

**BIBLE STUDY TEXTBOOK SERIES**

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**The Books  
Of  
Chronicles**

**By**

**Robert E. Black**

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## FIRST AND SECOND CHRONICLES

As the Hebrews prepared to leave Mount Sinai and move toward the conquest of Palestine, at Jehovah's command a census was taken. "They declared their pedigrees after their families" (Numbers 1:18). The term "pedigree" literally means "a crane's foot". The leg of the crane terminates in three distinct branches or toes. The crane's foot is simply the extension of the bird's leg. In that regard it is similar to the family tree and thus the word "pedigree" is used to refer to a register of a line of ancestors. Jehovah's order at Sinai meant a careful counting of the entire assembly along with a detailed registration of ancestors. From the time that God had separated the Hebrews as His peculiar people they were conscious of their spiritual destiny. Names of fathers and sons became very important. Mothers and daughters were important too, but the line of descent through the male was especially emphasized. As the godly line of descent came to be clearly distinguished, Jehovah made certain that there was a succession of Chroniclers and historians who would record and trace the details of the revelation. So the Books of Chronicles begin with Adam and conclude with Cyrus' decree liberating the captive Hebrews. These records survey the whole sweep of Jehovah's self-revelation up to the time of the return from Babylonian captivity. Jerome said that the Books of Chronicles "are an epitome of the Old Testament. They are of such high moment and importance, that he who supposes himself to be acquainted with the sacred writings, and does not know the Books of Chronicles, only deceives himself."<sup>1</sup>

<sup>1</sup>Clarke, Adam, *A Commentary and Critical Notes*, Vol. II, New York, Carlton and Porter, n.d., p. 574.



## GENERAL INTRODUCTION TO THE BOOKS OF CHRONICLES

The Books of Chronicles provide a remarkable summary of the entire Old Testament record. Our English Bible (Old Testament) begins with Genesis and concludes with Malachi. The Hebrew Bible begins with Genesis and concludes with the Books of Chronicles. Our Lord knew this same order for the books or canon of the Old Testament. In Matthew 23:35 Jesus reminded the Pharisees of the fact that religious leaders had killed the prophets from the time of Abel (Genesis 4:8) until the murder of Zachariah (II Chronicles 24:21). The entire Old Testament was included in this wonderful reference. Just as the Book of Revelation brings to fulfillment the purposes of God for all people everywhere, so the Chronicles bring the student of Hebrew history to that vantage point from which he can look for the promised Saviour. Harrison, in his Introduction to the Old Testament says, "the two books of Chronicles comprise a history of the Hebrew people from Adam to the time of Cyrus, paralleling the writings from Genesis to Kings, with Ezra and Nehemiah as a conclusion."<sup>1</sup>

The title or name of a Bible book is an important key to the content of that particular record. "In the Hebrew Bible the two books of Chronicles form a single work and bear the title 'the words of the days' (divere hayyamin). As is seen from I Chr. 27:24, the term is used in the sense of annals. The LXX divided the book into two and called them Paraleipomena, i.e., things omitted or passed over."<sup>2</sup> The original Hebrew title suggests that these were regarded as historical records. The Greek title used in the LXX would tend to regard these records as supplementary to other Old Testament accounts. The English title "Chronicles", dates from about the time of Jerome (c. 400 A.D.)<sup>3</sup> The name "Chronicles", signifies an historical account of events in the order of time.

<sup>1</sup>Harrison, Ronald K., *Introduction to the Old Testament*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1969, p. 1152.

<sup>2</sup>Young, Edward J., *An Introduction to the Old Testament*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1949, p. 381.

<sup>3</sup>Spence, H. D. M., *The Pulpit Commentary, I Chronicles*, Vol. 13, New Ed., Funk and Wagnalls Co., London, n.d., p ii.

## FIRST CHRONICLES

The authorship and date of each of the books of the Bible are matters of primary concern to the Bible student. When one has examined the evidence and has made up his mind with regard to the complete inspiration of the Bible as the Word of God and when he is certain that the books in the Bible are the only authentic records of God's revelation, a base is established for the examination of the authorship and date of each Bible book. The position held and maintained by this writer is that the Bible is the verbally inspired Word of God and that the thirty nine books of the Old Testament and the twenty seven books of the New Testament, and these books only, comprise the inspired written record of God's will for man.

There is ample evidence supporting the inclusion of the books of Chronicles in the canon of the Old Testament. The content of these books is credible and well attested in cross references to many other parts of the Old Testament. Archer, in his book, *A Survey of Old Testament Introduction*, presents a good summary with regard to the authorship and date of these books.

Like the other historical books, Chronicles does not specify the name of its author. Internal evidence points to a period between 450 and 425 B.C. as its time of composition. It is quite possible that the Talmudic tradition (Baba Bathra 15a) is correct in assigning the authorship to Ezra. As the chief architect of the spiritual and moral revival of the Second Commonwealth he would have had every incentive to produce a historical survey of this sort. As a Levite from the priestly line his viewpoint would have been in perfect agreement with that of the author of this work and he would be very apt to lay the stress just where the Chronicler has.<sup>4</sup>

The conservative viewpoint is that the books of Chronicles were written by the priestly scribe, Ezra about 450-425 B.C.<sup>5</sup> James Orr in the *International Standard Bible Encyclopedia* says that

<sup>4</sup>Archer, Gleason G., Jr., *A Survey of Old Testament Introduction*, p.

<sup>5</sup>Young, Edward J., *An Introduction to the Old Testament*, pp. 383, 384.

## INTRODUCTION

the books of Chronicles "were completed within the lifetime of Nehemiah, not later or not much later than 400 B. C."<sup>6</sup> He also holds that since the books of Chronicles conclude the Hebrew Scriptures, their very position would indicate that they are the latest Old Testament writings.

The books of Chronicles contain lists of genealogies in the first seven chapters of I Chronicles which go back to the very beginning and proceed through the times of the Babylonian captivity. There is a brief section in I Chronicles 9:1-34 which describes the re-establishment of ancient inheritances after the return from the Captivity. The primary content from I Chronicles 9:35 to the conclusion of II Chronicles has to do with the history of the kingdom of Judah to the time of the Captivity and the restoration. There is a considerable body of material recorded only in the Books of Chronicles. The same is true with regard to the Books of Samuel and Kings. There are many parallel accounts in the books of Chronicles and Kings.

The materials in the books of Chronicles were not designed merely to supplement the other historical records. The author concerns himself with the great tribe of Judah. It is estimated that five-sixths of the entire work is devoted exclusively to the history of Judah. Much attention is given to the Temple, her priests and services. Looking to the re-establishment of God's people after the Captivity and return, the books of Chronicles formed an authoritative reference with regard to the Temple, territorial assignments, and civil service. These books formed "the charter of the reconstruction of a shattered kingdom on its proper historical basis."<sup>7</sup>

<sup>6</sup>Orr, James, *The International Standard Bible Encyclopedia*, Vol. 1, The Howard Severance Co., 1915, p. 633.

<sup>7</sup>Spence, H. D. M., *The Pulpit Commentary*, Vol. 13, p. xiii.

## A GENERAL OUTLINE OF THE BOOKS OF CHRONICLES

(As presented by Merrill F. Unger in  
Introductory Guide to the Old Testament)<sup>1</sup>

Part I.	Genealogies from Adam to David	I Chr. 1:1-9:44
	a. From Adam to Jacob	1:1-2:2
	b. Jacob's generation	2:3-9:44
Part II.	History of King David	10:1-29:30
	a. The Death of Saul	10:1-14
	b. Capture of Zion and David's Heroes	11:1-12:40
	c. David's prosperous reign	13:1-22:1
	d. David's accomplishments in behalf of ritualistic worship	22:2-29:30
Part III.	History of King Solomon	II Chronicles 1:1-9:31
	a. Solomon's wealth and wisdom	1:1-17
	b. His building and dedication of the Temple	2:1-7:22
	c. His various activities and death	8:1-9:31
Part IV.	History of the Kings of Judah	10:1-36:23
	a. From Rehoboam to Zedekiah	10:1-36:21
	b. The edict of Cyrus	36:22,23

## THE BOOKS OF CHRONICLES

### SCHEDULE OF LESSONS

**LESSON ONE** I Chronicles, chapter 1-3, The Descendants of Adam, Noah, Abraham, Esau, Jacob, Judah, and David.

**LESSON TWO** I Chronicles, chapter 4-6, The Descendants of Judah, Simeon, Reuben, Gad, Manasseh, and Levi.

**LESSON THREE** I Chronicles, chapters 7 and 8, The Descendants of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher.

**LESSON FOUR** I Chronicles, chapters 9 and 10, Return from Babylon, Tribal Settlements, The Overthrow of Saul's House.

<sup>1</sup>Unger, Merrill F., *Introductory Guide to the Old Testament*, Grand Rapids, Mich., Zondervan Publishing House, 1951, p. 407.



## SCHEDULE OF LESSONS

LESSON FIVE I Chronicles, chapters 11 and 12, The Life and Times of David and His Warriors.

LESSON SIX I Chronicles, chapters 13 and 14, David and the Ark of the Covenant. David's Family. War with Philistia.

LESSON SEVEN I Chronicles, chapters 15 and 16, The Ark of the Covenant Brought to Jerusalem. David's Song of Thanksgiving. The Ministers and Worship.

LESSON EIGHT I Chronicles, chapters 17 and 18, David and the Temple. Israel Goes to War.

LESSON NINE I Chronicles, chapters 19 and 20, Israel's Conflict With Ammon. The Conquest of the Philistines.

LESSON TEN I Chronicles, chapters 21 and 22, A Military Census and a Plague.

LESSON ELEVEN I Chronicles, chapters 23 and 24, David's organization of the Levites.

LESSON TWELVE I Chronicles, chapters 25 and 26, The Appointment of Musicians, Doorkeepers and Stewards of the Temple Treasury.

LESSON THIRTEEN I Chronicles, chapters 27-29, David's Military Organization, His Counselors, His Charge to Solomon, His Prayer for the Temple, His Death.

LESSON FOURTEEN II Chronicles, chapters 1-4, Solomon's Kingdom. The Temple and its Furnishings.

LESSON FIFTEEN II Chronicles, chapters 5-8, The Ark and The Temple. Solomon's Prayer of Dedication. A Great Festival. Solomon as King.

LESSON SIXTEEN II Chronicles, chapters 9-11, A Queen comes to Jerusalem. Rehoboam and the Kingdom.

LESSON SEVENTEEN II Chronicles, chapters 12-14, Egypt Invades Israel. Jeroboam and the Northern Kingdom. Asa and the Ethiopians.

LESSON EIGHTEEN II Chronicles, chapters 15-17, Asa, the Reformer. Hanani, Man of God. Life and Times of Jehoshaphat.

## THE BOOKS OF CHRONICLES

LESSON NINETEEN II Chronicles, chapters 18-20, Jehoshaphat and Ahab. War with Moab and Ammon.

LESSON TWENTY II Chronicles, chapters 21-23, The Life and Times of Jehoram. The Reign of Ahaziah. Athaliah's Death. The Coronation of Joash.

LESSON TWENTY-ONE II Chronicles, chapters 24-26, The Reign of Joash, Amaziah's Rise and Fall. Uzziah's Life and Times.

LESSON TWENTY-TWO II Chronicles, chapters 27-29, The Reign of Jotham. Ahaz and His Allies. Hezekiah, the Religious Reformer.

LESSON TWENTY-THREE II Chronicles, chapters 30-33, Hezekiah and the Passover. Reorganization of the Temple Procedures. Assyrian Invasion. The Reign of Manasseh and Amon.

LESSON TWENTY-FOUR II Chronicles, chapters 34-36, Josiah's Reformation. The Last Days of the Southern Kingdom. Babylonian Captivity. The Decree of Cyrus.

# CONTENTS

PAGE

INTRODUCTION .....	1
--------------------	---

## A DETAILED OUTLINE OF THE BOOKS OF CHRONICLES

### FIRST CHRONICLES

I. GENEALOGIES FROM ADAM TO DAVID (1:1-9:44)	
1. The Genealogy of the human race from Adam to Noah (1:1-4) .....	11
2. The descendants of Noah's sons and the sons of Esau (1:5-54) .....	15
3. The descendants of the tribe of Judah (2:4:23) ..	28
4. The descendants of the tribe of Simeon (4:24-43)	38
5. The descendants of the tribe of Reuben (5:1-10)	41
6. The descendants of the tribe of Gad (5:11-17) ..	43
7. The descendants of the tribes of Reuben, Gad, and Manasseh (5:18-26) .....	45
8. The descendants of the tribe of Levi (6:1-81) ....	47
9. The descendants of the tribe of Issachar (7:1-5)	55
10. The descendants of the tribe of Benjamin (7:6-12)	56
11. The descendants of the tribe of Naphtali (7:13)	57
12. The descendants of the tribe of Mannasseh (7:14-19) .....	58
13. The descendants of the tribe of Ephraim (7:20-29)	59
14. The descendants of the tribe of Asher (7:30-40)	61

## THE BOOKS OF CHRONICLES

15. The descendants of the tribe of Benjamin (8:1-40)	62
16. The dwellers in Jerusalem (9:1-34)	68
17. The Pedigree of the house of Saul (9:35-44)	74

## II. THE HISTORY OF KING DAVID (10:1-29:30)

1. The overthrow of Saul (10:1-14)	76
2. The reign of David (11:1-9)	82
3. David's mighty men (11:10-47)	84
4. David's men in Saul's day (12:1-22)	92
5. A list of those who put David on the throne (12:23-40)	98
6. The ark and Obed-edom (13:1-14)	102
7. David's palace, wives, and early military victories (14:1-17)	108
8. Bringing the ark to Jerusalem (15:1-29 and 16:1-43)	117
9. David's plans for the Temple (17:1-27)	135
10. War with Moab, Philistia, and Syria (18:1-17)	143
11. Victory over Ammon and Syria (19:1-19)	152
12. Wars with Rabbah and the Philistines (20:1-8)	153
13. David's military census and its consequences (21:1-30)	164
14. David's provisions for the Temple (22:1-19)	172
15. The Levites and their duties (23:1-32)	179
16. The classes of priests and Levites (24:1-31)	184
17. The Temple singers (25:1-31)	191
18. The gate-keepers (26:1-28)	195
19. Officers and judges (26:29-32)	200

## CONTENTS

20. The captains of the army (27:1-15).....	203
21. The princes of the tribes (27:16-24) .....	206
22. The stewards of the treasures (27:25-31) .....	208
23. Special counsellors (27:32-34) .....	210
24. David's charge to Solomon (28:1-10) .....	211
25. Temple building plans (28:11-21) .....	214
26. Gifts and Thanksgiving (29:1-25) .....	216
27. The close of David's reign (29:26-30) .....	223

## SECOND CHRONICLES

I. THE HISTORY OF KING SOLOMON (1:1-9:31)	
1. Solomon at Gibeon (1:1-17) .....	227
2. Preparation for the Temple (2:1-18) .....	232
3. Building the Temple (3:1-5:1) .....	237
4. Dedication of the Temple (5:2-7:22) .....	251
5. Buildings, laborers, and ships (8:1-18) .....	267
6. The Queen of Sheba and Solomon's greatness (9:1-31) .....	276
II. THE DIVISION OF THE KINGDOM (10:1-36:21)	
1. Jeroboam's revolution (10:1-19) .....	284
2. The reign of Rehoboam (11:1-12:16) .....	289
3. The reign of Abijah (13:1-22) .....	301
4. The reign of Asa (14:1-16:14) .....	307
5. The reign of Jehoshaphat (17:1-21:3) .....	322
6. The reign of Jehoram (21:4-20) .....	348
7. The reign of Ahaziah (22:1-9) .....	353
8. The times of Athaliah (22:10-23:15) .....	355

## THE BOOKS OF CHRONICLES

9. The reign of Jehoash (23:16-24:27).....	361
10. The reign of Amaziah (25:1-28).....	374
11. The reign of Uzziah (26:1-23).....	381
12. The reign of Jotham (27:1-9) .....	391
13. The reign of Ahaz (28:1-27) .....	393
14. The reign of Hezekiah (29:1-32:33) .....	400
15. The reign of Manasseh (33:1-20).....	431
16. The reign of Amon (33:21-25).....	435
17. The reign of Josiah (34:1-35:27) .....	440
18. The reign of Jehoahaz (36:1-3) .....	453
19. The reign of Jehoiakim (36:4-8) .....	454
20. The reign of Jehoiachin (36:9, 10) .....	455
21. The reign of Zedekiah (36:11-17) .....	456
22. Jerusalem overthrown (36:18-21) .....	458
23. The edict of Cyrus (36:22, 23) .....	460
BIBLIOGRAPHY .....	464

## FIRST CHRONICLES

### LESSON ONE 1-3

## I. GENEALOGIES FROM ADAM TO DAVID (1:1-9:44)

### 1. THE GENEALOGY OF THE HUMAN RACE FROM ADAM TO NOAH AND NOAH'S THREE SONS

#### INTRODUCTION

The first three chapters of I Chronicles cover the list of descendants from Adam until the times of Zerubbabel and the return from captivity. Special attention is given to those of the line of descent which would ultimately lead to Jesus Christ.

#### TEXT

1. Adam, Seth, Enosh, 2. Kenan, Mahalalel, Jared, 3. Enoch, Methuselah, Lamech, 4. Noah, Shem, Ham and Japheth.

#### PARAPHRASE<sup>1</sup>

1. These are the earliest generations of mankind: Adam, Seth, Enosh, Kenan, Mahalalel, Jared, Enoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

#### COMMENTARY

The record in I Chronicles begins with Adam and lists the patriarchs of whom Noah is the tenth. The chronicler<sup>2</sup> is not primarily concerned about the creation of the heavens and the earth as described in Genesis, Chapter 1. He is concerned with Adam and those of his kind through whom the promised Seed will come. The men named above are very important in God's plans. It will be clearly evident to the careful student that the chronicler establishes the fact that the house of David will by God's direction produce the Messiah. Questions will arise. Credentials must be presented. What is this house of David? Who is the Messiah? Can you present historical data to support

<sup>1</sup>*The Living Bible Paraphrased*, Wheaton, Tyndale House Publishers, 1971.

<sup>2</sup>The human agent used by God to write the Books of Chronicles.

your conclusions? Both books of Chronicles are designed to answer these questions. Therefore, the first word in the record is "Adam".

The name "Adam" means red or ruddy. While it is a personal name, in the Hebrew it also may mean "mankind". A genuine acquaintance must be formed with Adam if one is to come to appreciate man and the eternal God who created him. Adam is mentioned many times in the scriptures. His creation in God's image (Genesis 1:26; 2:7); his appointment in Eden (Genesis 2:15); his marvelous intelligence manifested as he named the animals (Genesis 2:20); his participation in the creation of Eve (Genesis 2:23); his temptation and sin (Genesis 3:8); his being driven out of Eden (Genesis 3:23); his role as the father of at least three sons (Genesis 4:25); and his office as he pointed to the second Adam, Jesus Christ (Romans 5:12-21; I Corinthians 15:22-47)-- all need to be carefully explored. With Adam, God opened the revelation of Himself to mankind. Since all men must trace their origin to Adam, the line of godly descent leading through David to Christ begins with Adam.

Seth comes on the scene as Adam's son when the father was one hundred thirty years of age sometime after Cain had murdered Abel. His name means "setting" or "appointed". When Abel was killed, Eve said, "God hath appointed me another seed instead of Abel" (Genesis 4:25). Eve was concerned about the "seed" promised by God in Genesis 3:15. Seth's main purpose in life was to provide a link in the godly line of descent. At the age of one hundred and five years Seth became the father of Enosh (Genesis 4:26). No other incident in his life is recorded. He died when he was nine hundred and twelve years of age. It was at this time that "men began to call upon the name of Jehovah" (Genesis 4:26).

The fifth chapter of Genesis records the generations from Adam to Noah. Considering the age of each father when his son was born, a total of one thousand six hundred and fifty six years passed from the time of Adam to the beginning of the Flood. When Enosh was ninety years old his son Kenan was born. Enosh died at the age of nine hundred and five years.



Kenan was the contribution of Enosh to God's purpose (Genesis 5:9-11). The birth and training of a godly child can be a most important enterprise.

When Kenan was seventy years old he became the father of Mahalalel. As had been true with preceding patriarchs, in addition to the godly seed, other sons and daughters were born (Genesis 5:12-14). Those not in the godly lineage are not named. Kenan died when he was nine hundred and ten years of age.

Mahalalel was only sixty five years old when his son, Jared, was born. So Mahalalel lived and died at the end of eight hundred and ninety five years (Genesis 5:15-17). Jared, at the age of one hundred and sixty two years, became Enoch's father. Having fathered other unnamed sons and daughters, Jared died in his nine hundred and sixty second year (Genesis 5:18-20). Jared's love for God is revealed in the character of his son, Enoch.\* When Enoch was sixty five years of age he became Methuselah's father. When Enoch was three hundred and sixty five years old God "took" him. Unlike the patriarchs before him, he did not die. When he was a young man, in comparison with the long lives of those who preceded and followed him, he walked with God and did not experience death (Genesis 5:21-24). This reflects the training which Enoch undoubtedly received in his father's house. Enoch's faith qualified him for immortality among the faithful (Hebrews 11:5; Jude 14).

At the age of one hundred and eighty seven years Methuselah became the father of Lamech\*\* (Genesis 5:25-27). After that, other sons and daughters were born into his family. Methuselah's claim to distinction is that he lived nine hundred and sixty nine years — the most advanced age for man recorded in scriptures. In this long life there is a hint or foretaste of God's purpose for those who love him.

Lamech, at the age of one hundred and eighty two years, became the father of Noah (Genesis 5:28-31). The name "Noah" means "comfort" or "rest". Lamech said that Noah

\*Not to be confused with the Enoch of Genesis 4:17.

\*\*Not to be confused with the Lamech of Genesis 4:18.

will "comfort us in our work and in the toil of our hands". Here is a man whose godly son rose up and called him "blessed". Lamech died at the age of seven hundred and seventy seven years; but his son was destined to be God's man in one of the darkest hours of human history.

Considering the promised seed (Genesis 3:15), Noah carried in his life the prospects of a better day. When he was five hundred years old, his sons, Shem, Ham, and Japheth were born (Genesis 5:32). The Flood came when Noah was six hundred years of age (Genesis 7:6). For one hundred and twenty years prior to the Flood Noah was building the ark and doing the work of a "preacher of righteousness" (Genesis 6:3; II Peter 2:5). When he attained the age of nine hundred and fifty years he died (Genesis 9:29). By his godly life he qualified for the roll of the faithful (Hebrews 11:7). Adam's relationship to mankind in the beginning is renewed in Noah's importance in God's plans after the Flood. From his three sons, Shem, Ham, and Japheth, (Genesis 9:18,19), the whole earth was eventually to be populated.

These sons were three in number. God will use only one of them as a vehicle for the Godly seed. Genesis, chapter 10, names the sons and descendants of Noah's sons. Japheth's people were the Medes, Greeks, Asians, and Europeans. Ham's descendants were to live in Egypt, Ethiopia, Libya, and Canaan. Shem's people, called Semites, were to become the Persians, Assyrians, Babylonians, Syrians, and the Hebrews. The godly line will come from Shem through Arpachshad (Genesis 10:22). So it is from this point that the genealogy continues in Genesis, chapter 11 (Genesis 11:10, 11) and carries to Abram (Genesis 11:26).

Against this background every name in I Chronicles 1:1-4 is very important. In the history bound up in these lives the foundation for Israel's history is laid. Apart from these patriarchs, David's life would have no meaning.

## 2. THE DESCENDANTS OF NOAH'S SONS AND THE SONS OF ESAU (1:5-54)

### TEXT

5. The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 6. And the sons of Gomer: Ashkenaz, and Diphath, and Togarmah. 7. And the sons of Javen: Elishah, and Tarshish, Kittim, and Rodanim.

8. The sons of Ham: Cush, and Mizraim, Put, and Canaan. 9. And the sons of Cush: Seba, and Havilah, and Sabta, and Raama, and Sabteca. And the sons of Raamah: Sheba, and Dedan. 10. And Cush begat Nimrod; he began to be a mighty one in the earth. 11. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 12. and Pathrusim, and Casluhim (from whence came the Philistines), and Caphtorim. 13. And Canaan begat Sidon his first-born, and Heth, 14. and the Jebusite, and the Amorite, and the Girgashite, 15. and the Hivite, and the Arkite, and the Sinite, 16. and the Arvadite, and the Zemarite, and the Hamathite.

17. The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. 18. And Arpachshad begat Shelah, and Shelah begat Eber. 19. And unto Eber were born two sons: the name of the one was Peleg; for in his days the earth was divided; and his brother's name was Joktan. 20. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, 21. and Hadoram, and Uzal, and Diklah, 22. and Ebal, and Abimael, and Sheba, 23. and Ophir, and Havilah, and Jobab. All these were the sons of Joktan. 24. Shem, Arpachshad, Shelah, 25. Eber, Peleg, Reu, 26. Serug, Nahor, Terah, 27. Abram (the same is Abraham).

28. The sons of Abraham: Isaac, and Ishmael. 29. These are their generations: the first-born of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 30. Mishma, and Dumah, Massa, Hadad, and Tema, 31. Jetur, Naphish, and Kedemah. These are the sons of Ishmael. 32. And the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of

Jokshan: Sheba and Dedan. 33. And the sons of Midian: Ephah, and Ephraim, and Hanoah, and Abida, and Eldaah. All these were the sons of Keturah. 34. And Abraham begat Isaac. The Sons of Isaac: Esau; and Israel. 35. The sons of Esau: Eliphaz, Reuel, and Jeush, and Jalam, and Korah. 36. The sons of Eliphaz: Teman; and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. 37. The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. 38. And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. 39. And the sons of Lotan: Hori, and Homan; and Timna was Lotan's sister. 40. The sons of Shobal: Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon: Aiah, and Anah. 41. The sons of Anah: Dishon. And the sons of Dishon: Hamran, and Eshban, and Ithran, and Cheran. 42. The sons of Ezer: Bilhan, and Zaavan, Jaakan. The sons of Dishan: Uz and Aran.

43. Now these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel: Bela the son of Beor; and the name of his city was Dinhabah. 44. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. 45. And Jobab died, and Husham of the land of the Temanites reigned in his stead. 46. And Husham died, and Hadad the sons of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. 47. And Hadad died, and Samlah of Marekah reigned in his stead. 48. And Samlah died, and Shaul of Rehoboth by the River reigned in his stead. 49. And Shaul died, and Baal-hanan the son of Achbor reigned in his stead. 50. And Baal-hanan died, and Hadad reigned in his stead; and the name of his city was Pai: and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab. 51. And Hadad died. And the chiefs of Edom were: chief Timna, chief Aliah, chief Jetheth, 52. chief Oholibamah, chief Elah, chief Pinon, 53. chief Kenaz, chief Teman, chief Mibzar, 54. chief Magdiel, chief Iram. These are the chiefs of Edom.

#### PARAPHRASE,

Chapter 5—9. The sons of Japheth were: Gomer, Magog,

Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer: Ashkenaz, Diphath, and Togarmah. The sons of Javan: Elishah, Tarshish, Kittim, and Rodanim.

8. The sons of Ham: Cush, Misream, Canaan, and Put. The sons of Cush were: Seba, Havilah, Sabta, Raama, and Sabteca. The sons of Raama were Sheba and Dedan. 10. Another of the sons of Cush was Nimrod, who became a great hero. 11, 12. The clans named after the sons of Misream were: the Ludim, the Anamin, the Lehabim, the Naphtuhim, the Pathrusim, the Caphtorim, and the Casluhim (the ancestors of the Philistines). 13-16. Among Canaan's sons were: Sidon (his first-born) and Heth. Canaan was also the ancestor of the Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathitee.

17. The sons of Shem: Elam, Asshur, Arpachshad, Lud, Aram, Uz, Hul, Gether, and Meshech. 18. Arpachshad's son was Shelah, and Shelah's son was Eber. 19. Eber had two sons: Peleg (which means "Divided", for it was during his lifetime that the people of the earth were divided into different language groups), and Joktan. 20-23. The sons of Joktan: Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abima-el, Sheba, Ophir, Havilah, and Joab. 24-27. So the son of Shem was Arpachshad, the son of Arpachshad was Shelah, the son of Shelah was Eber, the son of Eber was Peleg, The son of Peleg was Reu, the son of Reu was Serug, the son of Serug was Nahor, the son of Nahor was Terah, the son of Terah was Abram (later known as Abraham.)

28-31. Abraham's sons were Isaac and Ishmael. The sons of Ishmael: Nabaioth (the oldest), Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah. 32. Abraham also had sons by his concubine Keturah: Zimram, Jokshan, Medan, Midian, Ishbak, and Shuah. Jokshan's sons were Sheba and Dedan. 33. The sons of Midian: Ephah, Ephraim, Hanoch, Abida, and Eldaah. These were the descendants of Abraham by his concubine Keturah. 34. Abraham's son Isaac had two sons, Esau and Israel. 35. The sons of Esau: Eliphaz, Reuel, Jeush, Jalam, and Korah. 36. The sons

of Eliphaz: Teman, Omar, Zephi, Gatam, Kenaz, Timna, and Amalek. 37. The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. 38-39. The sons of Esau also included Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan; and Esau's daughter was named Timna. Lotan's sons: Hori and Homan. 40. The sons of Shobal: Alian, Manahath, Ebal, Shephi, and Onam. Zibeon's sons were Aiah and Anah. 41. Ahan's son was Dishon: The sons of Dishon: Hamran, Eshban, Ithran, and Cheran. 42. The sons of Ezer: Bilhan, Zaavan, and Jaakan. Dishan's sons were Uz and Aran.

43. Here is a list of the names of the kings of Edom who reigned before the kingdom of Israel began: Bela (the son of Beor), who lived in the city of Dinhabah. 44. When Bela died, Jobab the son of Zerah from Bozrah became the new king. 45. When Jobab died, Husham from the country of the Temanites became the king. 46. When Husham died, Hadad the son of Bedad—the one who destroyed the army of Midian in the fields of Moab—became king and ruled from the city of Avith. 47. When Hadad died, Samlah from the city of Masrekah came to the throne. 48. When Samlah died, Shaul from the river town of Rehoboth became the new king. 49. When Shaul died, Baal-hanan the son of Achbor became king. 50. When Baal-hanan died, Hadad became king and ruled from the city of Pai (his wife was Mehetable, the daughter of Matred and granddaughter of Mezahab). 51-54. At the time of Hadad's death, the kings of Edom were: Chief Timna, Chief Aliah, Chief Jetheth, Chief Oholibamah, Chief Elah, Chief Pinon, Chief Kenza, Chief Teman, Chief Mibzar, Chief Magdi-el, Chief Iram.

### COMMENTARY

Japheth's descendants are listed in verses five through seven. He was the father of seven sons. Their names are Gomer, Magog, Madai, Javan, Tubal, Meschech, and Tiras. The sons of Gomer and Javan are also listed. The initial record is in Genesis 10:2-5. The descendants of Gomer settled in the coastlands of the Black and Caspian Seas and spread westward across Europe. Magog was the father of ferocious warriors identified with the

Scythians who lived in the regions beyond the Caspian Sea to the north. Madai is the father of Medes who lived near the south-west shore of the Caspian Sea. Javan was the father of the Greeks who settled near the Aegean Sea. The descendants of Tubal found their place in Asia Minor, while Meschech settled on the south-east shores of the Black Sea in northern Armenia. Tiras is believed to have been the founder of the Thracian people on the west coast of the Black Sea.

The sons of Gomer are named in verse 6. Ashkenaz settled between the Black and the Caspian Seas. There is a possibility that the Germans may have come from him. Diphath, called Riphath in Genesis 10:3, probably settled on the north shores of the Caspian Sea. The Armenians most likely can trace their ancestry to Togarmah. Javan's sons named in verse 7 settled in the region of the Mediterranean Sea. Elishah is associated with the islands of the Aegean Sea. Tarshish is usually identified with Tartessus in Spain far to the west. The island of Cyprus is identified with Kittim. Rodanim, called Dodanim in Genesis 10:4, settled at the south-west shore of the Black sea and was probably the father of the Trojans.

The sons of Ham are named in verses eight through sixteen. He was the father of four sons, namely, Cush, Mizraim, Put, and Canaan. Cush is identified with Ethiopia. Egypt is often called "Mizraim". Put was the father of the Libyan people. Canaan settled in the tract of land between Sidon and the Philistine country at the eastern extremity of the Mediterranean Sea. Cush's sons were Seba, Havilah, Sabta, Raama, and Sabteca. These would have settled in the regions of Ethiopia and Africa. The sons of Raama, namely, Sheba and Dedan located in Arabia on the shore of the Persian Gulf. Nimrod, descendant of Cush, is named in Genesis 10:8. His name means "rebel". He is identified as a mighty warrior and hunter. He may have been one of earth's earliest kings ruling over many people in the Tigris-Euphrates valleys. The descendants of Mizraim were Ludim, Anamin, Lehabim, Naphtuhim, Pathrusim, Casluhim, and Caphtorim. We would expect to locate most of these in the environs of Egypt and the Delta country. Pathros usually refers

to Upper Egypt. The name "Philistine", according to an Ethiopic root, means "emigrants" . . . Jeremiah 47:4 and Amos 9:7 relate the Philistines to Caphtorum. The Philistines may have come partly from Egypt and partly from the Mediterranean region.

Canaan's descendants were Sidon, Heth, Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites. The Canaanite people all settled at the eastern extremity of the Mediterranean Sea. The personal name "Sidon" is immortalized in the famed Phoenician city. Heth's people were called Hittites and were one of the seven nations which had to be overcome in the conquest of Canaan. The Jebusites very early settled in Jerusalem and had to be displaced in David's day. The Amorites were mountain people and were located east and west of the Jordan River. The Girgashites were one of the seven nations occupying Canaan in Joshua's day. The Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites settled in the regions of Phoenicia and the Lebanon mountains.

The sons of Shem are of greatest interest to the Chronicler. According to the record in Genesis 10:22, Shem was the father of five sons: Elam, Asshur, Arpachshad, Lud, and Aram. Elam settled beyond the Tigris River to the east near the Persian Gulf. Asshur is recognized as the ancestor of Assyria and settled in the upper region of the Tigris River. Terah and Abram were Arpachshadites. They lived in ancient Ur, about one hundred and fifty miles north of the Persian Gulf. Lud probably settled in the Euphrates River valley. Later his people moved westward into the regions of Asia Minor. The Syrian people trace their beginnings to Aram. Their ancient capital was Damascus which was located about one hundred and thirty miles NNE of Jerusalem. Uz, Hul, Gether, and Meschech are identified as the sons of Aram.

Of all the sons of Shem (Semites) the writer of this record is most concerned with Arpachshad. The godly line of descent is located in 1:24-27. Shelah was Arpachshad's son. Eber was Shelah's son. Eber had two sons, Peleg and Joktan. The sons of



descendants of Joktan were Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Ebal, Abimael, Sheba, Ophir, Havilah, and Jobab. All of these most likely settled in Arabia. Sheba settled at the south-west extremity of Arabia near the Red Sea. From this place the queen came to visit Solomon. Ophir and Havilah were the names of places in the same general area as Sheba. Both of these were renowned as places which provided the finest gold.<sup>1</sup>

In one brief statement the chronicler moves from Shem to Abram. All the persons named in verses 24-27 are Shem's direct descendants. The original genealogy is recorded in Genesis 11:10-26. These people are all Semites. Eber is regarded by some as the founder of the Hebrews. The name "Eber" means "regions beyond" or "to pass over". The Hebrews passed over the Euphrates River. Abraham is the first person in Bible record who is called a "Hebrew" (Genesis 14:13).

Verses 28-31 tell about Isaac and Ishmael. God's promise is bound up in Isaac, the son of the promise. Ishmael, the child of worldly wisdom, became the father of twelve sons and a great desert chieftain. Kedar, Teman, and Dumah are mentioned on occasion in the Bible record. They lived on the edge of the desert adjacent to Palestine and Syria.

Late in life Abraham married another wife, Keturah. She was the mother of six of Abraham's sons. Like Ishmael, they took up their abode in the desert. Midian, Abraham's son, settled east of the Sinai peninsula beyond the Gulf of Aqaba. Moses married among these people.

Isaac's sons were Esau and Israel, or Jacob. God's purpose was to be worked out through Jacob and his seed. David came through Jacob's line. Nevertheless, Esau was Isaac's son and he was destined to have a place in history. The sons of Esau and the kings of Edom (Esau's country) are named in verses 35-54. Genesis 36:1-5 lists the five sons of Esau. Esau's country was Mount Seir and the land of Edom south of the Dead Sea. All of these persons named in verses 35-54 settled in that general

<sup>1</sup>Pfeiffer, Charles F., *Baker's Bible Atlas*, Baker Book House, Grand Rapids, Michigan, 1961, pp. 37-44.

region. The descendants of Seir are listed in verses 38-42. Seir means "rough". He is to be identified as a person and he is known as the ancestor of the Horites who had lived in what became the Edomite country. These sons of Seir are not important from the Messianic viewpoint. They are listed here to underscore the fact that Esau was not completely disinherited. His people were numerous and they inhabited an important territory.

The kings and dukes, or chiefs, of Edom are listed in verses 43-54. This information is initially recorded in Genesis 36:31-43. The author of this account is not primarily interested in Esau and his people; but they were a people with whom Israel had to reckon. The genealogies of this chapter with their parallels in Genesis are notable for standing unique in all the world's writing and in rising far above all the world's mythology. They retrace the pedigree of the wide family of men and especially of the now scattered family of the Jew to its original.<sup>1</sup>

Chapter two proceeds to present the genealogy of Jacob and Judah. Verses one and two list the twelve sons of Jacob, here called Israel, the name Jacob received at Peniel (Genesis 32:28). First listed are Leah's six sons, namely Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. Bilhah's elder son, Dan, then is named. The sons of Rachael, Joseph and Benjamin, follow. Bilhah's second son, Naphtali, is listed. Finally, Gad and Asher, Zilpah's sons complete the twelve names. It is of interest to note that the usual listing of Ephraim and Manasséh does not appear and that their father Joseph is listed in his own place.

The evident design of the chronicler here is to emphasize the importance of Judah. Verses 3-55 give attention to Judah and his descendants. Jacob had said (Genesis 49:10) that the sceptre would not depart from Judah until Shiloh should come. "Shiloh" is a descriptive term signifying a prince of peace, a kingly seed. God's messianic purpose certainly involves the tribe of Judah. Judah's five sons are named in verses 3-6. They are

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I *Chronicles*, Funk and Wagnalls, London, n.d., p. 6.

named originally in Genesis, chapter 38. Sua was a Canaanite. Judah married his daughter who is not named. She bore him three sons, namely, Er, Onan, and Shelah. Er and Onan were stricken down by God. Judah promised Shelah as a husband to Tamar who had been wife to Shelah's older brothers. Judah neglected to fulfil his promise. Tamar joined herself to a heathen temple and played the part of a "religious prostitute". Judah visited this Temple and Tamar became the mother of Judah's last two sons, Perez and Zerah. The line of messianic descent came through Perez (Matthew 1:3).

The sons and descendants of Perez and Zerah are named in verses 5-8. Since the promised seed will come through Perez, his son Hezron is named in verse 5, then Hezron's line is continued in verse 9. The sons of Zerah are named in I Kings 4:31. In this connection Solomon's great wisdom is contrasted with the wisdom of these men. Achar (Achan, Joshua 7:1), is identified with the man who took the devoted things at the time of the overthrow of Jericho. The sons of Hezron are listed in verses 9-24. There are some persons of outstanding importance who are members of this family. Chelubai is identified with Caleb, the faithful spy and great warrior. Boaz became the husband of Ruth and father of Obed. Obed was Jesse's father and Jesse was the father of eight sons (I Samuel 16:10, 11), of whom David was the youngest. Probably one of David's brothers died in infancy (v. 16). David's sister, Zeruiah, is renowned in the Bible record as the mother of Joab, Abishai, and Asahel, David's sister, Abigail, was the mother of Amasa who once was Absalom's captain and later was David's captain of the host (II Samuel 17:25). Hur (v. 20) was the man who along with Aaron supported Moses' arms in the conflict with the Amalekites (Exodus 17:12). Bezalel, Hur's grandson, was a master craftsman in the construction of the tabernacle (Exodus 31:2). There was intermarriage between the tribes of Judah and Manasseh as Hezron married a daughter of Machir.

The family of Jerahmeel, Hezron's son, is listed in verses 25-41. Several of the names in this table are familiar Hebrew names: Nadab, Jonathan, Nathan, Jehu, Azariah, and Shallum.

Nothing more definitive is known concerning any of these beyond the fact that they are in the line of descent from Perez through Hezron and Jerahmeel.

Hezron's sons were Jerahmeel, Ram and Chelubai (Caleb — I Chr. 2:9). Verses 42-49 list the sons of Caleb.<sup>1</sup> This Caleb is the one we know as the faithful spy and the one who took his inheritance in Hebron in the tribe of Judah. We are told that his daughter was named Achsah (2:49). She was given as a wife to Caleb's nephew, Othniel (Judges 1:12, 13). There were villages in Judah, such as Ziph and Maon, which probably were named after persons in Caleb's family. Hur, who was a son of Caleb, evidently had a son named Caleb. His people, also, lived in the Judah country. Ephrath was an old name for Bethlehem. Kiriath-jearim was in the environs of Jerusalem. Eshtaol (verse 53) was the village near Samson's birthplace in the tribe of Dan. The Kenites<sup>2</sup> were a branch of the Midianite people and they lived in Judah toward the southern and western borders of the Dead Sea. Rechab was founder of a people called Rechabites (Jeremiah 35:2). They were a people whose moral standards were so high that they shamed the Hebrews.

David's sons and family are listed in 3:1-9. This third chapter is concerned only with the families of David and Solomon. All that has gone before in the record in Chronicles is preparatory for this account. Verses 1-4 list David's wives and sons during the seven and one-half years he was in Hebron. David's wives were Ahinoam from Jezreel (there was a town in Judah by this name—Joshua 15:56); Abigail from Carmel (also a village in Judah—Joshua 15:55); Maacah from Geshur (a district beyond the Jordan in the Bashan country); Haggith, Abital, and Eglah. Each of these six wives bore David a son. These were his sons born in Hebron: Amnon, Daniel (or Chileab—II Samuel 3:3), Absalom, Adonijah, Shephatiah, and Ithream. Amnon, Absalom, and Adonijah figure prominently in the history of David's reign as king of Israel.

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I Chronicles, p. 22.

<sup>2</sup>Cook, F. C., *The Bible Commentary*, Baker Book House, Grand Rapids, Mich., I Samuel—Esther, 1967, p. 321.

The sons of David born in Jerusalem were Shimea (Shammua), Shobab, Nathan and Solomon.<sup>1</sup> These were David's sons by Bathsheba. In addition to these, Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Eliada, Elishama (Elishua — I Chr. 14:5), and Eliphelet (Elpelet — I Chr. 14:5) were born to David in Jerusalem. The mothers of these sons are not identified. A daughter, Tamar, was born in Jerusalem to Maacah. The record in II Samuel 3:2-5 and II Samuel 5:13-16 lists seventeen sons of David and states that he was also the father of "daughters". The record here says that David had sons of the concubines. Of the children of David born in Jerusalem, Solomon and Tamar are the most important in the Bible records. Tamar was humiliated by her half-brother, Amnon (II Samuel 13:14). Solomon succeeded David on Israel's throne.

The descendants of Solomon are listed in 3:10-24. Solomon had seven hundred wives and three hundred concubines (I Kings 11:3). Only one son, Rehoboam, is identified in the Bible as Solomon's son. Abijah, Asa, Jehoshaphat, Joram, Ahaziah, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah make up the roll-call of the kings of Judah. Josiah's sons were Johanan, Jehoiakim, Zedekiah, and Shallum. Jehoiakim's son was Jeconiah. Redaiah, Jeconiah's son, was the father of Zerubbabel, the Davidic prince who led the Jewish refugees back from Babylonian captivity. Zerubbabel's descendants figured prominently in the history of the post-exilic period.

## SUMMARY QUESTIONS

### LESSON ONE 1-3

1. Where in the Bible is the first record of the orderly listing of the names 1:1-4?
2. Why are Cain and Abel not in this list?
3. In what way is Enoch unique?
4. How many sons belonged to Japheth?
5. Where did Madai and Javan settle?
6. How is Kittim otherwise identified?

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I Chronicles, p. 33.

7. What nation is identified with Mizraim?
8. Carefully describe the region where Canaan settled.
9. How are the Philistines identified as this relates to their origin?
10. To whom were the Jebusites related and where did they live?
11. In relation to Babylon where did the Hamites settle?
12. Number the sons of Shem.
13. Which of these sons of Shem is most important in Jehovah's plans?
14. Carefully locate Ophir.
15. Where in the Bible is the first record of the orderly listing of the names in 1:24-27?
16. How many sons did Ishmael have?
17. Who was Ishmael?
18. Locate Jehovah's promise to Ishmael regarding his family.
19. What did the name "Kedar" come to mean?
20. Who was Keturah and how many sons did she bear?
21. Name all of the sons of Abraham.
22. Name Isaac's sons. Which was the older?
23. Number the sons of Esau.
24. Carefully identify Amalek. Relate his people to king Saul's experiences.
25. What had Jacob promised Esau in the patriarchal blessing (Genesis 27:39,40)?
26. Where did the descendants of Esau live? Locate the area carefully.
27. How many kings and chiefs of Edom are named in 1:43-54?
28. Carefully locate Bozrah.
29. Locate the region of the Temanites.
30. Name the sons of Israel. Why are they so important?
31. Name all of Judah's sons.
32. Carefully identify Tamar.
33. Why is Perez so important in the Biblical record?
34. Who is the Achar of 2:7?
35. Who was Chelubai?

36. Identify Boaz, Obed, and Jesse. Name their tribe.
37. Name the sons of Jesse. Compare this with the account in I Samuel 16:10, 11.
38. Name David's sisters.
39. Name David's nephews (2:16, 17).
40. Identify Hur. What did he do in the Exodus record?
41. Who was Bezalel? Relate him to the history in Exodus.
42. Locate the land of Gilead.
43. Who was Machir?
44. Identify Caleb's tribe. Where did Caleb live? Name his daughter. Whose wife did she become?
45. Who were the Kenites?
46. Carefully identify Rechab.
47. Number David's children (3:1-9).
48. How did each of these sons of David die: Amnon, Absalom, Adonijah?
49. Name Solomon's descendants in order until you come to Zedekiah.
50. Who was Zerubbabel? What was his work in Bible history?

## LESSON TWO 4-6

### I. GENEALOGIES FROM ADAM TO DAVID (1:1-9:44)

#### 3. THE DESCENDANTS OF THE TRIBE OF JUDAH (2:1-55, 4:23)

#### INTRODUCTION

The sons of Judah were mothered by Canaanite women, however, Perez was destined to be very important in God's plans. Several familiar names appear in chapters 4-6. The families of the Levites were to have their inheritance in the land of Palestine.

#### TEXT

Chapter 2-1. These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, 2. Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher. 3. The sons of Judah: Er, and Onan, and Shelah; which three were born unto him of Shua's daughter the Canaanitess. And Er, Judah's first-born, was wicked in the sight of Jehovah; and he slew him. 4. And Tamar his daughter-in-law bare him Perez and Zerah. All the sons of Judah were five.

5. The sons of Perez: Hezron, and Hamul. 6. And the sons of Zerah: Zimri, and Ehan, and Heman, and Calcol, and Dara; five of them in all. 7. And the sons of Carmi: Achar, the troubler of Israel, who committed a trespass in the devoted thing. 8. And the sons of Ethan: Azariah.

9. The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai. 10. And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah: 11. and Nahshon begat Salma, and Salma begat Boaz. 12. and Boaz begat Obed, and Obed begat Jesse; 13. and Jesse begat his first-born Eliab, and Abinadab the second, and Shimea the third, 14. Nethanel the fourth, Raddai, the fifth, 15. Ozem the sixth, David the seventh; 16. and their sisters were Zeruiah and Abigail. And the sons of Zeruiah: Abishai, and Joab, and Asahel, three. 17. And Abigail bare Amasa: and the father of Amasa was Jether the Ishmaelite.



And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth; and these were her sons: Jesher, and Shobab, and Ardon. 19. And Azubah died, and Caleb took unto him Ephrath, who bare him Hur. 20. And Hur begat Uri, and Uri begat Bezalel. 21. And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he took to wife when he was threescore years old; and she bare him Segub. 22. And Segub begat Jair, who had three and twenty cities in the land of Gilead. 23. And Geshur and Aram took the towns of Jair from them, with Kenath, and the villages thereof, even threescore cities. All these were the sons of Machir the father of Gilead. 24. And after that Hezron was dead in Caleb-ephrathah, then Abijah Hezron's wife bare him Ashhur the father of Tekoa.

25. Add the sons of Jerahmeel the first-born of Hezron were Ram the first-born, and Bunah, and Oren, and Ozem, Ahijah. 26. And Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. 27. And the sons of Ram the first-born of Jerahmeel were Maaz, and Jamin, and Eker. 28. And the sons of Onam were Shammai, and Jada. And the sons of Shammai: Nadab, and Abishur. 29. And the name of the wife of Abishur was Abihail; and she bare him Ahban, and Molid. 30. And the sons of Nadab: Seled, and Appaim; but Seled died without children. 31. And the sons of Appaim: Ishi. And the sons of Ishi: Sheshan. And the sons of Sheshan: Ahlai. 32. And the sons of Jada the brother of Shammai: Jether, and Jonathan; and Jether died without children. 33. And the sons of Jonathan: Peleth, and Zaza. These were the sons of Jerahmeel. 34. Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. 35. And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. 36. And Attai begat Nathan, and Nathan begat Zabad, 37. and Zabad begat Ephlal, and Ephlal begat Obed, 38. and Obed begat Jehu, and Jehu begat Azariah, 39. and Azariah begat Helez, and Helez begat Eleasah, 40. and Eleasah begat Sismai, and Sismai begat Shallum, 41. and Shallum begat Jekamiah, and Jekamiah begat Elishama.

And the sons of Caleb the brother of Jerahmeel were Mesha

his first-born, who was the father of Ziph; and the sons of Mareshah the father of Hebron. 43. And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema. 44. And Shema begat Raham, the father of Jorkeam; and Rekem begat Shammai. 45. And the son of Shammai was Maon; and Maon was the father of Beth-zur. 46. And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez; and Haran begat Gazez. 47. And the sons of Jahdai: Regem, and Jothan, Geshan, and Pelet, and Ephah, and Shaaph. 48. Maacah, Caleb's concubine, bare Sheber and Tirhanah. 49. She bare also Shaaph the father of Madmannah, Sheva the father of Machbena, and the father of Gibeaz; and the daughter of Caleb was Achsah.

50. These were the sons of Caleb, the son of Hur, the first-born of Ephrathah: Shobal the father of Kiriath-jearim, 51. Salma the father of Beth-lehem, Hareph the father of Beth-gader. 52. And Shobal the father of Kiriath-jearim had sons: Haroeh, half of the Menuhoth. 53. And the families of Kiriath-jearim: the Ithrites, and the Puthites, and the Shumathites, and the Mishraites; of them came the Zorathites and the Eshtaolites. 54. The sons of Salma: Beth-lehem, and the Netophathites, Atroth-beth-joab, and half of the Manahathites, the Zorites. 55. And the families of scribes that dwelt at Jabez: the Tirathites, the Shimeathites, the Sucathites. These are the Kenites that came of Hammath, the father of the house of Rechab.

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

sons of David, besides the sons of the concubines; and Tamar was their sister.

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

Chapter 4-1. The sons of Jusah: Perez, Hezron, and Carmi, and Hur, and Shobal. 2. And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai and Lahad. These are the families of the Zorathites. 3. And these were the sons of the father of Etam: Jezreel, and Ishma, and Idbash; and the name of their sister was Hazzelelponi; 4. and Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the first-born of Ephrathah, the father of Bethlehem. 5. And Ashhur the father of Tekoa had two wives, Helah and Naarah. 6. And Naarah bare him Ahuzzam, and Hephher, and Temeni, and Haahashtari. These were the sons of Naarah. 7. And the sons of Helah were Zereth, Izhar, and Ethnan. 8. And Hakkoz begat Anub, and Zobebah, and the families of Aharhel the son of Harum. 9. And Jabez was more honorable than his

brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. 10. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow! And God granted him that which he requested. 11. And Chelub, the brother of Shuhah begat Mehir, who was the father of Eshton. 12. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Recah. 13. And the sons of Kenaz: Othniel, and Seraiah. And the sons of Othniel; Hathath. 14. And Meonothai begat Ophrah: and Seraiah begat Joab the father of Ge-harashim; for they were craftsmen. 15. And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the sons of Elah; and Kenaz. 16. And the sons of Jehallelel: Ziph, and Ziphah, Tiria, and Asarel. 17. And the sons of Ezrah: Jether, and Mered, and Ephraim, and Jalon; and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. 18. And his wife the Jewess bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, whom Mered took. 19. And the sons of the wife of Hodiah, the sister of Naham, were the father of Keilah the Garmite, and Eshtemoa the Maacathite. 20. And the sons of Shimon: Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi: Zoheth, and Ben-zoheth. 21. The sons of Shelah the son of Judah: Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea; 22. and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient. 23. These were the potters, and the inhabitants of Netaim and Gederah: there they dwelt with the king for his work.

### PARAPHRASE

Chapter 2-1. The sons of Israel were: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Joseph, Benjamin, Naphtali,

Gad, Asher. 3. Judah had three sons by Bath-shua, a girl from Canaan: Er, Onan, and Shelah. But the oldest son, Er, was so wicked that the Lord killed him. 4. Then Er's widow, Tamar, and her father-in-law, Judah, became the parents of twin sons, Perez and Zerah. So Judah had five sons.

5. The sons of Perez were Hezron and Hamuel. 6. The sons of Zerah were: Zimri, Ethan, Heman, Calcol, and Dara. 7. (Achan, the son of Carmi, was the man who robbed God and was such a troublemaker for his nation.) 8. Ethan's son was Azariah.

9. The sons of Hezron were Jerahmeel, Ram, and Chelubai. 10. Ram was the father of Amminadab, and Amminadab was the father of Nahshon, a leader of Israel. 11. Nahshon was the father of Salma, and Salma was the father of Boaz. 12. Boaz was the father of Obed, and Obed was the father of Jesse. 13. Jesse's first son was Eliab, his second was Abinadab, his third was Shimea, his fourth was Nethanel, his fifth was Raddai, his sixth was Ozem, and his seventh was David. He also had two girls (by the same wife) named Zeruah and Abigail. Zeruah's sons were Abishai, Joab, and Asahel. 17. Abigail, whose husband was Jether from the land of Ishmael, had a son named Amasa.

18. Caleb (the sons of Hezron) had two wives, Azubah and Jerioth. These are the children of Azubah: Jesher, Shobab, and Ardon. 19. After Azubah's death, Caleb married Ephrath, who presented him with a son, Hur. 20. Hur's son was Uri, and Uri's son was Bezalel. 21. Hezron married Machir's daughter at the age of sixty, and she presented him with a son Segub (Machir was also the father of Gilead.) 22. Segub was the father of Jair, who ruled twenty-three cities in the land of Gilead. 23. But Geshur and Aram wrested these cities from him and also took Kenath and its sixty surrounding villages. 24. Soon after his father Hezron's death, Caleb married Ephrathah, his father's widow, and she gave birth to Ashhur, the father of Tekoa.

25. These are the sons of Jerahmeel (the oldest son of Hezron): Ram (the oldest), Bunah, Oren, Ozem, and Ahijah. 26. Jerahmeel's second wife Atarah was the mother of Onam. 27.

The sons of Ram: Maaz, Jamin, and Eker. 28. Onam's sons were Shammai and Jada. Shammai's sons were Nadab and Abishur. 29. The sons of Abishur and his wife Abihail were Ahban and Molid. 30. Nadab's sons were Seled and Appa-im. Seled died without children, but Appa-im had a son named Ishi; Ishi's son was Sheshan; and Sheshan's son was Ahlai. 32. Shammai's brother Jada had two sons, Jether and Jonathan. Jether died without children, but Jonathan had two sons named Peleth and Zaza. 34,35. Sheshan had no sons, although he had several daughters. He gave one of his daughters to be the wife of Jarha, his Egyptian servant. And they had a son whom they named Attai. 36. Attai's son was Nathan; Nathan's son was Zabad; Zabad's son was Ephlal; Ephlal's son was Obed; 38. Obed's son was Jehu; Jehu's son was Azariah; 39. Azariah's son was Helez; Helez's son was Ele-asah; 40. Ele-asah's son was Sismai; Sismai's son was Shellum; 41. Shallum's son was Jekamiah; Jekamiah's son was Elishama.

42. The oldest son of Caleb (Jerahmeel's brother) was Mesha; he was the father of Ziph, who was father of Mareshah, who was the father of Hebron. 43. The sons of Hebron: Korah, Tappuah, Rekem, and Shema. 44. Shema was the father of Raham, who was the father of Jorke-am. Rekem was the father of Shammai. 45. Shammai's son was Maon, the father of Bethzur. 46. Caleb's concubine Ephah bore him Haran, Moza, and Gazez; Haran had a son named Gazez. 47. The sons of Jahdai: Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. 48,49. Another of Caleb's concubines, Maacah, bore him Sheber, Tirhanah, Shaaph (the father of Madmannah), and Sheva (the father of Machbenah and of Gibe-a). Caleb also had a daughter, whose name was Achsah.

50. The sons of Hur (who was the oldest son of Caleb and Ephrathah) were Shobal (the father of Kiriath-jearim), 51. Salma (the father of Bethlehem), and Hareph (the father of Beth-gader). 52. Shobal's sons included Kiriath-jearim and Haroeh, the ancestor of half of the Menuhoth tribe. 53. The families of Kiriath-jearim were the Ithrites, the Puthites, the Shumathites, and the Mishraites (from whom descended the

Zorathites and Eshtaolites). 54. The descendants of Salma were his son Bethlehem, the Netophathites, Atrothbeth-joab, half the Manahathites, and the Zorites; 55. they also included the families of the writers living at Jabez—the Tirathites, Shimeathites, and Sucathites. All these are Kenites who descended from Hammath, the founder of the family of Rechab.

Chapter 3-1. King David oldest son was Amnon, who was born to his wife, Ahino-am of Jezreel. The second was Daniel, whose mother was Abigail from Carmel. 2. The third was Absalom, the sons of his wife Maacah, who was the daughter of King Talmai of Geshur. The fourth was Adonijah, the son of Haggith. 3. The fifth was Shephatiah, the son of Abital. The sixth was Ithream, the son of his wife Eglah. 4. These six were born to him in Hebron, where he reigned seven and one-half years. Then he moved the capital to Jerusalem, where he reigned another thirty-three years. 5. While he was in Jerusalem, his wife Bathsheba (the daughter of Ammi-el) became the mother of his sons Shime-a, Shobab, Nathan, and Solomon. 6-8. David also had nine other sons: Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet. 9. (This list does not include the sons of his concubines.) David also had a daughter Tamar.

10-14. These are the descendants of King Solomon: Rehoboam, Abijah, Asa, Jehoshaphat, Joram, Ahaziah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah. 15. The sons of Josiah were: Johanan, Jehoiakim, Zedekiah, Shallum. 16. The sons of Jehoiakim: Jeconiah, Zedekiah. 17-18. These are the sons who were born to King Jeconiah during the years that he was under house arrest: She-altiel, Malchiram, Pedaiah, Shenazzar, Jekamiah, Hoshama, Nedabiah. 19-20. Pedaiah was the father of Zerubbabel and Shime-i. Zerubbabel's children were: Meshullam, Hananiah, Hashubah, Ohel, Berechiah, Hasadiah, Jushab-hesed, Shelomith (a daughter). 21-22. Hananiah's sons were Pelatiah and Jeshaiiah; Jeshaiiah's son was Rephaiah; Rephaiah's son was Arnan; Arnan's son was Obadiah; Obadiah's son was Shecaniah.

Shecaniah's son was Shemaiah; Shemaiah had six sons, including Hattush, Igal, Bariah, Neariah, and Shaphat. 23. Neariah had three sons: Eli-o-enai, Hizkiah, Azrikam. 24. Eli-o-enai had seven sons: Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, Anani.

Chapter 4-1. These are the sons of Judah: Perez, Hezron, Carmi, Hur, Shobal. 2. Shobal's son Re-aiah was the father of Jahath, the ancestor of Ahumai and Lahad. These were known as the Zorathite clans. 3-4. The descendants of Etam: Jezreel, Ishma, Idbash, Hazzelelponi (his daughter), Penuel (the ancestor of Gedor), Ezer (the ancestor of Hushah), The son of Hur, the oldest son of Ephrathah, who was the father of Bethlehem. 5. Ashhur, the father of Tekoa, had two wives-Helah, and Naarah. 6. Naarah bore him Ahuzzam, Nepher, Temeni, and Haahashtari; and Helah bore him Zereth, Izhar, and Ethnan. 8. Koz was the father of Anub and Zobebah; he was also the ancestor of the clan named after Aharhel, the son of Harum. 9. Jabez was more distinguished than any of his brothers. His mother named him Jabez because she had such a hard time at his birth (Jabez means "Distress"). 10. He was the one who prayed to the God of Israel, "Oh, that you would wonderfully bless me and help me in my work; please be with me in all that I do, and keep me from all evil and disaster!" And God granted him his request. 11, 12. The descendants of Recah were: Chelub (the brother of Shuhah), whose son was Mahir, the father of Eshton; Eshton was the father of Bethrapha, Paseah, and Tehinnah; Tehinnah was the father of Irnashash. 13. The sons of Kenaz were Othni-el and Seraiah. Othni-el's sons were Hathath and Meonothai; 14. Meonothai was the father of Ophrah; Seraiah was the father of Joab, the ancestor of the inhabitants of Craftsman Valley (called that because many craftsmen lived there). 15. The sons of Caleb (the son of Jephunneh): Iru, Elah, Naam. The sons of Elah included Kenaz. 16. Jehallelel's sons were: Ziph, Ziphah, Tiri-a, Asarel. 17. Ezrah's sons were: Jether, Mered, Ephraim, Jalon. Mered married Bithi-ah, an Egyptian princess. She was the mother of Miriam, Shammai, and Ishbah—an ancestor of Eshtemoa. 18. Eshtemoa's wife was



a Jewess; she was the mother of Jered, Heber, and Jekuthiel, who were, respectively, the ancestors of the Gedorites, Soccoites, and Zanoahites. 19. Hodiah's wife was the sister of Naham. One of her sons was the father of Keilah the Garmite, and another was the father of Eshtemoa the Maacathite. 20. The sons of Shimon: Amnon, Rinnah, Ben-hanan, Tilon. The sons of Ishi: Zoheth, Ben-zoheth. 21-22. The sons of Shelah (the son of Judah): Er (the father of Lecah), Laadah (the father of Nareshah), the families of the linen workers who worked at Beth-ashbea, Jokim, the clans of Cozeba, Joash, Saraph (who was a ruler in Moab before he returned to Lehem). These names all come from very ancient records. 23. These clans were noted for their pottery, gardening, and planting; they all worked for the king:

26. Mishma's sons included Hammu-el (the father of Zaccur and grandfather of Shime-i). 27. Shime-i had sixteen sons and six daughters, but none of his brothers had large families—they all had fewer children than was normal in Judah. 28. They lived at Beer-sheba, Moladah, Hazar-shual, 29. Bilhah, Ezem, Tolad, 30. Bethuel, Hormah, Ziklag, 31. Bethmar-caboth, Hazar-susim, Beth-biri, and Sha-araim. These cities were under their control until the time of David. 32-33. Their descendants also lived in or near Etam, Ain, Rimmon, Tochen, and Ashan; some were as far away as Baal. (These facts are recorded in their genealogies.) 34-39. These are the names of some of the princes of wealthy clans who traveled to the east side of Gedor Valley in search of pasture for their flocks: Meshobab, Jamlech, Joshah, Joel, Jehu, Eli-o-enai, Ja-akobah, Jeshohaiah, Asaiah, Adi-el, Jesimi-el, Benaiah, Ziza (the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah).

### COMMENTARY

This account of the descendants of the tribe of Judah began in chapter 2 and continues through 4:23. Judah's descendants through Perez are listed in 4:1-23. Judah was the father of five sons. His son, Perez, was the one through whom the line of David passed. 4:1 lists five generations beginning with Perez.

Many of these names in verses 1-23 are not mentioned elsewhere. Hur had been named in 2:19, 20. There was a village in the tribe of Judah called Tekoa. This name appears in the genealogical table (v. 5). Jabez is given some special attention (vv. 9, 10). The experience of sorrow was associated with his birth. He did not want to lead a sorrowful life so he walked with God and he was kept from evil. Buried here in an ancient family record is the affirmation that any person who will trust God can master circumstances which otherwise would defeat him. Othniel (v. 13) was Caleb's nephew and Israel's judge in delivering his people from Cushan-rishathaim and the Mesopotamians (Judges 3:9, 10). Caleb (v. 15) is well known to us. In the hill country of Judah there was a village named "Eshtemoah" (Joshua 15:50). This name is very similar to the "Eshtemoa" of v. 17. The names of Miriam and Shammai are familiar Hebrew names. This Miriam is not to be confused with Moses' sister. A certain woman (v. 18) is called "the Jewess". This is most likely nothing more than a translation of the proper name "Hajehudijah". Another connection with Egypt is reflected in the reference to Bithiah, Pharaoh's daughter, who became wife to Mered. Amnon (v. 20) must be distinguished from David's son by the same name. A brief reference is made to Shelah's sons in verses 21-23. There were among these people some highly skilled craftsmen in the manufacture of fine linen and pottery.

#### 4. THE DESCENDANTS OF THE TRIBE OF SIMEON (4:24-43)

##### TEXT

Chapter 4:24. The sons of Simeon: Nemuel, and Jamin, Jarib, Zerah, Shaul: 25. Shallum his son, Mibsam his son, Mishma his son. 26. And the sons of Mishma: Hammuel his son, Zaccur his son, Shimei his son. 27. And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply like to the children of Judah. 28. And they dwelt at Beer-sheba, and Moladah, and

Hazar-shual, 29. and at Bilhah, and at Ezem, and at Tolad, 30. and at Bethuel, and at Hormah, and at Ziklag, 31. and at Beth-marcaboth, and Hazarsusim, and at Beth-biri, and at Shaaraim. These were their cities unto the reign of David. 32. And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities; 33. and all their villages that were round about the same cities, unto Baal. These were their habitations, and they have their genealogy. 34. And Meshobab, and Jamlech, and Joshah the son of Amaziah, 35. and Joe, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel, 36. and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Abiel, and Jesimiel, and Benaiah, 37. and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah; 38. these mentioned by names were princes in their families: and their fathers' houses increased greatly. 39. And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. 40. And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they that dwelt there aforetime were of Ham. 41. And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim that were found there, and destroyed them utterly unto this day, and dwelt in their stead; because there was pasture there for their flocks. 42. And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi. 43. And they smote the remnant of the Amalekites that escaped and have dwelt there unto this day.

#### PARAPHRASE

Chapter 4:24. The sons of Simeon: Nemu-el, Jamin, Jarib, Zerah, Shaul. 25. Shaul's son was Shallum, his grandson was Mibsam, and his great-grandson was Mishma. 26. Mishma's sons included Hammu-el (the father of Zaccur and grandfather of Shime-i). 27. Shime-i had sixteen sons and six daughters, but none of his brothers had large families—they all had fewer children than was normal in Judah. 28. They lived at

Beer-sheba, Moladah, Hazar-shual, 29. Bilhah, Ezem, Tolad, 30. Bethuel, Hormah, Ziklag, 31. Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These cities were under their control until the time of David. 32, 33. Their descendants also lived in or near Etam, Ain, Rimmon, Tochen, and Ashan: some were as far away as Baal. (These facts are recorded in their genealogies.) 34-39. These are the names of some of the princes of wealthy clans who traveled to the east side of Gedor Valley in search of pasture for their flocks: Meshobab, Jamlech, Joshah, Joel, Jehu, Eli-o-enai, Ja-akobah, Jeshohaiah, Asaiah, Adi-el, Jesimi-el, Benaiah, Ziza (the son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah). 40, 41. They found good pastures, and everything was quiet and peaceful; but the land belonged to the descendants of Ham. So during the reign of King Hezekiah of Judah these princes invaded the land and struck down the tents and houses of the descendants of Ham; they killed the inhabitants of the land and took possession of it for themselves. 42. Later, five hundred of these invaders from the tribe of Simeon went to Mount Seir. (Their leaders were Pelatiah, Ne-ariah; Rephaiah, and Uzziel—all sons of Ishi.) 43. There they destroyed the few surviving members of the tribe of Amalek. And they have lived there ever since.

### COMMENTARY

The descendants of Simeon are reviewed in verses 24-43. Since he was not in the direct line of descent leading to Christ, this record is included simply to remind the reader that Jacob had other sons beside Judah. Jacob practically disinherited Simeon at the time of the pronouncement of the patriarchal blessing (Genesis 49:5-7). Simeon had a rather numerous family; however, by God's own design, this tribe was never to be a great one in Israel. The Simeonites took their possession within the limits of the territory of Judah. Some of their chief villages were Beersheba, Hormah, and Ziklag. All of these places are important in Hebrew history. When David came on the scene he found the Simeonites living in the territory which had been theirs since Joshua's day. There was a place in Judah called

"Etam" where Samson took refuge on one occasion (v. 32). The Simeonite people for the most part were shepherds and they lived in good pasture lands. The reference to "Ham" in v. 40 simply states that some of these people who settled mainly in Canaan and Egypt at one time lived in the southern tract of Judah. During Hezekiah's day (c. 700 B.C.) there had been conflict in Simeon's territory over pasture lands. The Simeonites were able at that time to take some territory in Edom (Mount Seir). At the same time the Simeonites successfully engaged the Amalekites in war.

#### 5. THE DESCENDANTS OF THE TRIBE OF REUBEN (5:1-10)

##### TEXT

Chapter 5:1. And the sons of Reuben the first-born of Israel (for he was the first-born; but, forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright. 2. For Judah prevailed above his brethren, and of him came the prince; but the birthright was Joseph's), 3. the sons of Reuben the first-born of Israel: Hanoah, and Pallu, Hezron, and Carmi. 4. The sons of Joel: Shemaiah his son, Gog his son, Shimei his son, 5. Micah his son, Reaiah his son, Baal his son, 6. Beerah his son, whom Tilgath-pilneser king of Assyria carried away captive: he was prince of the Reubenites. 7. And his brethren by their families, when the genealogy of their generations was reckoned: the chief, Jeiel, and Zechariah, 8. and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon: 9. and eastward he dwelt even unto the entrance of the wilderness from the river Euphrates, because their cattle were multiplied in the land of Gilead. 10. And in the days of Saul, they made war with the Hagrites, who fell by their hand: and they dwelt in their tents throughout all the land east of Gilead.

##### PARAPHRASE

Chapter 5:1. The oldest son of Israel was Reuben, but since

he dishonored his father by sleeping with one of his father's wives, his birthright was given to his half brother, Joseph. So the official genealogy doesn't name Reuben as the oldest son. 2. Although Joseph received the birthright, yet Judah was a powerful and influential tribe in Israel, and from Judah came a Prince. 3. The sons of Reuben, Israel's son, were: Hanoah, Pallu, Hezron, Carmi. 4. Joel's descendants were his son Shemaiah, his grandson Gog, and his great-grandson Shime-i. 5. Shime-i's son was Micah; his grandson was Reaiah; and his great-grandson was Baal. 6. Baal's son was Beerah. He was a prince of the tribe of Reuben and was taken into captivity by King Tilgath-pilneser of Assyria. 7, 8. His relatives became heads of clans and were included in the official genealogy: Je-iel, Zechariah, Bela (the son of Azaz, grandson of Shema, and great-grandson of Joel). These Reubenites lived in Aroer and as far distant as Mount Nebo and Baal-meon. 9. Joel was a cattle man, and he pastured his animals eastward to the edge of the desert and to the Euphrates River, for there were many cattle in the land of Gilead. 10. During the reign of King Saul, the men of Reuben defeated the Hagarites in war and moved into their tents on the eastern edges of Gilead.

### COMMENTARY

Once more the natural law of the first-born is violated as the chronicler has already given attention to Judah and Simeon. Reuben was Jacob's first son borne by Leah (Genesis 29:32). This son, who was the hope of Jacob's family, proved unworthy of the trust when he dared to sin sexually with Bilhah, his father's concubine (Genesis 35:22). In the patriarchal meeting (Genesis 49:3, 4), Reuben was disinherited. Genesis, chapter 48, describes the blessings pronounced on Joseph's sons, Ephraim and Manasseh. The record would indicate that Reuben's blessing was shared with the sons of Joseph. Judah, however, received a blessing and a responsibility which was greater than Reuben's and which also exceeded that of the sons of Joseph. Reuben's sons are listed in Numbers 26:5-7 when in the second census his warriors numbered 43,730. These sons are Hanoah, Pallu,

Hezron, and Carmi. The names that follow in verses 4-10 are Reuben's descendants. Reuben's territory lay beyond the Jordan to the south and east. These tribes suffered at the hands of the Assyrians when Tilgath-pilneser and his armies overthrew Samaria and scattered the tribes of Israel in 722-21 B.C. Aroer and Nebo were located beyond the Jordan eastward. Nebo was the region from which Moses once viewed Canaan. The Gilead country bordered the Jordan river on the east and pertained to the territory of Reuben. The Hagrites may have derived from Hagar. There was a tribe by this name in northern Arabia. At some time the Reubenites fought with these people and displaced them in the Gilead region.

#### 6. THE DESCENDANTS OF THE TRIBE OF GAD (5:11-17)

##### TEXT

Chapter 5:11. And the sons of Gad dwelt over against them, in the land of Bashan unto Salecah: 12. Joel the chief, and Shapham the second, and Janai, and Shaphat in Bashan. 13. And their brethren of their fathers' houses: Michael, and Meshullam, and Sheba, and Jorai, and Jacan, and Zia, and Eber, seven. 14. These were the sons of Abihail and the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15. Ahi the son of Abdiel, the son of Guni, chief of their fathers' houses. 16. And they dwelt in Gilead in Bashan, and in its towns, and in all the suburbs of Sharon, as far as their borders. 17. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

##### PARAPHRASE

Chapter 5:11. Across from them, in the land of Bashan, lived the descendants of Gad, who were spread as far as Salecah. 12. Joel was the greatest and was followed by Shapham, also Janai and Shaphat. 13. Their relatives, the heads of the seven clans, were Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber. 14. The descendants of Buz, in the order of their

generations, were: Jahdo, Jeshishai, Michael, Gilead, Jaroah, Huri, Abihail. 15. Ahi, the son of Abdi-el and grandson of Guni, was the leader of the clan. 16. The clan lived in and around Gilead (in the land of Bashan) and throughout the entire pasture country of Sharon. 17. All were included in the official genealogy at the time of King Jotham of Judah and King Jeroboam of Israel.

### COMMENTARY

Gad shared the trans-Jordanic territory with Reuben and Manasseh. These three tribes were in a precarious position because of their nearness to the desert. They were always vulnerable to warring bands of tribesmen and were destined never to play a significant role in Hebrew history. These were the tribes that requested of Moses this part of Palestine for their homeland. Moses suspected that they wanted to avoid military service in the proposed conquest of Canaan (Numbers 32). They assured Moses, Joshua, and Eleazar that they would help take Canaan, but they wanted this land east of the Jordan river because it was good pasture land. In making this choice, they also removed themselves from the main stream of Hebrew history. Bashan lay beyond the Sea of Chinnereth to the east. Salecah was a village on the far east boundary of Bashan. The names that follow in verses 12-15 are Gad's descendants. We know nothing more about them in the Bible record. Through their generations they shared the pasture lands of the Gilead country. There was a beautiful plain of Sharon on the Mediterranean coast in Canaan. This Sharon in v. 16 probably refers to a section in Gilead. There were genealogical studies done in the days of Jotham, King of Judah, (about 740 B.C.) and in the days of Jeroboam II, King of Israel (about 760 B.C.). Perhaps at regular intervals lists of ancestors were revised and brought up to date.



## 7. THE DESCENDANTS OF REUBEN, GAD, AND MANASSEH, WAR BEYOND THE JORDAN (5:18-26)

### TEXT

Chapter 5:18. The sons of Reuben, and the Gadites, and the half-tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skillful in war, were forty and four thousand seven hundred and threescore, that were able to go forth to war. 19. And they made war with the Hagrites, with Jetur, and Naphish, and Nodab. 20. And they were helped against them, and the Hagrites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was entreated of them, because they put their trust in him. 21. And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand. 22. For there fell many slain, because the war was of God. And they dwelt in their stead until the captivity. 23. And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir and Mount Hermon. 24. And these were the heads of their fathers' houses: even Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valor, famous men, heads of their fathers' houses. 25. And they trespassed against the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God destroyed before them. 26. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

### PARAPHRASE

Chapter 5:18. There were 44,760 armed, trained, and brave troops in the army of Reuben, Gad, and the half-tribe of Manasseh. 19. They declared war on the Hagrites, the Jeturites, the Naphishites, and the Nodabites. 20. They cried out to God

to help them, and he did, for they trusted in him. So the Hagrites and all their allies were defeated. 21. The booty included 50,000 camels, 250,000 sheep, 2,000 donkeys, and 100,000 captives. 22. A great number of the enemy also died in the battle, for God was fighting against them. So the Reubenites lived in the territory of the Hagrites until the time of the Exile. 23. The half-tribe of Manasseh spread through the land from Bashan to Baal-hermon, Senir, and Mount Hermon. They too were very numerous. 24. The chiefs of their clans were the following: Ephraim, Ishi, Eliel, Azri-el, Jeremiah, Hodaviah, Jahdi-el. Each of these men had a great reputation as a warrior and leader. 25. But they were not true to the God of their fathers; instead they worshiped the idols of the people whom God had destroyed. 26. So God caused King Pul of Assyria (also known as Tilgath-pilneser III) to invade the land and deport the men of Reuben, Gad, and the half-tribe of Manasseh. They took them to Halah, Habor, Hara, and the Gozan River, where they remain to this day.

### COMMENTARY

There is no indication here as to just when Reuben, Gad and Manasseh went to war against the Hagrites and their allies. It is of interest to note that in Joshua's day when they sent warriors to help conquer Canaan; they sent 40,000 men (Joshua 4:12, 13). In this later day they are able to muster 44,760 men. The Hagrites had been named in 5:10. Nothing more is known about Nodab. Jetur and Naphish are named in Genesis 25:15 among Ishmael's people. The name Jetur is preserved in the name Ituraea (Luke 3:1). The Ituraeans were notorious warriors. As in all other military conflicts in which Israel's cause was righteous and in which she trusted in Jehovah, God gave victory to the transjordanic Hebrew tribes in this conflict. That it was a significant event is evident from the tremendous amount of prey taken. The chronicler is concerned that the reader understand that Jehovah gave the victory—"the war was of God". The land once owned by desert tribes is now possessed by the tribes of Israel. A part of the tribe of Manasseh settled

the Bashan country east of the Sea of Chinnereth. Baal-hermon, Senir, and Mount Hermon all refer to the same area in the north-east corner of Palestine. The descendants of Manasseh (v. 24) are named only here. They were men of war, as was Machir, Manasseh's son. An often used phrase, "played the harlot", is employed here to describe the idolatry of these Hebrew tribes. Jehovah's response to this breach of the covenant is to send "Pul", Tilgath-pilneser, of Assyria, to over-run and deport the transjordanic tribes. This took place about 722-21 B.C. These Israelites beyond the Jordan to the east joined their brethren from Samaria and Israel west of the Jordan in the captivity (II Kings 17:6). They were scattered in the regions of the upper Euphrates river. Hara probably is the same as Haran in Mesopotamia.

## 8. THE DESCENDANTS OF THE TRIBE OF LEVI (6:1-30)

### TEXT

Chapter 6:1. The sons of Levi: Gershon, Kohath, and Merari. 2. And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel. 3. And the children of Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab, and Abihu, Eleazar, and Ithamar. 4. Eleazar begat Phinehas, Phinehas begat Abishua, 5. and Abishua begat Bukki, and Bukki begat Uzzi, 6. and Uzzi begat Zerahiah, and Zerahiah begat Meraioth, 7. Meraioth begat Amariah, and Amariah begat Ahitub, 8. and Ahitub begat Zadok, and Zadok begat Ahimaaz, 9. and Ahimaaz begat Azariah, and Azariah begat Johanan, 10. and Johanan begat Azariah, (he it is that executed the priest's office in the house that Solomon built in Jerusalem,) 11. and Azariah begat Amariah, and Amariah begat Ahitub, 12. and Ahitub begat Zadok, and Zadok begat Shallum, 13. and Shallum begat Hilkiah, and Hilkiah begat Azariah, 14. and Azariah begat Seraiah, and Seraiah begat Jehozadak; 15. and Jehozadak went into captivity, when Jeohvah carried away Judah and Jerusalem by the hand of Nebuchadnezzar. 16. The sons of Levi:

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

#### PARAPHRASE

Chapter 6:1. These are the names of the sons of Levi: Gershom, Kohath, Merari. 2. Kohath's sons were: Amram, Izhar, Hebron, Uzziel. 3. Amram's descendants included: Aaron, Moses, Miriam. Aaron's sons were: Nadab, Abihu, Eleazar, Ithamar. 4-15. The oldest sons of the successive generations of Aaron were as follows: Eleazar, the father of Phinehas, the father of Abishua, the father of Bukki, the father of Uzzi, the father of Zerariah, the father of Meraioth, the father of Amariah, the father of Ahitub, the father of Zadok, the father of Ahima-az, the father of Azariah, the father of Johanan, the father of Azariah (the High Priest in Solomon's Temple at Jerusalem), the father of Amariah, the father of Ahitub, the father of Zadok, the father of Shallum, the father of Hilkiah, the father of Azariah, the father of Seraiah, the father of Jehozadak (who went into exile when the Lord sent the people of Judah and Jerusalem into captivity under Nebuchadnezzar). 16. As previously stated, the sons of Levi were: Gershom, Kohath, Merari. 17. The sons of Gershom were:

Libni, Shime-i. 18. The sons of Kohath were: Amram, Izhar, Hebron, Uzziel. 19, 20, 21. The sons of Merari were: Mahli, Mushi. The subclans of the Levites were: In the Gershon clan: Libni, Jahath, Zimmah, Joah, Iddo, Zerah, Jeatherai. 22, 23, 24. In the Kohath clan: Amminadab, Korah, Assir, Elkanah, Ebiasaph, Assir, Tahath, Uriel, Uziah, Shaul. 25, 26, 27. The subclan of Elkanah was further divided into the families of his sons: Amasai, Ahimoth, Elkanah, Zophai, Nahath, Eliab, Jeroham, Elkanah. 28. The families of the subclan of Samuel were headed by Samuel's sons: Joe, the oldest; Abijah, the second. 29, 30. The subclans of the clan of Merari were headed by his sons: Mahi, Libni, Shime-i, Uzzah, Shime-a, Haggiah, Asaiah.

### COMMENTARY

The sons of Levi and their descendants are named in 6:1-30.<sup>1</sup> Levi attained a real importance among the twelve sons of Jacob. He and Simeon were guilty of taking vengeance upon the Shechemites (Genesis 34:25) for which action they were severely rebuked by their father. Jacob remembered this event (Genesis 49:5) at the time of the patriarchal blessing. Because of his share in the slaughter of the Shechemites, Levi was destined to be given the assignment of the priesthood and tabernacle service. His descendants would be scattered throughout Israel. The tribe of Levi was the smallest of the twelve tribes of Israel. Whatever glory was associated with the work the Levites were to do was theirs because they had distinguished themselves as faithful servants of Jehovah at Sinai when many other Hebrews were involved in worshipping the golden calf (Exodus 32:26).

Levi's sons were Gershon, Kohath, and Merari. The record here turns immediately to Kohath because his is the high priestly house. Kohath's sons are named and the most important of these is Amram because he was the father of Moses, Aaron, and Miriam. Aaron was the father of four sons:

<sup>1</sup>Clarke, Adam, *A Commentary and Critical Notes*, Vol. II, Carlton and Porter, New York, n.d., p. 588.

Nadab, Abihu, Eleazar, and Ithamar.<sup>1</sup> Nadab and Abihu used strange fire in offering sacrifices and were struck down by Jehovah (Numbers 3:4). Aaron was the first high priest in Israel. He was succeeded by his son, Eleazar. The next twenty names in the list, from Phinehas through Seraiah, are believed to be names of high priests. Phinehas served as high priest in Joshua's day (Joshua 22:10-33). Seraiah (Jeremiah 52:24) was high priest in the days of Zedekiah, Judah's last king. Some significant events related to the lives of some of these men are recorded in the Bible. Ahitub is identified as the father of Zadok. There are several references to him in the books of Samuel and Kings. Zadok and Abiathar were the leading priests at the time of David's flight from Absalom (II Samuel 15:24). Later, Abiathar cast his lot with Adonijah (I Kings 1:7, 8); but Zadok remained loyal to David. Zadok probably died before the Temple was built. Ahimaaz, Zadok's son, was faithful to David in the Absalom crisis (II Samuel 15:36) and is well known as a post or a runner. In bringing the news of Absalom's death, Ahimaaz outran the Cushite messenger, but could not bring himself to tell David the bad news (II Samuel 18:19ff). Azariah (v. 10) is identified as a priest who served in Solomon's Temple. Ahimaaz' son was named Azariah and there was another priest by the same name who lived in Uzziah's day, about 750 B. C. (II Chronicles 26:17, 20). Since some of these priestly names recur, it is not strange that the names of Ahitub and Zadok appear in verse 8 and also in verse 12. One of the most important names in this priestly list is that of Hilkiah. He was high priest when Josiah was king of Judah (640-609 B. C.). He was a leading spirit in the great religious revival of that era. This revival was launched with the discovery of "the book of the Law in the house of the Lord" (II Kings 22:8). II Chronicles 35:1-19 describes the great Passover in the eighteenth year of Josiah's reign under the leadership of Hilkiah. Seraiah is identified as the high priest in the days of Zedekiah (Jeremiah 52:24-27) when Jerusalem fell to Babylon. Jehozadak never attained to the high priestly office because of the overthrow of

<sup>1</sup>Spence, H. D. M. *The Pulpit Commentary*, I Chronicles, p. 83.

Jerusalem; but he is renowned as the father of Jeshua who served as high priest with Zerubbabel when Israel returned from Babylon.

Having traced the high priestly register, the chronicler now turns (verses 16-30) to a general listing of Levi's people. The principal families of Gershom, Kohath, and Merari are named in verses 17-19. Then the lines of descent are traced through Levi's grandsons. Verses 22-28 trace the descendants of Kohath to Joel, Samuel's son. Elkanah, Samuel's father, was a Kohathite Levite. Samuel was the father of Joel and Abijah who were not good priests (I Samuel 8:2, 3).

The regular responsibilities of the Levites are detailed in verses 31-48. David gave special attention to the organization of worship after he set up a tent for the ark in Jerusalem. The Levitical ministry of sacred music comes into its own at that time and was well ordered by the time the Temple was built. Heman, son of Joel, a Kohathite Levite is called a "singer".<sup>1</sup> Careful attention is given in tracing his pedigree back to Israel or Jacob. Asaph is identified as Heman's "brother". He is "brother" in the sense that the two men hold similar offices. Asaph's lineage is traced back to Levi and Jacob through Gershom, son of Levi. Ethan shared the office of musical direction with Heman and Asaph. He descended from Merari, son of Levi. In these three men all of the branches of Levi's tribe were represented. We are advised in verse 48 that Kohathites, Gershonites, and Merarites continued to perform their respective duties at the tabernacle.

Once more, in verses 49-53, Aaron's family is singled out for special attention. Some of Aaron's descendants down to the time of David are mentioned. Earlier (v. 15), the list carried down to the overthrow of Jerusalem.

The rest of chapter six (verses 54-81) is concerned about the villages of the Levites. When the land of Palestine was originally apportioned among the tribes of Israel, the tribe of Levi did not receive a designated plot like Judah or Ephraim. To the tribe of Levi forty-eight villages were assigned. These villages were

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I Chronicles, p. 85.

located throughout Palestine and included the six cities of refuge (Numbers 35:1-8). The Kohathite villages were located in Judah, Benjamin, Ephraim, and Manasseh (verses 57-61). Since the Kohathites would provide the officiating priests, their villages were nearer the location of the tabernacle and the temple. Among the Kohathite villages were Hebron and Shechem, cities of refuge. The Gershonite (Gershom) villages were situated in the tribes of Issachar, Asher, Naphtali, and Manasseh (east of Jordan). Golan and Kedesh Naphtali were the Gershonite cities of refuge. The Merarite villages were located in the territories of Reuben, Gad, and Zebulun. The cities of refuge pertaining to Merari were Bezer and Ramoth. The "suburbs" of the Levitical cities encompassed an area extending one thousand cubits (about 500 yards) from the wall of the city all the way around the city (Numbers 35:4). This area was used as a pasture land for the Levites' flocks.

## SUMMARY QUESTIONS

### LESSON TWO 4-6

51. Why would special attention be given to Judah's family?
52. Who is this Jabéz named in 4:9?
53. Identify Othniel (4:13). What do you know about him from other references in the Bible?
54. Fully identify Caleb.
55. Who was Shelah? What do you learn about him from earlier Biblical reference?
56. What were some of the occupations of the descendants of Judah?
57. Where did the tribe of Simeon take its possession? Name some of the principal cities.
58. What was meant by the expression "a wide land"?
59. Carefully locate Mt. Seir.
60. Who was the great ancestor of the Amalekites?
61. Why did Reuben lose his birthright? Name the person with whom he was involved.
62. With regard to the birthright, why was Judah preferred



over Joseph?

63. Identify the Tilgath-pileser of 5:6.
64. Where did the tribe of Reuben take its possession? Locate the territory.
65. Carefully locate the regions inhabited by the tribe of Gad.
66. Name the three Hebrew tribes that lived beyond the Jordan eastward.
67. With whom did these tribes East of the Jordan go to war? Why were they able to win?
68. What is meant by "the captivity"?
69. Locate Mount Hermon and name the Hebrew tribe located in this region.
70. Why were the trans-Jordanic tribes deported? Who carried them away?
71. Name the sons of Levi.
72. Who was Amram? Name his children.
73. Name the sons of Aaron.
74. Identify Phinehas.
75. Who was Ahitub? In what other connection do you learn of him in the Bible?
76. What distinction did Azariah hold (6:10)?
77. Identify the Hilkiah of 6:13?
78. Who was Jehozadak?
79. In regard to the tabernacle, what special responsibilities were fulfilled by the sons of Levi? Check Exodus references.
80. Who is the Elkanah of 6:27?
81. Name the sons of Samuel. What kind of men were they?
82. What did David do with the Levites?
83. Who was Heman?
84. Identify Korah. What do you know about him from an earlier record?
85. Identify Asaph.
86. What special services were performed by Aaron and his sons?
87. Trace other Bible references to Zadok.

88. Name and locate the main Kohathite villages.
89. Carefully locate Anathoth.
90. What are “suburbs”?
91. Where were the Gershonite villages located?
92. Describe the general location of the Merarite villages.
93. Name the cities of refuge. Compare these names with the record in Joshua 21:20-39.
94. Why were cities of refuge appointed?

## LESSON THREE 7-8

### I. GENEALOGIES FROM ADAM TO DAVID (1:1-9:44)

#### 9. THE DESCENDANTS OF THE TRIBE OF ISSACHAR (7:1-5)

##### INTRODUCTION

The representatives of other tribes of Israel clearly identifiable in David's day are mentioned in this section. Joshua and Saul are prominent names appearing in this account.

##### TEXT

Chapter 7:1. And of the sons of Issachar: Tola, and Puah, Jashub, and Shimron, four. 2. And the sons of Tola: Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Ibsam, and Shemuel, heads of their fathers' houses, to wit, of Tola; mighty men of valor in their generations: their number in the days of David was two and twenty thousand and six hundred. 3. And the son of Uzzi: Izrahiah. And the sons of Izrahiah: Michael, and Obadiah, and Joel, Isshiah, five; all of them chief men. 4. And with them, by their generations, after their fathers' houses, were bands of the host for war, six and thirty thousand for they had many wives and sons. 5. And their brethren among all the families of Issachar, mighty men of valor, reckoned in all by genealogy, were fourscore and seven thousand.

##### PARAPHRASE

Chapter 7:1. The sons of Issachar: Tola, Puah, Jashub, Shimron. 2. The sons of Tola, each of whom was the head of a subclan: Uzzi, Rephaiah, Jeri-el, Jahmai, Ibsam, Shemuel. At the time of King David, the total number of men of war from these families totaled 22,600. 3. Uzzi's son was Izrahiah among whose five sons were Michael, Obadiah, Joel, and Isshiah, all chiefs of subclans. 4. Their descendants, at the time of King David, numbered 36,000 troops; for all five of them had several wives and many sons. 5. The total number of men available for military service from all the clans of the tribe of Issachar

numbered 87,000 stouthearted warriors, all included in the official genealogy.

### COMMENTARY

The enumeration in chapter seven was taken "in the days of David" (7:2).<sup>1</sup> Issachar was Jacob's fifth son by Leah (Genesis 35:23). He was the father of four sons: Tola, Puah, Jashub, and Shimron. Tola's descendants at the time of this record numbered 22,600. The descendants of Uzzi, son of Tola, numbered 36,000. Tola's and Uzzi's people total 58,600. Verse five indicates that "all of the families of Issachar" numbered 87,000. This latter number agrees well with the census figures in Moses' day (Numbers 26:23-25). The Issacharites are described as mighty men of valor, great warriors.

### 10. THE DESCENDANTS OF THE TRIBE OF BENJAMIN (7:6-12)

#### TEXT

Chapter 7:6. The sons of Benjamin: Bela, and Becher, and Jediael, three. 7. And the sons of Bela: Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of fathers' houses, mighty men of valor; and they were reckoned by genealogy twenty and two thousand and thirty and four. 8. And the sons of Becher: Zemirah, Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abijah, and Anathoth, and Alemeth. All these were the sons of Becher. 9. And they were reckoned by genealogy, after their generations, heads of their fathers' houses, mighty men of valor, twenty thousand and two hundred. 10. And the sons of Jediael: Bilhan. And the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and Ahishahar. 11. All these were sons of Jediael, according to the heads of their fathers' houses, mighty men of valor, seventeen thousand and two hundred, that were able to go forth in the host for war. 12. Shuphim also, and Huphim, the sons of Ir, Hushim. the sons of Aher.

<sup>1</sup>Elmslie, W. A. L., *The Interpreter's Bible*, Vol. III, The First and Books of Chronicles, Abingdon Press, New York, 1954, p. 371.

## PARAPHRASE

Chapter 7:6. The sons of Benjamin were: Bela, Becher, Jedia-el. 7. The sons of Bela: Ezbon, Uzzi, Uzziel, Jerimoth, Iri. These five mighty warriors were chiefs of subclans and were the leaders of 22,034 troops (all of whom were recorded in the official genealogies). 8. The sons of Becher were: Zemirah, Joash, Eliezer, Eli-o-enai, Omri, Jeremoth, Abijah, Anathoth, Alemeth. 9. At the time of David there were 22,200 mighty warriors among their descendants; and they were led by their clan chiefs. 10. The son of Jedia-el was Bilhan. The sons of Bilhan were: Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tarshish, Ahishahar. 11. They were the chiefs of the subclans of Jedia-el, and their descendants included 17,200 warriors at the time of King David. 12. The sons of Ir were Shuppim and Huppim. Hushim was one of the sons of Aher.

## COMMENTARY

The indications here are that Benjamin had three sons, namely, Bela, Becher, and Jediael. The list in Genesis 46:21 names the sons of Benjamin. Some of these are to be identified as grandsons. At the time when this present enumeration was taken, Bela's descendants numbered 22,034. Becher's direct descendants numbered 20,200 (verses 8 and 9), and Jedia-el's people numbered 17,200. Evidently these enumerations have to do with warriors. The total military strength of Benjamin at this time was 59,434.

## 11. THE DESCENDANTS OF NAPHTALI (7:13)

## TEXT

Chapter 7:13. The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

## PARAPHRASE

Chapter 7:13. The sons of Naphtali (descendants of Jacob's wife Bilhah) were: Jahzi-el, Guni, Jezer, Shallum. The reference to this tribe is very brief. Bilhah, Jacob's concubine, was the

mother of Naphtali and Dan. In the first census Naphtali's tribe numbered 53,400 warriors (Numbers 1:42, 43). In the second census in the Plains of Moab this tribe numbered 45,400, having suffered considerable loss in the wilderness wanderings. The territory of this tribe was situated in what later came to be known as the Galilee country. There is no additional specific information on Naphtali's sons.

## 12. THE DESCENDANTS OF MANASSEH (7:14-19)

### TEXT

Chapter 7:14. The sons of Manasseh: Asriel, whom his concubine the Aramitess bare; she bare Machir the father of Gilead: 15. and Machir took a wife of Huppim and Shuppim, whose sister's name was Maacah; and the name of the second was Zelophehad: and Zelophehad had daughters. 16. And Maacah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. 17. And the sons of Ulam: Bedan. These were the sons of Gilead the son of Machir, the son of Manasseh. 18. And his sister Hammolecheth bare Ishhod, and Abiezer, and Mahlah. 19. And the sons of Shemida were Ahian, and Shechem, and Likhi, and Aniam.

### PARAPHRASE

Chapter 7:14. The sons of Manasseh, born to his Aramaean concubine, were, Asri-el and Machir (who became the father of Gilead). 15. It was Machir who found wives for Huppim and Shuppim. Machir's sister was Maacah. Another descendant was Zelophehad, who had only daughters. 16. Machir's wife, also named Maacah, bore him a son whom she named Peresh; his brother's name was Sheresh, and he had sons named Ulam and Rakem. 17. Ulam's son was Bedan. So these were the sons of Gilead, the grandsons of Machir, and the great-grandsons of Manasseh. 18. Hammolecheth, Machir's sister, bore Ishhod, Abiezer, and Mahlah. 19. The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

## COMMENTARY

We studied an earlier reference to the tribe of Manasseh in 5:23-26. Several names in the paragraph now under attention are of interest. Machir, Manasseh's son, is known as a frontiersman. Gilead, the son of Machir, left his name on a considerable part of the territory bordering the Jordan River on the east. Zelophehad was the great-grandson of Manasseh (Joshua 17:3). He had five daughters; but he had no sons. He died in his sins during the wilderness wanderings. His daughters came to Moses (Numbers 27:1) requesting their father's inheritance. This was granted. A ruling was also passed in Numbers 36 that heiress must marry within their own tribe. It is of interest to note that the name "Gilead" became more prominent than that of "Machir". Abiezer (verse 18) was the grandson of Machir and the ancestor of Gideon, who was an Abiezrite of the tribe of Manasseh and a judge in Israel.

## 13. THE DESCENDANTS OF EPHRAIM (7:20-29)

## TEXT

Chapter 7:20. And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son, 21. and Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in the land slew, because they came down to take away their cattle. 22. And Ephraim their father mourned many days, and his brethren came to comfort him. 23. And he went in to his wife, and she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. 24. And his daughter was Sheerah, who built Beth-horon the nether and the upper, and Uzzan-sheerah. 25. And Rephah was his son, and Resheph, and Telah his son, and Tahan his son, 26. Ladan his son, Ammihud his son, Elishama his son, 27. Nun his son, Joshua his son. 28. And their possessions and habitations were Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Azzah and the towns thereof; 29. and by

the borders of the children of Manasseh, Beth-shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph the son of Israel.

### PARAPHRASE

Chapter 7:20, 21: The sons of Ephraim: Shuthelah, Bered, Tahath, Eleadah, Tahath, Zabad, Shuthelah, Ezer, Ele-ad. Ele-ad and Ezer attempted to rustle cattle at Gath, but they were killed by the local farmers. 22. Their father Ephraim mourned for them a long time, and his brothers tried to comfort him. 23. Afterwards, his wife conceived and bore a son whom he called Beriah (meaning "a tragedy") because of what had happened. 24. Ephraim's daughter's name was Sheerah. She built Lower and Upper Beth-horon and Uzzen-sheerah. 25, 26, 27. This is Ephraim's line of descent: Rephah, the father of Resheph, the father of Telah, the father of Tahan, the father of Ladan, the father of Ammihud, the father of Elishama, the father of Nun, the father of Joshua. 28. They lived in an area bounded on one side by Bethel and its surrounding towns, on the east by Naaran, on the west by Gezer and its villages, and finally by Shechem and its surrounding villages as far as Ayyah and its towns. 29. The tribe of Manasseh, descendants of Joseph the son of Israel, controlled the following cities and their surrounding areas: Beth-shean, Taanach, Megiddo, and Dor.

### COMMENTARY

The sons of Ephraim do not figure prominently in the Bible record. Ephraim's sons most likely were born in Egypt. Their conflict with the men of Gath, or the Philistines, would have taken place early in the conquest of Canaan. Because of the reverses suffered by Ephraim's sons, when another son was born, he was called "Beriah", ill-favored. There may be some ground for suggesting that men of Gath made an excursion into the Goshen country in Egypt while Ephraim and his sons were



yet in that country.<sup>1</sup> Joshua, son of Nun, is the best known of all Ephraimites in his association with Moses and in the conquest of Canaan. The expression "children of Joseph" can refer to both of the tribes of Ephraim and Manasseh. The principal villages in Ephraim were Bethel, Gezer, Shiloh, and Shechem. Bethshean, Taanach, and Megiddo were located in Manasseh west of the Jordan river. The tribe of Ephraim became the most important tribe in the north after the division of the kingdom at Solomon's death.

#### 14. THE DESCENDANTS OF ASHER (7:30-40)

##### TEXT

Chapter 7:30. The sons of Asher: Imnah, and Ishvah, and Ishvi, and Beriah, and Serah their sister. 31. And the sons of Beriah: Heber, and Malchiel, who was the father of Birzaith. 32. And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister. 33. And the sons of Japhlet: Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. 34. And the sons of Shemer: Ahi, and Rohgah, Jehubbah, and Aram. 35. And the sons of Helem his brother: Zophah, and Imna, and Shelesh, and Amal. 36. The sons of Zophah: Suah, and Harnepher, and Shual, and Beri, and Imrah, 37. Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera. 38. And the sons of Jether: Jephunneh, and Pispah, and Ara. 39. And the sons of Ulla: Aran, and Hanniel, and Rizia. 40. All these were the children of Asher, heads of the fathers' houses, choice and mighty men of valor, chief of the princes. And the number of them reckoned by genealogy for service in war was twenty and six thousand men.

##### PARAPHRASE

Chapter 7:30. The children of Asher: Imnah, Ishvah, Ishvi, Beriah, Serah (their sister). 31. The sons of Beriah were: Heber, Machi-el (the father of Birzaith). 32. Heber's children were:

<sup>1</sup>Schaff, Philip, *Lange's Commentary, Chronicles*, Charles Scribners Sons, New York, 1901, p. 79.

Japhlet, Shomer, Hotham, Shua (their sister). 33. Japhlet's sons were: Pasach, Bimhal, Ashvath. 34. His brother Shomer's sons were: Rohgah, Jehubbah, Aram. 35. The sons of his brother Hotham were: Zophah, Imna, Shelesh, Amal. 36, 37. The sons of Zophah were: Suah, Harnepher, Shual, Beri, Imrah, Bezer, Hod, Shamma, Shilshah, Ithran, Be-era. 38. The sons of Ithran were: Jephunneh, Pispah, Ara. 39. The sons of Ulla were: Arah, Hanniel, Riziah. 40. These descendants of Asher were heads of subclans and were all skilled warriors and chiefs. Their descendants in the official genealogy numbered 36,000 men of war. Another list of Asher's people is recorded in Genesis 46:17. Some forty descendants are listed here. The number of men of war at the time of this enumeration was 26,000. They numbered 41,500 in the first census (Numbers 1:40, 41). The 26,000 in this present counting most likely is a reference to only a part of the tribe. Asher was assigned the territory north of Mt. Carmel and the Kishon river, the Phoenician country. It was said of Asher that his dwelling would be by the sea. In spite of their remarkable valor, they never displaced the Phoenician people.

### 15. THE DESCENDANTS OF THE TRIBE OF BENJAMIN (8:1-40)

#### TEXT

Chapter 8:1. And Benjamin begat Bela his first-born, Ashbel the second, and Aharah the third, 2. Nohah the fourth, and Rapha the fifth. 3. And Bela had sons: Addar, and Gera, and Abihud, 4. and Abishua, and Naaman, and Ahoah, 5. and Gera, and Shephuphan, and Hiram. 6. And these are the sons of Ehud: these are the heads of fathers' houses of the inhabitants of Geba, and they carried them captive to Manahath: 7. and Naaman, and Ahijah, and Gera, he carried them captive; and he begat Uzza and Ahihud. 8. And Shaharaim begat children in the field of Moab, after he had sent them away; Hushim and Baara were his wives. 9. And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcam, 10. and Jeuz, and Shachia, and Mirmah. These were his sons, heads of fathers' houses. 11. And

of Hushim he begat Abitub and Elpaal. 12. And the sons of Elpaal: Eber, and Misham, and Shemed, who built Ono and Lod, with the towns thereof; 13. and Beriah, and Shema, who were heads of fathers' houses of the inhabitants of Aijalon, who put to flight the inhabitants of Gath; 14. and Ahio, Shashak, and Jeremoth, 15. and Zebadiah, and Arad, and Eder, 16. and Michael, and Ishpah, and Joha, the sons of Beriah, 17. and Zebadiah, and Meshullam, and Hizki, and Heber, 18. and Ishmerai, and Izliah, and Jobab, the sons of Elpaal, 19. and Jakim, and Zichri, and Zabdi, 20. and Elienai, and Zillethai, and Eliel, 21. and Adaiah, and Beraiah, and Shimrath, the sons of Shimei, 22. and Ishpan, and Eber, and Eliel, 23. and Abdon, and Zichri, and Hanan, 24. and Hananiah, and Elam, and Anthothijah, 25. and Iphdeiah, and Penuel, the sons of Shashak, 26. and Shamsherai, and Shehariah, and Athaliah, 27. and Jareshiah, and Elijah, and Zichri, the sons of Jeroham. 28. These were heads of fathers' houses throughout their generations, chief men: these dwelt in Jerusalem.

29. And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah; 30. and his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab, 31. and Gedor, and Ahio, and Zecher. 32. and Mikloth begat Shimeah. And they also dwelt with their brethren in Jerusalem, over against their brethren. 33. And Ner begat Kish and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Eshbaal. 34. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. 35. And the sons of Micah: Pithon, and Melech, and Tarea, and Ahaz. 36. And Ahaz begat Jehoaddah; and Jehoaddah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza. 37. And Moza begat Binea; Raphah was his son, Eleasah his son, Azel his son. 38. And Azel had six sons, whose names are these: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. 39. And the sons of Eshek his brother: Ulam his first-born, Jeush the second, and Eliphelet the third. 40. And the sons of Ulam were mighty men of valor, archers, and had many sons, and sons' sons, a hundred and fifty. All these were of the

sons of Benjamin.

### PARAPHRASE

Chapter 8:1. The sons of Benjamin, according to age, were: Bela, the first; Ashbel, the second; Aharah, the third; Nohah, the fourth; Rapha, the fifth. 3, 4, 5. The sons of Bela were: Addar, Gera, Abihud, Abishua, Naaman, Ahoah, Gera, Shephuphan, Hiram. 6, 7. The sons of Ehud, chiefs of the subclans living at Geba, were captured in war and exiled to Manahath. They were: Naaman, Ahijah, Gera (also called Heglam), the father of Uzza and Ahihud. 8, 9, 10. Shaharaim divorced his wives Hushim and Baara, but he had children in the land of Moab by Hodesh, his new wife: Jobab, Zibia, Mesha, Malcam, Jeuz, Sachia, Mirmah. These sons all became chiefs of subclans. 11. His wife Hushim had borne him Abitub and Elpaal. 12. The sons of Elpaal were: Eber, Misham, Shemed (who built Ono and Lod and their surrounding villages). 13. His other sons were Beriah and Shema, chiefs of subclans living in Aijalon; they chased out the inhabitants of Gath. 14. Elpaal's sons also included: Ahio, Shashak, Jeremoth. 15, 16. The sons of Beriah were: Zebadiah, Arad, Eder, Michael, Ishpah, Joha. 17, 18. The sons of Elpaal also included: Zebadiah, Meshullam, Hizki, Heber, Ishmerai, Izliah, Jobab. 19, 20, 21. The sons of Shime-i were: Jakim, Zichri, Zabdi, Eli-enai, Zille-thai, Eliel, Adaiah, Beraiah, Shimrath. 22-25. The sons of Shashak were: Ishpan, Eber, Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Anthothijah, Iphdeiah, Penuel. 26, 27. The sons of Jeroham were: Shamsherai, Shehariah, Athaliah, Jaareshiah, Elijah, Zichri. 28. These were the chiefs of the subclans living at Jerusalem.

29. Je-iel, the father of Gibeon, lived at Gibeon; and his wife's name was Maacah. 30, 31, 32. His oldest son was named Abdon, followed by: Zur, Kish, Baal, Nadab, Gedor, Ahio, Zecher, Mikloth who was the father of Shimeah. All of these families lived together near Jerusalem. 33. Ner was the father of Kish, and Kish was the father of Saul; Saul's sons included: Jonathan, Malchishua, Abinadab, Eshbaal. 34. The son of

Jonathan was Mephibosheth; The son of Mephibosheth was Micah. 35. The sons of Micah: Pithon, Melech, Tarea, Ahaz. 36. Ahaz was the father of Jehoaddah, Jehoaddah was the father of: Alemeth, Azmaveth, Zimri. Zimri's son was Moza. 37. Moza was the father of Bine-a, whose sons were: Raphah, Eleasah, Azel. 38. Azel had six sons: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, Hanan. 39. Azel's brother Eshek had three sons: Ulam, the first; Jeush, the second; Eliphelet, the third. 40. Ulam's sons were prominent warriors who were expert marksmen with their bows. These men had 150 sons and grandsons, and they were all from the tribe of Benjamin.

### COMMENTARY

Some attention had already been given to the tribe of Benjamin in chapter 7:6-12 as this tribe took its place among the other descendants of Israel. Inasmuch as some special attention is now focused on Saul, the first king of Israel, a more complete genealogy of Benjamin is in order. Benjamin was the youngest of Jacob's sons and he was the son of the beloved Rachel. His mother died in giving him birth (Genesis 35:16-20). Ten sons of Benjamin are named in Genesis 46:21. Some of these were actually grandsons. Any variations in the Genesis record and this record may be accounted for on the basis of the use of different genealogical records, some of which are more complete than others. Ehud is identified as a great grandson of Benjamin (I Chronicles 7:10). Ehud, son of Gera, a Benjamite, was the left handed warrior judge who slew Eglon, king of Moab (Judges 3:15). Geba was a village in Benjamin prominently mentioned in the days when Saul was fighting the Philistines (I Samuel 13:3). Verses 9-11 name seven unknown persons of the tribe of Benjamin. Verses 12-28 list the descendants of Elpaal. Lod (Lydda) was in the Plain of Sharon, southeast of Joppa. The village of Ono was near Lod. Once Nehemiah was invited to the plain of Ono by those who would hinder his rebuilding program in Jerusalem (Nehemiah 6:2). Aijalon was the valley northwest of Jerusalem where Joshua fought the enemy the day the sun stood still. Some of the names such as Shimei,

Hananiah, Athaliah, and Elijah are quite familiar from other connections and in other days. Their use here only indicates that these were popular names from early times among the Hebrew people. Jerusalem was within the limits of the territory of Benjamin.

The nearer relatives of Saul are included in the review in verses 29-40. Chapter 9:35-44 presents a similar account of Saul's house. Eight sons of Jeiel are listed in verses 30, 31. Ner is presented here as the grandfather of Saul.<sup>1</sup> I Samuel 9:1 would seem to list Abiel as the grandfather instead of the great-grandfather. That is not unusual in genealogical references. I Samuel 14:51 appears to identify Ner as Saul's uncle, but may be read in such a way as to make him Saul's grandfather. Kish, the Benjamite, was Saul's father. It was he who had the estate at Gibeah and it was he who owned the lost asses for which Saul was searching when he found Samuel. It is evident from the Bible records that Saul was the father of nine children: Jonathan, Malchishua, Abinadab, Eshbaal, Merab, Michal (I Samuel 14:49), Ishvi (I Samuel 14:49), Armoni and Mephibosheth, sons of Rizpah, the concubines (II Samuel 21:8). Jonathan was Saul's eldest son and was in line to succeed him on the throne in Israel. Jonathan's son, Mephibosheth, is the one known as the lame prince. He was crippled at five years of age when he was dropped by his nurse (II Samuel 4:4). Mephibosheth is called Merib-baal here in Chronicles. He had a son named Micah (Mica). Zimri is a famous name in Hebrew history. This Zimri (v. 36) may be identified as the man in I Kings 16:9-20 who slew Elah and who committed suicide when pressed by Tibni. The Benjamite men through all the years were regarded as strong, fearless warriors. It is significant that Jehovah turned to this tribe when he selected Saul, the first king of Israel. Saul was called to be king that he might deliver his people from the power of the Philistines.

<sup>1</sup>Spence, H. P. M., *The Pulpit Commentary, I Chronicles*, p. 109.

## SUMMARY QUESTIONS

## LESSON THREE (7-8)

95. In the genealogical list of Issachar's tribe what was the total enumeration?
96. Where was Issachar's territory located?
97. How many were numbered in the tribe of Benjamin? Locate the territory of Benjamin.
98. Carefully locate the Naphtali country.
99. Who was Machir?
100. Trace other Bible references to Zelophehad and his daughters.
101. Carefully locate the Ephraimite country.
102. Where was Gath?
103. Who is this Joshua named in 7:27?
104. Name two important villages in the Ephraimite territory.
105. How many warriors were numbered out of Asher's tribe?
106. Where was Asher's territory located?
107. Name the father and mother of Benjamin?
108. Describe the location of the territory of Benjamin.
109. Locate Aijalon.
110. Name the main villages in the tribe of Benjamin.
111. Who is Kish?
112. Name the sons of Saul. How do these names relate to the previous account in I Samuel?
113. Identify Merib-baal.
114. What do we learn in the earlier record about Micah (8:34)?

## LESSON FOUR 9-10

### I. GENEALOGIES—ADAM TO DAVID

#### 16. THE DWELLERS IN JERUSALEM (9:1-34)

##### INTRODUCTION

A brief review of certain Levites and priests who had returned from Babylonian captivity is the subject of Chapter 9. Saul's house and his ruin at the hands of the Philistines is recounted.

##### TEXT

Chapter 9:1. So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel. And Judah was carried away captive to Babylon for their transgression. 2. Now the first inhabitants that dwelt in their possessions in their cities were Israel, the priests, the Levites, and the Nethinim. 3. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh: 4. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah. 5. And of the Shilonites: Asaiah the first-born, and his sons. 6. And of the sons of Zerah: Jeuel, and their brethren, six hundred and ninety. 7. And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, 8. and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibrijah; 9. and their brethren, according to their generations, nine hundred and fifty and six. All these men were heads of fathers' houses by their fathers' houses.

10. And of the priests: Jedaiah, and Jehoiarib, Jachin, 11. and Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; 12. and Adaiah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13. and their brethren, heads



of their fathers' houses, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

14. And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 15. and Bakbakkar, Heresh, and Galal, and Mattaniah the son of Mica, the son of Zichri, the son of Asaph, 16. and Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17. And the porters: Shallum, and Akkub, and Talmon, and Ahiman, and their bretheren (Shallum was the chief), 18. who hitherto waited in the kings' gate eastward: they were the porters for the camp of the children of Levi. 19. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent: and their fathers had been over the camp of Jehovah, keepers of the entry. 20. And Phinehas the son of Eleazar was ruler over them in time past, and Jehovah was with him. 21. Zechariah the son of Meshelemiah was porter of the door of the tent of meeting. 22. All these that were chosen to be porters in the thresholds were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer did ordain in their office of trust. 23. So they and their children had the oversight of the gates of the house of Jehovah, even the house of the tent, by wards. 24. On the four sides were the porters, toward the east, west, north, and south. 25. And their brethren, in their villages, were to come in every seven days from time to time to be with them: 26. for the four chief porters, who were Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God. 27. And they lodged round about the house of God, because the charge thereof was upon them; and to them pertained the opening thereof morning by morning.

28. And certain of them had charge of the vessels of service; for by count were these brought in and by count were these

taken out. 29. Some of them also were appointed over the furniture, and over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices. 30. And some of the sons of the priests prepared the confection of the spices. 31. And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the office of trust over the things that were baded in pans. 32. And some of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.

33. And these are the singers, heads of fathers' houses of the Levites, who dwelt in the chambers and were free from other service; for they were employed in their work day and night. 34. These were heads of fathers' houses of the Levites, throughout their generations, chief men: these dwelt at Jerusalem.

### PARAPHRASE

Chapter 9:1. The family tree of every person in Israel was carefully recorded in the Annals of the Kings of Israel. Judah was exiled to Babylon because the people worshipped idols. 2. The first to return and live again in their former cities were families from the tribes of Israel, and also the priests, the Levites, and the Temple assistants. 3. Then some families from the tribes of Judah, Benjamin, Ephraim, and Manasseh arrived in Jerusalem: 4. One family was that of Uthai (the son of Ammihud, son of Omri, son of Imri, son Bani) of the clan of Perez (son of Judah). 5. The Shilonites were another family to return, including Asaiah (Shilon's oldest son) and his sons; 6. there were also the sons of Zerah, including Jeuel and his relatives: 690 in all. 7, 8. Among the members of the tribe of Benjamin who returned were these: Sallu (the son of Meshullam, the son of Hodaviah, the son of Hassenuah); Ibneiah (the son of Jeroham); Elah (the son of Uzzi, the son of Michri); Meshullam (the son of Shephatiah, the son of Reuel, the son of Ibnijah). 9. These men were all chiefs of subclans. A total of 956 Benjaminites returned.

10, 11. The priests who returned were: Jedaiah, Jehoiarib, Jachin, Azariah (the son of Hilkiyah, son of Meshullam, son of

Zadok, son of Meraioth, son of Ahitub). He was the chief custodian of the Temple. 12. Another of the returning priests was Adaiah (son of Jeroham, son of Pashhur, son of Malchijah). Another priest was Massai (son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer). 13. In all, 1,760 priests returned.

14. Among the Levites who returned was Shemaiah (son of Hasshub, son of Azrikam, son of Hashabiah, who was a descendant of Merari). 15, 16. Other Levites who returned included: Bakbakkar, Heresh, Galal, Mattaniah (the son of Mica, who was the son of Zichri, who was the son of Asaph). Obadiah (the son of Shemaiah, son of Galal, son of Jeduthun). Berechiah (the son of Asa, son of Elkanah, who lived in the area of the Netophathites).

17, 18. The gatekeepers were Shallum (the chief gatekeeper), Akkub, Talmon, and Ahiman—all Levites. They are still responsible for the eastern royal gate. 19. Shallum's ancestry went back through Kore and Ebiasaph to Korah. He and his close relatives the Korahites were in charge of the sacrifices and the protection of the sanctuary, just as their ancestors had supervised and guarded the Tabernacle. 20. Phinehas, the son of Eleazar, was the first director of this division in ancient times. And the Lord was with him. 21. At that time Zechariah, the son of Meshelemiah, had been responsible for the protection of the entrance to the Tabernacle. 22. There were 212 doorkeepers in those days. They were chosen from their villages on the basis of their genealogies, and they were appointed by David and Samuel because of their reliability. 23. They and their descendants were in charge of the Lord's Tabernacle. 24. They were assigned to each of the four sides: east, west, north, and south. 25. And their relatives in the villages were assigned to them from time to time, for seven days at a time. 26. The four head gatekeepers, all Levites, were in an office of great trust, for they were responsible for the rooms and treasuries in the Tabernacle of God. 27. Because of their important positions they lived near the Tabernacle, and they opened the gates each morning.

28. Some of them were assigned to care for the various vessels used in the sacrifices and worship; they checked them in and out to avoid loss. 29. Others were responsible for the furniture, the items in the sanctuary, and the supplies such as fine flour, wine, incense, and spices. 30. Other priests prepared the spices and incense. 31. And Mattithiah (a Levite and the oldest son of Shallum the Korahite) was entrusted with making the flat cakes for grain offerings. 32. Some members of the Kohath clan were in charge of the preparation of the special bread each Sabbath.

33, 34. The cantors were all prominent Levites. They lived in Jerusalem at the Temple and were on duty at all hours. They were free from other responsibilities and were selected by their genealogies.

### COMMENTARY

Family registers and genealogical connections were very important to a people who so often found themselves uprooted and disconnected from relatives and homeland. This fact is brought into sharp focus in 9:1. By this time in the record we have arrived at the grievous overthrow of Jerusalem by Babylon in 586 B.C. The historian faithfully records the fact that "Judah was carried away to Babylon for their transgression", (see also I Kings, chapters 24 and 25).

At this point in the record the historian proceeds to present a summary of those who returned from Babylon. He passes over any details related to the seventy years of captivity and fixes his attention on those who returned with Zerubbabel and Jeshua in 538 B.C. Four classes of people are distinguished in 9:2: Israel, priests, Levites, and Nethinim. In distinguishing between "priests" and "Levites" it must be observed that every priest must necessarily be a Levite; however, not every Levite would be qualified to serve as a priest. The term "Nethinin" means "wholly given" and was a name attached to those who were bondmen of the Temple, helpers of the priests. In this fourfold reference in verse two the focus of interest is upon the priesthood and the Temple services. The place that holds priority in

importance is Jerusalem. Solomon's Temple had been situated here. In this place of sacred memory Zerubbabel's Temple would be built. It was not until during the Babylonian captivity and the return that the Hebrews were generally referred to as the "Jews". This name may well have originated out of ill will and was most likely associated with the remnant of the tribe of Judah. It is not to be supposed that the only representatives of the Hebrews who remained after the Captivity were of the tribe of Judah. For all practical purposes, the identity of the ten northern tribes was lost in the Assyrian overthrow in 722-21 B.C.; however, there were scattered remnants of these tribes which along with Judah were taken into Babylon between the years of 606 and 586 B.C. and who returned to Palestine in 536 B.C. So the Chronicler says that the tribes of Judah, Benjamin, Ephraim, Manasseh, and Levi were certainly represented in Jerusalem after the return from Babylon. We met Perez in Genesis 38. He was the son of Judah and his mother was Tamar. Perez is an ancestor of Jesus Christ. When the author (verse 5) speaks of the Shilonites, he is referring to those who had lived in Shiloh in the tribe of Ephraim. In earlier days the tabernacle had been located in Shiloh. Zerah (verse 6) was a twin brother of Perez. The tribes and persons named and numbered in verses 3-9 correspond to the reference to Israel in verse 2.

The priests who are named in verses 10-13 are men who served in this office after the return from Captivity. A similar list is recorded in Nehemiah 11:12-14. Apparently it was not the intention of the historian to provide a complete list of the priests. Out of records which were available to him and directed by the Holy Spirit, he selected these representatives of the priesthood. In like manner there is a list of Levites in Nehemiah 11:15-18 which compares with I Chronicles 9:14-16. Descendants of familiar heads of families such as Merari, Asaph, and Jeduthun are named here. There was a village named Netophah (verse 16) located near Bethlehem Judah. When the wall of Jerusalem was dedicated in Nehemiah's day (Nehemiah 12:28) the sons of the singers from among the Netophathites shared in the ceremonies at Jerusalem.

The respective responsibilities of the priests and the Levites in the renewed Jerusalem are reviewed in verses 17-34. The "porters" were men who were assigned as door-keepers at the gates leading into the Temple. "The king's gate eastward" and "the door of the tent of meeting" were places of special assignment. These porters were stationed at entrances on all four sides of the Temple and they served in courses or shifts for a week at a time. The porters were carefully organized (verse 26) and exercised responsibility with regard to the chambers or living quarters and storage rooms at the Temple. They were also responsible for the security of the Temple treasuries. While on duty, these officers lived in quarters round about the Temple.

The details of certain Levitical responsibilities are spelled out in verses 28-34. Since the vessels used in the Temple were made of precious metal, they were very valuable. Precautions against theft or mismanagement were always in order. The vessels were very important also because they had been sanctified for special service. The Temple furniture, in like manner, was very special and required particular attention. The flour, wine, oil, frankincense, spices all had to be procured and properly processed. The spices used in the holy incense had been carefully prescribed in Moses' day (Exodus 30:34, 35). This prescription was to be used only in the Tabernacle. The baking of the unleavened bread and the preparation of the shewbread were important details under Levitical supervision.

Those who were leaders in the ministry of singing were from among the Levites. They were specialists in this service and were excused from other aspects of the work. Provisions were made for their lodging at the Temple when they were on duty.

## 17. THE PEDIGREE OF THE HOUSE OF SAUL (9:35-44)

### TEXT

Chapter 9:35. And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah; 36. and his first-born son Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab, 37. and Gedor, and Ahio, and Zechariah, and Mikloth. 38. And Mikloth begat Shimeam. And they also dwelt with

their brethren in Jerusalem, over against their brethren. 39. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. 40. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. 41. And the sons of Micah: Pithon, and Melech, and Tahrea, and Ahaz. 42. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43. and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44. And Azel had six sons, whose names are these: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

### PARAPHRASE

Chapter 9:35, 36, 37: Jeiel (whose wife was Maacah) lived in Gibeon. He had many sons, including: Gibeon, Abdon (the oldest), Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, Mikloth. 38. Mikloth lived with his son Shime-am in Jerusalem near his relatives. 39. Ner was the father of Kish, Kish was the father of Saul, Saul was the father of Jonathan, Malchi-shua, Abinadab, and Eshbaal. 40. Jonathan was the father of Mephibosheth; Mephibosheth was the father of Micah; 41. Micah was the father of Pithon, Melech, Tahre-a, and Ahaz; 42. Ahaz was the father of Jarah; Jarah was the father of Alemeth, Azmaveth, Zimri; Zimri was the father of Moza. 43. Moza was the father of Bine-a, Rephaiah, Eleasah, and Azel. 44. Azel had six sons: Azrikam, Bocheru, Ishamel, She-ariah, Obadiah, Hanan.

### COMMENTARY

Once more, as in chapters 8:29-40, attention is focused on the ancestors and descendants of King Saul. This information (verses 35-44) is pertinent at this time because it provides an introduction to a review of Saul's final conflict with the Philistines in chapter 10.

## II. THE HISTORY OF KING DAVID (10:1-29:30)

### 1. THE OVERTHROW OF SAUL (10:1-14)

#### TEXT

Chapter 10:1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. 2. And the Philistines followed hard after Saul and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. 3. And the battle went sore against Saul, and the archers overtook him, and he was distressed by reason of the archers. 4. Then said Saul unto his armorbearer, "Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me." But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it. 5. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died. 6. So Saul died, and his three sons; and all his house died together. 7. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them. 8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa. 9. And they stripped him, and took his head, and his armor, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. 10. And they put his armor in the house of their gods, and fastened his head in the house of Dagon. 11. And when all Jabesh-gilead heard all that the Philistines had done to Saul, 12. all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days, 13. So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, 14. and inquired not of Jehovah: therefore he slew him, and turned the kingdom



unto David the son of Jessee.

### PARAPHRASE

Chapter 10:1. The Philistines attacked and defeated the Israeli troops, who turned and fled and were slaughtered on the slopes of Mount Gilboa. 2. They caught up with Saul and his three sons, Jonathan, Abinadab, and Malchishua, and killed them all. 3. Saul had been hard pressed with heavy fighting all around him, when the Philistine archers shot and wounded him. 4. He cried out to his bodyguard, "Quick, kill me with your sword before these uncircumcised heathen capture and torture me." But the man was afraid to do it, so Saul took his own sword and fell against its point; and it pierced his body. 5. Then his bodyguard, seeing that Saul was dead, killed himself in the same way. 6. So Saul and his three sons died together; the entire family was wiped out in one day. 7. When the Israelis in the valley below the mountain heard that their troops had been routed and that Saul and his sons were dead, they abandoned their cities, and fled. And the Philistines came and lived in them. 8. When the Philistines went back the next day to strip the bodies of the men killed in action and to gather the booty from the battlefield, they found the bodies of Saul and his sons. 9. So they stripped off Saul's armor and cut off his head; then they displayed them throughout the nation and celebrated the wonderful news before their idols. 10. They fastened his armor to the walls of the Temple of the Gods and nailed his head to the wall of Dagon's temple. 11. But when the people of Jabesh-gilead heard what the Philistines had done to Saul, 12. their heroic warriors went out to the battlefield and brought back his body and the bodies of his three sons. Then they buried them beneath the oak tree at Jabesh and mourned and fasted for seven days. 13. Saul died for his disobedience to the Lord and because he had consulted a medium, 14. and did not ask the Lord for guidance. So the Lord killed him and gave the kingdom to David, the son of Jessee.

### COMMENTARY

The last chapter in I Samuel (chapter 31) describes the

defeat of Israel's army and the deaths of Saul and his sons on Mount Gilboa. The chronicler, after dealing with some lengthy genealogical tables, hastens to his main consideration—the life and times of David. In order to set the stage for David's kingship, the account of the overthrow of Saul is reviewed. The Philistines were Israel's ancient enemy. They inhabited the coastal plain along the Mediterranean within the limits of the territory assigned to Judah. Until David's kingdom was established, the Israelites could not achieve any consistent superiority with regard to this enemy. The usual condition found the Hebrews subjected to these people who lived along the coast and in the foothills. The Philistines were war-like when the Hebrews were ready to leave Egypt in Moses' day. When Joshua led Israel into Canaan the Philistines challenged the Hebrews' claim to their territory. Shamgar (Judges 3:31) and Samson (Judges, chapters 14-16) were champions of Israel's conflict with this people. In the days of Samuel the Philistines seriously threatened the Hebrews with complete extinction. At this juncture, Jehovah agreed that Israel should have a king. One of the king's chief responsibilities was that he should deliver his people from the tyranny of the Philistines. In spite of all the wonderful qualifications with which Saul was endowed for this office, he never found any delight in his primary responsibility. His son, Jonathan, dared to enter the conflict with the enemy. When the Philistines encamped in the vale of Elah west of Bethlehem and Goliath challenged Israel, Saul could do nothing to relieve his people until David came and slew the giant. This was a great victory for Israel; but for Saul it became a matter of humiliation. David was praised by the Hebrews as a fearless leader. Saul was tolerated as a cowardly king. Saul spent the rest of his days trying to find a way to kill David. If the Philistines made a raid on Israel, Saul would make some attempt to relieve his people. Just as soon as the threat from the enemy was passed, Saul returned to chase David. This whole story is carefully related in I Samuel, chapters 18-31. David knew how Saul feared the Philistines. In order that he might work on some other projects in preparation for this kingship, David went to

Achish, king of Gath in Philistia, and set up a working agreement with him (I Samuel, chapter 27). At about this time the Philistines prepared for a full-scale war against Saul and Israel. As they moved their warriors from the coastal plain up to Mount Gilboa, David and his men were with the Philistines. David's reputation as an enemy warrior was too well known. He was forced to return to his village, Ziklag, and the Philistines drew up their battle lines at Mount Gilboa. The armies of Israel were not prepared for the conflict. Jehovah would use the enemy to chastise Saul and his people for their lack of faith. The armies of Israel retreated and the enemy took full advantage of the overthrow. Jonathan, Abinadab, and Machishua, Saul's sons, were killed. Only one son escaped. His name was Ishbosheth (II Samuel 2:8). He is called Eshbaal in I Chronicles 8:33 and 9:39. Saul found himself in a predicament. The battle was lost. The men with bows and arrows were pressing in upon him. He urged his armor-bearer to kill him with his sword. He would not be taken alive by "these uncircumcised Philistines". Circumcision was the mark of the covenant between Israel and Jehovah. Evidently the covenant had not meant very much to Saul; but he regarded his enemy as heathen. In this bitter moment Saul took his own life. Since the whole cause was lost, the armor-bearer, in like manner, committed suicide. It was a sad day in Israel.

As a result of this military defeat the Hebrews were entirely at the mercy of the Philistines. So the enemy made deep penetration into Israel's territory. Stripping the slain was regular procedure after a great battle. Often those not immediately involved in the conflict would gather considerable wealth by this gruesome activity. The Philistine prize was Saul's body. They beheaded him as David had mutilated Goliath's body and after parading his head and armor among their people, they deposited these things in Dagon's Temple. They believed that their idols had brought them victory. The earlier record in I Samuel states that the bodies of Saul and his sons were fastened to the wall at Beth-shan, a village near Mount Gilboa. Early in Saul's kingship the Jabesh-gileadites, who lived east of the

Jordan river about twelve miles from Beth-shan, had been delivered from the Ammonites by Saul. Remembering his consideration for them, the Jabesh-gileadites rescued the bodies of Saul and his sons and brought them to their village. Here they burned the remains and laid away the ashes. This was done to protect these remains from further ravages by the enemy. Later, these ashes were removed to Gibeah, Saul's home village, and were deposited under an oak tree.

Saul had begun so well, but he failed to do God's will. He had not utterly destroyed the Amalekites (I Samuel, chapter 15). In jealous rage he had repeatedly tried to kill David. In desperation he dared to go to a witch to try to learn about the future (I Samuel 28:3ff). Because he had completely disqualified himself as king, Jehovah brought David to the throne in Israel.

## SUMMARY QUESTIONS

### LESSON FOUR 9-10

115. What is this "book of Kings" mentioned in 9:1?
116. How does this record account for Judah's captivity?
117. Who were the Nethinim?
118. Upon returning from the captivity, name the tribes that settled in Jerusalem.
119. Identify Zadok and Ahitub (9:11).
120. Who were Asaph and Jeduthun? Check other Bible references.
121. What is a porter's task?
122. Identify Phinehas.
123. How is Samuel described in 9:23 and what does this mean?
124. Where did the porters live while on duty?
125. Why were the vessels counted?
126. How were spices used in connection with Temple services?
127. What materials were baked?
128. Who were the song leaders at the Temple?

129. Why is such careful attention given to the record of Saul's genealogy?
130. Carefully locate Mt. Gilboa. Where was this in relation to the Philistine country?
131. Who was with Saul in the battle? Where was David?
132. By what term did Saul describe the Philistines and what did he mean?
133. Precisely how did Saul die?
134. Name David's dearest friend who died in this conflict.
135. What did the Philistines do with regard to the Israelite villages?
136. What was done with Saul's head and his armor?
137. Carefully describe Dagon.
138. Locate Jabesh and tell why that place is important in this history.
139. What were the details of Jehovah's judgment of Saul?
140. Explain the reference to "the familiar spirit".
141. Who now receives the appointment to be king of Israel?

## LESSON FIVE 11 – 12

### THE LIFE AND TIMES OF DAVID AND HIS WARRIORS

#### 2. THE REIGN OF DAVID

##### INTRODUCTION

The writer of Chronicles now comes to his principal theme, David and his kingdom. Joab, Abishai and Uriah play their roles in relation to David and his times. David's ability to unify the kingdom is a highlight of these chapters.

##### TEXT

Chapter 11:1. Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bond and thy flesh. 2. In times past, even when Saul was king, it was thou that leddest out and broughtest in Israel: and Jehovah thy God said unto thee, "Thou shalt be shepherd of my people Israel, and thou shalt be prince over my people Israel." 3. So all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel, according to the word of Jehovah by Samuel. 4. And David and all Israel went to Jerusalem (the same is Jebus); and the Jebusites, the inhabitants of the land, were there. 5. And the inhabitants of Jebus said to David, "Thou shalt not come in hither." Nevertheless David took the stronghold of Zion; the same is the city of David. 6. And David said, whosoever smiteth the Jebusites first shall be chief and captain. And Joab the son of Zeruiah went up first, and was made chief. 7. And David dwelt in the stronghold; therefore they called it the city of David. 8. And he built the city round about, from Millo even round about; and Joab repaired the rest of the city. 9. And David waxed greater and greater; for Jehovah of hosts was with him.

##### PARAPHRASE

Chapter 11:1. Then the leaders of Israel went to David at Hebron and told him, "We are your relatives, 2. and even when

Saul was king, you were the one who led our armies to battle and brought them safely back again. And the Lord your God has told you, 'You shall be the shepherd of my people Israel. You shall be their king.' " 3. So David made a contract with them before the Lord, and they appointed him as a king of Israel, just as the Lord had told Samuel. 4. Then David and the leaders went to Jerusalem (or Jebus, as it used to be called) where the Jebusites—the original inhabitants of the land—lived. 5, 6. But the people of Jebus refused to let them enter the city. So David captured the fortress of Zion, later called the City of David, and said to his men, "The first man to kill a Jebusite shall be made commander-in-chief!" Joab, the son of Zeruiah, was the first, so he became the general of David's army. 7. David lived in the fortress and that is why that area of Jerusalem is called the City of David. 8. He extended the city out around the fortress while Joab rebuilt the rest of Jerusalem. 9. And David became more and more famous and powerful, for the Lord of the heavens was with him.

### COMMENTARY

Upon the overthrow of Saul and his house David was anointed king in Hebron. David's tribe was Judah and Hebron was a principal city in that territory.<sup>1</sup> I Chronicles 11:1 says that "all Israel gathered" for this ceremony. The record in II Samuel indicated that Abner and Ishbosheth set up a rival government at Mahanaim out beyond the sea of Chinnereth to the east. This attempt was doomed to failure because it was Jehovah's will that David should rule over all Israel. The rebel forces lost their power when a quarrel arose between Abner and Ishbosheth with regard to a concubine. Ishbosheth was killed by two of his servants and Abner lost his life at the hands of Joab. So "all Israel" came under David's authority.

David had proved himself to be a powerful general. As Saul was plagued by an evil spirit, the spirit of Jehovah empowered David to accomplish Jehovah's will. The first anointing of David

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary, I Chronicles*, p. 143.

took place at Bethlehem (I Samuel 16:1, 3, 12, 13). The second and third anointings were done at Hebron.

Once David had settled accounts with his rivals in the north and had all of Israel under his leadership, he sought out a place for the capital of his kingdom. Hebron was provincial and it was in the tribe of Judah. Jerusalem was more centrally located. It was on the border of the tribe of Benjamin and within the limits of that tribe. Jerusalem was set in a natural fortress of hills and it was very strategically elevated. Through all the years the Jebusites had occupied this city. They had not been displaced in Joshua's day. The tribe of Benjamin had not been able to dislodge them. These native peoples were so secure in their citadel that they taunted an enemy who would presume to overthrow them (II Samuel 5:6). The defiant attitude of the Jebusites did not alarm David. He offered the position of captain of the host to the man who would devise a way to take the city. Joab led a brave band of men through a water conduit (II Samuel 5:8) into the city. The Jebusites were smitten and David moved in, built up the city, fortified the walls and established this as his capital. Millo was a tower and an important part of the fortification of Jerusalem.<sup>1</sup> The establishment of Jerusalem was very important in the setting up of David's kingdom.

### 3. DAVID'S MIGHTY MEN (11:10-47)

#### TEXT

Chapter 11:10. Now these are the chief of the mighty men whom David had, who showed themselves strong with him in his kingdom, together with all Israel, to make him King, according to the word of Jehovah concerning Israel. 11. And this is the number of the mighty men whom David had: Jashobeam, the son of a Hachmonite, the chief of the thirty; he lifted up his spear against three hundred and slew them at one time. 12. And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. 13. He was

<sup>1</sup>Schaff, Philip, *Lange's Commentary, Chronicles*, p. 98.



with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a plot of ground full of barley; and the people fled from before the Philistines. 14. And they stood in the midst of the plot, and defended it, and slew the Philistines; and Jehovah saved them by a great victory.

15. And three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephaim, 16. And David was then in the stronghold, and the garrison of the Philistines was then in Beth-lehem. 17. And David longed, and said, "Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate!" 18. And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink thereof, but poured it out unto Jehovah, 19. and said, "My God forbid it me, that I should do this: shall I drink the blood of these men that have put their lives in jeopardy? For with the jeopardy of their lives they brought it." Therefore he would not drink it; These things did the three mighty men.

20. And Abishai, the brother of Joab, he was chief of the three: for he lifted up his spear against three hundred and slew them, and had a name among the three. 21. Of the three, he was more honorable than the two, and made their captain: howbeit he attained not to the first three. 22. Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he slew the two sons of Ariel of Moab: he went down also and slew a lion in the midst of a pit in time of snow. 23. And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. 24. These things did Benaiah the son of Jehoiada, and had a name among the three mighty men. 25. Behold, he was more honorable than the thirty, but he attained not to the first three: and David set him over his guard. 26. Also the mighty men of the armies: Asahel the brother of Joab, Elhanan the son

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

### PARAPHRASE

Chapter 11:10: These are the names of some of the bravest of David's warriors (who also encouraged the leaders of Israel to make David their king, as the Lord had said would happen): 11. Jashobeam (the son of a man from Hachmon) was the leader of the Top Three—the three greatest heroes among David's men. He once killed 300 men with his spear. 12. The second of The Top Three was Eleazar, the son of Dodo, a member of the subclan of Ahoh. 13. He was with David in the battle against the Philistines at Paddisparaim. The Israeli army was in a barley field and had begun to run away, 14. but he held his ground in the middle of the field, and recovered it and slaughtered the Philistines; and the Lord saved them with a great victory.

15. Another time, three of The Thirty went to David while he was hiding in the cave of Adullam. The Philistines were camped in the Valley of Rephaim, 16. and David was in the stronghold at the time; an outpost of the Philistines had occupied Bethlehem. 17. David wanted a drink from the Bethlehem well beside the gate, and when he mentioned this to his men, 18, 19. these three broke through to the Philistine camp, drew some water from the well, and brought it back to David. But he refused to drink it! Instead he poured it out as an offering to the Lord and said, "God forbid that I should drink it! It is the very blood of these men who risked their lives to get it."

20. Abishai, Joab's brother, was commander of The Thirty. He had gained his place among The Thirty by killing 300 men at one time with his spear. 21. He was the chief and the most famous of The Thirty, but he was not as great as The Three.

22. Benaiah, whose father was a mighty warrior from Kabzeel, killed the two famous giants from Moab. He also killed a lion in a slippery pit when there was snow on the ground. 23. Once he killed an Egyptian who was seven and one-half feet tall, whose spear was as thick as a weaver's beam. But Benaiah went up to him with only a club in his hand and pulled the spear away from him and used it to kill him. 24, 25. He was nearly as great as The Three, and he was very famous among The Thirty. David made him captain of his bodyguard.

26-47. Other famous warriors among David's men were: Asahel (Joab's brother); Elhanan, the son of Dodo from Bethlehem; Shammoth from Harod; Helez from Pelon; Ira (son of Ikkes) from Tekoa; Abi-ezer from Anathoth; Sibbecai from Hushath; Ilai from Ahoh; Maharai from Netophah; Heled (son of Baanah) from Netophah; Ithai (son of Ribai) a Benjaminite from Gibe-ah; Benaiah from Pirathon; Hurai from near the brooks of Gaash; Abiel from Arbath; Azmaveth from Baharum; Eliahba from Sha-albon; The sons of Hashem from Gizon; Jonathan (the son of Shagee) from Harar; Ahiam (son of Sacher) from Harar; Eliphal (son of Ur); Hephher from Mecherath; Ahijah from Pelon; Hezro from Carmel; Naarai (son

of Ezbai); Joel (brother of Nathan); Mibhar (son of Hagri); Zelek from Ammon; Naharai from Be-eroth—he was General Joab's armor bearer; Ira from Ithra; Gereb from Ithra; Uriah the Hittite; Zabad (son of Ahlai); Adina (son of Shiza) from the tribe of Reuben—he was among the thirty-one leaders of the tribe of Reuben; Hanan (son of Maacah); Joshaphat from Mithna; Uzzia from Ashterath; Shama and Je-iel (sons of Hotham) from Aroer; Jedia-el (son of Shimri); Joha (his brother) from Tiza; Eliel from Mahavi; Jeribai and Joshaviah (sons of Elnaam); Ithmah from Moab; Eliel; Obed; Ja-asiel from Mezoba.

### COMMENTARY

Having introduced us to David, the chronicler now turns to a roll call of some of the warriors who were associated with the king. When David first fled from Saul (I Samuel, chapter 21); he had just a few men with him. Not long after this in the wilderness of Judah he was the leader of a band of four hundred men. Later, as he lived near the Philistine country in Ziklag, he numbered six hundred warriors in his bands as they engaged in guerilla warfare. Very early David demonstrated his ability as a leader of men. These men who first associated themselves with David were outlaws, debtors, slaves, distressed, discontented (I Samuel 22:2). David won their confidence. To them he was their champion, their pattern of excellence. He welded these men into a fighting force that terrorized every enemy. They became the nucleus of a mighty army which under David conquered Moab, Edom, Philistia, Ammon, Zobah, and Syria. When David received the control of the government upon Saul's death, Israel's territory could be contained in about six thousand square miles. When David died Israel controlled sixty thousand square miles. This territory extended from the Mediterranean Sea on the west to the Euphrates river on the north and east. Some of the men who assisted in this expansion and who held responsible positions under David are named here.

Joab must be listed among the officers of the first rank. He is mentioned in I Samuel 26:6 as the brother of Abishai. David's

sister, Zeruiah, was the mother of three sons—Joab, Abishai, and Asahel. So these three men were nephews to David. It is likely that Joab was with David when he was running from Saul. He certainly took a prominent part in the conflict against Abner and Ishbosheth. Early in this struggle Abner killed Asahel. Joab, under the compulsion of the blood feud, waited for his opportunity. One day when Abner had come to Hebron to transfer the allegiance of the northern tribes to David, Joab caught Abner near the city gate at Hebron and there he killed Abner (II Samuel 3:27). Joab led in the conquest of the Syrians (II Samuel 10:13) and of the Ammonites (II Samuel 11:1). He also led in the conquest of the Edomites (I Kings 11:25). David became involved with Bathsheba. Uriah, the Hittite, another mighty warrior for David, had to be removed. Joab was the general who was ordered by his commander-in-chief to put Uriah at the front of the battle (II Samuel 11:14). When Absalom rebelled against David, Joab was still in charge of David's army. Joab personally killed Absalom as he hung by his hair from a tree. After Absalom had been killed in the battle by Joab, David reacted by appointing Amasa, who had been Absalom's captain, as military leader in Joab's place. When Sheba rebelled and Amasa could not command the respect of David's soldiers, Joab cruelly murdered Amasa and silenced the revolt. Near the conclusion of David's reign Adonijah tried to take the throne. Joab cast his lot with this son of David, knowing that Solomon had already been designated to be king. Before David died he told Solomon not to let Joab die a natural death. After David's death, Benaiah, Solomon's chief executioner, killed Joab (I Kings 2:34). Joab lived a long and turbulent life. He was one of the most important leaders in the establishment of David's empire.

Some separate incidents involving David's warriors are recorded here in this history. Jashobeam killed three hundred on one occasion by using his spear. A reference in II Samuel 23:8 probably concerns the same warrior. There he is said to have slain eight hundred at one time. It is possible that these are references to different occasions. Eleazar led in an engagement

against the Philistines in a barley field. The main Israelite army retreated. David and his three mighty men held their positions and repulsed the enemy. Jashobeam and Eleazar are two of the renowned warriors. Shammah (II Samuel 23:11, 33) most likely was the third. Pas-dammim may be translated "boundary of blood". Other bloody skirmishes had been fought there. The village was about fourteen miles southwest of Jerusalem. The account in II Samuel 23:11, 12 speaks of a field of lentils. The Hebrew words for barley and lentils are quite similar. Kennicott suggests that one word is spelled incorrectly by accident. Barley was an important cereal grain, but not as valuable as wheat. Lentils was a kind of bean widely used for soup. It is possible that barley and lentils were being grown in plots that joined each other. In this conflict the credit for the victory is Jehovah's.

Often in the record thirty chief men are referred to in relation to David's warriors. The "three" to whom reference is made here may have been Jashobeam, Eleazar, and Shammah. The "three" were with David at the cave of Adullam. The region of Adullam was known as early as the days of Juhad, Jacob's son (Genesis 38:1, 12, 20). One of the kings of Canaan located his government in this place (Joshua 12:15; 15:35). It was situated in Judah. There is some question as to its exact location. One suggestion is that it was in the foothills near Gaza. Another possibility would fix the site between Bethlehem and the Dead Sea (Dr. Thomson—"The Land and the Book"). At the time of the incident recorded in I Chronicles 11:15-19 the Philistine army was in the Valley of Rephaim. This valley lay just southwest of Jerusalem. Considering the risks involved in obtaining water from Bethlehem, Adullam was most likely situated in the area between the Valley of Rephaim and the Mediterranean. David's men dared to stir up the whole Philistine army in order to satisfy David's desire for a drink of water from the old home well at Bethlehem. David's men "brake through the host" of the Philistines. This most likely involved face to face encounter with the enemy. David recognized that courage beyond the line of duty had been required in order for his men

to procure the precious water. Motivated by a basic principle which he stated on another occasion (II Samuel 24:24) when he said he would not offer to his God that which had not cost him something, he poured out the thirst-quenching water as an offering (a libation) to Jehovah. His soldiers surely respected him for this act of self-denial and worship.

David's nephew, Abishai, was renowned for his bravery. When David was running from Saul (I Samuel 26:6, 7) in the wilderness of Ziph, Abishai went with David to take away Saul's spear and water bag. In these later days he distinguished himself among David's warriors. In this one engagement (verse 20) he was responsible for the slaughter of three hundred of the enemy. We do not know the names of the other two over whom he was chief.

Benaiah was of the tribe of Levi and he was always faithful in all assignments given him by David and Solomon. In David's government Joab was the captain of the host (II Samuel 8:16, 18), while Benaiah had charge of the Cherethites and Pelethites. These people were David's select bodyguards. The Cherethites lived south of Philistia. The Pelethites are usually identified with the Philistines. David's bodyguards were recruited largely from these people and through many crises remained loyal to the king. Benaiah's responsibility to David was great. In David's later years Benaiah grew in David's favor. When Adonijah rebelled (I Kings 1:7) and Joab went with him, Joab signed his own death warrant. In the charge given by David to Solomon (I Kings 2:5, 6), Joab was not to be allowed to die naturally. In Solomon's early reign Benaiah was charged (I Kings 2:34) as executioner to put Joab to death. Having done this, Benaiah became captain of the host. In his day Benaiah fought many and varied kinds of enemies. We learn here that he slew two Moabites. He killed an Egyptian giant. The giant must have been more than seven feet tall. The shaft of the giant's spear was "like a weaver's beam". This is a reference to a part of a great loom upon which the threads of the weaving would be attached. An ordinary man's hand could not grasp such a handle. Benaiah skillfully disarmed the Egyptian and turned the giant's weapon

upon the giant himself. In his own time David had used Goliath's sword to sever the giant's head after he felled him with a stone. On another occasion Benaiah matched his strength against the fury of a lion. Benaiah's memoirs surely would have contained many other accounts of remarkable courage.

Verses 26-47 list other men who served with honor in David's army. A comparable list is recorded in II Samuel 23:24-39. The number thirty (30) seemed to have a special meaning as it related to these warriors. No doubt, only those who demonstrated heroic bravery attained to this elite group. Sometimes thirty seven (37) were numbered among them (II Samuel 23:39). On occasion as many as forty eight (48) were named as belonging to this honored band (I Chronicles 11:26-47). Asahel had died at the hands of Abner (II Samuel 2:23). These great warriors represented various districts throughout Palestine. Elhanan came from Bethlehem. Shammoth the Harorite most likely came from Harod near the sea of Chinnereth. Ira represented Tekoa in Judah. Abiezer was from the village of Anathoth, a priestly town in Benjamin near Jerusalem. Zelek was of Ammonite descent and Uriah was from among the Hittites. The tribe of Reuben was represented by Adina. Haharai is identified as Joab's armor-bearer. Uriah the Hittite was Bathsheba's husband who carried his own death warrant to Joab. This entire record leaves us with many unanswered questions as to the complete identity and pedigree of each of these men. Their loyalty to the king and to the cause of Israel is well demonstrated in Uriah's obedience to his commanders and his comradeship with his fellow soldiers. Every one of them was willing to die for the king and for the people of Israel.

#### 4. DAVID'S MEN IN SAUL'S DAY (12:1-22)

##### TEXT

Chapter 12:1. Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish; and they were among the mighty men, his helpers in



war. 2. They were armed with bows, and could use both the right hand and the left in slinging stones and in shooting arrows from the bow: they were of Saul's brethren of Benjamin. 3. The chief was Ahiezer; then Joash, the sons of Shemaah the Gibeathite, and Jeziel, and Pelet, the sons of Azmaveth, and Beracah, and Jehu the Anathothite, 4. and Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Jozabad the Gederathite, 5. Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite, 6. Elkanah, and Isshiah, and Azarel, and Joezer, and Jashobeam, the Korahites, 7. and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8. And of the Gadites there separated themselves unto David to the stronghold in the wilderness, mighty men of valor, men trained for war, that could handle shield and spear; whose faces were like the faces of lions, and they were as swift as the roes upon the mountains: 9. Ezer the chief, Obadiah the second, Eliab the third, 10. Mishmannah the fourth, Jeremiah the fifth, 11. Attai the sixth, Eliel the seventh, 12. Johanan the eighth, Elzabad the ninth, 13. Jeremiah the tenth, Machbannai the eleventh. 14. These of the sons of Gad were captains of the host: he that was least was equal to a hundred, and the greatest to a thousand. 15. These are they that went over the Jordan in the first month, when it had overflowed all its banks; and they put to flight all them of the valleys both toward the east and toward the west.

16. And there came of the children of Benjamin and Judah to the stronghold unto David. 17. And David went out to meet them, and answered and said unto them, "If ye be come peaceably unto me to help me, my heart shall be knit unto you; but if ye be come to betray me to mine adversaries, seeing there is no wrong in my hands, the God of our fathers look there-on, and rebuke it." 18. Then the Spirit came upon Amasai, who was chief of the thirty, and he said, "Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee." Then David received them, and made them captains of the band.

19. Of Manasseh also there fell away some to David, when he came with the Philistines against Saul to battle: but they helped them not; for the lords of the Philistines upon advisement sent him away, saying, "He will fall away to his master Saul to the jeopardy of our heads." 20. As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediah, and Michael, and Jozabad, and Elihu, and Zillethai, captains of thousands that were of Manasseh. 21. And they helped David against the band of rovers: for they were all mighty men of valor, and were captains in the host. 22. For from day to day men came to David to help him, until there was a great host, like the host of God.

### PARAPHRASE

Chapter 12:1. These are the names of the famous warriors who joined David at Ziklag while he was hiding from King Saul. 2. All of them were expert archers and slingers, and they could use their left hands as readily as their right! Like King Saul, they were all of the tribe of Benjamin. 3-7. Their chief was Ahi-ezer, son of Shemaah from Gibe-ah. The others were: His brother Joash; Jezi-el and Pelet, sons of Azmaveth; Beracah; Jehu from Anathoth; Ishmaiah from Gibeon (a brave warrior rated as high or higher than The Thirty); Jeremiah; Jahaziel; Johanan; Jozabad from Gederah; Eluzai; Jerimoth; Bealiah; Shemariah; Shephatiah from Haruph; Elkanah, Isshiah, Azarel, Jo-ezer, Jashobe-am—all Korahites; Jo-elah and Zebadiah (sons of Jeroham from Gedor).

8-13. Great and brave warriors from the tribes of Gad also went to David in the wilderness. They were experts with both shield and spear and were "lion-faced men, swift as deer upon the mountains." Ezer was the chief; Obadiah was second in command; Eliab was third in command; Mishmannah was fourth in command; Jeremiah was fifth in command; Attai was sixth in command; Eliel was seventh in command; Johanan was eighth in command; Elzabad was ninth in command; Jeremiah was tenth in command; Machbannai was eleventh in command. 14. These men were army officers; the weakest was worth a

hundred normal troops, and the greatest was worth a thousand! 15. They crossed the Jordan River during its seasonal flooding and conquered the lowlands on both the east and west banks.

16. Others came to David from Benjamin and Judah. 17. David went out to meet them and said, "If you have come to help me, we are friends; but if you have come to betray me to my enemies when I am innocent, then may the God of our fathers see and judge you." 18. Then the Holy Spirit came upon them, and Amasai, a leader of The Thirty, replied, "We are yours, David; We are on your side, son of Jesse, Peace, peace be unto you, And peace to all who aid you; For your God is with you." So David let them join him, and he made them captains of his army.

19. Some men from Manasseh deserted the Israeli army and joined David just as he was going into battle with the Philistines against King Saul. But as it turned out, the Philistine generals refused to let David and his men go with them. After much discussion they sent them back, for they were afraid that David and his men would imperil them by deserting to King Saul. 20. Here is a list of the men from Manasseh who deserted to David as he was en route to Ziklag; Adnah, Jozabad, Jedia-el, Michael, Jozabad, Elihu, Zillethai. Each was a high-ranking officer of Manasseh's troops. 21. They were brave and able warriors, and they assisted David when he fought against the Amalek raiders at Ziklag. 22. More men joined David almost every day until he had a tremendous army—the army of God.

#### COMMENTARY

The record in this chapter has to do with those friends who joined themselves to David and who were associated with him when he occupied the village of Ziklag in Saul's day. There is also a review of those leaders and tribes pledging their faithfulness to David at the time when he was anointed king of all Israel. When David went to the Philistines rather late in his experiences with Saul he was given the village of Ziklag where he and his soldiers and their families could make their

encampment (I Samuel 27:2-6). He remained in this territory for a year and four months (I Samuel 27:7). Although the exact site of Ziklag has not been determined in our day, it was known to be in the south of Judah on the border of the Philistine country. At Ziklag David experienced one of the most serious crises through which he was ever to pass as a leader in Israel. Presuming that the Philistines would let him and his men go to war with them against Saul and Israel (I Samuel 29), he had left his wives and the wives and families of his soldiers back at Ziklag unprotected. When the Philistine officers superior to Achish demanded that David and his men be dismissed from their army, David returned to Ziklag. Upon his arrival in the village he was shocked to learn that in his absence a band of Amalekites had raided the encampment and had escaped with wives, children, cattle and anything else they could carry. It was at this time (I Samuel 30:1-6) that David's soldiers were just about ready to turn on their leader and stone him. All of them were deeply grieved over the loss of wives and families. "David strengthened himself in Jehovah his God" and weathered this storm. He was then able to lead his men in speedy pursuit of the Amalekite raiders and miraculously they were able to re-possess every person and everything which had been stolen. So David was reinstated in his office as a leader in Israel.

This account in chapter 12 is particularly valuable because this information is not repeated.<sup>1</sup> A matter of primary concern in verses 1-7 is the listing of David's warriors from the tribe of Benjamin. That there should be such able soldiers in David's camp from Benjamin is all the more remarkable because king Saul was from the tribe of Benjamin. Saul's own people lost faith in him some considerable time before he died on Mount Gilboa. The kind of weapons used by soldiers at this time in history is a matter of interest. The bow and arrow was an ancient hunting and military device. The bow was made of elastic wood or of bronze. No doubt, bows were of different sizes, depending on the strength of the men who carried them. The bowstring was usually made from the intestines of oxen or

<sup>1</sup>Cook, F. C., *The Bible Commentary*, p. 340.

camels. The arrows were constructed from reeds or light weight wood. Arrow heads were made of stone, bronze and iron. The quiver would usually be carried on the back or at the soldier's left side. The sling was used by the soldier, the shepherd, and the hunter. It was a leather thong, or it might be woven from rushes, hair, or the sinews of animals. The middle of the throng was wider than the ends. In this hollow place the stone was set. With the ammunition in position, the slinger would hold both ends of the weapon in his hand. He would swing it around his head until it attained the desired velocity. The stone was sent on its way as one end of the thong was released just at the right instant. The Benjamites were especially skilled in the use of the sling. They were said to be able "to sling a stone at a hair-breadth and not miss" (Judges 20:16). They could do this with the left hand. One of the remarkable details in this account (I Chronicles 12:2) is that David's soldiers from Benjamin could with equal expertness employ bow or sling with the right or the left hand. Several villages in Benjamin were represented by these warriors such as Gilbeah (Saul's home town), Anathoth, Gibeon. These men were with David in Ziklag.

The Gadites (verses 8-15) were from beyond the Jordan to the east. Like the men from Benjamin, the Gadite warriors had worthy credentials. They were men of valor, men trained for war. They could handle shield and spear. They had faces like lions. No enemy could frighten them or make them retreat. They were agile and could run like the deer. All of these qualifications required constant training. These men were certainly well conditioned physically and mentally for the work that was theirs to do. One soldier from among the Gadites was the equal of a hundred ordinary men. An outstanding Gadite warrior might be worth more than a thousand ordinary soldiers. There is no further detail with regard to verse 15. At some time of real distress the Gadite warriors had opportunity to demonstrate their prowess as soldiers. The enemy had fled before them.

Verses 16-18 tell of an incident when certain warriors out of Benjamin and Judah came to David when he was hiding out in

the territory of Judah. When David met them he advised them if they had come to cast their lot with him, they would be graciously received. He warned them, however, that if they intended to deal treacherously with him, as others of his supposed friends had done, the wrath of Jehovah would be unleashed against them. This incident reflects experiences David had known among his own people at Keilah and at Ziph. The chief spokesman here is named Amasai. He may have been the same person named in 2:17, Amasa, the son of Abigail, David's sister. David was immediately informed that these brethren had come to assist him. The Spirit of Jehovah took control of Amasai and taught him what to say. So he spoke words of peace and David gladly received these men into his camp. They were given positions of leadership among David's warriors.

Warriors from the tribe of Manasseh cast their lot with David (verses 19-22). As David turned back from following the Philistines into the final battle against Saul and as he returned to Ziklag, these Manassehite soldiers joined David's men. These helpers were especially valuable at this time because David had to pursue the "band of rovers", the Amalekites. These were important days in David's life. Every day more and more soldiers were joining his ranks. His army was about to become "like the army of God". This is just another way of saying that the small band of guerillas which he had gathered around him early has now become a well-organized task force.

The historian now calls the roll of the tribes of Israel. Each tribe can answer for itself as soldiers have come from every part of the kingdom to join themselves to David's army accepting him as their commander-in-chief (verses 23-40). The situation described here has to do with the time when Saul had died and David had come to Hebron where he was anointed king of Israel. The tribes presented warriors according to the following schedule:

Judah	6,800	Benjamin	3,000	Zebulun	50,000
Simeon	7,100	Ephraim	20,800	Naphtali	38,000
Levi	4,600	Manasseh (W)	18,000	Dan	28,600
Aaron	3,700	Issachar	200	Asher	40,000
Reuben-Gad-Manasseh (E) 120,000					

This gave David control over an army that numbered about 340,000 men. This compares with 603,550 soldiers in Israel's army at Sinai in Moses' day (Numbers 1:46). When David took the last census near the close of his life, he numbered 1,300,000 warriors (II Samuel 24:9). These 340,000 who now accept his generalship stand in sharp contrast to the 400 who first joined him as he fled from Saul. It is of interest to note that all of the tribes of Israel are represented among those who provide warriors for David. Even the tribe of Levi, which was exempt from military service, along with the house of Aaron, sent men for David's army.

The purpose of this assembly at Hebron was "to turn the kingdom of Saul over to David according to Jehovah's word" (verse 23). Jehoiada was the father of Benaiah and he presented himself as the leader of the house of Aaron. Zadok was the high priest. He was the son of Ahitub (II Samuel 8:17). He came as the leader of the Levites. The tribe of Issachar sent two hundred chieftains. No doubt they sent warriors too, but the number of warriors is not indicated. The warriors representing Zebulun were well qualified for any military assignment (verse 33). They were "not of a double heart." They had no second thoughts about what they ought to do when they heard the call to battle. The tribes beyond the Jordan had sent 40,000 men with Joshua in his day to help in the conquest of Canaan (Joshua 4:13). It had been feared that they might refuse to help their brethren take Canaan. Now in this later day they sent 120,000 warriors to serve under David. They were a part of the kingdom and wanted full representation.

The genuine military ability of all these soldiers is carefully emphasized. They could "order the battle array" (verse 38). The marvelous unity and happy disposition of the whole assembly promised better days and a new era for Israel. A divided kingdom was united. David had the potential for making a great king. It was a time for feasting. "There was joy in Israel" (verse 40).

## SUMMARY QUESTIONS

## LESSON FIVE 11-12

142. Name and locate the place where David was made king.
143. Locate the previous Bible reference mentioned in 11:2.
144. What had Jehovah told Samuel about David?
145. Name and carefully locate the place David chose for his capital city.
146. In David's military plans how could one become the captain of the host?
147. Identify Zeruiah. How was Joab related to David?
148. Name the original sector of Jerusalem taken by David.
149. What is "Millo"?
150. What was the nature of the achievements of the "mighty men" of 11:10ff?
151. How was Jashobeam remembered?
152. In conflict with what enemy did Eleazar distinguish himself?
153. Carefully locate Adullam.
154. Describe the risks taken by David's warriors in securing water for the king.
155. What did David do with the water and why did he do this?
156. How did Abishai distinguish himself?
157. What military distinctions were earned by Benaiah?
158. How large is a weaver's beam?
159. Name two of Asahel's brothers.
160. Identify Uriah (11:41).
161. How many of David's highest ranking military leaders are numbered here?
162. What was Naharai's special assignment?
163. Carefully locate Ziklag.
164. What was a peculiarity about the warriors from the tribe of Benjamin?
165. Name two Benjaminite villages mentioned in 12:1-7.
166. How were the Gadite warriors described?



167. Identify two other men in the Old Testament named Obadiah.
168. How were the warriors from Judah and Benjamin answered by David when they first came to him?
169. In the last great Philistine conflict resulting in Saul's death why would the Philistines refuse David's help?
170. Identify the "band of rovers" in 12:21.
171. How is David's army described in 12:22?
172. List the various Hebrew tribes and the number of warriors each provided.
173. What does this listing indicate with regard to David's kingdom?
174. Describe the "perfect heart" of 12:38.
175. List the items of food used at a time of festival.
176. Why was there "joy in Israel"?

## LESSON SIX 13-14

### DAVID AND THE ARK OF THE COVENANT DAVID'S FAMILY WAR WITH PHILISTIA.

#### 6. THE ARK AND OBED-EDOM (Chapter 13)

##### INTRODUCTION

David's desire to make Jerusalem a holy city is now evident, so the ark was brought to Jerusalem. The Philistines were never victorious in their encounters with David. Their gods failed them and they fled before the mighty invisible army of Jehovah.

##### TEXT

Chapter 13:1. And David consulted with the captains of thousands and of hundreds, even with every leader. 2. And David said unto all the assembly of Israel, "If it seem good unto you, and if it be of Jehovah our God, let us send abroad everywhere unto our brethren that are left in all the land of Israel, with whom the priests and Levites are in their cities that have suburbs, that they may gather themselves unto us; 3. and let us bring again the ark of our God to us: for we sought not unto it in the days of Saul." 4. And all the assembly said that they would do so; for the thing was right in the eyes of all the people. 5. So David assembled all Israel together, from the Shihor the brook of Egypt even unto the entrance of Hamath, to bring the ark of God from Kiriath-jearim. 6. And David went up, and all Israel, to Baalah, that is, to Kiriath-jearim, which belonged to Judah, to bring up from thence the ark of God Jehovah that sitteth above the cherubim, that is called by the Name. 7. And they carried the ark of God upon a new cart, and brought it out of the house of Abinadab: and Uzza and Ahio drove the cart. 8. And David and all Israel played before God with all their might, even with songs, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9. And when they came unto the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10. And the anger of Jehovah was kindled against Uzza, and he smote him, because he put forth his hand to the ark; and there he died before God. 11. And David was displeased, because Jehovah had broken forth upon Uzza; and he called that place Perezuzza, unto this day. 12. And David was afraid of God that day, saying, "How shall I bring the ark of God home to me?" 13. So David removed not the ark unto him into the city of David, but carried it aside into the house of Obed-edom the Gittite. 14. And the ark of God remained with the family of Obed-edom in his house three months: and Jehovah blessed the house of Obed-edom, and all that he had.

### PARAPHRASE

Chapter 13:1. After David had consulted with all his army officers, 2. he addressed the assembled men of Israel as follows: "Since you think that I should be your king, and since the Lord our God has given his approval, let us send messages to our brothers throughout the land of Israel, including the priests and Levites, inviting them to come and join us. 3. And let us bring back the Ark of our God, for we have been neglecting it ever since Saul became king." 4. There was unanimous consent, for everyone agreed with him. 5. So David summoned the people of Israel from all across the nation so that they could be present when the Ark of God was brought from Kiriath-jearim. 6. Then David and all Israel went to Baalah (i.e., Kiriath-jearmin) in Judah to bring back the Ark of the Lord God enthroned above the angels. 7. It was taken from the house of Abinadab on a new cart. Uzza and Ahio drove the oxen. 8. Then David and all the people danced before the Lord with great enthusiasm, accompanied by singing and by zithers, harps, tambourines, cymbals, and trumpets.

9. But as they arrived at the threshing-floor of Chidon, the oxen stumbled and Uzza reached out his hand to steady the Ark. 10. Then the anger of the Lord blazed out against Uzza, and killed him because he had touched the Ark. And so he died there before God. 11. David was angry at the Lord for what he had done to Uzza, and he named the place "The Outbreak

Against Uzza." And it is still called that today. 12. Now David was afraid of God and asked, "How shall I ever get the Ark of God home?" 13. Finally he decided to take it to the home of Obed-edom the Gittite instead of bringing it to the City of David. 14. The Ark remained there with the family of Obed-edom for three months, and the Lord blessed him and his family.

### COMMENTARY

Having explained how David had become commander-in-chief over the great army of Israel and how he had been duly anointed king over a great united kingdom, the historian now turns to David's establishment of Jerusalem as a holy city.<sup>1</sup> David demonstrated wise leadership when he counseled with properly constituted officers who represented the people. As early as Moses' day responsible men had been selected to help Moses bear the burdens of leadership (Exodus 18:13-27). This probably was the historical basis for the Sanhedrin, or the high court of the Jews, which continued to function in the days of Jesus' earthly ministry. David spoke also to "the whole assembly of Israel" and took the people into his confidence. His government was not to be that of an autocrat or a tyrant. Moreover, he was concerned about the will of God. "If it be of Jehovah our God, we will bring the ark of God into Jerusalem." David knew the failures of Saul's kingship. He wanted to build the nation of Israel on the solid foundation of seeking out and doing God's will. If Jerusalem is to be the capital, then David thought that the center of worship should be located there. He had to be certain that Jehovah was directing any action he might take. Consideration was given to the priests and Levites. These had been appointed to sacred service by Jehovah. The ark of the covenant would immediately concern these religious leaders so they are specifically invited to this national gathering.

The ark of the covenant had been in the tabernacle at Shiloh for years (Joshua 18:1). In the days of Eli and Samuel

<sup>1</sup>Pfeiffer, Charles F., *The Biblical World*, pp. 309-323.

the Philistines captured the ark of the covenant. The power of Jehovah through this scared chest wrought havoc in the cities in Philistia (I Samuel 4:1-4, 11, 22, 5:1-10; 6:9-13). Plagued by their idolatry and superstition, the Philistines suffered greatly before they decided to relinquish the ark and send it back with golden tumors and golden mice. The ark came back to Bethshemesh in Judah. The people of Judah were so glad to see it, but in their rejoicing they dared to become too familiar with it. A great slaughter followed (I Samuel 6:19). The ark was then taken to the house of Abinadab in Kiriath-jearim, a village just west of Jerusalem. The ark remained there, separated from the tabernacle, until David's day. To this place David brought all Israel so that the ark might be brought into Jerusalem. In the meantime, after the ark had been removed from the tabernacle at Shiloh, the tabernacle had been moved to the village of Nob on the outskirts of Jerusalem. The ark and the tabernacle would never be re-united until they were both brought into Solomon's Temple.

A great assembly was called together for this sacred occasion (verse 5). The record in II Samuel 6:1, 2 number thirty thousand of "the chosen men of Israel". The term "Shihor" according to Gesenius is from a root meaning "turbid" or "black". The River of Egypt, the modern Wady el-Arish, marked the southwestern boundary of Palestine. It flowed into the Mediterranean south and west of the Brook Besor and the Cherethite country south of Philistia. The Nile also is on occasion referred to as "Shihor". The intention of the author here is to indicate the all-inclusive character of the assembly as people came from the farthest boundaries on the south and west to the farthest boundaries in the north. Hamath was about three hundred miles to the north from Jerusalem on the Orontes river in Syria. This must have involved sending runners to these distant places with summons for all Hebrews to attend this sacred meeting.

The village where the ark was located is called by various names in the Bible record. Baalah, Kiriath-jearim, Kiriath-baal all refer to the same place. At one time this must have been a

center of Baal worship. "Kiriath" means "city of" or "village". Kiriath-jearim signifies "a village of forests". The exact location is not known, but it is generally located about eight and one-half miles north of Jerusalem.<sup>1</sup> The account we are now studying assigns the village to Judah. In earlier times it was named in connection with Gibeon and other Hivite villages.

The combination of the terms "God" and "Jehovah" in this particular order is rare in the Scriptures. The Hebrew names involved are "Elohim" (God) and "Yahweh" (Jehovah). Elohim is used over two thousand times in the Old Testament and presents God as the all-powerful Creator and Sustainer. Yahweh was the name God chose for Himself when He sent Moses into Egypt to deliver Israel. By this term God is designated as the only existent deity who is in covenant relationship with His people. The Hebrews who loved God held His name in highest reverence. On occasion they feared even to attempt to pronounce His name "Yahweh" lest they blaspheme His name by mispronunciation. They coined another term, "Ha-shem" or "Shem", which they used in reference to Him. This term is used in verse 6 and is translated "the Name". The focal point of God's glory was between wings of the cherubim just over the ark of the covenant. There seemed to have been no lack of reverence for God on David's part on this occasion. No explanation is given as to why Kohathite Levites were not designated to carry the ark on their shoulders as they had done by divine appointment in the days of Moses and Joshua. Had this been done at this time, the accident involving Uzza would have been avoided. No charge is brought against David in this matter. The new cart would seem to be a poor substitute for personal attention by the priests. The fact that the cart was new is probably emphasized to clarify the point that the cart was built especially to bear this holy treasure. Abinadab lived in Kiriath-jearim and had graciously consented to provide a place for the ark of the covenant through several years after it had been returned from Philistia. Uzza and Ahio (II Samuel 6:3, 6)

<sup>1</sup>Pfeiffer, Charles F., *The Biblical World*, Baker Book House, Grand Rapids, Mich., 1966, p. 16.

were sons or grandsons of Abinadab. Eleazar was Abinadab's eldest son (I Samuel 7:1). Uzza and Ahio were charged with the responsibility of managing the oxen and the cart with its precious cargo. It was a happy day, a time for laughing, rejoicing, singing. The songs were accompanied with a full orchestration of musical instruments. David led in all of the religious exercises of the day.

The death of Uzza very abruptly ended the ceremonies of what had been a very happy occasion. As the procession moved up the road toward Jerusalem everything was in good order until they came to the threshing floor of Chidon (Nacon—II Samuel 6:6). The two names most likely refer to the same place. A threshing floor would measure from fifty to one hundred feet in diameter and would be located so as to take advantage of the wind in separating the grain from the straw. Places of importance were often designated by familiar objects such as great rocks, trees, or as in this instance, a threshing floor. It may be that the procession stopped at this place for rest or worship. While they waited, the oxen shook the cart. Instinctively, Uzza reached out with hand to try to avert the disaster of the ark's being thrown to the ground.<sup>1</sup> Uzza's action caused his death. Staves were to remain in the ark at all times so it could be put on priests' shoulders at a moment's notice and lead the line of march as Israel came to Canaan. Whether or not these handles were in the ark just now is not known. They were in the ark when it was later put in the Oracle in Solomon's Temple. Most likely, Uzza was not a priest. His action was one of undue familiarity with the most sacred vessel known to the Hebrews. Jehovah struck him down. What happened here should underscore God's attitude toward anyone who would profane sacred things. David's laughter turned to anger and grief. David was displeased with the whole turn of events. It would appear that he came dangerously close to passing judgment on Jehovah's action. If he was about to do this, he soon recovered, because the word says (verse 12), "David was afraid of God". He revered God and knew he had to accept

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I *Chronicles*, p. 196.

what had happened. The threshing floor was then named "Perez-uzza", or the breach of Uzza, because God's wrath had broken through on Uzza that day. David then decided not to attempt to take the ark into Jerusalem at this time. He may have thought that Uzza's death was God's way of telling him that the time was not yet right for this move. He found a man, Obed-edom the Gittite, who lived nearby and who would receive the ark into his house.<sup>1</sup> In this matter Obed-edom was taking considerable risk. The wrath of God could break out upon him. This great assembly broke up and everybody returned to his own place unsatisfied with regard to the disposition of the ark. Periodically in the days that followed David checked with Obed-edom. The ark remained in his house for three months. During this time "Jehovah blessed the house of Obed-edom." There is no indication that David suffered any other reverses for not bringing the ark into Jerusalem. However, when it was apparent that the presence of the ark in a house did not bring death, David resumed his plans to bring the ark to the capital city.

## 7. DAVID'S PALACE, WIVES, AND EARLY MILITARY VICTORIES (Chapter 14)

### TEXT

Chapter 14:1. And Hiram king of Tyre sent messengers to David, and cedar-trees, and masons, and carpenters, to build him a house. 2. And David perceived that Jehovah had established him king over Israel; for his kingdom was exalted on high, for his people Israel's sake. 3. And David took more wives at Jerusalem; and David begat more sons and daughters. 4. And these are the names of the children whom he had in Jerusalem: Shammua, and Shobab, Nathan, and Solomon, 5. and Ibhar, and Elishua, and Elpelet, 6. and Nogah, and Nepheg, and Japhia, 7. and Elishama, and Beeliada, and Eliphelet. 8. And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David: and David heard

<sup>1</sup>Elmslie, W. A. L., *The Interpreter's Bible*, Vol. III, p. 394.



of it, and went out against them. 9. Now the Philistines had come and made a raid in the valley of Rephaim. 10. And David inquired of God, saying, "Shall I go up against the Philistines? and wilt thou deliver them into my hand?" And Jehovah said unto him, "Go up; for I will deliver them into thy hand?" 11. So they came up to Baal-perazim, and David smote them there; and David said, God hath broken mine enemies by my hand, like the breach of waters. Therefore they called the name of that place Baal-perazim. 12. And they left their gods there; and David gave commandment, and they were burned with fire. 13. And the Philistines yet again made a raid in the valley. 14. And David inquired again of God; and God said unto him, "Thou shalt not go up after them: turn away from them, and come upon them over against the mulberry-trees. 15. And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt go out to battle; for God is gone out before thee to smite the host of the Philistines." 16. And David did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gezer. 17. And the fame of David went out into all lands; and Jehovah brought the fear of him upon all nations.

### PARAPHRASE

Chapter 14:1. King Hiram of Tyre sent masons and carpenters to help build David's palace and he supplied him with much cedar lumber. 2. David now realized why the Lord had made him king and why he had made his kingdom so great; it was for a special reason—to give joy to God's people!

3. After David moved to Jerusalem, he married additional wives and became the father of many sons and daughters. 4-7. These are the names of the sons born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhaz, Elishu-a, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, Eliphelet.

8. When the Philistines heard that David was Israel's new king, they mobilized their forces to capture him. But David learned that they were on the way so he called together his army. 9. The Philistines were raiding the Valley of Rephaim, 10.

and David asked the Lord, "If I go out and fight them, will you give me the victory?" And the Lord replied, "Yes, I will." 11. So he attacked them at Baal-perazim and wiped them out. He exulted, "God has used me to sweep away my enemies like water bursting through a dam!" That is why the place has been known as Baal-perazim ever since (meaning, "The Place of Breaking Through"). 12. After the battle the Israelis picked up many idols left by the Philistines, but David ordered them burned.

13. Later the Philistines raided the valley again, 14. and again David asked God what to do. The Lord replied, "Go around by the mulberry trees and attack from there. 15. When you hear a sound like marching in the tops of the mulberry trees, that is your signal to attack, for God will go before you and destroy the enemy." 16. So David did as the Lord commanded him; and he cut down the army of the Philistines all the way from Gibeon to Gezer. 17. David's fame spread everywhere, and the Lord caused all the nations to fear him.

### COMMENTARY

As David began to organize his government in Jerusalem he was able to enjoy a friendly relationship with the Phoenician people who shared the eastern coastline of the Mediterranean with Israel. Phoenicia boasted with regard to two great cities, Sidon and Tyre. Sidon was the older of the two cities and had been in contention with Egypt as early as 1500 B.C. When Sidon was subdued by the Philistines in the twelfth century B.C., Tyre came into a position of prominence. From the Biblical viewpoint Hiram was Tyre's most illustrious king. There is no certain information as to his background. He was contemporary with David and Solomon. "Hiram was ever a lover of David" (I Kings 5:1), and he used his office to establish an alliance between his country and Israel. Such a relationship was mutually helpful. The Phoenicians needed the grain and olive oil produced in Israel. David and Solomon needed the cedar, fir, and marble from Phoenicia and the Lebanon region. From early times the Phoenicians were skilled craftsmen in the

use of lumber and stone. While many of their neighbors continued to live in tents, the Phoenicians were already living in well constructed wooden houses. These people were expert builders of ships. These remarkable vessels plied the waters of the Mediterranean, the Red Sea, and the Indian Ocean carrying to distant places their works in bronze, the precious purple dye, textiles, and glass products. Hiram's reign extended through about forty years. He beautified Tyre and made it one of the truly great cities of the near east. When David made Jerusalem his capital, Hiram moved quickly to offer products and services useful to David and Israel in return for which he hoped to receive David's good will and substantial food exports. So cedar trees, masons and carpenters provided by Phoenician friends resulted in well constructed kingly quarters for David and his family. The "house" (I Chronicles 14:1) was David's own residence in Jerusalem. It was this circumstance (II Samuel 7:1) that caused David to originate the idea of the Temple, a House for God. David saw the ark housed in a tent while he lived in a house of cedar. So the Temple idea was born. We are not to presume that the house Hiram built for David would even suggest the splendor of Solomon's palaces, yet David's house was surely the most splendid in Israel in David's day. The student should observe that this incident introduces a Gentile contribution to the kingdom of God. It looked ahead to that day when Gentiles would receive the "Bread of Life" from the true Israel. David was well pleased with this turn of events (II Samuel 5:11, 12) and saw in them an evident token of Jehovah's blessing.

A review of David's own family is in order at this point in the record. II Samuel 3:2-5 lists David's wives and children in those days when he lived in Hebron. At that time David had six wives; namely, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah. Ahinoam most likely came from Jezreel, a village in Judah. Abigail originally was the wife of Nabal, the wealthy rancher at Carmel in Judah (I Samuel 25:10, 42). Maacah came from the region of Geshur near Mahanaim on the frontier of the Gilead country east of the Jordan river. The origins of the other

three wives are not indicated. These six wives each bore David a son. When David came to Jerusalem he brought his six wives plus Michal, Saul's daughter, and his six sons; namely, Amnon, Chileab, Absalom, Adonijah, Shephatiah, and Ithream. The order of birth was a matter of great importance in consideration of the responsibilities resting on the first born. Amnon should have been heir to the throne. He raped his sister, Tamar (II Samuel 13:1, 14). Chileab does not figure prominently in the history and may have died in infancy. Maacah was the mother of both Absalom and Tamar. When Amnon, a half brother, outraged his sister, Absalom killed Amnon. So Absalom was in line to be king. He "stole the people's hearts" (II Samuel 15:6) and rebelled against David (II Samuel 15:10). As he hung by the hair of this head from the limb of a tree Absalom was slain by Joab (II Samuel 18:14) who may well have hoped that he might be king of Israel. With Absalom removed, Adonijah also rebelled against David as he sought to place himself on the throne (I Kings 1:5). His hopes were dashed as Benaiah, upon Solomon's command, put him to death. So the order in which David's sons were born determined the course of events in the history.

We do not know just how extensive David's harem was. In addition to the seven wives already named, we are told that "he took more wives at Jerusalem" (verse 3). Among these was Bathsheba, wife of Uriah the Hittite (II Samuel 11:27).<sup>1</sup> It was she who became Solomon's mother. We are told that David was the father of "daughters". The only one named is Tamar. In verses 4-7 thirteen sons of David are named in addition to the six born in Hebron. The thirteen include Shammua, Shobab, Nathan, Solomon, Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada, and Eliphelet. Whether or not any of these at any time attempted to seize the throne is not known to us. Just prior to his death, David placed Solomon on the throne (I Kings 1:30) and we hear nothing more of the sons of David. We understand from this record that David was husband

<sup>1</sup>Schultz, Samuel J., *The Old Testament Speaks*, Harper and Brothers, New York, 1960, pp. 136, 137.

to at least eight wives. He was the father of nineteen sons and at least one daughter. Among kings in the near east the harem and the king's household were very important status symbols. In this respect David qualified. There is no evidence that he sought God's approval for his polygamy. This aspect of his life brought him many sorrows. His lack of self-control in these matters almost ruined him.

He built a great house. David had a rather extensive harem. He allied himself with Hiram and the Phoenicians. This whole situation threatened the position of the Philistines as they shared Judah's territory along the coastal plain. A new kingdom was rapidly being established on the Philistine frontier. It was being set up around a warrior-king well known to this ancient enemy of Israel. The Philistines could not let this go unchallenged. If they could attack David before he made any other alliances or became stronger militarily, they might be successful in strangling this new kingdom in its infancy. They "went up to seek David" (verse 8). David was the key person. He had humiliated the Philistines many times. The Philistines organized their army for an attack on Israel in the Valley of Rephaim.<sup>1</sup> This valley lay just to the southwest of Jerusalem. Perhaps they intended to move through the valley and come directly into the capital. As on other occasions, David inquired of Jehovah. When Abiathar had joined David as David fled from Saul, he brought the ephod with him. The Urim and Thummim probably were carried in the ephod. David had the services of this priest and by use of the sacred lot the immediate will of Jehovah could be determined. He also had the counsel of the prophets, Nathan and Gad. He had no difficulty in finding out what God wanted him to do. As in the account in II Samuel 5:17-25, so here, two questions were of urgent concern to David. The first was this, "Do you want me to fight the Philistines?" He may have wondered whether or not he had sinned against God and if the Philistines were being sent by God to chastise him. The second question was, "If I am to wage war, will you give me victory?" The answer to both questions was

<sup>1</sup>Schultz, Samuel J., *The Old Testament Speaks*, p. 131. Pfeiffer, Charles F., *The Biblical World*, p. 447.

affirmative. God said, "Go. I will deliver them into thy hand" (verse 10). The battle between David's forces and the Philistines raged in that valley. The Philistine army was completely routed. They had brought images of the fertility god, Baal, with them into the battle. Baal was supposed to guarantee victory to his people. In their haste to escape the pursuing Israelites, the Philistines flung their gods to the ground. When the dust of battle settled, the battlefield was strewn with corpses of soldiers and broken idols. So this place of conflict was called "Baal-perazim", or "the break-up of Baal". Involved in this was the unleashing of the wrath of Jehovah on the Philistine army. The reader is impressed with the unusual power on the side of David's forces. It was "like the breach of waters", as if a great dam had broken loose. The enemy was caught in the flood and swept away before it. The idols were gathered up and burned. Israel was to have no doubt about who gave the victory that day.

Sometime after this, when the Philistines had had time to gather their forces and forget the stinging defeat of the earlier encounter, they decided to make another attack at the same place. This was their most direct approach to the capital city. The hour was growing late for Philistia. David's kingdom became stronger with each passing day. So once again they moved into the Valley of Rephaim. David inquired of God again. He took nothing for granted. Each situation was different. This time David was told not to go after the enemy but to "turn away from them" (verse 14). A tactic similar to this was employed when Joshua led Israel's army against Ai (Joshua 8:15). When the men of Ai came out to attack, Joshua led Israel in an organized retreat setting up the men of Ai for a maneuver that brought victory to Israel. The "mulberry trees" probably were a species of balsam. Somewhere in the vicinity of the valley the balsam groves appeared to offer a hiding place for Israel's army. In feverish pursuit the Philistines came on. When they could no longer see the Israelite army clearly, suddenly they began to hear the "sound of marching" (verse 15) in the balsam woods. Miraculously once more Jehovah intervened. He

caused the Philistines to hear what they could not see and did not need to see. They heard the sounds of mighty armies, not just the sounds of David's soldiers. Had David's allies arrived? Where was the enemy they could hear but could not see? Their ears did not deceive them. Jehovah had brought in His "host". David and his men turned on the Philistines as they reversed their apparent retreat. The enemy was cut off from the rear and could not get back to the coastal plain. The Philistines were pursued all the way from Gibeon, just north of Jerusalem, to Gezer, which was some fifteen miles west of Gibeon. These two engagements broke the Philistine military power. Never again were they to trouble Israel seriously. All of these events served to accomplish the very thing the Philistines wanted to avoid—the establishment of David's kingdom.

## SUMMARY QUESTIONS

## LESSON SIX 13-14

177. Whose counsel did David seek as he thought about moving the ark of the covenant?
178. What does David say about the ark in relationship to the times of Saul?
179. Carefully locate Shihor.
180. Where was Hamath?
181. Locate Kiriath-jearim in relation to Jerusalem.
182. Explain the relationship between Jehovah and the cherubim.
183. What is meant by "the Name"?
184. How long had the ark been in the house of Abinadab?
185. In earlier times when the ark was moved how was it moved? Relate this to David's plan for moving the ark.
186. Carefully identify Uzza and Ahio.
187. Explain the word "played" in 13:8.
188. Describe the psalteries and timbrels.
189. Explain Uzza's sudden action.
190. Was David's displeasure justified? Explain.
191. What name was given to mark the place of this tragedy?

192. Describe David's fear of Jehovah.
193. Identify the "city of David".
194. What was done with the ark and what happened?
195. What did Hiram do for David?
196. How did David know that all was well with his kingdom?
197. How many of David's sons are numbered in this account (14:4-7)?
198. Which of these sons became most famous?
199. What ancient enemy now challenges Israel?
200. Why was this a strategic time for the enemy to attack?
201. Carefully locate the Valley of Rephaim.
202. Describe David's procedure in meeting this challenge.
203. Why was this place called Baal-perazim?
204. What was done with the gods?
205. Explain the strategy employed in meeting the second attack.
206. What was to be the signal for Israel to go out to battle?
207. Where were Gibeon and Gezer located?
208. Why did all of the neighboring nations have such great respect for David?



## LESSON SEVEN 15-16

### THE ARK OF THE COVENANT BROUGHT TO JERUSALEM

#### DAVID'S SONG OF THANKSGIVING

#### THE MINISTERS AND WORSHIP

### 8. BRINGING THE ARK TO JERUSALEM (15-16)

#### INTRODUCTION

The completion of the movement of the ark to Jerusalem is accomplished at this time. David's concern for worship is underscored in his appointment of Levitical ministers and his composition of a beautiful hymn of thanksgiving.

#### TEXT

Chapter 15:1. And David made him houses in the city of David; and he prepared a place for the ark of God, and pitched for it a tent. 2. Then David said, "None ought to carry the ark of God but the Levites: for them hath Jehovah chosen to carry the ark of God, and to minister unto him for ever". 3. And David assembled all Israel at Jerusalem, to bring up the ark of Jehovah unto its place, which he had prepared for it. 4. And David gathered together the sons of Aaron, and the Levites: 5. of the sons of Kohath, Uriel the chief, and his brethren a hundred and twenty; 6. of the sons of Merari, Asaiah the chief, and his brethren two hundred and twenty; 7. of the sons of Gershon, Joel the chief, and his brethren a hundred and thirty; 8. of the sons of Elizaphan, Shemaiah the chief, and his brethren two hundred; 9. of the sons of Hebron, Eliel the chief, and his brethren fourscore; 10. of the sons of Uzziel, Amminadab the chief, and his brethren a hundred and twelve. 11. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab, 12. and said unto them, "Ye are the heads of the fathers' houses of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of Jehovah, the

God of Israel, unto the place that I have prepared for it. 13. For because ye bare it not at the first, Jehovah our God made a breach upon us, for that we sought him not according to the ordinance." 14. So the priests and the Levites sanctified themselves to bring up the ark of Jehovah, the God of Israel. 15. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of Jehovah.

16. And David spake to the chief of the Levites to appoint their brethren the singers, with instruments of music, psalteries and harps and cymbals, sounding aloud and lifting up the voice with joy. 17. So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah; 18. and with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, the doorkeepers. 19. So the singers, Heman, Asaph, and Ethan, were appointed, with cymbals of brass to sound aloud; 20. and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries set to Alamoth; 21. and Mattithiah, and Eliphelehu, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps set to the Sheminith, to lead. 22. And Chenaniah, chief of the Levites, was over the song: he instructed about the song, because he was skillful. 23. And Berechiah and Elkanah were doorkeepers for the ark. 24. And Shebaniah, and Joshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow the trumpets before the ark of God; and Obed-edom and Jehiah were doorkeepers for the ark.

25. So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of Jehovah out of the house of Obed-edom with joy. 26. And it came to pass, when God helped the Levites that bare the ark of the covenant of Jehovah, that they sacrificed seven bullocks and seven rams. 27. And David was clothed with a robe of fine

linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: and David had upon him an ephod of linen, 28. Thus all Israel brought up the ark of the covenant of Jehovah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, sounding aloud with psalteries and harps.

29. And it came to pass, as the ark of the covenant of Jehovah came to the city of David, that Michal the daughter of Saul looked out at the window, and saw king David dancing and playing; and she despised him in her heart.

Chapter 16:1. And they brought in the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-offerings and peace-offerings before God. 2. And when David had made an end of offering the burnt-offering and the peace-offerings, he blessed the people in the name of Jehovah. 3. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a portion of flesh, and a cake of raisins.

4. And he appointed certain of the Levites to minister before the ark of Jehovah, and to celebrate and to thank and praise Jehovah, the God of Israel: 5. Asaph the chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with psalteries and with harps; and Asaph with cymbals, sounding aloud; 6. and Benaiah and Jahaziel the priests with trumpets continually, before the ark of the covenant of God.

7. Then on that day did David first ordain to give thanks unto Jehovah, by the hand of Asaph and his brethren. 8. O give thanks unto Jehovah, call upon his name; 9. Sing unto him, sing praises unto him; Talk ye of all his marvellous works. 10. Glory ye in his holy name; Let the heart of them rejoice that seek Jehovah. 11. Seek ye Jehovah and his strength; Seek his face evermore. 12. Remember his marvellous works that he hath done, His wonders, and the judgments of his mouth, 13. O ye seed of Israel his servant, Ye children of Jacob, his chosen ones. 14. He is Jehovah our God; His judgments are in all the earth. 15. Remember his covenant for ever, The word which he

commanded to a thousand generations, 16. The covenant which he made with Abraham, And his oath unto Isaac, 17. And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant, 18. Saying, Unto thee will I give the land of Canaan, The lot of your inheritance; 19. When you were but a few men in number, Yea, very few, and sojourners in it; 20. And they went about from nation to nation, And from one kingdom to another people. 21. He suffered no man to do them wrong; Yea, he reprov'd kings for their sakes, 22. Saying, Touch not mine anointed ones, And do my prophets no harm. 23. Sing unto Jehovah, all the earth; Show forth his salvation from day to day. 24. Declare his glory among the nations. His marvellous works among all the peoples. 25. For great is Jehovah, and greatly to be praised: He also is to be feared above all gods. 26. For all the gods of the peoples are idols: But Jehovah made the heavens. 27. Honor and majesty are before him: Strength and gladness are in his place. 28. Ascribe unto Jehovah, ye kindreds of the peoples, Ascribe unto Jehovah glory and strength; 29. Ascribe unto Jehovah the glory due unto his name: Bring an offering, and come before him; Worship Jehovah in holy array. 30. Tremble before him, all the earth: The world also is established that it cannot be moved. 31. Let the heavens be glad, and let the earth rejoice; And let them say among the nations, Jehovah reigneth. 32. Let the sea roar, and the fullness thereof; Let the field exult, and all that is therein; 33. Then shall the trees of the wood sing for joy before Jehovah; For he cometh to judge the earth. 34. O give thanks unto Jehovah; for he is good; For his lovingkindness endureth for ever. 35. And say ye, Save us, O God of our salvation, And gather us together and deliver us from the nations. To give thanks unto thy holy name, And to triumph in thy praise, 36. Blessed be Jehovah, the God of Israel, From everlasting even to everlasting. And all the people said, Amen, and praised Jehovah.

37. So he left there, before the ark of the covenant of Jehovah, Asaph and his brethren, to minister before the ark continually, as every day's work required; 38. and Obed-edom with their brethren, threescore and eight; Obed-edom also the

son of Jeduthun and Hosah to be doorkeepers; 39. and Zadok the priest, and his brethren the priests, before the tabernacle of Jehovah in the high place that was at Gibeon, 40. to offer burnt-offerings unto Jehovah upon the altar of burnt-offering continually morning and evening, even according to all that is written in the law of Jehovah, which he commanded unto Israel; 41. and with them Heman and Jeduthun, and the rest that were chosen, who were mentioned by name, to give thanks to Jehovah, because his lovingkindness endureth for ever; 42. and with them Heman and Jeduthun with trumpets and cymbals for those that should sound aloud, and with instruments for the songs of God; and the sons of Jeduthun to be at the gate. 43. And all the people departed every man to his house: and David returned to bless his house.

#### PARAPHRASE

Chapter 15:1. David now built several palaces for himself in Jerusalem, and he also built a new Tabernacle to house the Ark of God, 2. and issued these instructions: (When we transfer the Ark to its new home), no one except the Levites may carry it, for God has chosen them for this purpose; they are to minister to him forever." 3. Then David summoned all Israel to Jerusalem to celebrate the bringing of the Ark into the new Tabernacle. 4-10. These were the priests and Levites present: 120 from the clan of Kohath; with Uriel as their leader; 220 from the clan of Merari; with Asaiah as their leader; 130 from the clan of Gershon; with Joel as their leader; 200 from the subclan of Elizaphan; with Shemaiah as their leader; 80 from the subclan of Hebron; with Eliel as their leader; 112 from the subclan of Uzziel; with Amminadab as their leader. 11. Then David called for Zadok and Abiathar, the High Priests, and for the Levite leaders: Uriel, Asiah, Joel, Shemaiah, Eliel, and Amminadab. 12. "You are the leaders of the clans of the Levites," he told them. "Now sanctify yourselves with all your brothers so that you may bring the Ark of Jehovah, the God of Israel, to the place I have prepared for it. 13. The Lord destroyed us before because we handled the matter im-

properly—you were not carrying it.” 14. So the priests and the Levites underwent the ceremonies of sanctification in preparation for bringing home the Ark of Jehovah, the God of Israel. 15. Then the Levites carried the Ark on their shoulders with its carrying poles, just as the Lord had instructed Moses.

16. King David also ordered the Levite leaders to organize the singers into an orchestra, and they played loudly and joyously upon psaltries, harps, and cymbals. 17. Heman (son of Joel), Asaph (son of Berechiah), and Ethan (son of Kushaiah) from the clan of Merari were the heads of the musicians. 18. The following men were chosen as their assistants: Zechariah, Ja-aziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Ma-asseiah, Mattithiah, Eliphelehu, Mikneiah, Obed-edom and Je-iel, the door keepers. 19. Heman, Asaph, and Ethan were chosen to sound the bronze cymbals; 20. and Zechariah, Azi-el, Shemiramoth, Jehiel, Unni, Eliab, Ma-aseiah, and Benaiah comprised an octet accompanied by harps. 21. Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Je-iel, and Azaziah were the harpists. 22. the song leader was Chenaniah, the chief of the Levites, who was selected for his skill. 23. Berechiah and Elkanah were guards for the Ark. 24. Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer—all of whom were priests—formed a bugle corps to march as the head of the procession. And Obed-edom and Jehiah guarded the Ark.

25. Then David and the elders of Israel and the high officers of the army went with great joy to the home of Obed-edom to take the Ark to Jerusalem. 26. And because God didn't destroy the Levites who were carrying the Ark, they sacrificed seven bulls and seven lambs. 27. David, the Levites carrying the Ark, the singers, and Chenaniah the song leader were all dressed in linen robes. David also wore a linen ephod. 28. So the leaders of Israel took the Ark to Jerusalem with shouts of joy, the blowing of horns and trumpets, the crashing of cymbals, and loud playing on the harps and zithers.

29. (But as the Ark arrived in Jerusalem, David's wife Michal, the daughter of King Saul, felt a deep disgust for David

as she watched from the window and saw him dancing like a madman.)

Chapter 16:1. So the Ark of God was brought into the Tabernacle. David had prepared for it, and the leaders of Israel sacrificed burnt offerings and peace offerings before God. 2. At the conclusion of these offerings David blessed the people in the name of the Lord; 3. then he gave every person present (men and women alike) a loaf of bread, some wine, and a cake of raisins.

4. He appointed certain of the Levites to minister before the Ark by giving constant praise and thanks to the Lord God of Israel and by asking for his blessings upon his people. These are the names of those given this assignment: 5. Asaph, the leader of this detail, sounded the cymbals. His associates were Zechariah, Je-iel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Je-iel; they played the harps and zithers. 6. The priests Benaiah and Jahaziel played their trumpets regularly before the Ark.

7. At that time David began the custom of using choirs in the Tabernacle to sing thanksgiving to the Lord. Asaph was the director of this choral group of priests. 8. "Oh, give thanks to the Lord and pray to him," they sang. "Tell the peoples of the world About his mighty doings. 9. Sing to him; yes, sing his praises and tell of his marvelous works. 10. Glory in his holy name; Let all rejoice who seek the Lord. 11. Seek the Lord; yes, seek his strength, And seek his face untiringly. 12, 13. Oh descendants of his servant Abraham, O chosen sons of Jacob, Remember his mighty miracles, And his marvelous miracles, And his authority: 14. He is the Lord our God! His authority is seen throughout the earth. 15. Remember his covenant forever—The words he commanded, To a thousand generations: 16. His agreement with Abraham; And his oath to Isaac, 17. And his confirmation to Jacob. He promised Israel, With an everlasting promise: 18. 'I will give you the land of Canaan, As your inheritance.' 19. When Israel was few in number—oh, so few—And merely strangers in the Promised Land; 20. When they wandered from country to country, From one kingdom to

another—21. God didn't let anyone harm them. Even kings were killed who sought to hurt them. 22. 'Don't harm my chosen people,' he declared. 'These are my prophets—touch them not.' 23. Sing to the Lord, O earth, Declare each day that he is the one who saves! 24. Show his glory to the nations! Tell everyone about his miracles. 25. For the Lord is great, and should be highly praised; He is to be held in awe above all gods. 26. The other so-called gods are demons, But the Lord made the heavens. 27. Majesty and honor march before him, Strength and gladness walk beside him. 28. O people of all nations of the earth, Ascribe great strength and glory to his name! 29. Yes, ascribe to the Lord, The glory due his name! Bring an offering and come before him; Worship the Lord when clothed with holiness! 30. Tremble before him, all the earth! The world stands unmoved. 31. Let the heavens be glad, the earth rejoice; Let all the nations say, 'It is the Lord who reigns.' 32. Let the vast seas roar, Let the countryside and everything in it rejoice! 33. Let the trees in the woods sing for joy before the Lord, For he comes to judge the earth. 34. Oh, give thanks to the Lord, for he is good; His love and his kindness go on forever. 35. Cry out to him, 'Oh, save us, God of our salvation; Bring us safely back from among the nations. Then we will thank your holy name, And triumph in your praise.' 36. Blessed be Jehovah, God of Israel, Forever and forevermore." And all the people shouted "Amen!" and praised the Lord.

37. David arranged for Asaph and his fellow Levites to minister regularly at the Tabernacle, doing each day whatever needed to be done. 38. This group included Obed-edom (the son of Jeduthun), Hosah and sixty-eight of their colleagues as guards. 39. Meanwhile the old Tabernacle of the Lord on the hill of Gibeon continued to be active. David left Zadok the priest and his fellow-priests to minister to the Lord there. 40. They sacrificed burnt offerings to the Lord each morning and evening upon the altar set aside for that purpose, just as the Lord had commanded Israel. 41. David also appointed Heman, Jeduthun, and several others who were chosen by name to give thanks to the Lord for his constant love and mercy. 42. They



used their trumpets and cymbals to accompany the singers with loud praises to God. And Jeduthun's sons were appointed as guards. 43. At last the celebrations ended and the people returned to their homes, and David returned to bless his own household.

### COMMENTARY

In spite of the reverses suffered in his previous attempt to locate the ark in the capital city, David was determined to complete this project. He fortified Jerusalem and continued to build "houses" in the city. These houses would be directly related to his government. As the king directed all of this activity Jerusalem came to be known as "the city of David", peculiarly identified with him. As he was caught up in the business of establishing his government in Jerusalem David could not forget the ark of the covenant. A special tent was constructed in the city to serve temporarily as a shelter for the sacred vessel. The tabernacle constructed at Sinai in Moses' day had been located at Shiloh in the tribe of Ephraim for many years. It was at Shiloh that Eli and Samuel ministered in the tabernacle (I Samuel 3:3). Later the tabernacle was moved to Nob (I Samuel 21:6) near Jerusalem. At this place David had been provided with shewbread and Goliath's sword as he fled Saul's wrath. There are indications that the tabernacle was moved to Gibeon where it most likely remained until the Temple was built. The ark had been captured by the Philistines, was returned to Beth-shemesh, moved to Kiriath-jearim and brought to the house of Obed-edom. During the three months after the death of Uzza, David laid careful plans for the moving of the ark. The sad experience with the oxen and the cart brought David to the decision announced in verse 2. Since the Levites had been appointed by Jehovah to carry the ark, this holy vessel must be carried on their shoulders (Numbers 1:15-53). Boards, bars, pillars, sockets and curtain materials could be transported on carts; but the sacred vessels were to be carried in the arms of the Kohathite Levites. Once more, runners were sent throughout the kingdom to announce the

happy occasion and a great assembly convened at Jerusalem. A careful distinction was made between "the sons of Aaron" and "the Levites". Every priest in order to serve, had to be a Levite; however, all Levites were not qualified to serve as priests. The Kohathite Levites who were physically perfect and ceremonially clean qualified to serve as priests. The Merarites and Gershonites (Gershon) could serve as hewers of wood and drawerers of water, but they could not do the work of the regular priests. Zadok and Abiathar (verse 11) were the chief priests in David's administration. Zadok (II Samuel 8:17) and Ahimelech (I Samuel 22:20) were sons of Ahitub. Abiathar was Ahimelech's son. Only one High Priest functioned in Israel at a given time. Zadok would have the primary responsibility in David's day and Abiathar, his nephew, would serve as chief assistant. These two priests were called before David and he gave them special charge concerning the ark. "Sanctify yourselves" (verse 12). David had read the Law. He had concluded that because they had failed to observe this regulation concerning the priests and the ark they had incurred the wrath of Jehovah. The priests were very willing to do exactly as David commanded. They would give their personal attention to this matter. The ark with staves in place would be carried upon their shoulders, "in their arms". One hundred and twenty Kohathites, two hundred and twenty Merarites, and one hundred and thirty Gershonites were numbered and appointed to see that this mission would be accomplished. Others among the Levites were given specific appointments within the limits of Jehovah's Law. David made every effort to avoid any problem like that which had resulted in Uzza's death.

To make certain that everything was properly arranged for the occasion, David gave special instruction to those who would lead in the services. Singers, those who played on musical instruments, doorkeepers for the ark were all briefed regarding their respective duties. Psalteries, harps, cymbals, and trumpets were to be used. It was to be a happy day. The musical instruments were to be played skillfully with volume suited to the occasion. The singing was to be joyful. Heman, Asaph, and

Ethan, Levitical master musicians and their assistants were charged to lead in worship through song. The musical instruments were of varying kinds and were designed to produce excellent balance in tone. "Psalteries set to Alamoth" produced a high pitch harmonizing with the singing voices of men. "Harps set to the Sheminith" which means "the eighth or octave", produced a tone similar to that of the singing voices of men. This music was to be of the highest quality. Chenaniah, chief of the Levites, had special duties on this occasion. There is some question as to the exact nature of these duties. Verse 22 mentions "the song". The term used here may be translated "in the carrying", possibly of the ark. So Chenaniah had specific assignment given him either with regard to the music or with regard to the actual carrying of the ark itself.<sup>1</sup> Berechiah, Elkanah, Obed-edom, and Jehiah were appointed to serve as doorkeepers for the ark. They probably served as a special guard to avoid any possibility of anyone touching the sacred vessel. Special assignments were made to seven of the priests who preceded the ark. These priests were also musicians who sounded trumpets as they led the procession. The trumpets were most likely made of silver like those designated for priestly use in Moses' day (Numbers 10:1-10). They were long, straight, narrow instruments with an expanded mouth. Such horns had been used to call people for a religious assembly, to announce the beginning of a new month or a new year, and to warn of an enemy attack. Originally there were only two silver trumpets. By the time of David and Solomon (II Chronicles 5:12) their number had been increased to one hundred and twenty.

The actual bringing in of the ark of the covenant is described in verses 25-28. The chronicler reflects the deep satisfaction experienced by all who shared in this joyous occasion. II Samuel 6:12-16 provides the parallel record of these events. It was with utmost reverence that the priests approached the ark to move it. There were sad memories of another day. What will the God of Israel do today? Will He unleash His wrath or will He smile upon His people? In great

<sup>1</sup>Clarke, Adam, *A Commentary and Critical Notes*, Vol. II, p. 608.

fear the priests dared to lay hold upon the staves and carefully lift the sacred ark to their shoulders. The historian recorded the words, "God helped the Levites that bare the ark of the covenant of Jehovah". In effect, Jehovah said, "What you do here today meets my approval". In return, the priests offered animal sacrifices and rejoiced in God's help. At regular intervals (six paces or measurements) along the route to Jerusalem the whole company stopped and offered sacrifices. The Levites were careful to wear the clothing appointed for them as they carried out the sacred service. The regular priests could be easily distinguished from the High Priest by their garments. David, as the king, was dressed in a beautiful linen robe. In addition, David also wore a linen ephod. Historically, the ephod was worn only by the High Priest (Exodus 28:4-12). Samuel, as a child in the tabernacle, also wore a linen ephod (I Samuel 2:18). The ephod was worn much like a vest or jacket. When the High Priest wore it, the breastplate was attached to it. Jehovah evidently approved David's actions. In David the offices of king and priest were combined. This anticipated the time when the offices of king, priest, and prophet would all be united in Jesus Christ. All Israel joined in singing as the Levites played upon the musical instruments. The people also expressed their joy by shouting.

David was completely caught up in the joy of the occasion as he "danced and played". He leaped about in half-circles. He led in the celebration. His wife, Michal, took exception to his actions. She most likely had not been a part of the great assembly as the ark was brought into Jerusalem. From the window of her room she observed the king and was not sympathetic with his attitudes or the manner of his self-expression. She judged him to be guilty of conduct unbecoming to his position as king. II Samuel 6:23 says that Michal died childless. This curse was directly related to her severe judgment of David. Whereas Uzzah had died when the ark was moved on the earlier occasion, Michal is now cursed and through her there will be no son for David and no glory for her father, Saul.

Verses 1-3 of chapter sixteen are inseparably connected

with the concluding verses of the previous chapter. The ark was brought to the special tent David had constructed in Jerusalem for this purpose. Chapter 15:1 made direct reference to this appointment. There are no indications that David had intended to return the ark to the original tabernacle. Many sacrifices had been lifted up to Jehovah that day; however, burnt and peace offerings are now presented as the ark is set inside the tent. In the whole round of offerings designated in Leviticus, chapters 1-7, the burnt offering was the basic form of worship and the peace offering was the concluding presentation. In the burnt offering the worshipper pledged total consecration to Jehovah. This was symbolized in the complete reduction of the animal to ashes. The peace offering involved the presentation of the blood and fat of the animal to Jehovah. The wave breast and the heave thigh were food for the priests. The offerer and his family feasted on the sacrifice. So Jehovah, priests, and the worshipper all shared in this happy occasion. The peace offering symbolized the wonderful covenant relationship between Jehovah and His people. So burnt and peace offerings were presented when the ark was set in its place. In his official capacity as king, ruling by divine appointment and governing God's people by His sacred Law, David blessed Israel that day. With all of the rejoicing and the deep satisfaction that Jehovah had moved into Jerusalem, it was a time to give and receive gifts. David's generosity was equal to the joy of this occasion. The record indicates that he gave bread, flesh, and raisin cakes to all who were gathered there that day. The bread may be described as circular perforated cakes. The portion of flesh is translated by some to mean a measure of wine. The dried pressed cakes of raisins or grapes completed this festive gift.

David made certain that all Levitical appointments were in order (verses 4-6). The work of officiating priests is here carefully outlined. They are to celebrate the name of Jehovah. This may be translated "to cause others to remember". Priests had a two-fold duty of officiating in the sacrifices at the altar and in serving as teachers for Israel. "The name of Jehovah" was a phrase used in reference to the total character of the God of

Israel. It involved His complete self-revelation. When one sincerely called upon "the name of Jehovah", he fully accepted God's presentation of Himself and he agreed, without reservation, to do God's will. The priests must "celebrate" Jehovah's name. They must lead the people in thanksgiving. This expression would proceed naturally out of the remembrance of Jehovah's provisions for Israel. The priests would also be leaders in formal praises and worship of the one true God. David, Israel's king, clarified these matters. He used the cymbals of worship. Asaph had special responsibility in these matters. He used the cymbals in the musical service. Benaiah and Jahaziel were responsible for the trumpets. Zechariah was assistant to Asaph. The other men named in verse 6 played the psalteries and harps. This service was done with utmost solemnity "before the ark of covenant of God."

The reader is impressed with the indication that these preparations were made for this special day in Israel's history; but not for this day only. It was the chief work of the priests to lead in the whole round of worship day after day. A liturgy and order of worship had already been begun. God's Word must be reduced to written form. The Law (or Torah) had already been prepared. It formed the basis for all sacred writings pertaining to Jehovah's people. Some of the prophets had written their records of Jehovah's Word. Other prophets were yet to come and leave with men their burning messages prefaced with the call, "Hear the Word of the Lord". A few hymns, like the Song of Moses in Exodus 15, had been composed. The bringing of the ark into Jerusalem signalled the era for the flowering of Hebrew poetry and sacred song. David, himself, was called "the sweet psalmist of Israel" (II Samuel 23:1).<sup>1</sup> When Jesus made reference to the sacred writings in Luke 24:44, He spoke of the law, the prophets, and the psalms. These three divisions include the entire Old Testament as we know it. David and the good men associated with him shared the major responsibility for the third division, the Psalms. The Book of Psalms was the

<sup>1</sup>Oehler, Gustave F., *Theology of the Old Testament*, Zondervan Publishing Co., 1883, p. 373.

hymnbook for the Hebrew church. In the section now under study, I Chronicles 16:7-36, it is of considerable interest that the hymn of praise used on this occasion contained portions from at least four hymns recorded in the Book of Psalms. Verses 8-22 echo Psalm 105:1-15. Verses 23-33 repeat Psalm 96:1-13. Verse 34 repeats Psalms 107:1; 118:1; 136:1. Verses 35 and 36 employ words and ideas used in Psalm 106:47, 48.

In the true spirit of priestly ministry verses 8-22 "celebrate" or cause Israel to remember what Jehovah had done for her. "Call upon His name". "Glory in His holy name". Fifteen times in twenty-nine verses the name "Jehovah" is used. Who is this God? He is "Yahweh", the only existent God who has entered into covenant relationship with His people. What should Israel do in response to this great God? They are to give thanks, make Him known, sing praises, talk about Him, glory in His name, seek Him, remember His works, His miracles, His covenant, bring an offering, worship, tremble in His presence. When psalmists sang of Jehovah's wonders, they often recalled what he had done in the plagues sent on Egypt (Psalm 78:43). The covenant concept distinguished Israel's God. The gods of the heathen, though made in the form of man, could not think, feel, will, speak, or move. Israel's God was alive, real, a genuine person, intelligent, sympathetic, disposed to enter into reciprocal agreements with men, especially with Israel. The covenant first enunciated to Abraham (Genesis 12:1-3) and ratified with blood (Genesis 15), renewed to Isaac and Jacob, was still in force. When Jacob and his sons were forced by famine to find refuge in Egypt, Jehovah did not abandon His people. As Abimelech, king of Gerar (Genesis 20:7), was forbidden to harm Abraham, so Jehovah's mercies followed His people. "O give thanks unto Jehovah", "Glory ye in his holy name", priests and people sang.

Verses 23-26 carry the worshipper beyond the limits of the Hebrews. What He had been to Israel He will be to all mankind. Let all the peoples of the earth join in the song of praise. Before this wonderful vision could become reality, Israel would have to do her work. She must make Jehovah known to the peoples of

the world. In large measure she failed in this task. The nations are to be brought into the presence of Jehovah in the same attitude of worship as demonstrated in Israel's example. The nations are to sing to Jehovah, declare His glory, reverence Him as Creator, ascribe glory unto Him, bring an offering, worship in holy order, tremble in His presence, joyfully accept Jehovah as king. Verse 26 contrasts Jehovah with heathen gods. The gods are idols (elilim), nothings. Paul said in I Corinthians 8:4 that an idol is not anything. Verse 26 does not recognize the reality of heathen gods. On the contrary, it is a strong denial of the existence of such. Once more, the basic revelation of Jehovah as the Creator is underscored. In a crescendo of praise, the Psalmist (verses 28, 29) calls for the proper recognition of Jehovah's deity. Even inanimate things such as the sea, the field, and the tree are called upon to join in hallelujah chorus. The role of Jehovah as judge of the earth, of all mankind, is mentioned in verse 34. Even when He comes in judgment, all men must know that Jehovah is good. He will judge according to His standard of righteousness. Loving-kindness is the term used to describe Jehovah's religious duty. In every instance He will do what ought to be done according to the circumstances. Finally, the song turns once more to Israel's praise of Jehovah. This composition provided a very fitting hymn for this special occasion. The people willingly followed the leaders of worship.

The regular ministry for the service in the presence of the ark was carefully designated in verses 37-43. Special assignments on a continuing schedule were set up for the work in Jerusalem and for the tabernacle which at this time was in Gibeon.<sup>1</sup> The priests were to be very careful in observing "all that is written in the law of Jehovah". When the ceremonies of this very special day were completed, everybody went home. David retired to his own quarters deeply grateful for the blessings he enjoyed, yet somewhat concerned about an unsympathetic wife.

<sup>1</sup>Clarke, Adam, *A Commentary and Critical Notes*, Vol. 11, p. 610.



## SUMMARY QUESTIONS

## LESSON SEVEN 15-16

209. What did David do for the ark?
210. What specific assignment was determined for the Levites?
211. Where is the tabernacle at this time?
212. Which of Aaron's sons now receive special assignment?
213. How is the trouble involving Uzza's death explained?
214. How many Levites are numbered here in the special assignment?
215. Identify Zadok and Abiathar.
216. How could the priests sanctify themselves? What was the procedure?
217. How is the ark to be moved? What is the significance of this?
218. Name the principal Levites who share responsibilities with regard to the program of music.
219. What kind of musical instrument was used just ahead of the movement of the ark?
220. Where was the ark of the covenant at this time? How long had it been there?
221. Describe the exercises the people shared as the ark was brought to Jerusalem.
222. Why would David wear a robe and an ephod of linen?
223. Describe the cornet and the cymbal.
224. Who was Michal? Why did she react as she did?
225. Relate the special meaning of the burnt offering and the peace offering to worship.
226. Why did David present gifts to the people and what were the gifts?
227. What was the work of the Levites according to 16:4?
228. Which of the Psalms repeats the message of this song in chapter 16?
229. What was the specific occasion for this song?

230. What are the "judgments of Jehovah"?
231. Describe Jehovah's covenant with Abraham.
232. Chapter 16:19 refers to a time when Israel was few in number. How many Hebrews went into Egypt in Jacob's day?
233. Which of the Psalms echoes the song beginning with 16:23?
234. Does verse 25 admit that other gods exist? Explain.
235. How does Jehovah differ from the gods according to verse 26?
236. When will the trees of the wood sing?
237. What was the nature of Asaph's work?
238. Explain the specific work assigned to Heman and Jeduthun.
239. What were the morning and the evening sacrifices?

## LESSON EIGHT 17-18

### DAVID AND THE TEMPLE. ISRAEL GOES TO WAR.

#### 9. DAVID'S PLANS FOR THE TEMPLE (Chapter 17)

##### INTRODUCTION

David's purpose to build the Temple resulted in Jehovah's revelation of the eternal establishment of David's house. David proceeded to extend his territory from the Great Sea to the Euphrates River.

##### TEXT

Chapter 17:1. And it came to pass, when David dwelt in his house, that David said to Nathan the prophet, "Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah dwelleth under curtains. 2. And Nathan said unto David, "Do all that is in thy heart; for God is with thee. 3. And it came to pass the same night, that the word of God came to Nathan, saying, 4. "Go and tell David my servant, 'Thus saith Jehovah, "Thou shalt not build me a house to dwell in: 5. For I have not dwelt in a house since the day that I brought up Israel, unto this day, but have gone from tent to tent, and from one tabernacle to another. 6. "In all places wherein I have walked with all Israel, spake I a word with any of the judges of Israel, whom I commanded to be shepherd of my people, saying, 'Why have ye not built me a house of cedar? 7. "Now therefore thus shalt thou say unto my servant David, 'Thus saith Jehovah of hosts, I took thee from the sheepcote, from following the sheep, that thou shouldest be prince over my people Israel: 8. "And I have been with thee whithersoever thou hast gone, and have cut off all thine enemies before thee; and I will make thee a name, like unto the name of the great ones that are in the earth. 9. "And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness waste them any more, as at the first, 10. and as from the day that I commanded judges to be over my people Israel; and I will subdue all thine enemies.

Moreover I tell thee that Jehovah will build thee a house. 11. "And it shall come to pass, when thy days are fulfilled that thou must go to be with thy fathers, that I will set up thy seed after thee, who shall be of thy sons; and I will establish his kingdom. 12. He shall build me a house, and I will establish his throne forever. 13. "I will be his father, and he shall be my son: and I will not take my lovingkindness away from him, as I took it from him that was before thee; 14. "but I will settle him in my house and in my kingdom for ever; and his throne shall be established forever." 15. According to all these words, and according to all this vision, so did Nathan speak unto David.

Then David the king went in, and sat before Jehovah; and he said, "Who am I, O Jehovah God, and what is my house, that thou hast brought me thus far? 17. "And this was a small thing in thine eyes, O God; but thou hast spoken of thy servant's house for a great while to come, and has regarded me according to the estate of a man of high degree, O Jehovah God. 18. "What can David say yet more unto thee concerning the honor which is done to thy servant? for thou knowest thy servant. 19. "O Jehovah, for thy servant's sake, and according to thine own heart, hast thou wrought all this greatness, to make known all these great things. 20. "O Jehovah, there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. 21. "And what one nation in the earth is like thy people Israel, whom God went to redeem unto himself for a people, to make thee a name by great and terrible things, in driving out nations from before thy people, whom thou redeemest out of Egypt? 22. "For thy people Israel didst thou make thine own people forever; and thou, Jehovah, becamest their God. 23. "And now, O Jehovah, let the word that thou hast spoken concerning thy servant, and concerning his house, be established forever, and do as thou hast spoken. 24. "And let thy name be established and magnified forever, saying 'Jehovah of hosts is the God of Israel, even a God to Israel: and the house of David thy servant is established before thee.' 25. "For thou, O my God, hast revealed to thy servant

that thou wilt build him a house: therefore hath thy servant found in his heart to pray before thee. 26. "And now, O Jehovah, thou art God, and hast promised this good thing unto thy servant: 27. "and now it hath pleased thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Jehovah, hast blessed, and it is blessed forever."

### PARAPHRASE

Chapter 17:1. After David had been living in his new palace for some time he said to Nathan the prophet, "Look! I'm living here in a cedar-paneled home while the Ark of the Covenant of God is out there in a tent!" 2. And Nathan replied, "Carry out your plan in every detail, for it is the will of the Lord." 3. But that same night God said to Nathan, 4. "Go and give my servant David this message: 'You are not to build my temple! 5. I've gone from tent to tent as my home from the time I brought Israel out of Egypt. 6. In all that time I never suggested to any of the leaders of Israel—the shepherds I appointed to care for my people—that they should build me a cedar-lined temple.' 7. "Tell my servant David, 'The Lord of heaven says to you, I took you from being a shepherd and made you the king of my people. 8. And I have been with you everywhere you've gone; I have destroyed your enemies, and I will make your name as great as the greatest of the earth. 9. And I will give a permanent home to my people Israel, and will plant them in their land. They will not be disturbed again; the wicked nations won't conquer them as they did before, 10. when the judges ruled them. I will subdue all of your enemies. And I now declare that I will cause your descendants to be kings of Israel just as you are. 11. " 'When your time here on earth is over and you die, I will place one of your sons upon your throne; and I will make his kingdom strong. 12. He is the one who shall build me a temple, and I will establish his royal line of descent forever. 13. I will be his father, and he shall be my son; I will never remove my mercy and love from him as I did from Saul. 14. I will place him over my people and over the kingdom of Israel forever—and his descendants will always be kings.' " 15. So Nathan told King

David everything the Lord had said.

16. Then King David went in and sat before the Lord and said, "Whom am I, O Lord God, and what is my family that you have given me all this? 17. For all the great things you have already done for me are nothing in comparison to what you have promised to do in the future! For now, O Lord God, you are speaking of future generations of my children being kings too! You speak as though I were someone very great. 18. What else can I say? You know that I am but a dog, yet you have decided to honor me! 19. O Lord, you have given me these wonderful promises just because you want to be kind to me, because of your own great heart. 20. O Lord, there is no one like you—there is no other God. In fact, we have never even heard of another god like you! 21. "And what other nation in all the earth is like Israel? You have made a unique nation and have redeemed it from Egypt so that the people could be your people. And you made a great name for yourself when you did glorious miracles in driving out the nations from before your people. 22. You have declared that your people Israel belong to you forever, and you have become their God. 23. "And now I accept your promise, Lord, that I and my children will always rule this nation. 24. And may this bring eternal honor to your name as everyone realizes that you always do what you say. They will exclaim, 'The Lord of heaven is indeed the God of Israel!' And Israel shall always be ruled by my children and their posterity! 25. Now I have the courage to pray to you, for you have revealed this to me. 26. God himself has promised this good thing to me! 27. May this blessing rest upon my children forever, for when you grant a blessing, Lord, it is an eternal blessing!"

### COMMENTARY

The parallel to the account in chapter 17 is recorded in II Samuel 7:1-29.<sup>1</sup> David's "house of cedar" which Hiram had

<sup>1</sup>Beecher, Willis J., *The Prophets and the Promise*, Baker Book House, Grand Rapids, Mich., 1963, pp. 229-232. Spence, H. D. M., *The Pulpit Commentary, I Chronicles*, pp. 268-269.

helped him build caused David to experience some mixed emotions. He and his rather extensive family were very comfortably housed. The provisions made for them were such as would be worthy of a king and his household. All of this, David deeply appreciated. At the same time, his conscience accused him because the ark was in a tent and no permanent house had been built for Jehovah. David was disposed to give Jehovah first place in all considerations. Even to himself it appeared that in this matter of housing, his God had been sadly neglected. He must rule by the divine law. Jerusalem is the established capital. The ark is already in the city. God's house was only a tent. Surely Jehovah would smile upon him if he could be instrumental in building a house far more splendid and of grander proportions than his own in which the glory of the God of Israel would dwell. Moses took Jehovah's pattern and became the chief human agent in the building of the Tabernacle. David, in like manner, desired to serve his God in this later day setting up a permanent place of worship to be used by a people now permanently established.

David shared his thoughts with Nathan, the prophet and counselor. Nathan, as the spokesman for Jehovah, probably brought God's word to David many times. Three specific occasions are recorded. David sinned with Bathsheba (II Samuel 12:1) and Jehovah sent Nathan with words of bitter condemnation. When Adonijah was about to seize the throne (I Kings 1:34), Nathan reminded David that Solomon was to be David's successor. The reference now under consideration (17:1) introduces us to this man of God, Nathan. What happened here makes it clear that Nathan was not briefed concerning Jehovah's will as this related to David and the Temple. To Nathan, David's concern for the ark was most gratifying. The prophet did not question the matter. He presumed that Jehovah would grant full approval and that God would be with David in this project. Here again the student learns that a prophet could only know what had been specifically revealed to him.

Verses 4-15 record the plans that Jehovah had decreed for

fulfillment with regard to David and his descendants. These plans were far-reaching and could have been initiated and executed only by Him who is all-wise and not bounded by time. Jehovah did not delay the announcement of His program involving David once the king had suggested building God's House. "The same night" Nathan received directly and in detail the particulars of Jehovah's plan. The careful wording of the divine decree impresses the reader both here and in II Samuel 7. David is called Jehovah's "servant". Even though David was king, he was completely satisfied with his servant relationship to Jehovah. That which David had planned to do was absolutely reversed. "Thou shalt not build me a house to dwell in". These words surely fell on David's ears as a stunning rebuke. They only served to make it plain that man's thoughts often do not agree with God's thoughts. David could well have reasoned within himself, "Jehovah is very difficult to understand. What I wanted to do seemed to me to be so necessary and so proper". God had other plans involving David and his descendants which were far more elaborate than David's most imaginative designs for a Temple. In the detailed veto of David's proposal, Jehovah emphasized the fact that in all of His experiences with Israel He had been satisfied to live in a tent. He had tabernacled with His people. At no time had He ordered a house (a more permanent structure) to be built for Him. The judges of Israel, men like Moses, Joshua, and Samuel had never heard the suggestion, much less the express command to build Jehovah a house of cedar. In effect, God said to David, "I appreciate the consideration, but the time is not right and you are not the man". If the word of God had been complete in verse six, David would have graciously accepted the over-ruling decision. By Jehovah's wise design David was prepared to be introduced to God's plan for him and for his house. Once more David is called Jehovah's "servant". Nathan was told to be careful to remind David that from the humble life of a shepherd he had been lifted to the throne of Israel. The sheepcote was a resting place for sheep and shepherds. It would refer to a kind of pasture which would provide good natural protection for the flocks. A



shepherd had become a king, the leader of the unique people, Israel. Nathan was ordered to remind David how Jehovah had been with him through every experience until this hour. All enemies had been removed. David's own brothers, Saul, the Philistines, Ishbosheth with their combined antagonism had not been able to thwart God's purpose. This was history. It had already happened. Now, the hour had struck when the Lord would reveal His plans for the future. "I will make thee a name like the great ones of the earth" (verse 8). David, the warrior, the administrator, the righteous ruler, Jehovah's special representative will take his place among the world's most illustrious kings. Israel, Jehovah's people, will be established in their own land. Enemies will not be able to scatter them and as a people they will be bound together by a genuine righteousness. The great revelatory proclamation involving David is recorded in verse 10, "Jehovah will build thee a house". The term "house" has to do with one's descendants. David had no lack of sons, as we have seen. Through a chosen son Jehovah will guarantee the continuation of David's reign. David would accomplish his ministry of kingship and even as he passed from earth's scene, Jehovah promised to set David's son on Israel's throne. The time came when by divine appointment Solomon, David's son, was made king (I Chronicles 29:1, 22, 23). Every promise made to Solomon was fulfilled. His kingdom was fully established. The far-reaching Messianic implications of this were recognized by Peter (Acts 2:29-33) and Paul (Acts 13:34) and in Gabriel's message to Mary (Luke 1:32, 33). David's son, Solomon, received divine orders to build Jehovah's house, the Temple. Solomon would be hedged about with every protection so he could be a great king. If Solomon failed, Jehovah could not be charged with lack of concern. "I will be his father, and he shall be my son". Jehovah would do whatever ought to be done to provide grace for a fruitful reign. The one who "was before thee" (verse 13) referred to king Saul. Jehovah removed His lovingkindness from Saul; but not before Saul had determined to do as he pleased. Saul hardened his own heart. He chose to be abandoned by God. Saul's house was doomed to

extinction. In the promise made to David (verse 10) Jehovah committed Himself to the maintenance of David's line. A successor to David may forget God and rule wickedly. Such a king will be judged on his own merits, however the Davidic king's son will have his opportunity to bring the people back to Jehovah. Often, for David's sake, Jehovah graciously endured the hateful attitudes of His people. The tremendous promise made to David was that as long as there should be a people of God, a true Israel, there will be a king of David's line ruling over this people. This promise found the beginning of its fulfillment in Solomon and its ultimate completion in Jesus Christ. The concept of an eternal kingdom (Daniel 2:44) is a favorite prophetic theme and is the major concern in the Epistle to the Hebrews.

Upon hearing Jehovah's word through Nathan, David immediately began to express his appreciation to God in a prayer of thanksgiving. This prayer is recorded in verses 16-27. A careful analysis of the prayer reveals David's comprehension of Jehovah's promise and the depth of the king's appreciation. David "sat before Jehovah". Most likely he went to the tent where the ark was housed and there he prayed. The king was sincere in his humility. His humble beginning in Bethlehem and his being the youngest of Jesse's eight sons did not qualify him for the high office he held. Why would the Lord turn to such a person promising to establish his house forever? By Jehovah's help David had been "brought thus far". This phrase echoes Samuel's gratitude to God when at Ebenezer he had said "hitherto hath Jehovah helped us" (I Samuel 7:12). At this time David had already been richly blessed. David had considered himself to be quite insignificant. Jehovah chose him from among all men to be the kingly representative of the people of God. Repeatedly David spoke of himself as a servant. A servant had become a prince. What had happened in this tremendous transaction had taken place through Jehovah's own free will. There was only one God. The decisions He made expressed His sovereign will. Having considered his own unworthiness, David in his prayer turned to expressions of thanksgiving for the people, Israel. God had brought Israel out

of Egypt and He had displaced powerful nations in Palestine to make a place of His people. Jehovah had entered into a covenant relationship with Israel. In this prayer the king pledged that he would use all of his energies to establish and magnify Jehovah's name. David rose from his prayer in wonderment repeating the words, "the Lord has said He will build me a house".

## 10. WAR WITH MOAB, PHILISTIA, AND SYRIA

(Chapter 18)

### TEXT

Chapter 18:1. And after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and its towns out of the hand of the Philistines. 2. And he smote Moab; and the Moabites became servants to David, and brought tribute.

3. And David smote Hadarezer king of Zobah unto Hamath, as he went to establish his dominion by the river Euphrates. 4. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen; and David hocked all the chariot horses, but reserved of them for a hundred chariots.

5. And when the Syrians of Damascus came to succor Hadarezer king of Zobah, David smote of the Syrians two and twenty thousand men. 6. Then David put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought tribute. And Jehovah gave victory to David whithersoever he went. 7. And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. 8. And from Tibhath and from Cun, cities of Hadarezer, David took very much brass, wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass.

9. And when Tou king of Hamath heard that David had smitten all the host of Hadarezer king of Zobah, 10. he sent Hadoram his son to king David, to salute him, and to bless him, because he had fought against Hadarezer and smitten him (for

Hadarezer had wars with Tou); and he had with him all manner of vessels of gold and silver and brass. 11. These also did king David dedicate unto Jehovah, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12. Moreover Abishai the son of Zeruiah smote of the Edomites in the Valley of Salt eighteen thousand. 13. And he put garrisons in Edom; and all the Edomites became servants to David. And Jehovah gave victory to David whithersoever he went.

14. And David reigned over all Israel; and he executed justice and righteousness unto all his people. 15. And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder; 16. and Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; and Shavsha was scribe; 17. and Benaiah the son of Jehoiada was over the Cherethites and Pelethites; and the sons of David were chiefs about the king.

### PARAPHRASE

Chapter 18:1. David finally subdued the Philistines and conquered Gath and its surrounding towns. 2. He also conquered Moab and required its people to send him a large sum of money every year.

3. He conquered the dominion of King Hadadezer of Zobah (as far as Hamath) at the time Hadadezer went to tighten his grip along the Euphrates River. 4. David captured a thousand of his chariots, seven thousand cavalry, and twenty thousand troops. He crippled all the chariot teams except a hundred that he kept for his own use.

5. When the Syrians arrived from Damascus to help King Hadadezer, David killed twenty-two thousand of them; 6. then he placed a garrison of his troops in Damascus, the Syrian capital. So the Syrians, too, were forced to send him large amounts of money every year. And the Lord gave David victory everywhere he went. 7. He brought the gold shields of King

Hadadezer's officers to Jerusalem, 8. as well as a great amount of bronze from Hadadezer's cities of Tibhath and Cun. (King Solomon later melted the bronze and used it for the Temple. He molded it into the bronze tank, the pillars, and the instruments used in offering sacrifices on the altar.)

9. When King Tou of Hamath learned that King David had destroyed Hadadezer's army, 10. he sent his son Hadoram to greet and congratulate King David on his success and to present him with many gifts of gold, silver, and bronze, seeking an alliance. For Hadadezer and Tou had been enemies and there had been many wars between them. 11. King David dedicated these gifts to the Lord, as he did the silver and gold he took from the nations of Edom, Moab, Ammon, Amalek, and the Philistines.

12. Abishai (son of Zeruiah) then destroyed eighteen thousand Edomites in the Valley of Salt. 13. He put garrisons in Edom and forced the Edomites to pay large sums of money annually to David. This is just another example of how the Lord gave David victory after victory.

14. David reigned over all of Israel and was a just ruler. 15. Joab (son of Zeruiah) was commander-in-chief of the army; Jehoshaphat (son of Ahilud) was the historian; 16. Zadok (son of Ahitub) and Ahimelech (son of Abiathar) were the head priests; Shavsha was the king's special assistant; 17. Benaiah (son of Jehoiada) was in charge of the king's bodyguard—the Cherethites and Pelethites—and David's sons were his chief aides.

### COMMENTARY

The record at this point provides occasion for the student to recall how David the shepherd became commander-in-chief of a great army. The purpose of the present chapter is to summarize David's early military victories as king of Israel. The Philistines, Israel's ancient foe, had challenged David's army on two occasions in the Valley of Rephaim. Once the Philistines fled leaving behind their broken gods. Again, Jehovah caused the Philistines to hear the sounds of a mighty army coming down

upon them through the tops of the mulberry trees. No doubt, David followed the Philistines into their own country occupying Gath and other villages. Gath was about thirty five miles southwest of Jerusalem and about fifteen miles from the coast. It was one of the key Philistine cities. Israel's armies moved against the Moabites whose country was just to the east of the Dead Sea. Ruth, David's great great grandmother on his father's side, had come from Moab. I Samuel 22: 3, 4 records how David had requested the Moabites to provide a place of refuge for his parents while he tried to avoid Saul. II Samuel 8:2 describes David's war with the Moabites indicating that he dealt with them in a very cruel manner. It is possible that the Moabites had not been faithful in the matter of caring for David's parents. The Moabites began to pay tribute to David. These people were the descendants of Lot.

The Hadarezer of verse three is called Hadadezer in other references in the Bible. His kingdom was called Zobah and was located between Damascus and the Euphrates River. With the rise of this new power of Israel, Hadarezer moved to extend his kingdom even as far west as Hamath. This city was located on the Orontes River about 250 miles north of Jerusalem. The region involved would mark the northern-most part of the territory to be controlled by David. In subduing Hadarezer David extended the boundaries of his kingdom to the Euphrates River. This was a military victory of considerable proportions. One thousand chariots represented a fortune in military equipment. Solomon (I Kings 10:29) brought chariots out of Egypt at a price of six hundred shekels of silver each. This may be estimated at about four hundred dollars for each chariot. A horse in Solomon's day could be bought for one hundred fifty shekels of silver, or about one-fourth the price of a chariot. David may already have had all of the horses he needed and for this reason he "hocked" the enemy's horses. A sharp slash of the sword at the back of the horse's hoof cut the tendon and made the animal unfit for service. David did select from among all of the horses taken in this battle one hundred choice animals to be added to his stables. Seven thousand horsemen and

twenty thousand foot soldiers were taken. These most likely were simply taken as prisoners of war and were subjected to task work.

When Hadarezer found himself in real difficulty contesting Israel's power, the Syrians called out their army to help him. The ancient capital of Syria was Damascus. This important city was about one hundred and thirty miles north northeast of Jerusalem. Through this city a very important trade route passed between the east and the west. Abraham had traveled this road when he had come to Canaan. There he had purchased Eliezer who became his chief servant. In the days of Ahab, more than a hundred years after David's time, the kings of Syria once more would trouble Israel. However, Damascus and the Syrians could not withstand David's power. Twenty two thousand enemy warriors fell before Israel's onslaught. To make certain that the Syrians were kept in their place, David stationed detachments of Hebrew warriors at Damascus. At regular intervals tribute was collected from the conquered people. David did not set out to conquer the world. Whatever territories were annexed to his kingdom were within the limits of the original promises to Abraham—between the Great Sea and the Euphrates River. Within these limits "Jehovah gave victory to David whithersoever he went" (verse 6). David knew that it was not his work to build the Temple; but from the time he first thought about it until he died, preparations for the Temple were of primary importance. The gold taken in battle from the Syrians was laid up in Jerusalem. The fact that the warriors of Zobah had "shields of gold" indicates the remarkable wealth of that nation. Tibhath and Cun are identified as cities of Hadarezer. Their exact location is not known. From them the armies of Israel took a great amount of brass. This brass (or copper) was used for the "brazen sea" which was set in the court of priests at the Temple. It measured ten cubits (about 15 feet) in diameter. It was five cubits high (about 7½ feet). It was a hand-breadth in thickness (three or four inches). The capacity of the vessel has been estimated at about twenty four thousand gallons. The pillars were located at the entrance to the Holy

Place, one on either side (I Kings 7:15-22). Each pillar with its capital was twenty three cubits high. Each had a circumference of twelve cubits (about 18 feet). The vessels of brass included ten lavers used in connection with the great sea of brass. The bases for these lavers measured four cubits by four cubits by three cubits in height (I Kings 7:27). Each contained about four hundred eighty gallons. In addition to these, bowls, flagons, spoons, pans and many other instruments were made of this material. So much brass was used in the construction of the Temple that no attempt was made to weigh or evaluate it. In his wars David was concerned with preparing a stockpile of materials out of which a splendid Temple could be built.

The king who is here called "Tou" is called "Toi" in other references. He is identified as king of Hamath. Tou had engaged Hadarezer in battle on previous occasions and had formed no real obstacle in the king of Zodah's move toward the Great Sea. When Tou learned that David had overpowered the great king to the East, he decided not to challenge David. His son, Hadoram, elsewhere called Joram, came with precious gifts of gold, silver, and brass. Abundant wealth flowed into David's treasuries and he dedicated all of it to Jehovah. Edom paid tribute to Israel. This was a reversal of what happened when Jacob had sent gifts to Esau upon Jacob's return from Haran (Genesis, chapter 33). The Edomites were the descendants of Esau. Moab and Ammon, sons of Lot, often contested the right of Israel to live in Palestine. In David's day they, too, bring their tribute. David continually maintained military superiority over the Philistines. The Amalekites, like the Edomites, were descendants of Esau. Like the other nations, this ancient enemy, which sent the first army to attack Israel after the Hebrews left Egypt, is forced to pay tribute to David. Jehovah blessed David in all of his enterprises.

Abishai (verse 12) was one of three sons of Zeruiah, David's sister. Joab and Asahel, Abishai's brothers, were great warriors. The Valley of Salt, sometimes called the Vale of Siddim, was located at the southern extremity of the Dead Sea. A valley, called the Arabah, extended south of the Dead Sea to the Gulf



of Aqaba. The Valley of Salt was in the Edomite country. At some time in David's day Abishai led an expedition against the Edomites which conflict resulted in the deaths of eighteen thousand of the enemy. As David had done at Damascus in stationing garrisons of soldiers to hold conquered territory, so he did in the land of Edom. This guaranteed the collection of the tribute.

David's remarkable ability in subduing Israel's enemies magnified his reputation as a great king. At this point in the history David was making good progress as he ushered in Israel's "golden age". The expanding kingdom not only brought power and fame to David as king, but it also magnified the importance of each office in the government under David. The kingdom was united as it had never been before. David's rule was characterized by justice and righteousness. He ruled by Jehovah's Law. He was no respecter of persons. His reign was to become the model for all who followed him. Joab was the chief military leader under David. From this time every Hebrew king had a man on his cabinet called a "recorder" whose responsibility was to write an accurate account of the king's reign. Jehoshaphat held this responsible position in David's court. We are indebted to the work of these recorders for the accurate records of the life and times of the kings of Israel and Judah. Shavsha was the scribe or secretary. He probably held the responsible position of secretary of state and would serve as chief diplomat in all foreign relations. Zadok and Abimelech (or Ahimelech) served as the chief priests. One most likely served at the Tabernacle, the other at the ark in Jerusalem. Benaiah had the chief responsibility over the Cherethites and Pelethites who served as David's personal bodyguard. They formed his secret service corps. David practiced nepotism in that he set his own sons in certain offices of trust. The expanding kingdom necessitated a more highly developed government than that which would have been required in king Saul's day.

## SUMMARY QUESTIONS

## LESSON EIGHT 17-18

240. Describe David's private house in Jerusalem.
241. Who is Nathan?
242. What was the nature of Nathan's error?
243. Why was David prohibited in building the Temple?
244. Summarize Jehovah's word to David regarding building a Temple.
245. Explain the circumstances of David's humble beginning.
246. Explain the phrase, "I will make thee a name".
247. What will be the fate of David's enemies?
248. What wonderful revelation does Jehovah now make to David? Where is a previous record of these events in the Bible?
249. Whose destiny involved the actual construction of the Temple?
250. How long is this kingdom to function?
251. In what attitude did David receive this revelation?
252. What did David say about Jehovah?
253. How did Egypt figure into David's prayer?
254. How does David understand Jehovah's promise to "build David a house"?
255. Carefully locate Gath.
256. Name the person who was the father of Moab.
257. Locate Zobah and Hamath.
258. Describe the "hocking" of a horse.
259. How did David deal with the Syrians?
260. What did David do with the gold taken in war?
261. For what purposes was the brass used?
262. Explain the reference to the pillars in 18:8.
263. Explain the action taken by Tou.
264. Carefully locate Edom. From what person were the Edomites descended?
265. Who was the father of Ammon?
266. Identify Amalek.
267. Where was the Valley of Salt?

268. Identify Abishai and Zeruiah.
269. Why was David so successful in his military endeavors?
270. Who was Joab and how had he earned his position?
271. What were the duties of a recorder?
272. Name the chief priests. Why would there be two men in this office?
273. Describe the work of the scribe.
274. Explain the peculiar responsibilities of the Cherethites and Pelethites.
275. How did David employ his sons? Was this wise?

## LESSON NINE 19-20

### ISRAEL'S CONFLICT WITH AMMON THE CONQUEST OF THE PHILISTINES

#### 11. VICTORY OVER AMMON AND SYRIA (19:1-19)

##### INTRODUCTION

The conflict with the Ammonites was one of the most critical in which David was ever involved. During this encounter David sinned with Bathsheba and opened the door to numerous troubles which plagued him until he died. He was a great king, but he failed God in this Bathsheba incident.

##### TEXT

Chapter 19:1. And it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. 2. And David said, "I will show kindness unto Hanun the son of Nahash, because his father showed kindness to me. So David sent messengers to comfort him concerning his father." And David's servants came into the land of the children of Ammon to Hanun, to comfort him. 3. But the princes of the children of Ammon said to Hanun, "Thinkest thou that David doth honor thy father, in that he hath sent comforters unto thee? Are not his servants come unto thee to search, and to overthrow, and to spy out the land?" 4. So Hanun took David's servants, and shaved them, and cut off their garments in the middle, even to their buttocks, and sent them away. 5. Then there went certain persons, and told David how the men were served. And he sent to meet them; for the men were greatly ashamed. And the king said, "Tarry at Jericho until your beards be grown, and then return."

6. And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Aram-maacah, and out of Zobah. 7. So they hired them thirty and two thousand chariots, and the king of Maacah and his people, who

came and encamped before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle. 8. And when David heard of it, he sent Joab, and all the host of the mighty men. 9. And the children of Ammon came out, and put the battle in array at the gate of the city: and the kings that were come were by themselves in the field.

10. Now when Joab saw that the battle was set against him before and behind, he chose of all the choice men of Israel, and put them in array against the Syrians. 11. And the rest of the people he committed into the hand of Abishai his brother; and they put themselves in array against the children of Ammon. 12. And he said, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will help thee. 13. Be of good courage, and let us play the man for our people, and for the cities of our God: and Jehovah do that which seemeth him good." 14. So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him. 15. And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.

16. And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the River, with Shophach the captain of the host of Hadarezer at their head. 17. And it was told David; and he gathered all Israel together, and passed over the Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him. 18. And the Syrians fled before Israel; and David slew of the Syrians the men of seven thousand chariots, and forty thousand footmen, and killed Shophach the captain of the host. 19. And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and served him: neither would the Syrians help the children of Ammon any more.

12. WARS WITH RABBAH AND THE PHILISTINES (20:1-8)

Chapter 20:1. And it came to pass, at the time of the return

of the year, at the time when kings go out to battle, that Joab led forth the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and overthrew it. 2. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought forth the spoil of the city, exceeding much. 3. And he brought forth the people that were therein, and cut them with saws, and with harrows of iron, and with axes. And thus did David unto all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4. And it came to pass after this, that there arose war at Gezer with the Philistines: then Sibbecai the Hushathite slew Sippai, of the sons of the giant; and they were subdued. 5. And there was again war with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam. 6. And there was again war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot; and he also was born unto the giant. 7. And when he defied Israel, Jonathan the son of Shimea David's brother slew him. 8. These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

#### PARAPHASE

Chapter 19:1. When King Nahash of Ammon died, his son Hanun became the new king. 2, 3. Then David declared, "I am going to show friendship to Hanun because of all the kind things his father did for me." So David sent a message of sympathy to Hanun for the death of his father. But when David's ambassadors arrived, King Hanun's counselors warned him, "Don't fool yourself that David has sent these men to honor your father! They are here to spy out the land so that they can come in and conquer it!" 4. So King Hanun insulted King David's ambassadors by shaving their beards and cutting their robes off at the middle to expose their buttocks; then he

sent them back to David in shame. 5. When David heard what had happened, he sent a message to his embarrassed emissaries, telling them to stay at Jericho until their beards had grown out again.

6. When King Hanun realized his mistake he sent \$2,000,000 to enlist mercenary troops, chariots, and cavalry from Mesopotamia, Aram-maacah, and Zobah. 7. He hired thirty-two thousand chariots, as well as the support of the king of Maacah and his entire army. These forces camped at Medeba where they were joined by the troops King Hanun had recruited from his cities. 8. When David learned of this, he sent Joab and the mightiest warriors of Israel. 9. The army of Ammon went out to meet them and began the battle at the gates of the city of Medeba. Meanwhile, the mercenary forces were out in the field.

10. When Joab realized that the enemy forces were both in front and behind him, he divided his army and sent one group to engage the Syrians. 11. The other group, under the command of his brother Abishai, moved against the Ammonites. 12. "If the Syrians are too strong for me, come and help me," Joab told his brother; "and if the Ammonites are too strong for you, I'll come and help you. 13. Be courageous and let us act like men to save our people and the cities of our God. And may the Lord do what is best." 14. So Joab and his troops attacked the Syrians, and the Syrians turned and fled. 15. When the Ammonites, under attack by Abishai's troops, saw that the Syrians were retreating, they fled into the city. Then Joab returned to Jerusalem.

16. After their defeat, the Syrians summoned additional troops from east of the Euphrates River, led personally by Shophach, King Hadadezer's commander-in-chief. 17, 18. When this news reached David, he mobilized all Israel, crossed the Jordan River, and engaged the enemy troops in battle. But the Syrians again fled from David, and he killed seven thousand of their troops. He also killed Shophach, the commander-in-chief of the Syrian army. 19. Then King Hadadezer's troops surrendered to King David and became his subjects. And never

again did the Syrians aid the Ammonites in their battles.

Chapter 20:1. The following spring (spring was the season when wars usually began) Joab led the Israeli army in successful attacks against the cities and villages of the people of Ammon. After destroying them, he laid siege to Rabbah and conquered it. Meanwhile, David had stayed in Jerusalem. 2. When David arrived on the scene, he removed the crown from the head of King Milcom of Rabbah and placed it upon his own head. It was made of gold inlaid with gems and weighed seventy-five pounds! David also took great amounts of plunder from the city. 3. He drove the people from the city and set them to work with saws, iron picks, and axes, as was his custom with all the conquered Ammonite peoples. Then David and all his army returned to Jerusalem.

4. The next war was against the Philistines again, at Gezer. But Sibbecai, a man from Hushath, killed one of the sons of the giant, Sippai, and so the Philistines surrendered. 5. During another war with the Philistines, Elhanan (the son of Jair) killed Lahmi, the brother of Goliath the giant; the handle of his spear was like a weaver's beam! 6, 7. During another battle, at Gath, a giant with six fingers on each hand and six toes on each foot (his father was also a giant) defied and taunted Israel; but he was killed by David's nephew Jonathan, the son of David's brother Shimea. 8. These giants were descendants of the giants of Gath, and they were killed by David and his soldiers.

### COMMENTARY

Among the military campaigns of David none was more important and none involved more tragic personal consequences than the war with Ammon and Syria. The parallel account of this conflict is in II Samuel 10:1-19. The first five verses in the present chapter describe the Ammonite insult to David's ambassadors and to Israel. When Saul was king of Israel the Ammonite king was named Nahash. "Nahash" means serpent. The serpent was regarded as symbolic of wisdom and craftiness. Nahash and the Ammonites held the Gileadite people in subjection in the days preceding the reign of Saul. When the



Jabesh-gileadites were told to present themselves so the Ammonites could gouge out their right eyes (I Samuel 11:1-11), an urgent message was sent to Saul. The newly appointed Hebrew king organized his army and delivered the Jabesh-gileadites. For this service the people of Jabesh-gilead were always grateful to Saul. Some fifty or sixty years elapsed between this incident and the one presently being considered. This "Nahash" may be the same person to whom reference is made in I Samuel, chapter 11, or he may be the son of the king of Ammon in Saul's day. Some nations used class names for their kings. "Agag" was such a name among the Amalekites. "Pharaoh" was used in this manner in Egypt. "Nahash" could have been used the same way among the Ammonites.

Upon the death of Nahash, as a friendly gesture, David sent representatives to express Israel's sympathy. In time past Nahash had been kindly disposed toward David. We do not have a record of any special kindnesses, but David felt obligated to the neighboring nation. Hanun, son of Nahash, ruled in his father's place. We have no reason to question David's motives, but Hanun's counselors suspected that David's men came as spies. Because of David's conquests, the Ammonites knew that they would have to challenge Israel if they maintained their territory. Hanun accepted his counselors' advice and used this occasion to show Ammon's disdain for Israel. A servant was not permitted to grow a beard. David's representatives were shaved. The ambassadors were further humiliated in that their robes were cut off so as to expose the men's secret parts. Then they were sent on their way and were made a public spectacle. When David learned what had happened, he advised his representatives to stay at Jericho until their beards were grown. Then they would most likely return to Jerusalem.

The Ammonites did not have to wait for David to declare war against them. In their shameful treatment of David's men war had already been declared. Hanun's people did not suppose that by their own power they could contest Israel's claim to their territory. They hurriedly made arrangements to call for help of mercenaries. Mesopotamia was the territory in the

vicinity of Haran between the Euphrates and the Tigris rivers. Aram-maacah was a region in the vicinity of Mt. Hermon. Zobah lay in the district beyond Damascus. Out of these places soldiers were brought in. The Ammonites paid a very high price for their services (1000 talents of silver, or perhaps as much as \$1,500,000). In addition to these great armies there were thirty two thousand chariots. This powerful expeditionary force set itself in battle order at Medeba. Medeba lay about twenty miles south-west of Rabbah, the capitol city of the Ammonites. With the mercenaries on the scene, the Ammonites organized their own forces and the combined armies presented a very serious threat to David and Israel. At this juncture David ordered Joab, the captain of his host, to call the army of Israel for the conflict.

Joab was a seasoned veteran. He knew the dangers involved if Israel's army should be encompassed and cut off by the enemy. He was also aware of fact that the hired soldiers were more dangerous than the Ammonites. He, personally, took "the choice men of Israel" and engaged the mercenaries in battle. Joab assigned the rest of Israel's army to Abishai, whose responsibility was to engage the Ammonites in battle. If Abishai could hold the Ammonites, and if Joab could rout the hired soldiers, Israel would win the battle. If either Hebrew captain experienced trouble, the other would come to his aid. It was a very wise battle plan. Before the battle was joined, Joab charged all of Israel's soldiers to "play the man for our people and for the cities of our God". A similar battle-cry is recorded in I Samuel 4:9 when the Philistine officers charged their warriors to "quit themselves like men" and fight. Paul, in I Corinthians 16:13, used this battle-charge again when he said, "Watch ye, stand fast in the faith, quit you like men, be strong". The word "quit" in this context meant to equip oneself, to concentrate one's energies for the task at hand. Joab's thought was that the Hebrew soldiers should do their very best and leave the outcome to Jehovah. Joab, with Jehovah's help, was able to scatter and put to flight all of the soldiers hired by Hanun. When their help was dispersed, the Ammonites retreated into the walled

city of Rabbah. Joab then reported to David in Jerusalem.

David understood that in order to take advantage of this initial success he would need to maintain pressure on the enemy. Shopach (Shobach) came on the scene as the captain of the Syrians who were beyond the River (the Euphrates). The mercenaries who had been turned back by Joab sent runners to their allies in Mesopotamia requesting help. The enemy regrouped. In the meantime, David personally led the Hebrew army to war with the Syrians. Somewhere beyond the Jordan River, probably in northeastern Palestine, the battle was joined. Forty thousand enemy soldiers fell. The captain, Shopach, was killed. Seven thousand warriors who drove chariots were put to death. Those who remained surrendered. Never again were the Ammonites able to secure aid from the Syrians. Through these events David annexed the territory of Ammon, consolidated his holdings in Syria, and laid undisputed claim on lands reaching all the way to the Euphrates River.

While the Syrians and their allies had been vanquished, the Ammonites had taken refuge behind the walls of Rabbah, their main city. Chapter twenty, verses 1-3, describes the completion of the conquest of Ammon. At this time the Ammonites finally paid the price for humiliating David's ambassadors and for challenging Israel to war. By the time David's army had won the conflict with the Syrians, the winter season was rapidly approaching. A token siege likely was set around Rabbah. David returned to Jerusalem and the rest of his army would take up winter quarters in appointed places. The winter passed. When spring came, Joab was sent to tighten the siege at Rabbah and maintain it until the city fell. The terrors troubling people in a besieged city almost defy description. The Book of Lamentations describe this hopeless situation in the siege of Jerusalem. There was no traffic in or out of the city. When food and water were exhausted, the only alternative was to fall to the enemy. Usually, this meant death for the helpless victims. Joab set such a siege at Rabbah. In the meantime David "tarried at Jerusalem" (verse 1). At this point in the Book of II Samuel two chapters (eleven and twelve) are given to the account of

David's sin with Bathsheba.<sup>1</sup> It is a matter of curious interest that the chronicler omits this incident in David's life. David's sin could not be hidden. Perhaps the historian was permitted by the Holy Spirit to omit this painful account because it was fully treated in the record in II Samuel. Here in the Book of Chronicles David moves from one victory to another. This Bathsheba affair would certainly break the continuity of this account. If David had gone with the army on this occasion as he had when the Syrians were ruined, history might have been written differently. The fact is, "he tarried at Jerusalem". He sinned with Bathsheba. He dealt deceitfully with Uriah. Uriah carried his own death warrant to Joab, his commander. Many other Hebrew soldiers died so Joab could guarantee Uriah's death. David was caught in the web of his sin and in many ways, his life was never the same again. The flood-gates of lust, revenge, grief, and heart-break were opened. David lived in turmoil from that time until the day he died. "He tarried at Jerusalem". Perhaps duties of state kept him there. Had he been somewhere else, he might have fallen in the same sin or in some greater sin. The fact remains, he was tempted and he sinned against God. (See Psalm 51).

While these things were taking place in Jerusalem, Joab was doing his work well at Rabbah. One day the Ammonites reached their extremity. An urgent message came to David. He must hurry to Rabbah if the city is to fall to him. Otherwise, it will fall to Joab. Hanun, king of Ammon, had a great crown which was symbolic of his office. It was composed of a talent of gold. The value of the gold talent may be estimated at thirty to fifty thousand dollars. The crown probably weighed about one hundred pounds. It may well have adorned the head of the Ammonites' chief god, Molech. The crown was decorated with precious stones. Strong men would hold this crown over David's head. The spoil of the city was laid at his feet. The Ammonites in Rabbah became prisoners of war, many of whom were mercilessly mutilated by David and his warriors. This was regarded as divine retribution for the antagonistic actions and

<sup>1</sup>Spence, H. D. M., *The Pulpit Commentary*, I Chronicles, p. 316.

military rebellion of these descendants of Lot.

The paragraph in verses four through eight reminds the Bible student of the parallel section in II Samuel 21:18-22. The historian simply recalls some matters both courageous and curious in connection with Israel's military engagements. The name "Gob" in II Samuel 21:18 is not identified. The Septuagint versions uses "Gath" in this place. Gath was in Philistia some twenty miles due east of Ashkelon which was situated very near the coast of the Great Sea. Gezer was about twenty miles north of Gath on the border of the tribe of Ephraim. Sibbecai is listed among David's warriors in I Chronicles 11:29. Sippai, the giant, is elsewhere called Saph. This was certainly an important encounter which resulted in the defeat of the Philistines. Bible students have given considerable attention to verse 5 in the passage under consideration. The parallel to this in II Samuel 21:19 says that "Elhanan the son of Jaarecoregim the Bethlehemite slew Goliath the Gittite". The record here says that Elhanan slew Lahmi the brother of Goliath the Gittite. Another warrior named Elhanan is mentioned in I Chronicles 11:26. He cannot be identified with the man now under consideration. It is possible that the "Lahmi" here may well be accounted for by the "Bethlehem" in the reference in II Samuel. Since Goliath was such a champion of the Philistine cause, it would be no strange circumstance if others among the giants bore that name. The reference to these men of giant stature proves information concerning this remnant of the Anakim (long necked men) among the Philistines. An ordinary man would not have been able to handle the giant's spear. "The weaver's beam" refers to a wooden bar about ten inches in circumference used to anchor the threads on a loom. The head of the spear carried by the Goliath who fell before David weighed about twenty pounds. Among the oddities Israel encountered was the giant who had six digits on each hand and foot. Even so, he was not equal to the warrior in David's ranks who cut him down in Gath. The defiance of Israel sealed Goliath's doom when he challenged David in the vale of Elah. In like manner, Jonathan, David's

nephew, took up the challenge on this later occasion. It is possible that the giant with the abnormal number of fingers and toes was the father of other giant sons. Just as Caleb in his day was at his best when warring with the Anakim at Hebron, so this kind of opposition proved the real courage of David and his men.

## SUMMARY QUESTIONS

### LESSON NINE 19-20

276. Who was Hanash? Name his son.
277. Why did David send some men to Ammon and how were they received?
278. Explain the action of the Ammonites.
279. Why mention the matter of shaving?
280. Locate and name the place where David's men were told to wait.
281. What does the term "odious" mean?
282. From what sources did the Ammonites get military aid?
283. Carefully locate Medeba.
284. Who among David's men had the chief military responsibility?
285. In what difficult circumstances did the Hebrew commander find himself?
286. Who was Abishai?
287. Which particular sector of the enemy lines was Abishai to attack?
288. Explain the value of the words in 19:13.
289. What happened in the battle?
290. As a result of the battle what did the Syrians do?
291. After this initial battle what did the Syrians do?
292. Who was Shopach?
293. In the second conflict who led the armies of Israel?
294. How many men did the Syrians lose?
295. What does the record say about future relations between Ammon and Syria?

296. Explain the reference to "the return of the year".
297. Who now leads Israel's army?
298. Carefully locate Rabbah.
299. What is the weight of a talent of gold?
300. How was the crown decorated?
301. How were the Ammonites punished?
302. Where was Gezer located?
303. Who was Lahmi?
304. How large is a weaver's beam?
305. Describe the giant at Gath.
306. Who is the Jonathan of 20:7?