was a wise man and saw through the purposes of his king, and tried to get him to change his mind.

Verse 4. We again see the loyalty of Joab. Although he felt sure a mistake was about to be made, he prepared to carry out the word of his chief.

Verses 5, 6. There is a difference of numbers between the two accounts of this transaction. I have explained it at the other place in 2 Sam. 24: 9.

Verse 7. *Smote Israel*. This was according to the threat God made in connection with this subject. (Ex. 30: 12.)

Verse 8. The penitence of David again showed itself and the reason he was said to be a man after God's own heart. (1 Sam. 13: 14.) It was not because he never made any mistakes, for all men do that, but because he always was fair and honest about it afterward. He did not try to justify himself in his wrong but confessed that he had "sinned greatly."

Verses 9, 10. The national prophet was Gad, who was directed to give a message from God to David. (Heb. 1: 1). The threat of a plague was al-



ready made in the passage in Exodus referred to above. So there must be some form of punishment brought, but God was lenient in that he allowed David to have something to say about it.

Verse 11, 12. Gad told David to select one of the three punishments named. *Famine* would affect the nourishment of his people; the *sword* would affect their lives violently; *pestilence* would affect them through some kind of disease. These three things, "famine, pestilence and the sword," seem to have been a familiar combination of calamities in the history and prophecies of old times. (Jer. 14: 12, Ezk. 5: 12.)

Verse 13. Of the three misfortunes threatened, David regarded the last as offering the greatest opportunity for the Lord's mercy. He had much confidence in the divine compassion, therefore he chose that proposal.

Verse 14. The first effect of the pestilence was the death of 70,000 men.

Verse 15. Chronologically speaking, this verse should come after the next two. God sent the destroying angel to attack Jerusalem and the work was begun. But the plea of David (soon to be considered) caused the mercy of God to "repent," which means he was to *change* his decree against Jerusalem.

Verse 16. The sight of such a misfortune upon his capital city caused David to feel sorrowful. He and his "elders" or leading men put sackcloth over their bodies and got down to the ground, having their faces downward. That was a practice of those times when one wished to express great anxiety and penitence.

Verse 17. The fine character of David was manifested on so many occasions. Many persons in royal position feel so important that consideration for others is absent from their minds. The thing that grieved David was the fact that others were having to suffer for his misdeeds. *These sheep* was said to indicate his sense of responsibility. As king over the people, he regarded himself as one who should have protected them as a shepherd would his sheep. Instead of doing that, he had brought harm to his flock by his own acts. In such a frame of mind he begged the Lord to lift the affliction from the innocent and place it on the guilty.

Verse 18. The Lord heard the plea of David and decided to grant it. He

was commanded through the prophet Gad, the national prophet at that time, to build an altar. It was to be built *to the Lord*, which means that the Lord was to be given some service by it. A threshing floor was an open space that was used on which to pile the harvested grain, to beat it in the process of separating the chaff from the grain. There could have been other places just as suitable for the erection of an altar, but the Lord had a special purpose in mind when he directed that David use this place.

Verses 19, 20. *Turned back* comes from one original and means that Ornan looked up from his threshing and beheld the angel, (in the form of a man), and he and his sons were so shocked at the sight that they hid themselves. Wheat threshing was a very important work, and Ornan would not have paused in it had the circumstances not been unusually impressive.

Verse 21. Ornan must have recognized David on sight, and followed the prevailing custom of bowing in a gesture of profound respect.

Verse 22. God's instructions for David to build the altar at this particular place brought him in contact with the owner, since it was the threshing time and he would be on the ground then. That gave him opportunity for proposing the purchasing of the property. *Full price* meant he wanted to pay the actual value of the real estate, not merely a "token" payment. David not only told Ornan the use he wished to make of the ground, but also the result he hoped to accomplish; to turn away the plague from the people.

Verse 23. Ornan was a Jebusite which means he was of the ancient inhabitants of Jerusalem. He doubtless was familiar with the practices of the worshipers under the Mosaic system of altar service. He wished to contribute the articles for the service by donating the ground as a site for the altar. Besides that, he knew that the law called for animals for the blood sacrifices, and offered the oxen for the purpose. These animals were being used at that moment in the threshing. The work was done by heaping the reaped straw on the ground, then driving the oxen round and round to trample out the grain from the husk so that the wind could separate the wheat from the chaff. (Deut. 25: 4.) *Threshing instruments*. The second word does not appear in the original

as a separate word. The two are from a Hebrew word that means "a sledge." It was used to haul the crop from the field to the threshing floor. It was made of wood and Ornan was willing for it to be used for fire in the sacrifice. The law provided for meat (meal or grain) offering, and the material for such an offering was naturally available since the work of threshing was going on then. We can thus see that "all things were ready" for an important religious performance. Ornan offered to contribute the entire list free of charge for David's use.

Verse 24. In this verse David gives us a view of what constitutes a genuine sacrifice. Unless we give up something of value, or give that which costs us some real value, we have not made any sacrifice. Many professed servants of God shrink from a service that would interfere with their personal interests. When they have looked after all of their personal matters, if there is any time or money left, they want to offer it to God. Such conduct puts God second in the line and there is no evidence that service offered on such terms will be accepted.

Verse 25. *By weight* means that no guessing was done as to the price to be paid for the property. After the full price of it had been determined, the amount was exchanged on a legal basis according to the established table of weights and measures.

Verse 26. *Called upon the Lord* is said in connection with the offerings David made on the altar. That indicates that calling upon the Lord consists in more than merely speaking his name. There must be some practical evidence of devotion if one expects the Lord to recognize the "call." It is the same today, and we have a specific instance of the subject in Acts 22: 16. These *burnt offerings* and *peace offerings* are described in Lev. 1 and 3.

Verse 27. The Lord was entreated by the offerings of David, and commanded the destroying angel to cease the use of his sword.

Verse 28. David made some sacrifices with his plea to God for mercy. The plea was granted, and he then made additional offerings in gratitude for the divine favor. That was another fine example and one that is worthy of following today. Many people will pray or do other religious services when they are in trouble. When the

trouble is removed they will forget God and give themselves over to their own personal interests.

Verses 29, 30. In spite of the fact that God caused the angel to withdraw the sword from the slaughtering, David was so overawed by the whole procedure that he hesitated about going to the institution that was at Gibeon. He therefore was content to perform the service on the altar he built on the ground purchased from Ornan.

## 1 CHRONICLES 22

Verse 1. David was told that he could not build the house of the Lord. He was permitted, however, to do some preparatory work for it, and this verse is an introduction to that subject. *This is the house* means, "this is what I propose to do in preparation for the house of the Lord."

Verse 2. *Strangers* is from a word that means foreigners or aliens. The work of hewing stone was purely secular, so it was appropriate to employ such men in that work. The church should not call upon any but its members to participate in the congregational worship. But it would be altogether lawful to employ a man of the world to do any secular work needed.

Verse 3. The *joinings* were some kind of clamps to be used where nails alone would not be sufficient. Brass *without weight* means that he did not take the trouble to weigh it; he just got a great amount of it ready.

Verse 4. Tyre and Zidon (sometimes spelled Sidon) were prominent cities of Phoenicia, a country just north and west of Palestine. It included a part of the land where the famous "cedars of Lebanon" grew, and the inhabitants of these cities delivered much of this timber to David as a gift from a neighbor country.

Verse 5. Having been told that his son would be permitted to build the house of the Lord, David did what he could to help by having some things in readiness. *Young and tender* means he was inexperienced, being young, and David was desirous of having the building made properly. *Magnificent* means large and conspicuous. It was to be of such proportions as would impress the people of the surrounding countries. The closing sentence indicates the general scope of the verse and the others of the chapter preceded this one. That is, David did what

he was permitted to do by way of preparation for the building that his son was to construct. All of this was going on before Solomon knew of the conversation the Lord had with his father relative to the temple.

Verse 6. After making the preparations referred to above, David informed his son of the same, and explained why the work was to be left for him to do.

Verses 7, 8. David did not want him to think that his father was putting some task upon his shoulders in order to be relieved of the responsibility. He told him it had been his desire to do the great work but was not permitted to do so. And now we have the statement as to why David was not permitted to build the house. It was not because of any personal defects, for he certainly would have compared favorably with Solomon in that. The reason is given in the statement, *thou hast shed blood abundantly*. This shedding of blood had reference to war.

Verse 9. The reason that Solomon was to build the house is given in the statement, "who shall be a man of rest." A question might come to the mind of the reader, if this would not constitute a charge against David personally. It would not, because the Lord even commanded the destruction of the heathen nations through war. The key to the proposition is the fact that the material temple was to be a type of the immaterial church. Christ was to be the builder of the church, and he is represented in the scriptures as the "prince of peace." (Isa. 9: 6.) It was therefore appropriate that the type of the church be erected by a man who was free from wars. It is true that Solomon caused the death of three men. (1 Ki. 3.) But they were slain under the criminal section of the civil law and not by the sword of war, which was the item under consideration with Solomon. It is true that in all of the activities of the "wise monarch," and his contact with so many foreign nations, he never had to resort to war to accomplish the desired results. In harmony with that truth he alone reached the full enjoyment of the promise as to subjugation of the entire promised land. (Gen. 15: 13, 1 Ki. 4: 21.)

Verse 10. The terms *father* and *son* are used as figures of speech, to give the idea of nearness and affectionate cooperation.

Verse 11. The absence of bitterness

in David's attitude is gratifying. He must have been disappointed at being denied the honor of building the house of the Lord. But it did not cause him to show the least resentment toward another who was given the work. Instead, he manifested a spirit of absolute unselfishness, both in his speech and actions, by wishing Solomon good fortune in the work, and by furnishing some of the material. A common trait would have caused him to fling the proposition from him with the attitude of, "Well, if some one else is to have the honor of the job, he can just have all the burden also, and I will not have a thing to do with it."

Verses 12, 13. *Wisdom* and *understanding*. There is very little difference between these words. If a technical distinction is made, the first means the natural intelligence, the second the information a person has acquired by the proper use of the natural intellect. The three words, *law*, *statutes* and *judgments* are used in this paragraph. There are some more words with slight difference, yet with some minor distinction. The first pertains to the government as a whole; the second means the formal enactments of the governments; the third has special reference to the decisions of God, made necessary by some issue arising from the indefiniteness of the statutes. This paragraph closes with an encouraging word of cheer, and inviting his son to take courage for the great work before him.

Verse 14. *In my trouble*. The last word is from *oni* and is defined by Strong, "depression, i. e. misery." He further says it is from another Hebrew word that means, to depress, literally or figuratively," and has been rendered in the A. V. by, "abase self, deal hardly with, submit self." The statement in Ch. 29: 3 should also be considered in this connection, where David is speaking on the same subject, and where he distinguishes between his personal assets and those of his royal income. The central thought in the passage of this paragraph is, David was disappointed in not being permitted to build the house of God. But he would not let that slow him down any in doing what he could to prepare stuff for Solomon's use. In the midst of his concern, and at great sacrifice from his private possessions, he had "earmarked" the amounts named to be used by his son in the work of the temple. *Without*

*weight* means he did not take the time to weigh the brass; just got together a vast amount of it regardless of its weight, since it was so plentiful. David did not expect what he had collected to be all that might be needed, he therefore suggested that Solomon might add to it.

Verse 15. The workmen of Tyre and Zidon had offered their services to David in some other building projects, now they may be available for Solomon when needed.

Verse 16. *No number* is a figurative expression, meaning there was no end to the resources for all these materials. With such an opportunity, Solomon was urged by his father to set himself about the task before him.

Verses 17-19. David was near the end of his life and therefore he was making these immediate arrangements for his son, who was soon to take actual charge of the kingdom. As an aid to him, the leading men of Israel were commanded to work with him. Their services had been needed previously in the defense of the country. That need was past, and the Lord had given them rest from their enemies. They were free, therefore, to turn their attention to peacetime activities. The special reason for the building program being prepared was to provide a permanent place for the ark. It was then in the tent that David had pitched for it in Jerusalem.

### 1 CHRONICLES 23

Verse 1. *Made Solomon king*. This means he made him acting king, not that he occupied the throne. That kind of action was never done lawfully while the rightful ruler was living. But David had become infirm near the end of his life, and some unrest had been created by persons who wanted the throne. To settle the dispute while he lived, David made it clear to his people that Solomon was to be king after him. See the account of the controversy about the rulership in 1 Kings 1.

Verse 2. *Princes* is a very commonly used word in the Old Testament. It comes from various Hebrew words, but the general meaning is, one who has prestige or influence, not necessarily one in official standing. The definition given by Strong for the word is, "a head person (of any rank or class)." So the word could sometimes include men in official position, but the term would be applied to them on account

of their personal influence, not because of their official standing. This accounts for the mention of the *princes*, and *with* the priests and Levites.

Verse 3. The numbering of the people was done at different times, and the rules or limits to regulate the list were also different at times. On the occasion of this verse the beginning age for the Levites was 30 years. *Polls* means heads, and there were 38,000 of them at that time.

Verse 4. *Set forward* means to oversee or engage actively in the work. 24,000 of the numbered Levites were given such a charge. 6,000 were officers and judges, which means they were the technical authorities over the work.

Verse 5. The porters were doorkeepers or janitors. The other 4,000 made up the choir.

Verse 6. *Courses* means divisions or sections or groups. The three sons of Levi had been dead for centuries, but the lines of their descendants were in existence. David formulated the three lines into groups in such a way that each man could know from which of the three sons of their common father he had come.

Verses 7-11. The descendants of each of the three sons of Levi were next divided and designated into their individual groups. This paragraph concerns the men who descended from Gershon.

Verse 12. Kohath was another son of Levi. He had four sons, but Amram was the only one who had any special significance. That was due to his relation to the priesthood as will be seen and explained in the following verse.

Verse 13. We have been told a number of times that the priesthood belonged exclusively to Aaron and his sons, and to their lineal descendants. This verse contains that information, but goes further with the information about the priesthood. It gives us the very item that was the exclusive right of the priests, which was the burning of incense. The supervision of the sacrifices was in their hands, and they were the ones who generally took the active part at the altar, but the restrictions were not as close on that. Others than priests were permitted to officiate in offering sacrifices. As instances, we will cite the cases of Samuel (1 Sam. 16: 2) and David (2 Sam. 6: 17). But no one who was not of the sons of Aaron could participate in the burning



of incense. There is an outstanding case of error regarding this in 2 Chr. 26: 18.

Verses 14-20. *Man of God* was said of Moses in view of his special work as leader of the people, and the law-giver for God. He is named in the paragraph because he was of the tribe of Levi, as was Aaron his brother. Nothing outstanding can be said of his sons or their families, but they are given "honorable mention" because of the great importance of their father. The reader should not confuse the son of Moses, Gershom, with Gershon, son of Levi. Note the difference in the last letters.

Verses 21-23. Merari was the third son of Levi according to the list recorded here and elsewhere. The instance of Eleazar's daughters marrying their cousins, the sons of Kish, was according to Num. 36: 6.

Verse 24. *Chief of the fathers* shows that not every individual person who was born after Levi was named. The list of *polls* or heads included only those *that did the work*. The age limit finally was reduced to twenty years and over. See the comments at verse 3 on this subject.

Verses 25-27. This group of verses really should be considered in direct connection with the preceding one. By lowering the age limit of the Levites, (which was done by David near the end of his life), it increased the number of men who would be taken into the list. It would also reduce the average physical strength of the men by including those ten years younger than the ones at first numbered. But the Lord had given them rest from the enemy nations, relieving them of the hardships of the activities in the field. These men were to be in Jerusalem and be always ready to do the manual labor necessary for the duties of the priests. Another thing, the temple was about to be erected, and the headquarters of the nation would not be moved from place to place as was necessary while they depended on the tabernacle. Therefore, the service required for the assistance to the priests would be near home all the time, so that any man twenty years old or over could perform the service.

Verse 28. There is always some work required in connection with the religious service that is not strictly religious in its nature. This includes such as washing the animals, and the care of the building with its doors and

various apartments. This work was performed by these men that were numbered from twenty years and upward.

Verse 29. This specifies some of the items of preparatory work in connection with the temple service. Somebody had to do the manual work of baking the loaves of unleavened bread that were placed on the table of shewbread each Sabbath. There were also many calls for cakes and bread to be offered on the altar of burnt sacrifices. (Lev. 2.) This created a demand for such articles and these men were employed in it.

Verse 30. Another service to be rendered in connection with the material sacrifices was the prayer and praise service. Some of these men referred to above performed the said services as members of the choir.

Verse 31. *Sabbath* is in the plural because every special or holy day was a sabbath. The term is used generally, and the writer then specifies some of the days that were considered sabbath or holy days besides the 7th day of the week. *New moons* always had to be observed as holy days. (1 Sam. 20: 5, 18, 24.) *Set feasts* means the ones with definite dates, such as the Pass-over which always came on the 14th day of the first month; Pentecost which always came 50 days after Pass-over; and Atonement which always came on the 10th day of the 7th month.

Verse 32. The tabernacle was at that time at Gibeon, with all the articles of the service except the ark. The service was necessarily incomplete due to the distance from the capital city, also because the ark was in a tent to itself. What service could be had, however, was to be performed by these Levites. It was intended also that they should have the similar work later on. This is evident by the reference to *the house of the Lord*.

## 1 CHRONICLES 24

Verses 1-3. This is an introduction to the subject matter of the chapter as a whole. *Divisions* means the groups of persons that descended from Aaron down to the time of this writing. Aaron had four sons, but two of them died leaving no children. The line of the priesthood therefore proceeded from the remaining two. By the time of David the eligible men descending from the two sons of Aaron came to number so many that he concluded to make

some arrangement for some systematic method of administration.

Verse 4. The *chief men* were the ones among the descendants of Aaron's sons who were to head the lists that were to have charge of the priestly services thereafter. There were 16 such men in the group from Eleazar, and 8 in that from Ithamar.

Verse 5. The families of these 24 men were to furnish the lots for the service from then on. But in order to have proper procedure, and give some fair distribution of the work, the arrangement was decided by lot.

Verse 6. After the lot had been taken and the various households had been assigned to their position in the numerical order, the proper men made a record of the same, which became a part of the royal histories. That would avoid any dispute as to whose turn it was to serve at any given time. Smith's Bible Dictionary has the following to say about this course or turn method of administering the priesthood. "Courses.—The priesthood was divided into four and twenty 'courses' or orders. 1 Chr. 24: 1-19; 2 Chr. 23: 8; Luke 1: 5, each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot. Luke 1: 9. Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors. 2 Chr. 23: 8." This information is found also in Josephus; *Antiquities*, Book 7, Chapter 14, Section 7.

Verses 7-19. This passage gives the order of turns for the service of the priesthood as described in the preceding paragraph. The reader will be interested in the mention of *Abijah* in verse 10. In Luke 1: 5 is the account of the priest who belonged to that course, and who became the father of John the Baptist. The spelling is a little different in the N. T. but is the same man. *According to their manner* means according to the plan that David had established for them.

Verses 20-31. These verses are all grouped into one paragraph because no distinct interest is had in any one. It is a list of persons belonging to the blood of Levi, yet not of the "chief men" who formed the courses of the priesthood. There was much work required in the service of the Lord besides the actual service of the priest-

hood, and the men enumerated in this paragraph were used for that.

## 1 CHRONICLES 25

Verse 1. *Prophesy* is from *NABA* and Strong defines it, "to prophesy, i. e. speak (or sing) by inspiration (in prediction or simple discourse)." It has a very wide extent of meaning, but is used in the present instance to mean they sang with the accompaniment of these musical instruments.

Verses 2-4. A prominent fact connected with David was his love of music. He was an able player and we recall his work while a young man in the service of Saul. Now that he is in a position of authority, he devotes a great deal of attention to his choir. These men who are said to prophesy were some of the expert players and the king assigned to them some particular instrument to play in connection with the service.

Verse 5. A seer was a prophet in the ordinary sense of that word, whose duty was to speak the words of God concerning the future. But they were also among the musicians, and this man Heman was one of the prophets, and had a large family.

Verses 6, 7. The family of Heman, which included many sons and daughters, could play on various instruments, and the king used them in the service. The cymbals were used to beat time, while the psalteries and harps were stringed instruments that were used for service to God under the direction of David. Of course we will not forget that all of this arrangement for the house of God was preparatory, for no such house was yet built. David was not permitted to build it, but he was allowed to prepare for it. So he not only got much of the material ready for the building, but also arranged a vast system of talent among his subjects to engage in the public service to God when the time came for it. There were 288 of these talented persons ready for service.

Verse 8. With such a vast amount of talent available, it was necessary to make provision for an orderly execution of it; this was done by casting lots. *Ward* means duty, and the thought is that the lots were cast for the enlistment into the service of all the talents whether great or small. *Teacher . . . scholar*. Among the large number of musicians there were both the instructors and the ones still receiving

instructions, and all of them were assigned to their proper place in the service by lot.

Verses 9-31. This entire paragraph has to do with the enumeration of the various musicians and their places in the service as determined by the casting of lots.

## 1 CHRONICLES 26

Verses 1-12. It was thought well to make a single paragraph of these verses because they all have to do with the subject of the porters. If any special attention is needed to some expression, it will be referred to its proper verse. There is so much space given to the porters of the temple service that some consideration will be given to the subject. A porter was a janitor or gatekeeper. The house of God that was built by Solomon was a complicated structure with many gates and doors, some of which were large and heavy. I shall quote the article in the Oxford Cyclopedic Concordance on this subject. "Porters were the doorkeepers and police of the temple (2 Chron. 31: 14). They were divided into companies, under the command of the 'Captain of the Temple,' and one division was always on duty, keeping guard day and night. Josephus says that it took twenty men to shut the great brazen gates (Acts 21: 30)." This information will explain the references to *mighty men of valor* (V. 6) and *strength* (V. 8) and *strong men* (V. 9) in the present paragraph. *Wards one against another* means they had their individual duties and were to take their turns after each other.

Verse 13. *Small . . . great*. These are from words that apply to age, meaning that no age limit was considered in the allotment of this service. The only thing considered when distributing the tasks was the particular family a man belonged to.

Verses 14-16. The four directions are named in the verses, and some particular man was placed at each of the gates with some part of the duty given him. *House of Asupim* means a store-room that was located near the gates. It is very easy to see why such places would need special guards.

Verses 17-19. These Levites were assigned these posts as guards in addition to those named in the preceding paragraph. *Asupim* is the same as the one mentioned before, and had these additional guards for the place.

*Parbar* was a suburban annex to the main wall, and *causeway* had reference to some walkway connected thereto. The first mention of *Parbar* means the unit as a whole. Then in particular, there were four guards for the walkway and two for the wall of the annex.

Verses 20-27. The store-houses had not only guards for the places, but special charge was given for the things stored therein. Ahijah, a Levite, had some of this duty, and it included the gifts that had been made by the Israelites for the service of God. Also, the things that had been taken by David in his conflicts with the enemies were put in these store-houses, and the men named were to assist as guards.

Verse 28. Many of these spoils had been taken as far back as the days of Samuel and Saul. They had been kept in places of safety until the present time, and David valued them highly enough to make all these provisions for their continued safety. No one man can do everything, hence it was necessary to assign the responsibility to these men.

Verse 29. *Outward business* refers to the policing and governing of the country in general. For the purpose of external affairs these officers were appointed, and the force was managed by Chenaniah.

Verse 30. *Hebronites* and such like terms refers to locality classes and not to any particular family. Since *valour* means strength, and since these were officers to keep the peace, we can see the propriety in the selection of these men.

Verse 31. *Generations* means "family history." According to the family history of this man, Jerijah was a chief man. He and his fellows were "rounded up" for the service in the last year of David's life and reign.

Verse 32. The two and a half tribes were on the east of the Jordan. Being thus located at the distance from the nation's headquarters, they needed ample protection. David assigned 2,700 strong men to the policing of that territory. It was their duty to look after both the religious and temporal interests of the kingdom of David.

## 1 CHRONICLES 27

Verse 1. This is a sort of summing up of the men in the service of David. The orderly manner of their service is indicated in this verse. They served a month at a time and took their

proper turns. The number of the forces that served in any particular month is suggested in the following verses.

Verse 2-15. There were 24,000 men serving each of the 12 months of the year.

Verses 16-22. In this paragraph the service is divided according to tribes. Out of each tribe the king selected *princes*, which means men of influence or prestige.

Verse 23. David's not taking the enumeration of those from twenty and under, and the reason stated, shows his motive for the numbering; it was his concern for the strength that lay in great numbers. Were they somewhat limited or uncertain, he would have enlisted every male who was physically able to do any kind of manual labor. The motive he had was what led him into the oversight concerning the ransom money. See Ex. 30: 12; 1 Chr. 21: 1-3.

Verse 24. At first thought this verse might seem to contradict Ch. 21: 5. But the sum there mentioned means only that when Joab saw the wrath of God coming, he ceased the numbering. He then gave over to David the report of the work done thus far.

Verse 25. No one man had exclusive charge of the interests connected with David's kingdom. Azmaveth was one among others who had some part of caring for the treasures. Jehona then must have been a rather important man, for his work attached him to the things stored in *fields, cities, villages and castles*.

Verse 26. Some preceding verses have told of men who had charge of the products of the fields and other sources. Ezri had oversight of the production itself, seeing that the ground was properly tilled.

Verse 27. This means Shimei was to care for the plants of the vineyards. Zabdi was to have charge of the product, to see that the wine was produced and stored in the cellars. These details may seem trivial to the reader, but we should get the lesson of the importance of having a system; doing things in an orderly method. Paul commended the church at Colosse for that. (Ch. 2: 5.)

Verse 28. This *sycamore* was a fruit tree somewhat like the fig tree. Baalhanan was to care for these and the olive trees that grew in the low plains. The olive tree was cultivated for the

oil of the fruit, and Joash was to look after its storage.

Verse 29. The *herds* of this passage means the larger animals, such as beeves. David was careful to see that full provision was made for the care of these animals by not assigning too much to any one man. The cattle feeding in *Sharon* and the *villages* had each a different man.

Verse 30. Camels were used for food and for transportation. They were among the most important beasts of service in old times; one man was charged with the care of these. The asses were used for plowing and transportation; Jehdeiah took care of these.

Verse 31. The many uses for sheep and goats are so familiar that it is unnecessary to comment. Jazib had the care of the flocks. He was a Hagerite, which was of one of the Arabian clans. *All these* applies to the men in the service of David who are mentioned in the several preceding verses.

Verse 32. A counsellor was one who gave advice and made suggestions. When some decision was made it was to be recorded, and Jonathan served in the capacity of advising and recording. His work was not as specific as was that of the king's official counsellor who will be presented in the next verse. Jehiel was engaged by David to act as tutor for his sons.

Verse 33. *Ahithophel* should be regarded as the king's special or official counsellor. He was the one whose advice was rejected in the case of Absalom, and who killed himself over it. (2 Sam. 17: 23.) *Hushai* is classed as a companion only, but finally became the more important as a counsellor. (2 Sam. 15: 32-37.)

Verse 34. Joab was the general of the army and the most important man of all.

## 1 CHRONICLES 28

Verse 1. This verse reports a call for a general assembly of all David's chief men. He knows he is near the end of his life, and plans to inform his people of what had been in his mind, also what he hopes to have done after he is gone.

Verse 2. The ark was a divine instrument for the service of God, ordained by the Lord himself. Yet its material was earthly and the forming of it was done by man. In view of such facts it was fitting to call the building David proposed to erect a rest-



ing place for the ark. But when he came to speak of it in connection with God personally, he claimed no higher honor for the temple than to call it a footstool.

Verse 3. See my comments at Ch. 22: 11 on the attitude of David regarding this matter of his being denied the privilege of building the temple.

Verse 4. Instead of feeling as if he were left out of all honor, David called attention to the particulars in which he had been favored. For one thing, his tribe was chosen to furnish the kings who were to reign in Jerusalem. Next, out of that tribe the Lord chose his father's family. Last but not least, of the eight sons his father had, he was the one chosen.

Verse 5. In continuing his specifications of favors David pointed out that of all the many sons he had, God had selected Solomon to be the next king. Not only was Solomon to be king, but was to be allowed the honor of building the house of God, something David had longed to do but was forbidden. It might be wondered why David had this feeling of preference for Solomon. There is no direct statement in the Bible on this subject. But we know that Solomon was a son of Bath-sheba, and the affair with that attractive woman, although connected with some bitter memories, must have left a feeling of favoritism in the mind of David.

Verse 6. David's reverence for God would naturally influence him to have profound respect for his activities. God had set Solomon on a pedestal of special favor by the endearing terms of *father and son*; David had been told all this. It necessarily impressed him with the outstanding importance of this son of the woman of tender memory.

Verse 7. *For ever* means "age-lasting." Had Solomon been always true to God, the vast extent of his jurisdiction (see 1 Ki. 4: 21) would have continued to the end of that (Jewish) age. But the condition on which such favor was to be granted was that he continue in obedience to the Lord's commandments. *As at this day* means that the future king should serve God according to the law that was then in force.

Verse 8. This exhortation was addressed to the assembly of the great men mentioned in verse 1. It was in the sight of the congregation and in the hearing of God. It should always be remembered that God hears all that

is said. That is important as to the things we say, and also as regards the instructions that are given us from any of God's authorized teachers. *Leave it for an inheritance*. This expression implies more than is generally realized. Many people act as if they were not responsible on behalf of the future generations. If they see fit to consume the land to which they have a title, they think it is no concern of others. This verse teaches that the men then in charge of the land were to conduct themselves in such a manner that the territory would be left for others after the present generations had passed away.

Verses 9, 10. This is a fine exhortation and came from an able and sincere mind. Had Solomon heeded it he would have been a happier man. The Lord must be sought if he is to be enjoyed. This is taught in Isa. 55: 6, 7 and Matt. 7: 7.

Verses 11, 12. God was very considerate of David even though he would not permit him to build the temple. He gave him the pattern *by the spirit*, which means he was inspired in delivering it to his son. More will be said on this subject at verse 19.

Verse 13. God directed David as to the courses or turns of the priests, and he handed the instructions over to Solomon.

Verse 14. All metal has weight, but the expression *by weight* means that David had it weighed and did not leave it for his workmen to guess at.

Verses 15. *According to the use* means the weight of the metal allotted to each piece was according to its needs, depending on the service to be had from it.

Verses 16-18. When Solomon built the temple he reproduced, in enlarged form, all the vessels and furniture that had been in the tabernacle service, except the ark. That had been housed in a special tent by David, and Solomon did not reproduce it.

Verse 19. *Hand* is from YAD and Strong defines it, "a primitive word; a hand (the open one [indicating power, means, direction, etc.] in distinction from a closed one)." So the verse means God gave David the power to write the description of the temple to be erected by Solomon. There should be no questioning of the work of Solomon in the vast architecture he used in the building. If the temple was not

constructed as God wanted it, the reason was that the divine pattern was not followed. We cannot conclude that, for the Lord blessed the building at the prayer and dedication.

Verse 20. The task of erecting a building of such vast proportions was great. It was to require the work of thousands of men and call for the collecting of huge amounts of materials; hence the encouraging words of David were appropriate. Neither could such a great work be accomplished without the help of God, and David assured his son that divine help would be given him.

Verse 21. The *courses* or turns of the priests also would be assured for Solomon's service in things belonging to their line. In short, the talents of the entire nation would be at his command.

### 1 CHRONICLES 29

Verse 1. There was never more than one man chosen to be a king at the same time, nor to supervise a great work like the tabernacle or the temple. *Whom alone* means there was no other to compare with Solomon, or to stand any chance in the estimation of God. *Young and tender* means he was inexperienced in the matters soon to claim his attention. Were the building to be for man's use only, it would not have been so important; but it was for the Lord and must have the utmost attention.

Verse 2. Part of the definition of the original for *prepared* is, "appoint, render sure." That is the meaning it has in this place. David did not have any of the materials shaped up and ready to install in the building. He wanted to be sure of some to be waiting for Solomon's use, hence *prepared* or made sure that it would be there.

Verse 3. This is the passage cited when I was commenting on 1 Ki. 10: 13. There was a distinction between the possessions a king might have as a private citizen, and the ones he owned and controlled as king. It could be illustrated by the allotment of money the President is given for his expenses as Chief Executive, and the money he might have in a bank as his private checking account. *Mine own proper good* means his private goods, and that *I have prepared* means the valuables out of the royal treasury that he had "earmarked" for use in building the temple.

Verses 4, 5. *Gold of Ophir* is desig-

nated because the metal that came from that place was considered of special fineness. *Who then is willing*, etc. David informed his people that materials were ready for the temple, and then called for volunteers to work with them. Not that they were to begin the work at once, for David would not have been permitted to have that done. But he wanted to have workmen as well as the materials ready when the time came.

Verses 6-8. The people responded further than David requested. He had asked them to offer their *service* (from the same word as "hand" in Ch. 28: 19), but they offered also their valuables, and gave them willingly.

Verse 9. The literal value of the things offered was not the most important phase of the situation. That which caused David and the others to rejoice was the fact that they gave willingly. That is the same principle which pleases the Lord today. (2 Cor. 9: 7.)

Verses 10-13. These verses are self-explanatory, but I wish the reader to ponder them well, however, and note the strong expressions of gratitude and praise to the divine Giver of all good things. God is acknowledged to be the source of all good.

Verse 14. This verse brings to a specific view the thoughts expressed in the preceding paragraph. It is the same thought that Paul gives us in 1 Tim. 6: 7 and 1 Cor. 4: 7. It is true that the latter is speaking of spiritual gifts, but the idea is the same, that all we have came from God. Therefore, when we make a "gift" to God, we are merely handing back to him that which he has loaned to us.

Verse 15. *Stranger* means a temporary dweller, and the word could be used with reference to the places in the world and their relation to each other. But in this place David applies the word to those on the earth as a whole. That proves that David did not believe this earth to be the final abode of man.

Verse 16. This is the same as verse 14.

Verse 17. *Triest the heart* is said in direct connection with the fact that God had given his goods into the hands of man. It was to test his honesty and devotion.

Verse 18. *Keep this* refers to the state of mind the people then had. They were respectful toward God and willing to contribute of their means

and labor for the advancement of God's interests. David prayed that such an attitude may be kept in the imagination (mind) of them ever after.

Verse 19. A special prayer was offered for his son that he might always have the right kind of heart toward God. *Commandments* referred to the requirements of God in general. *Testimonies* means these requirements had been attested and established. *Statutes* refers to the formal enactments of God. All of these terms may be used somewhat interchangeably, and the same law might possess all of the qualities at once.

Verse 20. *Bless God* means to adore him and to show it by the posture of the body; *worship* as used here means about the same. When one bows the head at the mention of a certain being, he is said to worship him. That is the sense in which the people worshiped the Lord and the king.

Verse 21. These sacrifices were voluntary offerings, prompted by the gratitude of the people for the favorable state of affairs, and the prospect of good things to come. A *drink offering* was an offering of wine, so called because it was the giving up of something that could have been used for a drink.

Verse 22. *Eat and drink before the Lord* signifies that it was one of the religious feasts that the Jews were permitted to have. (Deut. 12: 21; 1 Sam. 9: 12.) *Made David king the second time*. They had a second public formality or recognition of him as king. The principle involved would apply in general for persons of authority. The popular song "Coronation" has been criticized by some because it speaks of crowning Christ as king, whereas he has been already crowned. The objection ignores the figurative use of the term. Actually and literally, a man is made king but once, but every time a subject acknowledges the king, he may be said to have crowned him. That is the sense in which the people made David king in this instance.

Verses 23-25. We must remember that the books of Chronicles are brief and do not claim to give all the details. Because of the character of said documents we will not find them always chronological. This paragraph is out of line as to date, for David was yet king. It is in line as to the thought. One of the outstanding items

of David's prayer and request was that the people would respect his son who was to reign after him. (Ch. 28: 1-8.) The inspired writer goes into the future far enough to tell us of the answer to the prayer for Solomon, then drops back to the proper date to finish the account of David. The direct history of Solomon will come in next book.

Verses 26, 27. This is a summing up of the reign of David. *All Israel* is said with reference to the partial reign ascribed to him at first. Judah was the only tribe that accepted him for 7 years, then finally all the tribes. (2 Sam. 2: 8-11; 5: 1-3.)

Verse 28. This is another general statement. *Good old age* does not refer to the actual length of his life, for many men lived longer than he. But he was not cut off by any misfortune of violence or disease; he died of natural causes.

Verses 29, 30. *Samuel, Nathan and Gad* were national prophets. They not only spoke the Word of God when occasion called for it, but each of them put many things into writing. *Book* is defined as "history," and the details of the happenings of their days were put into their histories, for the fuller information of the people then living. For the purposes of future generations the Lord had certain portions of their works put into the book that was to become a part of our Bible. See also my comments on the word "Chronicles" at 1 Ki. 14: 19.

## 2 CHRONICLES 1

Verse 1. This and several verses following corresponds with 1 Ki. 3: 1-15. *Was strengthened* denotes that Solomon was established on his throne. It sometimes happens that a man may take his place on the throne, but be in an uncertain condition because of some disturbance in the nation. It was not so with Solomon for all elements of the nation were favorable to him.

Verse 2. *Solomon spake*. The second word is one with several meanings. It is rendered in the A. V. the most frequently by "speak" and "answer." In a few instances it is translated "command." The present verse merely says that Solomon spake to the people. We must conclude, therefore, that what he said included what was necessary to inform the people of the king's desire of them.