

A Survey in the Book of First Chronicles

Lessons Taught January – May 2002 at
West Side Church of God in Christ
Rockford, Illinois

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At various times in this study, you will also find the following designations referring to reference material that was used to assist in putting together this study:

- {AC} Adam Clarke's Commentary on the Whole Bible
- {JF&B} the Jamieson, Fausset, and Brown Commentary
- {MH} Matthew Henry's Commentary on the Whole Bible in One Volume
- {Dake} Dake's Annotated Reference Bible
- {MacArthur} The MacArthur Study Bible
- {Thompson} The Thompson Chain-Reference Bible.

If other references are used they will be called out at the time of their usage.

INTRODUCTION

Blessings upon you, people of the most high God! As you prepare to read this study in the First Book of the Chronicles, it is my prayer that it will be a blessing to you. This study was conducted at West Side Church of God in Christ in Rockford, Illinois, between late January and early May of 2002. Throughout the text, I have added what I call “Leadership Principles” and “Saint’s Principles.” The intention of these principles is to point out truths, strictly as I see them, based on something that has occurred in the Scriptures. I have directed the Leadership Principles to everyone in the church who has responsibility for instructing or leading God’s people in some capacity, no matter how small. On the other hand, the Saint’s Principles are for EVERYONE that names the name of Christ as their Savior. (Actually, I believe we can benefit from all the principles whether we are in a leading capacity now or not.) I hope this study is a blessing to you and gives you the encouragement you need to dig deeper into the Word of God.

Pastor Maurice A. West – May 4, 2002

INTRODUCTION

WRITER: Three of my sources, Matthew Henry, John MacArthur and Ray C. Stedman, say that Ezra the scribe wrote this book. Thompson says that the authorship is uncertain so there is some confusion about who actually wrote 1st and 2nd Chronicles. However, the consensus leans toward Ezra.

DATE: Looking to Ezra as the author, these books were probably written right after the captivity of the Southern Kingdom in Babylon. This would put it around 450-500 years before the birth of Christ.

WHY WAS THIS BOOK WRITTEN: There's a lot of discussion in the commentators why these books were written. Rather than try to condense them, let's look at some of the more interesting ones as they were written. (Any comments I added are shown in italicized text, otherwise the passages below are direct quotations from the authors.)

Matthew Henry The books of Chronicles are, in a great measure, repetitions of what is in the books of Samuel and of the Kings, yet there are some excellent useful things in them which we find not elsewhere. The FIRST BOOK traces the rise of the Jewish people from Adam, and afterward gives an account of the reign of David. In the SECOND BOOK the narrative is continued, and relates the progress and end of the kingdom of Judah; also it notices the return of the Jews from the Babylonish captivity. Jerome says, that whoever supposes himself to have knowledge of the Scriptures without being acquainted with the books of Chronicles, deceives himself. Historical facts passed over elsewhere, names, and the connection of passages are to be found here, and many questions concerning the gospel are explained.

Ray C. Stedman The central points around which everything in these books gather are the king and the temple. The king was David. In one sense, he is the only king that appears in these two books. He is God's king. The first book centers on him completely. The second book of Chronicles follows the house of David down through the time of the captivity, almost totally ignoring the Northern Kingdom, because this is the book of God's king and the temple.

John MacArthur *Dr. MacArthur gives a powerful revelation into the reason why this book was written which seems to answer all the issues surrounding this book.* The Jews had returned from their 70 years of captivity (*approximately 538 BC*) to a land that was markedly different from the one once ruled by King David (*approximately 1011-971 BC*) and King Solomon (971-931 BC):

- 1) There was no Hebrew king, but rather a Persian governor (Ezra 5:3; 6:6);
- 2) There was no security for Jerusalem, so Nehemiah had to rebuild the wall (Neh. 1-7);
- 3) There was no temple, so Zerubbabel had to reconstruct a pitiful semblance of the Solomonic temple's former glory (Ezra 3);
- 4) The Jews no longer dominated the region, but rather were on the defensive (Ezra 4; Neh. 4);
- 5) They enjoyed few divine blessings beyond the fact of their return;
- 6) They possessed little of the kingdom's former wealth;
- 7) God's divine presence no longer resided in Jerusalem, having departed *approximately 597-591 BC* (Ezek. 8-11).

To put it mildly, their future looked bleak compared to their majestic past, especially the time of David and Solomon. The return could best be described as bittersweet, i.e., bitter because their present poverty brought hurtful memories about what was forfeited by God's judgment on their ancestors' sin, but sweet because at least they were back in the Land God had given Abraham 17 centuries earlier (Gen. 12:1-3). The chronicler's selective genealogy and history of Israel, stretching from Adam (1 Chr. 1:1) to the return from Babylon (2 Chr 26:23), was intended to remind the Jews of God's promises and intentions about: 1) the Land; 2) the nation; 3) the Davidic king; 4) the Levitical priests; 5) the temple; and 6) true worship, none of which been abrogated (canceled) because of the Babylonian captivity. All of this was to remind them of their spiritual heritage during the difficult times they faced, and to encourage them to be faithful to God.

Over 55 percent of the material in Chronicles is unique, i.e., not found in 2 Samuel or 1 and 2 Kings. The "chronicler" tended to omit what was negative or in opposition to the Davidic kingship; on the other hand, he tended to make unique contributions in validating temple worship and the line of David. Whereas 2 Kings 25 ends dismally with the deportation of Judah to Babylon, 2 Chronicles 36:22-23 concludes hopefully with the Jews release from Persia and return to Jerusalem.

These two books were written to the repatriated (*returned to their homeland*) Jewish exiles as a chronicle of God's intention of future blessing, in spite of the nation's past moral/spiritual failure for which the people paid dearly under God's wrath.

CENTRAL FOCUS: Both books of Chronicles focus on King David and his ancestors. They only speak of what's happening in the Northern Kingdom very briefly. Because of this, some of the notable figures of the Northern Kingdom, such as Elijah and Elisha, are rarely mentioned in these books. Because the purpose of these books is to encourage the Jewish people who left a noble kingdom to come back to a kingdom in ruins ruled by an outsider, there are (according to MacArthur) two basic themes: 1) obedience brings blessing, 2) disobedience brings judgment. In looking at disobedience, let us not just focus on "**God said do, I didn't do.**" These books go further in focusing on three basic failures {MacArthur}: "*1) personal sin; 2) false worship / idolatry; and / or 3) trust in man rather than God.*"

FINAL WORDS: Now as we prepare to go into this study, let us keep in mind the reason for the writing of this book, to focus on the GOOD things of the past to encourage the returning Jewish people to have hope. In addition, we need to be mindful that we're going to run into problems with the translation from the original when it comes to numbers and ages. We'll point these out also but not dwell on them. They are not significant enough to lose the message and there are only handfuls.

The book can be broken into three sections: 1) Genealogies (Chapters 1 – 9) so we'll only highlight significant points in these chapters (CAUTION: The genealogies in this book are not as orderly as seen in other places in the Bible – they "jump" all over the place not staying in order of succession); 2) David becomes prominent (Chapters 9 – 12); 3) David's reign and transition to Solomon (Chapters 13 – 29).

Chapter 1

First and Second Chronicles are interesting books because they cover most of the Old Testament. This chapter begins with a genealogy starting at the first man, Adam. Rather than go through all of them in great detail, we'll just pick out some of the high points.

1 Adam, Sheth, Enosh, Rather than say one begat another, Chronicles just tells you who is who. Adam, then his son Sheth (or Seth), then his son, Enosh, and so on. Chronicles usually doesn't deal with all the other brothers and sisters so if you want to know more about Cain and Abel, you have to go back to Genesis.

4 Noah, Shem, Ham, and Japheth. All of Noah's sons are mentioned because they were responsible for populating the earth after the flood. Shem was the father of the Semite people, primarily the Jews. Ham was the father of those people around the Semite people (Middle Eastern people) and father of Cush, the father of the Ethiopians. Japheth was the father of the fair skinned European and Oriental people, according to tradition.

10 And Cush begat Nimrod: he began to be mighty upon the earth. I only mention Nimrod because he was the father of warfare (Genesis 10:9-10) and idol worship. There is much study material about him available. His life gives us insight into much of the enemy's plans. According to theologians, he was also the leader of the team that began building the tower of Babel, which was in his kingdom, Shinar. He is mentioned here because the work he did was significant in the lives of God's people. He produced the man that founded Ninevah and he founded Babylon. Ninevah was the capital city of Assyria, which destroyed the Northern Kingdom of Israel and took them into captivity. Babylon was the capital city of the Chaldean empire, which destroyed the Southern Kingdom of Judah and took them into bondage.

Chapter 2

In this chapter, the book begins to focus on the sons of Israel (Jacob). Judah is not the first-born but he is mentioned first since he is in the line of David. (Remember that the purpose of this book is to point back to the "glory years" under David.) This chapter also spends most of the time talking about the generations of Caleb.

15 Ozem the sixth, David the seventh: The first 16 verses of this chapter go from Judah to David quickly. We see here where David was the youngest.

16 Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three. I mention the sisters of David because their children held key positions in David's army. Joab was the commanding General of the Army. These men were David's nephews but it appears from the Scriptures that they were older than he was, especially Joab. Though they came from the same household, his sisters' children had a completely different mind than he did and David showed his frustration with his nephews in the Scriptures (see 2 Samuel 3:39; 2 Samuel 16:10; and 2 Samuel 19:22).

Chapter 3

In this chapter, the writer focuses on David and his lineage. In the first nine verses, we have the listing of the **NINETEEN** sons of David and their mothers. This listing did not include the children he had by concubines (verse 9) or their only sister, Tamar. The rest of the genealogy goes down to Zedekiah, the last king before the captivity in Babylon (verse 16).

Chapter 4

This chapter continues the genealogies and focuses again on Judah and Caleb. In the midst of the genealogy, verses are inserted that seem almost out of place because you don't know who begat who in this line. In verses 9 & 10, we have the Prayer of Jabez. His prayer is unique to Chronicles and points to the writer's goal of encouraging the returning captives to return completely to the Lord.

9 And Jabez was more honorable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. Jabez was a man of great holiness ("more honorable than his brethren"). He is only mentioned here and the city named in his honor earlier in this book (1 Chronicles 2:55). At a critical time in his life, he looked to God for an answer. He did not place any confidence in himself, his ability, or the abilities of those that were with him. His name meant sorrow or grief. He asked the Lord for no more sorrow or grief.

10 And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grieve me! And God granted him that which he requested. Let's look briefly at this powerful prayer.

- **Lord, bless me indeed -- Indeed – in truth or in fact; to request a confirmation.** Jabez's desire was that when people looked at him, they saw the blessing of the Lord, that the blessing of the Lord on his life could be confirmed. He wanted to be blessed in a way that gave glory to God and moved him beyond his circumstances.
- **Enlarge my coast** – It's good to have basic transportation, a roof over your head, and clothes on your back. But Jabez took God to the next level and asked him to enlarge his span of responsibility, enlarge his bank account, and enlarge everything that was his. What he had was good but he yet boldly asked for more and greater.
- **And that thine hand might be with me** – Jabez understood the awesome power of the hand of God. **THE HAND OF GOD IS MIGHTY AND AWESOME (Psalm 89:13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand.) THE HAND OF GOD KEPT THE KING IN CHECK (Proverbs 21:1 The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever He will.)** All the power needed to survive is in God's hand.
- **And that thou wouldst keep me from evil** – Jabez knew that God was a holy God. You don't come looking for a blessing without a mind to live right also. But he went one step further ...
- **That it (evil) may not grieve me** – Failing God through involvement with evil vexes the holy people and moves us away from the place of blessing. When you cease to be bothered by things in your life that people are continually telling you are wrong, you have gone to a dangerous level.
- **And God granted him that which he requested --** What a blessing!

This chapter concludes with a discussion of the exploits of some Simeonites that seem out of place within the genealogy. However, remember that the purpose of this book is to bring courage to the Jews returning from 70 years of slavery. Verse 41 tells us that these events occurred during the time of King Hezekiah even though, chronologically, we haven't even come to Saul yet.

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. These 500 ancestors of Simeon, came to the country of Mount Seir, which was formerly part of Edom, and fought against the inhabitants of that region. They were under the command of four brothers.

43 *And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.* These 500 men overcame the inhabitants of Mount Seir and took over their land. As we close this chapter, the courage and boldness of these men brings to mind the second part of **Daniel 11:32** – *but the people that do know their God shall be strong, and do exploits.*

Chapter 5

1 *Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.* This chapter opens with an explanation as to why the oldest child was not first in the genealogies. In Genesis 35:22, Reuben had been so bold (in sinning) to lay with his father's concubine. Because of that, Israel removed his birthright on his death bed.

2 *For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)* Because the tribe of Judah prevailed above the rest of the tribes and because of Israel's prophecy that the "chief ruler" (Messiah) would come through that tribe (Genesis 49:10), Judah was mentioned first.

18 *The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.* {AC} *This is probably the same war mentioned in verse 10, just brought out in more detail.*

19 *And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.* The Hagarites were a marauding band that continually invaded the land owned by the offspring of Reuben and Manasseh. Finally, they got sick and tired of constantly losing their cattle, losing their homes, and losing their loved ones.

20 *And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.* They amassed their army but did not rely upon the army. They went to God and asked for His direction and guidance... and God heard their prayer. They put together their armies and got their people ready. They went out to battle but before they moved forward they cried out to God to help them. They let Him know that they were putting their trust in Him and not in their armies.

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 an hundred thousand.* Look at the result of letting God handle the matter: 50,000 camels, 250,000 sheep; 2,000 donkeys; and men (for slaves) 100,000.

22 *For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.* The war was of God because He was against these idol worshippers.

25 *And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.* These same people that trusted God and saw RESULTS went after the gods that were left behind by those they had destroyed. They let their trust slip and began to cater to the flesh. Something caused them to lose their trust in God, as happens when one gets too comfortable.

26 *And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpilneser 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 Gozan, unto this day.* This single verse speaks of the first captivity of the Jewish people. In this case, it was the Northern Kingdom

of Israel. This was not the end of the kingdom but signaled the beginning of the end. **2 Kings 15:29** *In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.* In the 17th Chapter of 2 Kings, the job was completed because they refused to put their trust in the Lord.

As we close this chapter, Matthew Henry's words and the words of Paul ring vividly true: {MH} *"But those who are governed more by sense than by reason or faith in their choices may expect to fare accordingly."*

Romans 8:13 *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

Chapter 6

In this chapter, we continue the genealogies of the prior five chapters. This chapter focuses on the family of Levi, the son of Israel, or the priestly line. So far, the writer has dealt with Judah, Reuben (only as the first-born), and now Levi, probably because the writer, Ezra, was also of the Levites.

14 And Azariah begat Seraiah, and Seraiah begat Jehozadak, {JF&B} *"He filled the supreme pontifical office at the destruction of Jerusalem, and, along with his deputy and others, he was executed by Nebuchadnezzar's orders at Riblah (2Ki 25:18, 21). The line of high priests, under the first temple, which from Zadok amounted to twelve, terminated with him."*

16 The sons of Levi; Gershom, Kohath, and Merari. This is a repeat of verse 1 but for some odd reason the writer has changed the spelling of one of Levi's sons, from Gershon to Gershom.

26 As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son, Elkahah was the father of Samuel (See 1 Samuel chapter 1)

28 And the sons of Samuel; the firstborn Vashni, and Abiah. Here we have Samuel mentioned, only by name, not by exploits, in Chronicles. We also have the mention of his children but a small correction must be discussed. {JF&B} *"... the sons of Samuel are here named Vashni and Abiah. The first-born is called Joel (1Samuel 8:2); and this name is given to him in 1Chronicles 6:33. It is now generally thought by the best critics that, through an error of the copyists, an omission has been made of the oldest son's name, and that Vashni, which is not the name of a person, (but) merely signifies 'and the second.' This critical (revision) of the text makes (it) all clear, as well as (making it) consistent with other passages relating to the family of Samuel."* The New King James Version corrects this verse by writing it in the following manner: **The sons of Samuel were Joel the firstborn, and Abijah the second.**

33 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, {JF&B} *"Shemuel--that is, Samuel. This is the exact representation of the Hebrew name."*

FROM THIS POINT, UNTIL THE END OF THE CHAPTER, THE WRITER WILL FOCUS ON AARON'S FAMILY AND THE CITIES OF THE LEVITES.

49 But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. Now that the writer has described the various members of the Levitical family, he turns his focus on Aaron and his sons. Through Aaron came the high priests, the

ones responsible for going before God on the Day of Atonement for the sins of the people. Because of that, they held high importance and are repeated here. The rest of this chapter talks about the cities of the Levites throughout the land of Israel (both North and South).

Chapter 7

This chapter contains the genealogies of the tribes (families) of Issachar (verses 1-5), Benjamin (verses 6-12), Naphtali (verse 13), Manasseh (verses 14-19), Ephraim (verses 20-29), and Asher (verses 30-40). There is one interesting incident that we should look at concerning the tribe of Ephraim and the patriarch himself. Two tribes are not discussed at all, Zebulun and Dan. Regarding this, Matthew Henry says, “Here is no account either of Zebulun or Dan. We can assign no reason why they only should be omitted; but it is the disgrace of the tribe of Dan, that idolatry began in that colony which fixed in Laish, and called it Dan, Judges 18, and there one of the golden calves was set up by Jeroboam. Dan is omitted (in) Revelation 7.”

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. {JF&B} “This interesting little episode gives us a glimpse of the state of Hebrew society in Egypt; for the occurrence narrated seems to have taken place before the Israelites left that country. The patriarch Ephraim was then alive, though he must have arrived at a very advanced age; and the Hebrew people, at all events those of them who were his descendants, still retained their pastoral character. It was in perfect consistency with the ideas and habits of Oriental shepherds that they should have made a raid on the neighboring tribe of the Philistines for the purpose of plundering their flocks. For nothing is more common among them than hostile incursions on the inhabitants of towns, or on other nomad tribes with whom they have no league of amity. But a different view of the incident is brought out, if, instead of “because,” we render the Hebrew particle “when” they came down to take their cattle, for the tenor of the context leads rather to the conclusion that “the men of Gath” were the aggressors, who, making a sudden foray on the Ephraimite flocks, killed the shepherds including several of the sons of Ephraim.”

22 And Ephraim their father mourned many days, and his brethren came to comfort him. {JF&B} “The calamity spread a deep gloom around the tent of their aged father, and was the occasion of his receiving visits of condolence from his distant relatives, according to the custom of the East, which is ... exemplified in the history of Job (Job 2:11; compare John 11:19).”

Chapter 8

{MH} “Here is a larger list of Benjamin’s tribe. We may suppose that many things in these genealogies, which to us seem difficult, abrupt, and perplexed, were plain and easy at that time, and fully answered the intention for which they were published. Many great and mighty nations then were in being upon earth, and many illustrious men, whose names are now wholly forgotten; while the names of multitudes of the Israel of God are here kept in everlasting remembrance.” The key to all that Matthew Henry says is that there are a lot of names given in this chapter, some we know, and some we don’t. They were obviously known at the time but now we must suffer through them from verses 1-32.

33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. In this verse we have the first mention of a genealogy of King Saul, Israel’s first king. It will be repeated in the next chapter. Notice, however, as we go along in our study, that the mention of Saul is not with pride and not with much historical significance because his sin and his disobedience don’t fit in with the intention of the writer of these books.

Chapter 9

1 *So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.* {AC} “Jarchi (UNKNOWN WHO THIS IS) considers these as the words of Ezra, the compiler of the book; as if he had said: I have given the genealogies of the Israelites as I have found them in a book which was carried into Babylon, when the people were carried thither for their transgressions; and this book which I found is that which I have transcribed in the preceding chapters.” The writer mentions that he is speaking about “all Israel” or the entire country. The Northern Kingdom went into captivity and was not allowed to return. Some were, however, able to escape and migrated to the Southern Kingdom. For that reason, you will see mentioned in this chapter people from more than just the tribes of Judah and Benjamin, the tribes of the Southern Kingdom.

2 *Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.* {AC} “The divisions mentioned in this verse constituted the whole of the Israelitish people, who were, ever since the days of Joshua, divided into the four following classes: (1) the priests; (2) the Levites; (3) the common people, or simple Israelites; (4) the Nethinims, or slaves of the temple, the remains of the Gibeonites, who, having deceived Joshua, were condemned to this service (Joshua 9:3-21).” The first to come back to Jerusalem and Judah from the Babylonian captivity were priests and the Levites. (The Levites were also priests but the difference was in that some carried more of the role of “deacons” today rather than priests.) The role of the priest was vitally important in Old Testament worship. Without them coming back first and re-establishing the important parts of the Jewish religion, especially with the temple destroyed, the people may have quickly moved back to idolatry and brought more judgment on themselves.

13 *And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.* Notice how important the work of the priest was and how large the work was: 1,760 “very able men” were required for the service of the house of God. This did not count the 212 porters (door keepers) mentioned in verse 22 (see below).

22 *All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.*

What a scene this must have been. But notice this “nugget” coming up as the writer tells us how the lives of these men revolved around their service to the house of the Lord. Though it may seem lengthy, these verses tell us what all of these 212 people did to support the service of the Lord.

26 *For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.* Among the porters there were those that were four chief men (mentioned in verse 17: Shallum, Akkub, Talmon, and Ahiman). They were responsible for the chambers in the house of the Lord and were over the treasuries.

27 *And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.* Because one of their responsibilities was to open the house of God each day, they lived close by in order to be available to do that.

28 *And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.* Some were charged with setting up and taking down the ministering vessels (the various cups and instruments used in making sacrifice).

29 Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. Others dealt with other vessels, not necessarily used directly in service to God but used in the temple, and prepared the ingredients for the meal and meat offerings as well as the anointing oil and incense.

30 And some of the sons of the priests made the ointment of the spices. Some made up the ointment used in the service.

31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans. Another man, as we see here, was in charge of “the things that were made in the pans.”

32 And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath. Others were over the shewbread. {MacArthur} “Each week a new batch of 12 loaves of bread was laid on a table on the north side of the Holy Place. This ‘Bread of His Presence’ was not set out in order to feed Israel’s God, unlike food placed in pagan shrines and temples, but to acknowledge that the 12 tribes were sustained constantly under the watchful eye and care of their Lord. The bread was eaten in the Holy Place each Sabbath by the priests on duty (Leviticus 24:5-9). The showbread is understood to typify (be an example of) the Lord Jesus Christ as the Bread which came from heaven (John 6:32-35).”

33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. According to Matthew Henry, some were responsible for continually offering praise, day and night, in song. Thus was God continually praised.

As we leave this chapter, which concludes with a repeat of the genealogy of Saul, let us focus on the work of all these men in the temple with these words from F. B. Meyer:

What a busy scene is suggested in these words! When the morning broke, it called to duty first the porters who opened the House of God; and then, after due ablution (purification), each band of white-robed Levites began its special service. There was no running to and fro to disorder, no intrusion on one another’s office, no clashing in duty, no jealousy of each other’s ministry. It was enough to know that each had been appointed to his task, and was asked to be faithful to it. The right ordering of the whole depended on the punctuality, fidelity, and conscientiousness of each.

So it is in the church . . . each is specially gifted for some post to which he has been set apart. One to see to the gates, admitting souls into the kingdom; one to the baking in the pans, attending to the feeding of the household of God; some are appointed to the furnishing and maintaining of the House of Prayer; others to psalmody, as the hymn writers of our praise and holy song. How beautiful it is when we dwell together in this unity, not envying one another, not interfering in each other’s ministry.

This concludes the genealogies of First Chronicles!

Chapter 10

This chapter begins abruptly. Instead of giving you any kind of background, the writer brings you from the genealogies right into the midst of a battle between the Philistines and Israel. (The details of this battle are found in 1 Samuel 30 and 31. The first four verses in this chapter are exact duplicates of 1 Samuel 31:1-4.) Because this is a chronicle, a chronicle focused on David, Ezra brings up David’s predecessor and shows how David came to be king. As we go into this first “real” chapter of Chronicles, we’ll see some leadership

principles that should be pointed out. Leadership is not just for pastors but for all those in the church that intend to do a work for the Lord. At some point in time, you will have to be the one to take charge and we need to know what that means as we study the life of one that failed at it.

1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. This was a foolish battle – one that should have never happened but Saul could no longer hear from God. **LEADERSHIP PRINCIPLE:** **The leader must be aware that all of their actions, no matter how small or secret, affect the people in their charge.** This is a demonstration of **Proverbs 29:2 - When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.** Saul's sin caused the people of God to suffer because he was the leader. There is a great responsibility in leadership beyond just responsibility for the ministry you're involved with.

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. **LEADERSHIP PRINCIPLE:** **The enemy will attack the lay members but the real focus is the leader and those closest to the leader. The intent is to break the spirit of the work.** The Philistines knew that by going after the king, they could break the spirit of the people. In their zeal, they killed those closest to him in an attempt to get at him, even righteous Jonathan, David's friend. We saw this same principle at work when we studied Nehemiah and looked at how the devil attacks the work of God. **Nehemiah 4:1-3 NIV 1 When Sanballat heard that we were rebuilding the wall, he became angry and was greatly incensed. He ridiculed the Jews, 2 and in the presence of his associates and the army of Samaria, he said, "What are those feeble Jews doing? Will they restore their wall? Will they offer sacrifices? Will they finish in a day? Can they bring the stones back to life from those heaps of rubble--burned as they are?" 3 Tobiah the Ammonite, who was at his side, said, "What they are building--if even a fox climbed up on it, he would break down their wall of stones!"**

3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. In spite of the loss of his children, Saul fought on even though the battle was going against him. **LEADERSHIP PRINCIPLE:** **In spite of losses, pain, and suffering, the leader cannot surrender – they must continue in the fight.** Saul demonstrates this principle even though the reality is that he was fighting against God (we'll see this in verse 14).

4 Then said Saul to his armor bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armor bearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. Saul abandoned his leadership and the people that God had given into his care. He chose the "easy" way out and quit through suicide. Isn't it odd that he was afraid to be abused by the Philistines but not afraid to stand before God after taking his own life?

5 And when his armor bearer saw that Saul was dead, he fell likewise on the sword, and died. Here we see the first principle in action again. The armor bearer saw that his leader was dead and he followed him even in that.

6 So Saul died, and his three sons, and all his house died together. The death of Saul, introduced in this chapter, is important because his death brings David to the throne.

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, then they forsook their cities, and fled: and the Philistines came and dwelt in them. **LEADERSHIP PRINCIPLE:** **God uses leaders to hold His church together.** For this reason, we must obey the commandment of the Apostle Paul. **1 Timothy 2:1-2 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.**

13 So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; NIV Saul died because he was unfaithful to the LORD; he did not keep the word of the LORD and even consulted a medium for guidance, {JF&B} “(Saul died for) having spared the king of the Amalekites and taken the flocks of the people as spoils [1Samuel 15:9], as well as in having consulted a pythoness [1Samuel 28:7]. Both of these acts were great sins--the first as a violation of God’s express and positive command [1Samuel 15:3], and the second as contrary to a well-known statute of the kingdom (Leviticus 19:31).” The NIV points out three sins of Saul: (1) he was unfaithful to the Lord – he transgressed the Lord’s commandments; (2) he did not keep the word of the Lord – the commentator brings this out above; (3) he consulted a medium (witch, fortune teller, woman with the spirit of python). The last point is one that we must watch carefully. Who do you put your trust in? Contrary to what they say on the bottom of the television, this is NOT for entertainment purposes only – the only one entertained is the devil.

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse. (4) The last reason for the death of Saul was not only that he went after a witch but, more importantly, he refused to ask God what to do. **Proverbs 3:6** *In all thy ways acknowledge him, and he shall direct thy paths.* This is not just a good thought. This is a commandment.

Chapter 11

As we begin this chapter, King Saul has been killed in the prior chapter. Now Israel gathers itself together to make David their king. (Actually this is over seven years after the death of Saul which we’ll see tonight.)

DAVID IS MADE KING

1 Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh. Hebron was where David first began to reign as king. According to 2 Samuel 5:5, he reigned 7½ years in Hebron and the rest of his forty-year reign in Jerusalem. In Hebron, he only ruled over part of Israel. Now ALL of Israel has come to make him king.

2 And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel. David had a word from the Lord in spite of all he went through. He almost lost it (1 Samuel 27:1), which was what the devil wanted him to do. But the Lord made a way for him to come to himself and become the king.

3 Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel. This is a key verse in First Chronicles since it revolves around the reign of David. The word of the Lord by Samuel is in 1 Samuel 16, where Samuel anoints David to be king. This occurs many years before the end of Saul’s reign.

DAVID INVADES JERUSALEM

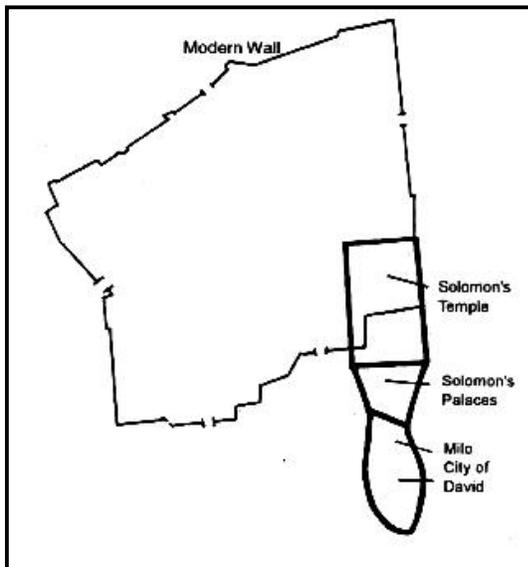
4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land. Now that David is King of all of Israel, he organizes the people to have a new capital city.

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.

6 And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief. Though David had “problems” with his nephew, Joab, because they were of different hearts, he had made a commitment and followed through on this commitment. This commitment lasted throughout David’s forty-year reign.

7 And David dwelt in the castle; therefore they called it the city of David.

8 And he built the city round about, even from Millo round about: and Joab repaired the rest of the city. Verses 4-8 speak of the capture of Zion by David and his armies. After reigning over seven years in Hebron, David wanted a better location for the capital city of Israel. With that he looked to Jerusalem. We’ll spend some time here understanding Jerusalem, Zion, and Millo since these words will come up over and over again in this book.



There are many thoughts on these words. One writer says that “Zion” can be used interchangeably with “Jerusalem.” That sounded good at first until you realize that Jerusalem was an open city to the Jewish people before David invaded the part held by the Jebusites. As a child, David came to the city bringing with him the head of Goliath. (***And David took the head of the Philistine, and brought it to Jerusalem; but he put his armour in his tent. 1 Samuel 17:54***) The best explanation comes from a writer named Ed Form. He brings out that Jerusalem was composed of the main city as well as a fortress called Zion within that city. (Apparently it was on one of the peaks of the mountain range that Jerusalem rests on with the same name. On another one of the peaks, Mount Moriah, is where Solomon built the temple.) The fortress was occupied by the Jebusites and was considered almost impregnable. This part of the city was what Joab, David’s nephew, and the army’s of David took when they took “the castle of Zion.” In fact, the Scripture is clear that the castle

of Zion is the city of David (refer back to verses 5 & 7). There’s another part mentioned in these verses called “Millo.” Ed Form goes on to say about Millo:

The word ‘Millo’ is not a place as such, since it means ‘the filling up’, and refers to filling the valley between Moriah to the north and Jebus to the south. The verse appears to say that David filled in the ground between the two hills, and built a wall round the filled site. The conventional idea that this entire area was “the city of David” is incorrect, since the passage tells us clearly that “***And David dwelt in the castle; therefore they called it (the castle) the city of David.***”

From this point on the use of the term “the city of David” is never descriptive of the whole of Jerusalem, and the proper conclusion is that the fort became the royal grounds, with palaces and offices of state, and, as particularly described, the tombs of the kings of David’s house.

Why is all of this important to us today? We’ll soon see some Scriptures that *seem* to contradict the Bible or are in conflict with what is known about Jerusalem. This little nugget will help us to understand Jerusalem and the things said about it in later Scriptures.

9 So David waxed greater and greater: for the LORD of hosts was with him. Do you want to get somewhere in God? If so, the Lord must be with you. How do you get the Lord with you? You've got to first be with Him.

DAVID'S MIGHTY MEN

The listing of the "mighty men" under David is important for us today just as it was important for those coming back from the captivity. We see here the fulfillment of the Scripture that says "the people that know the Lord shall be strong and do exploits." (Daniel 11:32) We also see additional leadership and servant hood principles in these verses. In this listing of mighty men, Joab, the General of the Army, is not mentioned. He has already been mentioned in the prior passages. These men are "captains" underneath Joab.

10 These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel. There were two sets of three men who were considered the mightiest of the mighty men. These men were with David before he became king and worked to help him become king. One writer said that the key to getting anywhere in God is helping someone else get there first.

11 And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. In 2 Samuel, this Scripture is read as follows: **These be the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same was Adino the Eznite: he lift up his spear against eight hundred, whom he slew at one time.** He is given a different name but all the commentators agree that this is the same man. He was the chief of all the captains serving as David's military advisor. There is a little controversy here. Did he slay 800 or 300 at one time? Dake says that Chronicles should agree with Second Samuel in saying that he slew 800. In verse 20, Abishai, the brother of Joab, slew 300 but he was not reckoned as great as this man.

12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties. He was the second of the three mightiest.

13 He was with David at Pasdammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. Eleazar was with David when they met the Philistines in a place where there was a plot of barley. The people fled but Eleazar stayed true to his leader in spite of the odds.

14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance. David, Eleazar, and those that stayed true to David with them slew the Philistines because the Lord was with them. NOTE: The third of the three is not mentioned in Chronicles for some reason. Let us focus on him briefly to complete the picture (from Second Samuel): **And after him was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the Lord wrought a great victory. 2 Samuel 23:11-12** An unmentioned commentator (found on the internet) said these words about Shammah, "This incident concerned an armed force of Israel's enemies who were out foraging, and who struck such terror into the hearts of the countryside that the peaceful locals fled. But there was one who refused to yield unto the marauders, determined to defend the food supply of his people, and under God, he completely routed them." Shammah was another who refused to run when everyone ran. **SAINT'S PRINCIPLE: When the people of God learn to stay put in the face of the enemy, we can watch God bring a great victory!**

15 Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. The three of the thirty captains (or mighty men) mentioned here are Jashobeam, Eleazar, and Shammah. The Philistines were camping in the valley of Rephaim, which Dake says was of the tribe of the giants (giants meaning those of the height of Goliath, his family, and the children of Anak mentioned in Moses' time). This statement by Dake adds to the account because the Philistines were fortified with the giant warriors.

16 And David was then in the hold, and the Philistines' garrison was then at Bethlehem. This was either before David became king over the whole land or while he was running for his life from Saul in the wilderness.

17 And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate! David, parched with thirst from the heat of the day, made the mistake of making his deepest thoughts come from his lips. **LEADERSHIP PRINCIPLE: The leader must be careful of what they speak especially at a time of high emotion.**

18 And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD, The three chief of the mighty men, hearing the desire of their leader, needed no more encouragement. As one, they broke through the Philistines and the warrior giants, drew out the water, and brought it back to David. Many died, on the enemy's side, because of their zeal for their leader. However, we do not mourn them. The enemy's of God throughout the Scriptures represent all that is evil in the world which is under the control of the devil.

19 And said, My God forbid it me, that I should do this thing: 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 these three mightiest. David gave the highest honor to these men by pouring out the water unto the Lord (giving it to the Lord) as a drink offering.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. Abishai, Joab's brother and David's other nephew, begins the SECOND three of the thirty mighty men. His claim to fame was the fact that he killed 300 with his spear.

21 Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three. He was recognized as the fourth in command of the captains reporting to Joab, who was chief. He was of the second set of the three mightiest men. He was more honorable than the other two in his group but did not attain unto the first set of three. As I studied this, the question came to mind, "Was David playing favorites?" No! David was, first of all, a military man. He came to prominence in war by killing Goliath. He needed to know who he could count on no matter what. The first three demonstrated that they would be with him and do for him no matter the consequence or the sacrifice.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. Benaiah was the second of the second three. {JF&B} "[He] slew two lion-like men of Moab--literally, "lions of God," that is, great lions or champions. Also he went down and slew a lion in a pit in a snowy day--probably a cave into which Benaiah had taken refuge from the snowstorm, and in which he encountered a savage lion which had its lair there."

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. Still speaking of Benaiah, he also fought a giant Egyptian of over eight feet tall with only a walking stick (staff). The writer probably mentions more about Benaiah because, under Solomon, he becomes his General of the Army. To achieve this feat and this fame under David and Solomon means that he was a man of some greatness. Verse 25 says that David set him over his bodyguards, a position of great trust.

41 Uriah the Hittite, Zabad the son of Ahlai, The mention of Uriah's name on this list of David's captains, his mighty men, makes his sin against just that much more awful.

As we close this chapter which details the transfer of power to David and the names of those men that he trusted the most, remember that these men became great by their submission and allegiance to their leader.

Chapter 12

This chapter, as did many of the genealogies, breaks the chronology and goes back in time to when David was hiding out from Saul and lived in Ziklag, the city given to him and his men by the king of the Philistines (**1 Samuel 27:6** *Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day*). The first part speaks of those that came to him at Ziklag when he began to develop his own militia and then it turns to those who pledged their allegiance to him in making him king. The first part of this chapter is probably a link to the prior chapter to let us know where these men that supported David came from.

THOSE THAT CAME TO DAVID AT ZIKLAG

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, helpers of the war. Catch the key point about these men at the end of the verse – they came to help, not to supervise, be in charge, or obtain a great name for themselves, but to help.

2 They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin. The first ones on the list of those that came to David while he was hiding from Saul in Philistine territory were those of Saul's own tribe, the tribe (or family) of Benjamin. These were not cast-offs either. They were talented warriors who had developed themselves in war to the point of being able to use BOTH (not either) the right or left hand in warfare. We don't have a number here of how many were present but this number grew to 3,000 by the time that David became king (verse 29).

8 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains; The next tribe to be listed by the writer was the tribe of Gad. There are only 11 men listed but, according to Dake, they were responsible for bringing 120,000 from Gad, Reuben, and Manasseh (verse 37). Verse 14 goes on to say how mighty these few men were – *14 These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.* They were men that could handle positions of responsibility.

17 And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. David himself went out to meet these men. He was in hiding from Saul and had already run across "false" brethren. (Paul speaks of the peril of "false brethren" in the New Testament – 2 Corinthians 11:26.) He laid down the challenge: if you

come peaceably to help me, I'll be with you 100%; if not, I turn you over to the Lord that He might rebuke you. Quick Side Road: Too often people come in peace but with no mind to do anything. David wanted peace but he also wanted workers. If you couldn't satisfy both, the Lord rebuke you!

18 Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band. These men came to help David and the Holy Ghost confirmed it through Amasai, one of their headmen. When David received the witness of the Spirit, he not only received them but gave them important work to do.

22 For at that time day by day there came to David to help him, until it was a great host, like the host of God. God began to exalt David even before he became king, preparing him for the transition so that there would be no division among the people. It doesn't always happen like this – I believe this was a blessing for David's faithfulness to God and to King Saul.

THE ARMIES THAT CAME TO DAVID AT HEBRON

23 And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD. From this point on, the writer lists the numbers of those that came to David when he first became king and reigned at Hebron. This was before he invaded Jerusalem and made it the capital city. We'll look at only the significant points in these verses.

32 And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment. According to JF&B, "Jewish writers say that the people of this tribe were eminent for their acquirements in astronomical and physical science; and the object of the remark was probably to show that the intelligent and learned classes were united with the military, and had declared for David." Not only were these intelligent men, they were men of order – "all their brethren were at their commandment."

33 Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart. These soldiers from Zebulun had two main attributes: (1) they could keep rank – they were more disciplined than other soldiers to the point that this was pointed out by the writer; (2) they were not wavering in their allegiance to David. The discipline was good and necessary for military people, however, the fact that they were not of double heart was more important, especially when trials arise. Before leaving this verse, focus on this – to keep rank means that you not only know how to handle the discipline of marching, handling your weapon, etc., but it also means that you know the importance of, what the military calls, a "chain-of-command."

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king. Not only did the military men (those that could keep rank) show up to make David king but also all the rest of Israel was united on the fact that David should be king. It was a time of great unity among the people of God.

39 And there they were with David three days, eating and drinking: for their brethren had prepared for them. The people were united and had a great unplanned festival. It was a result of the unity of the people of God along with their joy at what God had done.

40 Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel. {JF&B} "According to the

statements made in the preceding verses, the number of armed warriors assembled in Hebron on this occasion amounted to **three hundred thousand**. Supplies of provisions were abundantly furnished, not only by the people of the neighborhood, but from distant parts of the country, for all wished the festivities to be on a scale of liberality and magnificence suitable to the auspicious occasion.” In other words, they wanted to make sure everything was right and that no one had to lack for anything at this special time.

This chapter concludes with five key words: **THERE WAS JOY IN ISRAEL**. This joy did not come without a price. **Now there was a long war between the house of Saul and the house of David. But David grew stronger and stronger, and the house of Saul grew weaker and weaker. 2 Samuel 3:1 NKJV** This long war (waged during the 7½ years that David reigned in Hebron) cost many lives and some even when they knew better (read about Abner in that same chapter). For this reason, Paul admonishes the people of God to endeavor to maintain the unity of the Spirit in the bond of peace (Ephesians 4:3). Let us obey that admonition and enjoy the benefits of unity.

Chapter 13

1 And David consulted with the captains of thousands and hundreds, and with every leader. David began his reign as a “participative” manager – he wanted to get everyone involved with the decision process. This was his style plus he wanted the people to return to the Lord and have it appear to be their own idea. Saul had allowed many wicked practices to creep in, some of which he engaged in himself, and David wanted the people to be right.

2 And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us:

3 And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. The last time that the ark was mentioned prior to this time was early in Saul’s reign (1 Samuel 14:18) and then Saul didn’t wait for an answer. Part of the problem with Saul’s reign was that he didn’t ask God for direction. The means for finding that direction in the Old Testament was by the Ark of the Covenant.

7 And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. WARNING! God says things for a reason. If you want Bible answers, you have to do it the Bible way. A simple reading of **Numbers 4:15** would show that what they were doing was wrong. (“**And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: BUT THEY SHALL NOT TOUCH ANY HOLY THING, LEST THEY DIE. These things are the burden of the sons of Kohath in the tabernacle of the congregation.**”) What this is saying is that the sons of Kohath, also known as the Kohathites, one of the families of the Levites, were to CARRY the Ark. It was not to be driven around on a cart. 2 Samuel 6:3 says that the men driving the cart were the sons of Abinadab. Abinadab was not a Levite and was only sanctified to keep the Ark. However, because he was not a Levite, he didn’t know what he should know in dealing with the things of God.

8 And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. It was quite a time of celebration but God was getting ready to mess up things because they had disobeyed.

9 And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. This was a good thought but a dumb move. A good thought turns into a dumb move when

God is not consulted in the entire scheme. This is a time of great joy and excitement but notice how they have left God out of the picture. It all looks wonderful but the casual observer would be surprised to know that God didn't put His support to this. They had disobeyed!

10 And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. The Lord had warned in Numbers 4:15 that even the Kohathites were not exempt from being severely punished (by death) for mishandling the Ark.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perezuzza to this day. Notice what this verse is really saying out of the **Amplified Bible** – **And David was OFFENDED because the Lord had broken forth upon Uzza; that place to this day is called Perez-uzza [the breaking forth upon Uzza].** David was upset with God! However, he gets himself together in the next verse for he realizes that a man has fallen dead instantly.

12 And David was afraid of God that day, saying, How shall I bring the ark of God home to me? David was afraid that, because of not handling the Ark correctly, greater judgment would rain down upon all the people. Therefore, he waited until he did more research before attempting to move the Ark again. What he did was, again, a good thought but not done correctly. The Ark should have been treated with more reverence because it represented the presence of God among the people. How much more should we respect the presence of God today?

The Ark had been moved by the Philistines (**1 Samuel 6:10-11 And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: 11 AND THEY LAID THE ARK OF THE LORD UPON THE CART, and the coffer with the mice of gold and the images of their emerods.**) without any problems like this. But the Philistines didn't know better. There are things that people in the world "get away with" that God will not allow us to get away with because we know better. They did it ignorantly, in their sin. **SAINT'S PRINCIPLE: If you pattern your life after those that don't know God, don't expect the same results because you know better.**

13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obedom the Gittite. Once again the Ark is just "stuck" with someone. Why they didn't carry it back to Shiloh in the first place was unknown but perhaps they left it here out of fear.

14 And the ark of God remained with the family of Obedom in his house three months. And the LORD blessed the house of Obedom, and all that he had. In the presence of the Lord, there are still blessings. Yes, we fear Him but we know Him to be a kind, loving God full of blessings.

Chapter 14

2 And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel. **SAINT'S PRINCIPLE: We ought to know where we are in God.** David understood that the Lord was pleased with him and pleased with the direction that the kingdom was going. How did he know this? By understanding the ways of God.

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 of it, and went out against them. The Philistines were not coming to "see" David but to war against him. They didn't come right to him, David had to "hear" about it and respond. According to JF&B, "They resolved, therefore, to surprise and crush him before he was fairly seated on his throne."

9 *And the Philistines came and spread themselves in the valley of Rephaim.* Actually, the Philistines made a raid in the valley of Rephaim perhaps as a taunting action.

10 *And David enquired of God, saying, Shall I go up against the Philistines? And wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.* This approach was something that was not seen in the days of Saul. Before Proverbs was written, David learned the lesson of “*in all thy ways acknowledge Him and He shall direct thy paths.*” When David asked, he received an answer. We should expect no less today.

11 *So they came up to Baalperazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baalperazim.* David prayed, received an answer, and now he sees the fulfillment of that answer. With that, he wanted to commemorate what the Lord had done and named the place Baalperazim (the Lord of breaking through).

12 *And when they had left their gods there, David gave a commandment, and they were burned with fire.* This was the Old Testament approach to dealing with idolatry – utter destruction. Likewise, this is the way that we must deal with sin in our lives – utter destruction.

13 *And the Philistines yet again spread themselves abroad in the valley.* These folks didn’t learn – the Philistines are always a type of the devil. He will keep coming back and coming back.

14 *Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.* David didn’t get full of himself, he went back to God again.

15 *And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.* The Lord’s direction is not foggy or unclear. When it’s time to do things, to move, the direction is clear-cut. **Proverbs 3:6** *In all thy ways acknowledge him, and he SHALL direct thy paths.* He shall direct (guide, advise, show the way) your paths. {JF&B} “...the rustling of the leaves by a strong breeze suddenly rising, was the sign by which David was divinely [informed] of the precise moment for the attack.”

16 *David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.* **SAINT’S PRINCIPLE:** If you do things the Bible way, you will get Bible results.

17 *And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.* The Lord did this because David was faithful to God in asking His direction. Once we are faithful to God in all things, He will do us as He did David and raise us up before the people. What does that mean today? It means that God will make it so that the world knows that we are the ones to go to in order to reach heaven.

Chapter 15

1 *And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.* {JF&B} “Through the liberality of his ally (1Ch 14:1), David was enabled to erect not only a palace for himself, but to furnish suitable accommodation for his numerous family. Where polygamy prevails, each wife has a separate house or suite of apartments for herself and children.” He also prepared a place for the Ark of the Covenant. He was yet determined to see the Ark in Jerusalem.

2 Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever. David had done his homework and didn't want a repeat of the awful scene in Chapter 13 where the joy was marked by a tragic death. {JF&B} “*After the lapse of three months (1Ch 13:14) the purpose of transporting the ark to Jerusalem was resumed. Time and reflection had led to a discovery of the cause of the painful catastrophe that marred the first attempt. In preparing for the solemn procession that was now to usher the sacred symbol into its resting-place, David took special care that [it] should be regulated in strict conformity to the law.*”

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it. This is the tent mentioned in verse 1. Since David had not been given instruction to build a house for God and the only instruction out of the Law had to deal with the Tabernacle in the wilderness, which was a tent, David used the only instruction he had. **SAINT'S PRINCIPLE: If you don't get any “new” direction, use the direction you already have.**

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 chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.

13 For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order. Now we see the real reason for the death of Uzza – disobedience. David had told the priests what to do and they had not done it. They knew that what he was doing was wrong but their rebellion caused the tragic death of this man. God was not to be blamed for He made His way abundantly clear. The leaders under David were to be blamed because they did not follow leadership. **LEADERSHIP PRINCIPLE: The lay people suffer for the disobedience and rebellion among the leaders.**

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel. They obeyed their leader.

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 the LORD. They obeyed God's Word.

16 And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. Now that disobedience has been put down, we have a reason for joy and praise.

25 So David, and the elders of Israel, and the captains over thousands, went to bring up the Ark of the Covenant of the LORD out of the house of Obededom with joy. Now that everything and everybody is in their place, the Ark can be moved with joy and without fear.

26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. {JF&B} “*The Levites seem to have entered on this duty with fear and trembling; and finding that they might advance without any such indications of divine wrath as Uzza had experienced (1 Ch 13:10), they offered an ox and a fatted sheep immediately after starting (2 Sam. 6:13), and seven bullocks and seven rams--a perfect sacrifice, at the close of the procession (1 Ch 16:1). It is probable that preparations had been made for the offering of similar sacrifices at regular intervals along the way.*”

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: David also had upon him an ephod of linen. {JF&B} “*EPHOD – a shoulder-garment, a cincture or cape over his dress. It was worn by the priests, but*

was not so peculiar to them as to be forbidden others.” David laid aside his robes of royalty and became as the common people in bringing back the Ark. This was another reason that his wife, later in the chapter, despised him. She had been raised in Saul’s household and had been spoiled by the privileges of royalty.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart. The Holy Ghost told me once, when looking at this verse, that some people are so turned off by our style of worship that they despise us but it’s the devil working in them. We must never be ashamed of our excitement for Jesus. This attitude cost Michal dearly. She died childless either because the Lord closed her womb or because David chose to have nothing else to do with her. Regardless of the reason, since she was ashamed of the service of the Lord, she lived her life in shame, childless.

Chapter 16

1 So they brought the Ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. Finally, that which was started in chapter 13 is completed and the Ark, the representation of the visible presence of God among the people, is at rest in the capital city close by to the king.

2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. {JF&B} “The king commended their zeal, [prayed] the divine blessing upon them, and ordered the remains of the thank offerings which had been profusely sacrificed during the procession, to be distributed in certain proportions to every individual, that the ceremonial might terminate with appropriate festivities.”

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine. In order that nothing would be wasted and to give the people provision to return to their homes throughout the country, David provided the people food from the offerings that were made during the festivities.

4 And he appointed certain of the Levites to minister before the Ark of the LORD, and to record, and to thank and praise the LORD God of Israel: Isn’t interesting that the Levites role was also to “record?” Everything else mentioned here should not be new to the average Christian but the role of recording was done to continually remind the people of what God had done. **SAINT’S PRINCIPLE: Write down what God has done for you in your life and what words of prophecy are spoken. They will encourage you in the future to go on with the Lord.**

7 Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren. The Psalm mentioned here goes to verse 36. It’s a great psalm of praise to God, which we’ll look at on another study. {JF&B} “[This psalm] had been previously in the hands of Asaph and his assistants, but it was now publicly committed to them as they entered for the first time on the performance of their sacred duties. It occupies the greater part of this chapter and seems to have been compiled from other psalms of David, previously known to the Israelites, as the whole of it will be found, with very slight variations, in Psalm 96:1-13; 105:1-15; 106:47, 48. In the form, however, in which it is given by the sacred historian, it seems to have been the first psalm given for use in the tabernacle service.”

37 So he left there before the Ark of the Covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: From here until verse 42, we have a listing of those left to

minister to the Lord before the Ark and their responsibility. Verse 40 says that the work went on “continually morning and evening” showing the dedication of the people to the work of the Lord. **SAINT’S PRINCIPLE: To get somewhere in God and to secure His favor will take more than just a little time spent with Him.**

43 And all the people departed every man to his house: and David returned to bless his house. After David had completed blessing the people, he did not leave out his own household. **LEADERSHIP PRINCIPLE: It’s a poor leader that will dedicate themselves to the work of God to the point that their own family goes lacking while they serve others.** (See 1 Timothy 5:8)

Chapter 17

This chapter starts with an interesting scene of David at home. It concludes with a long word of prophecy and blessing for David and David’s prayer of thanksgiving for God’s word.

1 Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the Ark of the Covenant of the LORD remaineth under curtains. David had a heart for God. While others sit around thinking about their own problems and things they want to do for themselves, here is David worrying about the Lord.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee. No doubt, the prophet was so moved by this great gesture for the Lord that he spoke in himself. However, he is not just Nathan, but Nathan the Prophet. Therefore, the hearer expects what he says to have some weight and have the sanction of God behind it. **LEADERSHIP PRINCIPLE: Be careful what you say and make sure your advice and direction is of the Lord. If it is not, be like Paul and say that this is what YOU say, NOT the Lord.**

3 And it came to pass the same night, that the word of God came to Nathan, saying, God doesn’t let things that need to be fixed go on too long. He corrected it THAT night.

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in: God’s word is clear. David was NOT to build the Lord a house.

5 For I have not dwelt in an 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 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? God never asked for a house so don’t worry about it, David.

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheeppcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.

9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,

10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house. What a wonderful word to David. First, look where God brought him from! Once He brought him, he qualified him by subduing his

enemies. It took some time and David had a lot driven into his character but God did it. And that was not enough for the Lord. He then took it upon Himself to say to David, “What? You want to build Me a house? I’ve got news for you! I’m going to build you a house.” God wasn’t talking about a literal house because David already had that. He was talking about establishing the name of David forever. Didn’t God do it?

11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever. It was the will of God for Solomon’s kingdom to continue on after his death and NOT be split but Solomon’s sin changed the plan of God. Before Solomon was thought about, God had him in mind to build Him a house.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? David probably sat before the Lord at the Ark. When God gives you a Word through His servant, you need to spend time thanking God for what He has said and seal it with this next verse.

*23 Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and DO AS THOU HAST SAID. **SAINT’S PRINCIPLE:** After you thank God for the wonderful word, get your mind and heart established to RECEIVE. Believe in the Lord and the Word that He has sent! Don’t be wavering in faith but BELIEVE!*

Chapter 18

In this chapter we will deal with two main issues: (1) Wealth began to come into the hands of David and the people of God as they conquered enemies and they sent tribute (taxes) to Israel. These became the foundation for the building of the temple. (2) We see the atrocities of war at that time. Prisoners of war were unheard of in that day. POW’s became slaves. Others became corpses. We’ll go through a series of conquests by David as God establishes him as the dominant ruler in the world at that time.

1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. Gath was the capital city or the royal city of the Philistines. To take this city was quite an achievement for it represented spoiling this long time enemy.

2 And he smote Moab; and the Moabites became David’s servants, and brought gifts. Chronicles does not bring out the cruelty employed by David in conquering the Moabites. For this, refer to **2 Samuel 8:2** *And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David’s servants, and brought gifts.* This is not an easy verse to understand so we need to bring in the New International Version to better understand it. **NIV David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought tribute.** Basically, David put every third Moabite to death! David was a man of blood and cruelty in

punishing the enemies of God. Here is one more instance where Chronicles paints a picture of David that is incomplete. This may have been done because the returning captives would see in David the same mind as in their former Babylonian captors.

3 And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. Hadarezer was the king of the Syrians. Zobah was the capital before Damascus came to prominence. Hadarezer's intention was to "enlarge his coast" to the river Euphrates which would have given him quite a strategic position against Israel. David would have none of this. **SAINTS PRINCIPLE: Don't allow the enemy to gain a strategic foothold in your life. KNOW his tactics!**

4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots. NIV David captured a thousand of his chariots, seven thousand charioteers and twenty thousand foot soldiers. He hamstrung all but a hundred of the chariot horses. {JF&B} "In 2 Samuel 8:4 David is said to have taken **seven hundred** horsemen, whereas here it is said that he took **seven thousand**. This great discrepancy in the text of the two narratives seems to have originated with a transcriber in confounding the two Hebrew letters which indicate the numbers, and in neglecting to mark or obscure the points over one of them. We have no means of ascertaining whether seven hundred or seven thousand be the more correct." This is another small discrepancy that the unsaved use to attempt to discredit the Scripture. The reality is that the discrepancy does not add or take away from our trust in God. However many men David captured does not add one bit to our spiritual lives today.

The last part of the verse says that David "houghed" all the horses. {The Life Recovery Bible} "Why did David cripple the horses? God had commanded that Israel's kings never build up large stables of horses (Deuteronomy 17:16). God wanted Israel to depend on Him for protection, not on great armies of chariots and horses. This is an important principle for us to keep in mind. Only God can truly protect us and give us the power to overcome our dependencies and compulsions... We must learn to depend on God's power."

5 And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men. The Syrians that lived in Damascus came to help their king. **MISTAKE!** Because of their zeal, without prayer, 22,000 died at the hand of David. **LEADERSHIP AND SAINTS PRINCIPLE: Awful things happen when people don't pray!**

6 Then David put garrisons in Syriadamascus; and the Syrians became David's servants, and brought gifts. THUS THE LORD PRESERVED DAVID WHITHERSOEVER HE WENT. Additional tribute was brought to David. Before the reader gets too excited about David, the writer points out that all of this was of the Lord.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem. Again, we have another view of the wealth transference to the people of God in preparation for the building of the temple during Solomon's lifetime.

8 Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass. ... and more wealth!

9 Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;

10 He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass. ... and more wealth!

11 *Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek. ... and more wealth!*

12 *Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand. ...and more conquests!*

13 *And he put garrisons in Edom; and all the Edomites became David's servants. **THUS THE LORD PRESERVED DAVID WHITHERSOEVER HE WENT.*** This is the second time this statement is made in this chapter. Points are repeated for emphasis in the Scriptures. This was not David's doing but the Lord's.

17 *And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.* {JF&B} *"The Cherethites and the Pelethites ... formed the royal bodyguard. The Cherethites were, most probably, those brave men who all along accompanied David while among the Philistines, and from that people derived their name (1Sa 30:14; Eze 25:16; Zep 2:5) as well as their skill in archery--while the Pelethites were those who joined him at Ziklag. [They] took their name from Pelet, the chief man in the company (1Ch 12:3), and, being Benjamites, were expert in the use of the sling."* Take note of the name of Benaiah the son of Jehoiada for he will continue to be of note in the reign of Solomon.

Chapter 19

1 *Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.* {JF&B} *"There had [existed] a very friendly relation between David and him, begun during the exile of the former, and cemented, doubtless, by their common hostility to Saul."*

2 *And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.* The motives of David were pure – he just wanted to show kindness to a family that had been kind to him.

3 *But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?* {Dake} *"Natural, carnal men cannot comprehend how anyone would want to respect, honor, and be concerned about another; this is because they live in a selfish world judging everybody, even men of God, by their own standards."* When God views us, He looks at the motive (the intents of the heart). We must be careful to not be so foolish as these men. **NIV Proverbs 16:2 All a man's ways seem innocent to him, but motives are weighed by the LORD.**

4 *Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.* {JF&B} *"[They were shaved] not completely, but only the half of their face. This disrespect to the beard, and indecent exposure of their persons by their clothes being cut off from the girdle downwards, was the grossest indignity to which Jews, in common with all Orientals, could be subjected. No wonder that the men were ashamed to appear in public--that the king recommended them to remain in seclusion on the border till the mark of their disgrace had disappeared--and then they might, with [modesty], return to the court."*

5 *Then there went certain, 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.* Because of their shame, David was kind to the men and let them "hide out" in Jericho until their beards grew back. David was the "common man's" king, which made him so loved by the people.

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 Syriamaachah, and out of Zobah.* Didn't he weigh out his actions before he did this? Didn't he think that what he was about to do would make him "odious" (revolting) in the eyes of David and Israel? (We should remember the principle from earlier: **LEADERSHIP AND SAINTS PRINCIPLE: Awful things happen when people don't pray!**) Now he has to go and spend money (waste money) to get some help. Before we criticize, though, don't we let the devil do the same thing to us? We find ourselves in the midst of a situation of our own creation because we reacted before we prayed. Hanun paid, per JF&B, over \$500,000 to obtain the services of paid soldiers because he reacted on the wrong advice without thinking. (Dake, a more contemporary commentator, said it was over \$1.9 MILLION dollars.)

7 *So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.* The first part of this verse may be better understood out of the New Living Translation: **They also hired thirty-two thousand chariots and secured the support of the king of Maacah and his army.** It wasn't just they Syrian mercenaries that were hired but also an entire country. This is a large amount of chariots when you compare it to those that David conquered in the previous chapter. Hanun knew that he had not only messed up but that Israel would come in full force. When the devil takes advantage of us, we should likewise respond in full force. Paul shows the pattern of one who has lost to the devil, has repented, and now has a mind to counter-attack in full force: **2 Corinthians 7:10-11** *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what CAREFULNESS (focus on our lives with serious attention to detail) it wrought in you, yea, what CLEARING OF YOURSELVES (you make up your mind to be clean before God), yea, what INDIGNATION (righteous anger, annoyance – who are you mad at? Yourself and the devil!), yea, what FEAR (the fear of God to the point where you do right and won't live so carelessly), yea, what VEHEMENT DESIRE (a burning, passionate hunger for God), yea, what ZEAL (earnest enthusiasm in the pursuit of God), yea, what REVENGE (it's payback time for the devil)! In all things ye have approved yourselves to be clear in this matter.* As I've said at other times before, we've got to get to the point where we stop shaking our fist at each other and start shaking our fist at the devil. Notes in the Life Recovery Bible say it very well: *"David understood who his enemies were, and he acted accordingly. With God's help he overcame each one in turn. We often make the mistake of allowing enemies into our life. We welcome people and activities dangerous to our health and well-being and treat them as our friends. We need to learn from David. In spiritual battle, we need to identify our enemies and act accordingly."*

8 *And when David heard of it, he sent Joab, and all the host of the mighty men.* David didn't go himself this time but he sent the entire army. He intended to stand up for his men that were insulted.

9 *And the children of Ammon came out, and put the battle in array before 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 out of all the choice of Israel, and put them in array against the Syrians.*

11 *And the rest of the people he delivered unto the hand of Abishai his brother, and they set 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 behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.*

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.* These verses recap how the battle went. Joab split the army but still they prevailed. Now that the battle was going well, Joab, the General of the Army, returned to Jerusalem to probably update David on the events of the battles.

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: and Shophach the captain of the host of Hadarezer went before them.* The Syrians did just like the devil will do – they not only didn't give up, they called for reinforcements. While Joab was in Jerusalem, they called for help and more Syrians came to the battle. They didn't come because they were hired; they came just to help their fellow countrymen.

17 *And it was told David; and he gathered all Israel, and passed over 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.* Those soldiers left behind to protect the country and those left in Israel that could be drafted into service came with David to the battle. He intended to crush this once and for all. He has taken a "win-at-all-cost" approach because he has left Israel unprotected and without a king.

18 *But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.* David's strategy caused many to die including the captain of the host of the Syrians that came to help.

19 *And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.* David's strategy was successful. His win was so overwhelming that the Syrians made up their minds to leave Ammon and David alone.

Chapter 20

1 *And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of 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 destroyed it.* Compare this verse to **2 Samuel 11:1** *And it came to pass, after the year was expired, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem.* Now look at **2 Samuel 12:26** *And Joab fought against Rabbah of the children of Ammon, and took the royal city.* The last sentence of this verse corresponds to this verse. In between 2 Samuel 11:1 and 2 Samuel 12:26 is the sordid story of the adultery of Bathsheba, the murder of Uriah the Hittite, and the judgment on David pronounced by Nathan the prophet. None of that is mentioned in this book. Why? Remember the reason for the writing of Chronicles from our first lesson. MacArthur stated that they were written to "*remind [the people] of their spiritual heritage during the difficult times they faced, and to encourage them to be faithful to God.*" With this goal in mind, the unfaithfulness of David and the judgment he faced for it was omitted. However, since we know the whole story, WE must never forget how God punished David for this sin through the rebellion and death of his own son, Absalom, and the "mark" it left on his testimony throughout the Scriptures.

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 also exceeding much spoil out of the city.* The crown of gold weighed between 75 and 125 pounds! This was not a crown that was worn but was suspended over the throne of the king with chains. Likewise, it was not worn on David's head.

JF&B says that the correct reading of “there were precious stones in it” should be that there was a cluster of precious stones. That cluster was worn on David’s head.

3 And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem. This verse sounds vicious but it should be translated slightly differently. The New King James Version says: **And he brought out the people who were in it, and put them to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem.** The people were not tortured but were put to work as slaves of Israel.

4 And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver’s beam.

6 And yet again there was 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 the son of the giant.

7 But 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. **LEADERSHIP AND SAINTS PRINCIPLE:** When you do, others will do also. David defeated Goliath when he was only a child. The people were in complete terror of this giant warrior. Notice now, many years later, that the fear is gone. Now we have many defeating the family of Goliath. These men did not become men of renown, just men that followed the example of their leader.

Chapter 21

Introduction: This is a great leadership chapter. Everyone in a leadership position, whether by title or by influence, must realize that what they do affects someone – it does not just affect them. Some that are engaged in sinful acts will hide behind the fact that these things are done in their private lives and that they’re only hurting themselves. However, Jesus said in **Mark 4:22**, “*For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.*” How many churches and great ministries have been dissolved over the revelation of the sin of the leader? When reading this chapter, focus on what David did and how it affected the people and take this for a pattern to bring caution to our walk.

There are a number of key leaders in this chapter that need to be brought out: David the king, naturally; Joab, the General of the Army; Gad, the national prophet; and Ornan, the Jebusite. As we go through this chapter, we will focus on what these individuals did (all of whom were in leadership positions) and how they responded to their overall leader, which was David.

The key to this chapter is found in **1 John 2:1** *My little children, these things write I unto you, that ye SIN NOT. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:*

1 And Satan stood up against Israel, and provoked David to number Israel. {JF&B} “The sin of David numbering the people consisted in its being either to gratify his pride to ascertain the number of warriors he could muster for some meditated plan of conquest; or, perhaps, more likely still, to institute a regular and permanent system of taxation.” God told Abraham (Genesis 15:5) “**And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.**” The Life Recovery Bible also has this to say about this verse, “As we read of David’s life, we would probably identify David’s greatest sins as adultery, betrayal, and murder. But God’s evaluation of David’s greatest sin seems somewhat different. Although God punished David for his acts of adultery and murder, the punishment David suffered for his census was far greater and more widespread. What was wrong with counting the people? David did so to assess their human strength. He put his trust in Israel’s numbers and the army it could muster. He had forgotten that with God’s help, they needed no army at all to achieve victory. We often make the same mistake. We seek to do things in our own strength, rather than depend on God’s. Seeking recovery through human strength alone will only end in disaster.” With this lengthy opening to this chapter, we need to examine ourselves in light of this – God does not view sin the same way we do. As Pentecostal Holiness people, we often focus on the “big” sins – fornication, adultery, drunkenness, drug use, etc. These are “visible” sins; the kind for which we too often condemn the participants to an eternity in hell. But, as the commentator says above, it **appears** (key word) that God was angrier with a lack of trust from a mature child of His than He was for the adultery, betrayal, and murder involved in the incident with Bathsheba.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. The commandment was given to the leader of the army because this census had to do with those that were able to bear arms, not all of the people. We’ll see that soon.

3 And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord’s servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? In the past, Joab was not the sharpest spiritual tool in the deck but this time he sees right through this and tries to encourage the king to not “be a cause of trespass to Israel.” He knew that it was not only a sin but that the sin would affect all of the people. **SAINT’S PRINCIPLE: Submission to leadership is to be done but it is not to be done blindly. If you obey everything without question, you may find yourself brought under judgment. However, if you question everything, you may still be brought under judgment. There must be balance in our obedience. LEADERSHIP PRINCIPLE: DON’T EXPECT THE PEOPLE OF GOD TO OBEY WITHOUT QUESTION! WE ARE NOT ABOVE GOD.** The difference between Joab and us was that he was in the military and understood the term “chain of command.” Therefore, he understood that he had to obey his leader. We don’t have the same luxury.

4 Nevertheless the king’s word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. Joab knew that the king’s word would cause “trespass to Israel” and he finally gave in. However, he also realized that by giving in, he brought himself under the same judgment.

5 And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword. The result of the census – {JF&B} “It amounted to one million one hundred thousand [1,100,000] men in Israel, capable of bearing arms, ... and four hundred seventy thousand [470,000] men in Judah.” This large population of just military men considering the small size of the country of Israel points to the fulfillment of the Lord’s promise in Genesis 15:5 (see verse 1).

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. The king's word was abominable because Joab knew it was WRONG. Because he did it under pressure, he didn't do it completely.

7 And God was displeased with this thing; therefore he smote Israel. The thing that God was displeased with was not the actions of Joab but the order of the king. Because of that he smote the king? No! He smote Israel, the people under the responsibility of the king.

8 And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly. David realized his wrong and went to God. He asked God to forgive him and, no doubt, because of the nature of God, He did. However, God was not finished with this sin. **SAINT'S PRINCIPLE: Some sins can't be handled "quietly" between just you and God. Yes, God will forgive because His Word strongly says that, however, forgiveness does not wash away all the consequences of sin.** To understand this principle, read Matthew 18:15-18. When a saint refuses to repent, there will be a time to get others involved and now it's no longer a "quiet" matter. In handling leadership, it is God that determines if the judgment shall go beyond, "I forgive you." Paul made two statements that seemed contradictory but the key to them is the situation involved: (1) **1 Timothy 5:1 Rebuke not an elder, but entreat him as a father; and the younger men as brethren;** (2) **1 Timothy 5:19-20 Against an elder receive not an accusation, but before two or three witnesses. 20 Them that sin rebuke before all, that others also may fear.** What's the difference here? In the same chapter he said to not rebuke an elder and later he says to rebuke them. The difference is the sin and the situation which needs to be handled by the Spirit of God.

9 And the LORD spake unto Gad, David's seer, saying, Gad was the "national prophet" like Elijah and Elisha in their day. Calling him "David's seer" says that Gad had access to the king which all of the prophets did not have. Gad was also, like the prophet Nathan, a personal friend of David.

10 Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee. David received a choice of punishment. None of them were good.

11 So Gad came to David, and said unto him, Thus saith the LORD, Choose thee Though Gad was not only a friend of David, he recognized that his mission came from a higher source so he was fearless in delivering his message. Friendship must not distract from completing the work of the Lord. **Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.** From the **New Living Translation: As iron sharpens iron, a friend sharpens a friend.** That still doesn't help enough. The key is this, a real friend ought to be able to help you and improve you not just agree with whatever you do.

12 Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me. What a decision to make based on the decision he made! THE FIRST CHOICE WAS THREE YEARS OF FAMINE. Famine represents slow death and agonizing suffering because of the lack of food. Often, when the famine ends, the deaths continue because of the damage done to the body by lack of food. THE SECOND CHOICE WAS THREE MONTHS TO BE DESTROYED BEFORE THE ENEMIES OF ISRAEL. This would have long-term effects also because once the three months were completed; there would be many that would return because they saw that they finally had made some progress against Israel. So who

knows how long the impact of the three months would be? THE THIRD CHOICE WAS THREE DAYS OF DEADLY PESTILENCE (DISEASE) SENT BY THE HAND OF THE LORD. In just looking at the punishment in the natural man's point of view, this seemed to be the best choice because the long-term effects would be less than in the other cases. David points out the real key, though, in the next verse.

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man. {JF&B} “Experience had taught [David] that human passion and vengeance had no bounds, whereas our wise and gracious Father in heaven knows the kind, and regulates the extent, of chastisement which every one needs.” David was counting on the mercies of God because he knew Him.

14 So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. Just as David's command to number the people was stated so simply to Joab, the results of that sin are stated so simply here – seventy thousand people died because of David's pride. The numbers that he was so interested in were taken away because of his sin.

15 And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing floor of Ornan the Jebusite. This is what David counted on back in verse 13 – God's mercy. But before going to that point, let's look at some interesting things in this verse: (1) “**God sent an angel unto Jerusalem to destroy it**” – the angel did not come from the devil but from God; (2) “**the angel of the LORD stood by the threshing floor of Ornan the Jebusite**” – the angel did not return to the heavenlies but stayed where the Lord stopped him. The angel was stopped and told to stay where he was for a purpose, which will be brought out in the verses to come. (3) “**Ornan the Jebusite**” – I've often read this passage and skipped over this man because I looked at him as just one more figure in the Bible. However, after further research, JF&B brings out that “*Ornan was probably his Hebrew or Jewish, Araunah his Jebusite or Canaanitish, name. Whether he was the old king of Jebus, as that title is given to him (2Sa 24:23), or not, he had been converted to the worship of the true God, and was possessed both of property and influence.*” Watch this because this will help us follow leadership! What JF&B's commentary is saying is that Ornan is mentioned in Chronicles but Second Samuel uses the name Araunah for the same incident. Second Samuel (23:24) also says that he was the former king of the Jebusites, the people David defeated to take over Jerusalem. The King James Version reads this way, “**All these things did Araunah, AS A KING, give unto the king. And Araunah said unto the king, The LORD thy God accept thee.**” What I found fascinating is that Ornan was not only a past king, he was a defeated king who bowed down to the one that took the victory from him and, from his heart, wanted to be a blessing (we'll see this in verse 23)! The commentator also says that Ornan converted to the worship of the true God. How is it that after some come to the Lord, they don't have a similar change in heart?

16 And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. The angel was visible and obviously of monumental size standing between the earth and the heaven (the sky) with, no doubt, a huge sword drawn in his hand. When David and the key political figures saw this, they humbled themselves before God's messenger. **LEADERSHIP PRINCIPLE:** **Every leader must be accountable to someone. Every leader must find someone that will make him (or her) remain humble.** In the case of this passage, it is the angel, God's messenger of death.

17 And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

David went before God and interceded on behalf of the people. This is what a leader is expected to do – the focus must not be on themselves but on those that God has given within their charge.

18 Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshing floor of Ornan the Jebusite. The angel did not talk to David because David, though he was the king, was the source of this judgment. He spoke to God's prophet. **NKJV Amos 3:7 Surely the Lord GOD does nothing, unless He reveals His secret to His servants the prophets.**

19 And David went up at the saying of Gad, which he spake in the name of the LORD. Let's repeat that same principle again: **LEADERSHIP PRINCIPLE: Every leader must be accountable to someone. Every leader must find someone that will make him (or her) remain humble.**

20 And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat. God let the king of the Jebusites also see this awesome spectacle and he did what many of US would do (at least what I would do if I saw this in the midst of judgment), he and his four sons hid. (Of course, we know that there was no where to hide but it makes the flesh feel more secure.)

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing floor, and bowed himself to David with his face to the ground. The defeated king bowed to his new leader.

22 Then David said to Ornan, Grant me the place of this threshing floor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people. This is what the angel instructed Gad to tell David to do – buy the threshing floor for a place of sacrifice.

23 And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. Look at the generous, converted spirit of this former king! Not only is he willing to give the land, he also offers the oxen for sacrifice, his farm implements to start the fire, and the wheat that he has been threshing for the meat (meal) offering. Basically, he offers to David the whole area and everything that is in it to sacrifice to the Lord. Before we leave this, notice the words of JF&B on this verse, "Ornan, hereby hoping to terminate the pestilence without a moment's delay, "gave all," oxen, the large threshing machine, and the wheat." If he were bitter over events of the past, he would, no doubt, have hoped that the pestilence would wipe out all of Israel especially David. But he does not have that type of spirit. **LEADERSHIP PRINCIPLE: A true Christian leader knows how to follow as well as lead.**

24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost. David refused Ornan's offer because it was to be David's offering, not Ornan's. Therefore, David needed to purchase it, to make it his, so he could give it.

25 So David gave to Ornan for the place six hundred shekels of gold by weight. A shekel was worth about \$9, so the price paid for the land, the oxen, the wheat, and the implements for the wood was \$5,400. This land, as we'll begin to see in the next chapter, became the location of Solomon's temple and was known in prior times as the place where Abraham offered Isaac (Mount Moriah).

26 *And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.* David had the same experience as Elijah in having God answer his sacrifice by fire.

27 *And the LORD commanded the angel; and he put up his sword again into the sheath thereof.* After David obeyed, the angel put up the sword. While he waited for obedience to occur, he was poised ready to resume the destruction. When God tells us to do something, we are not blessed until we do it, JUST AS HE SAID.

28 *At that time when David saw that the LORD had answered him in the threshing floor of Ornan the Jebusite, then he sacrificed there.* David recognized this place as a holy place so David continued to offer sacrifices at the threshing floor.

29 *For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.*

30 *But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.* JF&B “Perceiving his sacrifice was acceptable, he proceeded to make additional offerings there, and seek favor by prayer and expiatory rites; for the dread of the menacing angel destroying Jerusalem while he was absent in the center of worship at Gibeon, especially reverence for the Divine Being, led him to continue his adorations in that place which God (2Ch 3:1) had hallowed by the tokens of His presence and gracious acceptance.” **LEADERSHIP PRINCIPLE:** We need a real experience with God that will strike the fear of God in our hearts in order to continue to be effective leaders of God’s people. Moses lost this and lost his ministry.

Chapter 22

This chapter deals with David’s preparations to build the house of the Lord. Even though he knows Solomon will build it, he wants to make sure that all his plans are passed on to his son. The temple was David’s vision but it was to be carried out by his son.

1 *Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.* We spent a lot of time in chapter 21 discussing the sin of David in numbering the people. As we begin this chapter, David is still where he met the angel in the threshing floor of Ornan the Jebusite. Because of that, he says, from the **NIV**, *Then David said, ‘The house of the Lord God is to be here, and also the altar of burnt offering for Israel.’* JF&B “By the miraculous sign of fire from heaven, and perhaps other intimations (indications or hints), David understood it to be the will of God that the national place of worship should be fixed there, and he forthwith proceeded to make preparations for the erection of the temple on that spot.” **SAINT’S PRINCIPLE:** The will of God is not always so obvious. Sometimes you have to work with indications and hints (see 1 Corinthians 13:12).

2 *And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.* The “strangers” were those people of the land of Canaan that were never cast out since the time of Joshua (such as the Jebusites) as well as those from foreign countries who had been brought back to be slaves. Any of them that had converted to the Jewish religion while being in the land were no longer considered “strangers.”

3 And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight; 4 Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. God had prevented David from building the temple but this didn't mean he couldn't prepare for when it would be built. This was always his passion and he is focused on seeing it come to pass.

5 And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. New Living Translation (NLT) David said, "My son Solomon is still young and inexperienced, and the Temple of the LORD must be a magnificent structure, famous and glorious throughout the world. So I will begin making preparations for it now." Another reason he made these preparations was because of his concern for Solomon. His youth and inexperience with all of the things he was about to encounter were concerns of David so he wanted to make the way lighter for him.

6 Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel. 7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: 8 But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight. 9 Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10 He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. David lays upon Solomon a solemn charge to build a national temple for the Lord. He tells him how the Lord chose him to do this above his father and how that God intends to be a blessing to him if he is faithful to God.

14 Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. NIV "I have taken great pains to provide for the temple of the Lord a hundred thousand talents of gold, a million talents of silver, quantities of bronze and iron too great to be weighed, and wood and stone. And you may add to them." David made preparation for the building by setting aside his personal finances ("I have prepared..."). The footnote in the NIV says that the gold was equal to 3,750 tons and the silver was equal to 37,500 tons! Based on a talent of gold being equal to \$8,215 and a talent of silver being equal to \$515 (according to Thompson), the total given was **\$821,500,000** in gold and **\$515,000,000** in silver. For this reason, I heard one preacher state that David was the first ONE BILLION-dollar donor to the work of the Lord. Of course, who knows if there has been another?

15 Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Money is great but you need workers also so David prepared for this. These were not just laborers but men of skill in the trade they were assigned to.

16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee. David completes this chapter by emphasizing the preparation that has already been made and by charging his other sons to help Solomon complete the work.

Chapter 23

1 So when David was old and full of days, he made Solomon his son king over Israel. JF&B "This brief statement, which comprises the substance of 1Kings 1:32-48, is made here solely to introduce an account of

the preparations carried on by David during the latter years of his life for providing a national place of worship.” Since God had chosen Solomon to be king, David transferred the throne while he was yet alive so that Solomon could begin the work with his guidance. Also, he probably wanted none of the turmoil that he had to go through in becoming king.

The rest of this chapter goes into a listing and numbering of the priests and the Levites.

Chapter 24

1 *Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.* In this chapter, the writer continues to list the priests and Levites but focuses on the sons of Aaron.

2 *But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.* This small verse brings to mind the purpose of this book. Instead of going into detail about how Aaron's older sons died, he just mentions that they died. However, these two men were destined for great things but missed out because of pride and sin. Let's quickly look at their history through the Bible and remind ourselves of the admonition of Proverbs that “pride goes before destruction.”

- **Exodus 24:1** *And he said unto Moses, Come up unto the LORD, thou, and Aaron, NADAB, and ABIHU, and seventy of the elders of Israel; and worship ye afar off.* Originally, Eleazar, who became the high priest after his father, Aaron, was not mentioned but these two sons shared in seeing the great things of God and, as we'll see in the next verse, seeing God Himself.
- **Exodus 24:9-10** *Then went up Moses, and Aaron, NADAB, and ABIHU, and seventy of the elders of Israel: 10 And THEY SAW THE GOD OF ISRAEL: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.* They were present and SAW GOD. Some feel that if they saw the things the people in the Bible saw, you'd have no more problems out of them. However, if you're going to live this life, LIVE IT, in spite of what you see.
- **Exodus 28:1** *And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, NADAB and ABIHU, Eleazar and Ithamar, Aaron's sons.* They were hand picked by God to minister before him.
- **Leviticus 10:1-2** *And NADAB and ABIHU, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD.* The exact sin of these two men is not completely detailed in the Scriptures. MacArthur says that the Scriptures imply that they were drunk (Leviticus 10:8-9) and took it upon them to offer profane incense to God without following His prescribed rules. God made them an example for all time of the danger of carelessly coming before the Lord and handling His laws without reverence.

Chapter 25

This chapter deals with the number and positions of the singers and their division into twenty-four groups.

Chapter 26

1 *Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.* Porters were gatekeepers or ushers. This chapter starts off by talking about the work of the ushers

in the temple. It finishes by talking about the Levites that were in charge of the treasury and the officers among the Levites.

4 Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth.

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. JF&B *The occasion of the blessing was his faithful custody of the ark (2Samuel 6:11, 12). The nature of the blessing (Ps 127:5) consisted in the great increase of progeny by which his house was distinguished; seventy-two descendants are reckoned.* To understand more about Obededom, refer to our early studies in this book or to the Scriptures above.

26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. 27 Out of the spoils won in battles did they dedicate to maintain the house of the LORD. 28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren. Certain Levites were put in charge of the treasures dedicated to the Lord over time. These were items given to the work of the Lord as an offering. They extended back to the Samuel so that he had a part in the building of God's house.

Chapter 27

This chapter deals with the leaders in the military, those that were personally responsible for David's wealth, and the organization of David's kingdom. It's odd that this would be put here, in the fortieth and last year of David's reign and life rather than up front. However, by putting it here, it shows how the Lord has blessed David through his life and that he was not just the Lord's warrior. There are a lot of names mentioned in this chapter that may be interesting for those involved in a more detailed study.

Chapter 28

This chapter begins the final saga in the life of David. He calls an assembly of the key people in Israel to give them their final charge before his impending death.

1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. NLT David summoned all his officials to Jerusalem--the leaders of the tribes, the commanders of the twelve army divisions, the other generals and captains, the overseers of the royal property and livestock, the palace officials, the mighty men, and all the other warriors in the kingdom. Everyone was not called to this meeting. This was a leadership meeting for final instructions from the king.

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building: It's interesting how that the writer points out that David stood up upon his feet. At this time in his life, as pointed out in 1 Kings 1, David was not only old but feeling the effects of his age.

3 But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood. JF&B “The church or spiritual state of the world, of which the temple at Jerusalem was to be a type, would be presided over by One who was to be pre-eminently the Prince of Peace, and therefore would be represented not so fitly by David, whose mission had been a preparatory one of battle and conquest, as by his son, who should reign in unbroken peace.”

4 Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: 5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel. 6 And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. David rehearses before the people the things the Lord has shared with him regarding the destiny of his household. Whether this was known before by all of them is unknown but many, no doubt, already knew this.

7 Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Solomon must have missed that big IF in his father’s address. The blessing was (as it still is) conditional. **SAINT’S PRINCIPLE:** Do you want to walk in the blessing and favor of God? Be constant (consistent) with God in doing as He says.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever. 9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. It’s interesting how David put this, “know the Lord.” God knew Solomon but now Solomon had to get to know the ways of God.

10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it. **SAINT’S PRINCIPLE:** When God calls us to do something or chooses us for a particular work, we must take on His strength and DO IT. Nothing less will do. No excuses, just do it!

11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. God blessed David in so many ways! Not only was he a talented musician and great warrior, but he has also been blessed to be able to design the temple based on what God gave him by the Spirit. Though the temple is always called “Solomon’s Temple,” the design actually came from David. He was also given the design for how the priests should conduct themselves in the temple.

20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD. This is David’s final charge to his son. It brings up an important leadership principle also. **LEADERSHIP PRINCIPLE:** When God gives you a task to perform, He will be with you, even though many times it may not look like it, and He will see you through to the completion of the work. Even though this was David’s charge to Solomon, I believe it applies in whatever God calls us to do!

Chapter 29

In this final chapter in First Chronicles, David continues to charge the people to be faithful to the new king and to the work that has been placed in his hands. He also encourages them to give to the great work of building the Lord a house. This chapter also concludes the life and ministry of King David.

1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God. Everything that has been said thus far in the transition from David to Solomon make it appear that this was a smooth transition. First Kings brings out the ugly details. David continues to focus the people on the work of the temple and support for his son as he builds the temple. He knows the transition will be ugly but he wants their minds on the temple at this time, not on their own ambitious pursuits.

2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. This brings up an interesting leadership principle that I received from Pastor James T. Jefferson, Sr. of St. Louis. **LEADERSHIP PRINCIPLE: Leaders don't give to be seen BUT leaders should be seen giving.** In other words, you lead by example. David instructs the people about what he has done NOT to brag but to encourage them to do likewise. This is brought out clearly in the next verse and in the New Living Translation for that verse. His instruction continues on through verse 5.

3 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, NLT And now because of my devotion to the Temple of my God, I am giving all of my own private treasures of gold and silver to help in the construction. This is in addition to the building materials I have already collected for his holy Temple. What David is talking about is over and above the **\$1,336,500,000** he gave in chapter 22! David was devoted to seeing the building of the temple come to pass even after his death and he wanted to make sure that no one could say that they could not finish because of a lack of money.

6 Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, NIV Then the leaders of families, the officers of the tribes of Israel, the commanders of thousands and commanders of hundreds, and the officials in charge of the king's work gave willingly. Based on David's example, the leaders of Israel gave to the work without being pressed further. The next verse really demonstrates their willingness.

7 And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. The leaders tried to keep up with David but David was sold out to the work, which influenced his giving. In spite of that, these gave in gold, **\$4,107,500**, and in silver, **\$5,150,000** plus other metals necessary to continue the work. This was in addition to the **\$24,645,000** of gold and **\$3,605,000** in silver given by David in verse 4. This was quite an offering and the numbers are staggering. I find it interesting in this day when prosperity teaching is so roundly criticized how that this overwhelming is rarely discussed. Without this type of giving, they could not have achieved David's goal of making sure that the temple was a magnificent structure, one worthy of our great God.

8 And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite. All of the above does not include the count of precious jewels also given

that were turned over to the treasury of the house of the Lord. (When we get into Second Chronicles, we'll see how all of these gifts were used.)

9 Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy. NIV The people rejoiced at the willing response of their leaders, for they had given freely and wholeheartedly to the Lord. David the king also rejoiced greatly. This is what is missing so much in the church today – leaders who truly lead even in the offerings. We have a lot of leaders that are good at RAISING offerings but what about GIVING offerings? When the people saw that their leaders were so energized to give to the work of the Lord, they rejoiced, as did David. (Even though he was old, he still had a praise in him!)

10 Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever. David begins his final public prayer to the Lord where he thanks God for the willing heart of the people and asks the Lord to bless his son. Of course, as was always David's style, he gives the Lord a great deal of praise in the prayer.

20 And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king. NLT Then David said to the whole assembly, "Give praise to the LORD your God!" And the entire assembly praised the LORD, the God of their ancestors, and they bowed low and knelt before the LORD and the king. After the prayer, it was time for EVERYONE, not just David, to give the Lord some praise and the people did so.

21 And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: What a time of celebration this was after the great offering and the charge by the dying king!

22 And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest. This verse speaks of the fact that Solomon was made king "the second time." David had already taken care of him being anointed king privately but had to have a more public demonstration to put down the rebellion of one of his other sons and Joab, his General of the Army. This can be seen in 1 Kings chapters 1 and 2 and we'll talk more about it in verse 24.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him. Again, First Kings points to why the transition was smooth. Solomon obeyed the final instructions of his father and "moved" his potential enemies out of the way quickly.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king. In the spirit of the writer of this book, he has left out some key information. First Kings brings out the fact that there was some trouble with one of David's other sons, Adonijah, but it appears that it happened just before this. He was the brother of Absalom, who also thought to make himself king. Eventually Adonijah followed the path of his brother in a violent death.

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel. As we get into our study of Solomon, we find that no king after him was also able to match the splendor of his time.

26 Thus David the son of Jesse reigned over all Israel. 27 And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. 28 And

he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. 29 Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries. We come to the end of the reign and life of King David. As we close this chapter in the life of this great king, I call to mind some of the final words regarding King David written in Second Samuel: **2 Samuel 23:1** *Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel.* He was the model by which all future kings in Judah were measured against. He was such a significant figure in the Scriptures that Jesus Himself was called the Son of David. However, Jesus said that another was greater and what of us?

Matthew 11:11 *Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.*

