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COMMENTARY

COMMENTARY ON
1 CHRONICLES

by Adam Clarke.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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A COMMENTARY AND CRITICAL NOTES

ON THE

HOLY BIBLE

OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING
OF THE SACRED WRITINGS

BY ADAM CLARKE, LL.D., F.S.A., &c.

A NEW EDITION, WITH THE
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our
learning, that we through patience and comfort of the Scriptures
might have hope.—Rom. 15:4.**

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PREFACE TO THE TWO BOOKS OF CHRONICLES

ANCIENTLY these *two* books were considered but as *one*: for this we have not only the testimony of St. *Jerome*, but also that of the *Masorettes*, who gave the *sum* of all the sections, chapters, and verses, under one *notation* at the end of the second book, without mentioning any division; and although the modern Jews divide them, yet they give the *Masoretic* enumeration of sections, &c., as it was given of old; and all editors of the Masoretic Bibles, whether Jewish or Christian, follow the same plan.

These books have had several *names*. In Hebrew they are denominated **דברי הימים** *dibrei haiyamim*; literally, *The Words of the Days*, i.e., *The Journals*, particularly of the kings of Israel and kings of Judah. But this name does not appear to have been given by the inspired writer.

The *Syriac* has, *The Book of the Transactions in the days of the Kings of Judah: which is called, Dibrei Yamim*; referring to the Hebrew title.

The *Arabic* has, *The Book of the Annals, which is called in Hebrew, Dibrei Haiyamim*.

The *Septuagint* has, **παραλειπομενων**, *of the things that were left or omitted*; supposing that these books were a *supplement* either to *Samuel* and to the *books of Kings*, or to the *whole Bible*. To this the Greek translators might have been led by finding that these books in their time closed the Sacred Canon, as they still do in the most correct editions of the Hebrew Bible.

The *Vulgate* uses the same term as the *Septuagint*, referring, like the *Syriac* and *Arabic*, to the *Hebrew name*.

In our *English Bibles* these books are termed *Chronicles*, from the Greek **χρονικα**, from **χρονος**, i.e., *A History of Times*; or, as the matter of the work shows, “A History of Times, Kingdoms, States, Religion, &c., with an Account of the most memorable *Persons* and *Transactions* of those Times and Nations.”

Concerning the *author* of these books, nothing certain is known. Some think they are the works of *different* authors; but the uniformity of the style, the connection of the facts, together with the recapitulations and

reflections which are often made, prove that they are the work of *one* and the *same person*.

The Jews, and Christian interpreters in general, believe they were the work of EZRA, assisted by the prophets *Haggai*, *Zechariah*, and *Malachi*. That EZRA was the author is, on the whole, the most probable opinion. That he lived at the conclusion of the Babylonish captivity is well known; and the second book of Chronicles terminates at that period, barely reciting the *decree of Cyrus* to permit the return of the captivated Israelites to their own land; which subject is immediately taken up in *the book of Ezra*, in which the operation of that decree is distinctly marked.

There are words and terms, both in Chronicles and Ezra, which are similar, and prove that each was written *after* the captivity, and probably by the same person, as those terms were not in use previously to that time, and some of them are peculiar to *Ezra* himself: e.g., we have **bhz yrwpk** *kipporey zahab*, “golden cups;” ^{<150110>}**Ezra 1:10; 8:27**; and in ^{<132817>}**1 Chronicles 28:17**; and **^wmkrd** *darkemon* or *drakmon*, “a drachma” or; *drachm*, ^{<13207>}**1 Chronicles 29:7**; ^{<13129>}**Ezra 2:69**; ^{<16770>}**Nehemiah 7:70**; and **twdspr** *raphsodoth*, “rafts” or *floats*, ^{<14216>}**2 Chronicles 2:16**, widely differing from **twrbd** *doberoth*, ^{<11059>}**1 Kings 5:9**, which we there translate in the same way. *Calmet* considers these words as strong evidence that these books were the work of *Ezra*, and penned after the captivity.

We are not to suppose that these books are the *Chronicles of the Kings of Judah and Israel* so often referred to in the historical books of the Old Testament; these have been long lost, and the books before us can only be abridgments, either of such chronicles, or of works of a similar kind.

That the ancient Jews took great care to *register* their civil, military, and ecclesiastical transactions, is sufficiently evident from frequent reference to such works in the sacred writings; and that these *registers* were carefully and correctly formed, we learn from the *character* of the *persons* by whom they were compiled: they were in general prophets, and seem to have been employed by the kings under whom they lived to compile the annals of their reigns; or most likely this was considered a part of the prophet’s regular office.

Samuel, *Nathan*, and *Gad*, wrote under the reign of DAVID; ^{<1329>}**1 Chronicles 29:29**.

The acts of the reign of SOLOMON were written by *Nathan*, *Ahijah*, and *Iddo*; ^{<14029>}**2 Chronicles 9:29**.

Shemaiah and *Iddo* wrote those of REHOBOAM; ^{<14215>}**2 Chronicles 12:15**.

Iddo wrote also those of ABIJAH; ^{<14132>}**2 Chronicles 13:22**.

It is likely that *Hanani* the seer wrote those of Asa; ^{<14167>}**2 Chronicles 16:7**.

Jehu the prophet, the son of Hanani, ^{<11161>}**1 Kings 16:1, 7**, wrote the acts of JEHOSHAPHAT; ^{<14374>}**2 Chronicles 20:34**. Under this same reign we find *Jahaziel* the prophet, ^{<14314>}**2 Chronicles 20:14**; and *Eliezer* the prophet, ^{<14337>}**2 Chronicles 20:37**.

Isaiah recorded the transactions of UZZIAH, ^{<14372>}**2 Chronicles 26:22**; and those of HEZEKIAH, ^{<14322>}**2 Chronicles 32:32**; and of AHAZ, of whose reign we find the principal facts in the fifth, sixth, and ninth chapters of his prophecies. Under this reign we find *Oded* the prophet, ^{<14289>}**2 Chronicles 28:9**.

Hosea wrote the history of the reign of MANASSEH. See ^{<14319>}**2 Chronicles 33:19**, in the *margin*.

And *Jeremiah* wrote the history of JOSIAH and his descendants, the last kings of Judah.

This was such a succession of *historians* as no nation of the world could ever boast. Men, all of whom wrote under the *inspiration* of God's Holy Spirit; some of whom had minds the most highly cultivated, and of the most extraordinary powers. Whether the prophets who flourished in the reigns of the *kings of Israel* wrote the annals of *those* kings, we know not, because it is not positively declared. We know that *Ahijah* the Shilonite lived under JEROBOAM, the son of Nebat; ^{<11129>}**1 Kings 11:29; 14:2**; and *Jehu*, son of Hanani, under BAASHA; ^{<11167>}**1 Kings 16:7**.

Elijah and many others flourished under the reign of AHAB. *Elisha*, *Jonah*, and many more, succeeded him in the prophetic office.

Besides these prophets and prophetic men, we find other persons, whose office it was to *record* the transactions of the kings under whom they lived. These were called *secretaries* or *recorders*; so, under DAVID and SOLOMON, *Jehoshaphat* the son of Ahilud was *recorder*. **rykzm mazkir**, "remembrancer;" ^{<10816>}**2 Samuel 8:16**, and ^{<13185>}**1 Chronicles 18:15**. And

under HEZEKIAH we find *Joah*, the son of Asaph; ^{<121818>}**2 Kings 18:18**. And under JOSIAH, *Joah* the son of *Joahaz*, who filled the office; ^{<143418>}**2 Chronicles 34:8**.

The real object of the author of these books is not very easy to be ascertained. But it is evident that he never could have intended them as a *supplement* to the preceding books, as he relates many of the same circumstances which occur in them, and often in *greater detail*; and, except by way of *amplification*, *adds* very little that can be called *new*, and *omits* many things of importance, not only in the ancient history of the Israelites, but even of those mentioned in the preceding books of Samuel and Kings. *Nine chapters* of his work are occupied with extensive *genealogical* tables, but even these are far from being *perfect*. His history, properly speaking, does not begin till the *tenth chapter*, and then it commences abruptly with the last unsuccessful battle of Saul and his death, but not a word of his history.

Though the writer gives many curious and important particulars in the life of David, yet he passes by his *adultery* with Bath-sheba, and all its consequences. He says nothing of the *incest* of Amnon with his sister *Tamar*, nor a word of the *rebellion* and *abominations* of Absalom. He says very little of the kings of Israel, and takes no notice of what concerned that state, from the capture of Amaziah king of Judah by Joash king of Israel; ^{<142517>}**2 Chronicles 25:17**, &c. And of the last wars of these kings, which terminated in the captivity of the ten tribes, he says not one word!

The principal design of the writer appears to have been this: to point out, from the public registers, which were still preserved, what had been the state of the different families previously to the captivity, that at their return they might enter on and repossess their respective inheritances. He enters particularly into the functions, genealogies, families, and orders of the *priests* and *Levites*; and this was peculiarly necessary after the return from the captivity, to the end that the worship of God might be conducted in the same way as before, and by the proper legitimate persons.

He is also very particular relative to what concerns religion, the worship of God, the temple and its utensils, the kings who *authorized* or *tolerated* idolatry, and those who maintained the worship of the true God. In his distribution of praise and blame, these are the qualities which principally occupy his attention, and influence his pen.

It may be necessary to say something here concerning the *utility* of these books. That they are in this respect in low estimation, we may learn from the manner in which they are treated by commentators: they say very little concerning them, and suppose the subject has been anticipated in the books of *Samuel* and *Kings*. That the persons who treat them thus have never studied them, is most evident, else their judgment would be widely different. Whatever history these books possess, *in common* with the books of *Samuel* and *Kings*, may, in a commentary, be fairly introduced in the examination of the latter; and this I have endeavoured to do, as the reader may have already seen. But there are various *details*, and *curious facts* and *observations*, which must be considered in these books alone: nor will a *slight* mention of such circumstances do them justice.

St. Jerome had the most exalted opinion of the books of *Chronicles*. According to him, “they are an epitome of the Old Testament.” He asserts, that “they are of such high moment and importance, that he who supposes himself to be acquainted with the sacred writings, and does not know *them*, only deceives himself; and that innumerable questions relative to the Gospel are here explained.” *Paralipomenon liber, id est, Instrumenti Veteris* επιτομή, *tantus ac talis est, ut abeque illo, si quis scientiam Scripturarum sibi voluerit arrogare, seipsum irrideat. Per singula quippe nomina, juncturasque verborum, et prætermissæ in REGUM libris tanguntur historiae, et innumerabiles explicantur Evangelii Quæstiones.*-Epis. Secund. ad Paulinum Presbyterum., OPER. Edit. Benedict. vol. iv., col. 574. And in another place he asserts, that “all Scripture knowledge is contained in these books;” *Omnis eruditio Scripturarum in hoc libro continetur.*-Præfat. in lib. Paral. justa Septuaginta Interpret OPER. Edit. Bened., vol. i., col. 1418. This may be going too far; but St. Jerome believed that there was a mystery and meaning in every proper name, whether of *man*, *woman*, *city*, or *country*, in the book. And yet he complains greatly of the corruption of those names, some having been *divided*, so as to make *two* or *three* names out of one, and sometimes names condensed, so as of *three* names to make but *one*. To cure this evil he laboured hard, and did much; but still the confusion is great, and in many cases past remedy. To assist the reader in this respect I wish to refer him to the *marginal readings* and *parallel texts*, which are here carefully represented in the inner margin; these should be constantly consulted, as they serve to remove many difficulties and reconcile several seeming contradictions. In addition to these helps I have

carefully examined the different *ancient versions*, and the *various readings* in the MSS. of *Kennicott* and *Deuteronomy Rossi*, which often help to remove such difficulties.

There is one mode of exposition which I have applied to these books, which has not, as far as I know, been as yet used: I mean the *Targum*, or *Chaldee Paraphrase*, of Rabbi JOSEPH. It is well known to all oriental scholars, that a *Chaldee Targum*, or Paraphrase, has been found and published in the Polyglots, on every book of the Old Testament, *purely Hebrew*, the books of *Chronicles* excepted. Neither in the Complutensian, Antwerp, Parisian, nor London Polyglot, is such a *Targum* to be found; none having been discovered when these works were published. But shortly after the London Polyglot was finished, a MS. was found in the University of Cambridge, containing the *Targum* on these books: this, with several other pieces, *Arabic, Persian, Syriac, &c.*, Dr. *Samuel Clarke* collected, and intended to publish, as a *supplementary volume* to the Polyglot, but was prevented by premature death. The MS. was afterwards copied by Mr. *David Wilkins*, and printed, with a Latin translation, at Amsterdam, quarto, 1715. Of this work the reader will find I have made a liberal use, as I have of the *Targum* of *Jonathan ben Uzziel*, on the preceding books. *Rabbi Joseph*, the author, lived about *three hundred years* after the destruction of the second temple, or about A.D. 400. The MS. in question formerly belonged to the celebrated *Erpen*, and was purchased by the duke of Buckingham, then Chancellor of the University of Cambridge, and by him presented to the public library of that University.

It is worthy of remark, that the term *armym meymera*, “word,” and *yyd armym meymera dayeya*, “the word of Jehovah,” is used *personally* in this Targum; never as a *word spoken*, but as a PERSON *acting*: see **Clarke’s notes on “Joh 1:1”**.

The **first book of Chronicles** contains a sort of genealogical history from the creation of the world to the death of David, A.M. 2989.

THE FIRST BOOK OF THE CHRONICLES

Chronological Notes relative to this Book

- Year of the World, 1.
- Year before Christ, according to Archbishop Usher, 4004.
- Year before the Flood, according to the common Hebrew Bible, 1656.
- Year of the Julian period, 710.

CHAPTER 1

The genealogy of Adam to Noah, 1-3. Of Noah to Abraham, 4-27. The sons of Abraham, Ishmael, and Isaac, 28. The sons of Ishmael, 29-31. {The sons of Keturah, 32, 33.} The sons of Esau, 34-42. A list of the kings of Edom, 43-50. A list of the dukes of Edom, 51-54.

NOTES ON CHAP. 1

Verse 1. Adam, Sheth, Enosh] That is, Adam was the father of Sheth or Seth. Seth was the father of Enosh, Enosh the father of Kenan, and so on. No notice is taken of *Cain* and *Abel*, or of any of the other sons of Adam. One line of patriarchs, from Adam to Noah, is what the historian intended to give; and to have mentioned the posterity of *Cain* or *Abel* would have been useless, as Noah was not the immediate descendant of either. Besides, all their posterity had perished in the deluge, none remaining of the Adamic family but Noah and his children; and from these all the nations of the earth sprang.

How learned must those men be who can take for a text “*The first verse of the first chapter of the first book of CHRONICLES.*” and find a *mystery* in each *name*; which, in the aggregate, amounts to a full view of the *original perfection, subsequent fall, consequent misery, and final restoration*, of MAN! O ye profound illustrators of the names of *men* and *cities*! why do ye not give us the *key* of your wisdom, write comments, and enlighten the world?

Verse 5. After *Tiras*, the Targum adds, “And the names of their countries were Africa, and Germany, and Media, and Macedonia, Bithynia, and Maesia, and Thrace.” *And in another copy*, “Germany, Getia, and Media, and Ephesus, Bithynia, and Maesia, and Thrace.”

Verse 6. To this verse the Targum adds, “And the names of their countries were Asia, and Persia, and Barbary.”

Verse 7. The sons of Javan] “But the sons of Macedon, Alsu, and Tarsus, Ilation, and Dardania, or, according to others, Elisha, Alam, Titsas, Achzavia, and Dardania, Ridom, and Chamen, and Antioch.” So says this Targum, which I shall henceforth designate by the letter *T*.

Verse 8. The sons of Ham; Cush, and Mizraim] “Arabia and Egypt.”-*T*.

Verse 9. Seba, and Havilah] “Sindi and Hindi, and Semadæi, and Libyes and the Zingitæ; but the sons of the Mauritanians, Demargad and Mesag.”-*T*.

Verse 10. He began to be mighty upon the earth.] “He began to be bold in sin, a murderer of the innocent, and a rebel before the Lord.”-*T*.

Verse 11. Ludim, &c.] “The Nivitæi, the Mariotæi, the Libakæi, and the Pentaskenæi.”-*T*.

Verse 12. Caphthorim.] “The Cappadocians.”-*T*.

Verse 13. Canaan begat Zidon] “Canaan begat Bothniam, his first-born, who built Sidon.”-*T*.

Verse 19. The name of the one was Peleg] “Because in his days the inhabitants of the earth were *divided* according to their languages. And the name of his brother was *Joktan*, because in his days the years of men began to be shortened, on account of their iniquities.”-*T*.

Verse 20. Joktan begat Almodad] “He divided and measured the earth by lines. *Sheleph*; he assigned rivers to be boundaries. *Hazarmaveth*; he prepared a place of snares to kill by the highways. *Jerah*; he built inns, and when any person came to eat and drink, he gave him deadly poison, and so took his property.”-*T*.

According to these traditions, the two first were *geographers*; the third, a public *robber*; and the fourth, an unprincipled *innkeeper*, who gave poison to his rich guests, that he might get their property. Such things have been done even in *modern* times.

Verse 23. And Ophir] “Whence gold is brought.” *And Havilah*; “whence pearls are brought.”-*T*.

Verse 24. Shem] “The great priest.”-*T*.

Verse 32. Keturah, Abraham’s concubine] Abraham’s *pilegash*, or wife of the *second rank*; she was neither *whore*, *harlot*, nor *concubine*, in our sense of these words.

Verse 43. Before any king reigned over-Israel] See ^{<01361>}Genesis 36:31, &c., where the same verses occur, as I have supposed borrowed from this place; and see the notes there.

Bela the son of Beor] “Balaam the impious son of Beor, the same as Laban the Syrian, who formed a confederacy with the sons of Esau, to destroy Jacob and his children; and he studied to destroy them utterly. Afterwards he reigned in Sodom; and the name of his royal city was Dinhabah, because it was undeservedly given to him.”-*T*.

Verse 44. Bela was dead] “Being killed by Phineas, in the wilderness.”-*T*.

Jobab the son of Zerah] Supposed by some to be the same as *Job*, whose book forms a part of the canon of Scripture. But in their names there is no similarity; Job being written *bwya aiyob*; Jobab, *bbwy yobab*. See the notes on Job, and the parallel place in Genesis.

Verse 46. Smote Midian] Nothing is known of this war.

Verse 48. By the river] “Shaul of Plathiutha, a great city, built on the banks of the Euphrates.”-*T*.

Verse 50. Daughter of Mezahab.] This word *bhz ym mey zahab*, is literally *the golden waters*; or *What is gold?* The Targumist paraphrases thus: “Mehetabel, the daughter of Matred, was so earnest and diligent in business that she became immensely rich; but when she was converted, she said, *What is this silver*, and *What is this gold?* That is, They are of no real worth.”

Verse 51. Hadad died] “And his kingdom ended; for his land was subdued by the children of Esau, and the dukes of Edom ruled in the land of Gebala.”-*T*.

For various particulars in this chapter, see Gen. 10 and 36, and the parallel places.

I CHRONICLES

CHAPTER 2

*The twelve sons of Jacob, 1, 2. The posterity of Judah down to David, 3-15.
The posterity of the children of Jesse and Caleb, 16-55.*

NOTES ON CHAP. 2

Verse 1. These are the sons of Israel] For this genealogy see the parallel places pointed out in the margin.

Verse 6. Five of them in all.] “These were all chief men; and on them the spirit of prophecy rested.”-*T.*

Verse 17. Jether the Ishmeelite.] “They called him Jether, because he girded himself with his sword, that he might assist David with the Arabians, when Abner was endeavouring to destroy David and the whole race of Jesse, as being unfit to enter into the congregation of the Lord, on account of Ruth the Moabitess.”-*T.*

Verse 18. Azubah] “And why was she called Azubah? Because she was barren and despised. But her injury was manifested before the Lord; and she was comforted, and adorned with wisdom; and she span, skilfully, goats’ hair for the court of the tabernacle.”-*T.*

Verse 20. Uri begat Bezaleel] This was probably the famous artist mentioned ^{<123102>} **Exodus 31:2**, &c., where see the notes.

Verse 34. Whose name was Jarha.] “And he gave him his liberty, and gave him Sheshan his daughter to wife.”-*T.*

Verse 42. Now the sons of Caleb] This was not Caleb the son of Jephunneh, but Caleb the son of Hezron, ^{<121218>} **1 Chronicles 2:18, 50**. But some think that Caleb the son of Hezron was the *grandson* of Caleb, son of Jephunneh; but this is probably fanciful.

The father of Ziph] “The prince of the Ziphites.”-*T.*

Verse 52. Shobal-had sons] “Disciples and priests, to whom belonged the half of the oblations.”-*T.*

Verse 53. The families of Kirjath-jearim] “These were the children of Moses, which Zipporah bare to him, viz., the Jethrites, the Shumathites, and the Mishraitites; of these came the disciples of the prophets Zarah and *Eshtaol*.”-*T*.

Verse 54. The sons of Salma] “The righteous Bethlehemites, who had a good name, as the Netophathites, who removed the guards which Jeroboam had placed in the way lest the people should carry the first-fruits to Jerusalem: for the sons of Salma carried baskets full of first-fruits privately to Jerusalem; and having cloven wood, they made ladders, and brought them to Jerusalem to be laid up in Beth-mokad for oblations. These came from the lineage of Joab the son of Zeruiah; and some of them were priests; and they divided the residue of the sacrifices with the sons of the prophets who were in Zorah.”-*T*.

Verse 55. The families] “The families of the Rechabites, the sons of Eliezer the son of Misco, the disciple of Jabez; he was Othniel, the son of Kenaz. And he was called *Jabez*, because in his *council* he instituted a school of disciples; they were called *Tirathim*, because in their hymns their voice was like *trumpets*; and *Shimathim*, because *in hearing* they lifted up their faces, i.e., in prayer; and *Suchathim*, because they were *overshadowed* by the Spirit of prophecy. These Salmæi were the children of Zipporah, who were numbered among the Levites who came from the stock of Moses, the master of Israel, whose righteousness profited them more than chariots and horses.”-*T*. See on ^{<1309>}**1 Chronicles 4:9, 10**.

Is the above explanation of *Tirathites*, *Shimeathites*, and *Suchathites*, the Targumist refers to the import of the Hebrew roots, whence these names are derived. See ^{<130410>}**1 Chronicles 4:10**. In this chapter many names of *cities* are given as the names of *men*.

I CHRONICLES

CHAPTER 3

The children of David which were born to him in Hebron, 1-4. Those born to him in Jerusalem, 5-9. The regal line from Solomon, 10-24.

NOTES ON CHAP. 3

Verse 1. The second, Daniel] In ^{<1018>}2 Samuel 3:3, this person is called *Chileab*; he probably had two names. The Targum says, “The second, Daniel, who was also called Chileab, because he was in every respect like to his father.” The Targumist refers here to the import of the word *bal k ke-le-ab, like to the father*. Jarchi says the two names were given to this person because David, having taken Abigail immediately after the death of Nabal, it could not be ascertained whether this child were the son of *David* or of *Nabal*, therefore David called him *laynd Daniel, God is my Judge*, and *bal k Chileab, he who is like to the father*; probably from the striking resemblance he bore to David, his reputed father. “God is my Judge, I have not fathered another man’s child; this is entirely like unto myself.”

Verse 3. By Eglah his wife.] The *Targum, Jarchi*, and others, maintain that this was *Michal*, the daughter of Saul; but this does not well agree with ^{<1023>}2 Samuel 6:23: *Michal had no child to the day of her death*. Yet she might have had a child *before* the time that is mentioned above.

Verse 5. Shimea, and Shobab] Solomon is mentioned *last*, though he was the *eldest* of these four sons, because the genealogy was to be continued from him. *Bath-shua* [*wv tb* is the same as *Bath-sheba*, [*bv tb* the *wvau* being put by mistake in the former for *b beth* in the latter.

Verse 6. Elishama, and Eliphelet] In this and the eighth verse these two names occur twice; some think this is a mistake, but others suppose that two persons of these names died young, and that the next born received the name of the deceased.-See *Jarchi*.

Verse 8. Nine.] There are *thirteen* if we count the *four* sons of Bath-sheba, and *nine* without them; and in the second book of Samuel there are *eleven*, reckoning the above *four*, and without them only *seven*. In the book of

Samuel probably only those who were *alive* were reckoned, while the author of the *Chronicles* comprises those also who were *dead* in this enumeration. *Jarchi* supposes that the duplicate *Elishama* and *Eliphelet* are those which increase the regular number *seven* to *nine*; and that the dead without posterity, as well as the living, are mentioned to increase the number of David's descendants; for, says he, the whole book is written for the honour of David and his seed.

Verse 9. And Tamar their sister.] This is the only *daughter* of David whose name is on record; and yet he is said to have had both SONS and DAUGHTERS, <10513> **2 Samuel 5:13.**

Verse 16. Zedekiah his son.] If this be the same who was the last king of Judah, before the captivity, the word *son* must be taken here to signify *successor*; for it is certain that Zedekiah was the successor of Jeconiah, and that Zedekiah was the son of Josiah, and not of Jehoiakim.

Verse 17. The sons of Jeconiah] Jeremiah has said (<10231> **Jeremiah 22:30**) that Jeconiah, or, as he calls him, *Coniah*, should be *childless*; but this must refer to his *posterity* being deprived of the throne, and indeed thus the prophet interprets it himself: *For no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.*

Assir] Salathiel was not the son of *Assir*, but of Jeconiah, <10012> **Matthew 1:12.** Who then was *Assir*? Possibly *nobody*; for as the Hebrew *rsa assir* signifies a *prisoner*, it may be considered as an epithet of Jeconiah, who we know was a very long time *prisoner* in Babylon. See <12415> **2 Kings 24:15** and *Calmet*.

Verse 18. Malchiram also] *Calmet* supposes we should read here, *And the sons of Salathiel were Malchiram and Pedaiah, &c.*

Verse 19. The sons of Pedaiah] *Houbigant* thinks these words should be omitted. *Pedaiah* is wanting in the *Arabic* and *Syriac*. If this be omitted, Zerubbabel will appear to be the son of *Salathiel*, according to <10012> **Matthew 1:12**, and not the son of *Pedaiah*, as here stated.

Verse 22. The sons of Shemaiah-six.] FIVE only are found in the text, and the *versions* give us no assistance; neither do the MSS. correct the place. If the *father* be not here included with his *sons*, some *name* must be lost out of the text.

Verse 24. And Anani] “This is the King Messiah who is to be revealed.”-*T. Jarchi* says the same, and refers to ^{צופים}**Daniel 7:13:** *Behold, one like the Son of man came with the clouds (ymn [ananey) of heaven.* For this application of the word he gives a fanciful reason, not worthy to be repeated. The *Syriac* and *Arabic* omit several names in this table, and make only *twenty-three* verses in the chapter: but such differences are frequent in the books of *Chronicles*.

I CHRONICLES

CHAPTER 4

A second genealogy of Judah, 1-23. The account of Jabez, 9, 10. The genealogy of Simeon, 24-27. Their cities, 28-31. Their villages, and where situated, 32, 33. The heads of families, 34-38. Where they settled; and what was their occupation, 39-43.

NOTES ON CHAP. 4

Verse 1. The sons of Judah] A genealogy of this tribe has already been given in the *second* chapter. It is here introduced again, with some variations. Probably there were different copies in the public registers; and the writer of this book, finding that this *second* one contained some remarkable particulars, thought proper to insert it in this place: and no reader will regret the insertion, when he carefully considers the matter.

Verse 3. These were of the father of Etam] “And these are the rabbins (*doctors*) living at Etam, Jezreel, Ishma, and Idbash.”-*T.*

Verse 7. And Ethnan.] After this word we should, with the *Targum*, read *Coz*, whose posterity is mentioned in the next verse. *Coz* was probably the same as *Kenaz*.

Verse 8. The son of Harum.] *Jabez* should be mentioned at the end of this verse, else he is as a *consequent* without an *antecedent*.

Verse 9. And Jabez was more honourable] This whole account is variously understood by some of the principal *versions*. I shall subjoin a translation of each.

SEPTUAGINT.-“And *Igabes* was more glorious than his brethren; and his mother called his name *Igabes*, saying, I have brought thee forth as *Gabes*. And *Igabes* invoked the God of Israel, saying, If in blessing thou wilt bless me, and enlarge my borders, and thy hand be with me, and wilt give me understanding not to depress me: and God brought about all that he requested.”

SYRIAC.-“And one of these was dear to his father and to his mother; and he called his name [Syriac] *ainai*, MY EYE. And he said to him, In blessing

may the Lord bless thee, and enlarge thy boundary; and may his hand be with thee; and may he preserve thee from evil, that it may not rule over thee; and may he give to thee whatsoever thou shalt request of him!”

ARABIC.—“And this one (*Hastahar* or *Harum*) was beloved of his father and his mother: and they called his name [Arabic] *aina*, MY EYE; and they said unto him, May the Lord bless thee, and multiply thy people, and may his hand be present with thee, because thou wast born in Beth-lehem!”

These two latter versions seem to have copied each other, and the *Vulgate* is nearly, like ours, a literal rendering of the Hebrew; but the *Chaldee* is widely different from all the rest:—

CHALDEE.—“And *Jabets* also, he is Othniel, honourable and skilled in the law beyond his brethren, whose mother called his name *Jabets*, because she had borne him with sorrow. And *Jabets* prayed to the God of Israel, saying, O that in blessing thou wouldest bless me with children, and enlarge my borders with disciples; and that thy hand may be with me in business, that thou mayest make me like to my companions, that evil concupiscence may the less grieve me! And the Lord granted that which he prayed for.”

Of this honourable person we know nothing but what is here mentioned, nor does the name occur in any other part of Scripture except in ^{<1325>}**1 Chronicles 2:55**, where it appears to be the name of a *place*, but is understood by the *Chaldee* to be the name of a *person*, as here. Though I have noticed this particularly in the note on that place, yet I think it right to add the Chaldee here, that all that concerns this worthy person may be seen at one view:—

^{<1325>}**1 Chronicles 2:55**: “The families of the Rechabites, the son of Eliezer, the son of Moses, the disciples of *Jabets*; he was Othniel, the son of Kenaz. And he was called *Jabets*, **xb[y Yabets**, because in his counsel [**hytxy[b beytsatih**, from **x[y yaats**, he *counselled, advised, &c.*] he instituted a school for disciples. They were called *Tirathim*, **µyt [r t**, because in their *hymns* their *voices* were like *trumpets*, [from **[r ra**, to *sound like a trumpet*; see ^{<0400>}**Numbers 10:9**; ^{<14312>}**2 Chronicles 13:12**,] and *Shimathim*, **µyt [mv**, because in *hearing*, they lifted up their faces, i.e. in prayer, [from **[mv shama**, he *heard, hearkened*,] and *Suchathim*, **µytkwC**, because they were *overshadowed* with the spirit of prophecy, [from **Ës**

sach, a *tabernacle*, or extended *covering*.]” For farther particulars, see at the end of this chapter. See Clarke “^{<0433>}1 Chronicles 4:43”.

Verse 12. These are the men of Rechah.] “These are the men of the great Sanhedrin.”-*T*.

Verse 15. Caleb the son of Jephunneh] We have already met with this eminent person in ^{<0433>}Numbers 13:6, 30; 14:24, and elsewhere; and seen his courageous piety and inflexible integrity. The *Targum* says here, “They called him Caleb, the son of Jephunneh, because he had *purged* his soul from the counsel of the spies.”

Verse 18. And his wife Jehudijah] The *Targum* considers the names in this verse as *epithets* of Moses: “And his wife Jehuditha educated Moses after she had drawn him out of the water: and she called his name *Jered*, because he caused the manna to *descend* upon Israel; and Prince *Gedor*, because he restored the *desolations* of Israel; *Heber* also, because he *joined* Israel to their heavenly Father; and Prince *Socho*, because he *overshadowed* Israel with his righteousness, and *Jekuthiel*, because the Israelites *waited* on the God of heaven in his time, forty years in the desert; and prince *Zanoah*, because God, on his account, had *passed* by the sins of Israel. These names *Bithiah*, the daughter of Pharaoh, called him by the spirit of prophecy, for she became a proselyte; and Mered took her to himself to wife: he is Caleb, and was so called because he *opposed* the counsel of the spies.”-*T*. A similar explanation is given by *Jarchi*.

Verse 21. That wrought fine linen] “Of the family of those who worked in fine flax to make garments for kings and priests.”-*T*.

Verse 22. And Joash, and Saraph] “And the prophets and scribes which sprang from the seed of Joshua, and the Gibeonites, whose office it was to serve in the house of the sanctuary, because they had lied to the princes of Israel; also *Joash*, who is the same as *Mahlon*; and *Saraph*, who is the same as *Chilion*, who took wives of the daughters of Moab and Boaz, the chief of the wise men of the college of Bethlehem, and of those who existed in former days.”-*T*.

Verse 23. These were the potters] “These are the disciples of the law, for whose sake the world was created; who preside in judgment, and establish the world; and they build and perfect the fallen down house of Israel: they dwelt there with the Shechinah of the King of the world, in the study of the

law and the intercalation or months, and determining the commencement of years and festivals: and they computed the times from heaven in the days of Ruth, the mother of kingdoms, to the days of Solomon the king.”-*T*. I am afraid this paraphrase gives us as little light as the text itself, which speaks of *pottery*, and those who dwelt among plants and hedges. They were probably *brickmakers*; perhaps *pottery* also, who had their dwelling in low grounds, and fabricated the clay into pots and bricks that was dugged up in forming fences in the king’s domains.

Verse 24. The sons of Simeon] This genealogy is very different from that given in ^{<0460>}**Genesis 46:10**, and ^{<0462>}**Numbers 26:12**. This may be occasioned by the same person having several names, one *list* taking one name, another list some other, and so on: to reconcile is impossible; to attempt it, useless.

Verse 27. Neither did all their family multiply] In ^{<0412>}**Numbers 1:23** the number of all the families of Simeon was *fifty-nine thousand three hundred*; and that of Judah was, ^{<0417>}**Numbers 1:27**, not less than *seventy-four thousand six hundred*. When the next census was made, Num. 26, the tribe of Judah amounted to *seventy-six thousand five hundred*, an increase of *one thousand nine hundred*; while the tribe of Simeon amounted only to *twenty-two thousand two hundred*, a decrease of *thirty-seven thousand one hundred*. It was at that time the smallest tribe in Israel.

Verse 31. These were their cities unto the reign of David.] It appears that David took some of the cities of the Simeonites, and added them to Judah; *Ziklag* for instance, ^{<0276>}**1 Samuel 27:6**.

As the tribe of Simeon had withdrawn their allegiance from the house of David, the kings of Judah extended their domination as far as possible into the territories of that tribe, so that they were obliged to seek pasture for their flocks at *Gedor*, and in the mountains of *Seir*, as we find ^{<0369>}**1 Chronicles 4:39-42**.

Verse 40. They of Ham had dwelt there of old.] These were probably either *Philistines* or *Egyptians*, who dwelt at *Gedor*, which was situated in the environs of *Joppa* and *Samnia*.

Those whom the *five hundred* Simeonites expelled from *Seir* were *Amalekites*, ^{<0343>}**1 Chronicles 4:43**.

Verse 43. They smote the rest of the Amalekites] Those who had escaped in the war which Saul made against them, (see ^{<0148>}**1 Samuel 14:48.**) and from David, who had attacked them afterwards, ^{<0082>}**2 Samuel 8:12.**

THE expedition of the Simeonites mentioned here, against *Gedor* and *Seir*, was in the days of Hezekiah; and, as Calmet conjectures, near about the time of the captivity of the ten tribes, when the remnant of Simeon would feel themselves obliged to retire more *southward*, into Arabia Petraea, for fear of the Jews. These may be probable conjectures.—See *Calmet*.

There are several things in the account of Jabez that are very instructive:—

1. He appears to have been a child brought into the world with great *difficulty*, at the *risk* of his *own life* and that of his *mother*. So much seems to be implied in, *she bare him with sorrow*, i.e., with peculiar sorrow and danger.
2. To perpetuate the merciful interposition of God in her own and her son's behalf, she gave him a *name* that must have recalled to her and his *remembrance* the *danger* to which both their lives were exposed, and from which they could not have been extricated but by the especial help of God. *She called his name Jabez, &c.*
3. He was brought up in the fear of God; he was no *idolater*; he worshipped the *God of Israel*, and he showed the sincerity of his faith by frequent and earnest *prayer*.
4. His *prayer* was at once both *enlightened* and *pious*. He had *piety* towards God, and therefore he *trusted* in him: he *knew* that he was the fountain of all good, and therefore he sought all necessaries both for body and soul from him. *He prayed to the God of Israel.*
5. Both the *matter* and *manner* of his prayer were excellent. His heart was deeply impressed with its wants, and therefore he was *earnest* and *fervent*; *O that thou wouldest bless me indeed*; yṅkrbt Ērb ꝓa *im barech tebarecheni*; “O that in blessing thou wouldest bless me!” Let me live under thy benediction! Do thou *diligently* and *frequently* *bless* me!
6. He prays for the things necessary for the *body* as well as for the *soul*: *And enlarge my coasts*—grant me as much territory as may support my family. Let the means of *living* be adequate to the demands of life; let me

have the *necessaries, conveniences*, and, as far as they may be safely intrusted with me, the *comforts* of life! *O that thou wouldest enlarge my coasts!*

7. He is conscious that without the continual support of God he must fail; and therefore he prays to be upheld by his power: *That thy hand might be with me!* May I ever walk with thee, and ever feel the *hand* of thy power to support and cover me in all the trials, dangers, and difficulties of life; and the *hand* of thy providence to supply all my wants in reference to both worlds!

8. He dreads both *sin* and *suffering*, and therefore prays against both: *O that thou wouldest keep me from evil, that it may not grieve me!* Sin and misery are in every step of the journey of life; keep me from *sin*, that I grieve thee not; and keep me from sin, that I render not *myself miserable!* We can never offend God without *injuring ourselves*; he that sins must suffer. *Thorns* and *scorpions* are everywhere in the way to perdition; and he that walks in it must be *torn* and *stung*. He alone is *happy* who walks in the ways of God. *Keep me from evil, that it may not grieve me.*

9. Prayers that have a *right aim* will have a *right answer*; Jabez did not pray in vain, *for God granted him that which he requested.* He was continually blessed; his family was increased; the hand of God was upon him for good. He was saved from sin, and saved from the pangs and sufferings of a guilty conscience.

10. If we take up the character and conduct of Jabez in the view given by the *Chaldee*, we shall not only see him as a *pious* and *careful* man, deeply interested in behalf of *himself* and his *family*, but we shall see him as a *benevolent* man, labouring for the welfare of others, and especially for the religious instruction of *youth*. He founded *schools*, in which the young and rising generation were taught useful knowledge, and especially the knowledge of God. He had *disciples*, which were divided into *three classes*, who distinguished themselves by their *fervour* in the *worship of God*, by their *docility* in obediently hearing and treasuring up the advices and instructions of their teachers, and by their deep piety to God in bringing forth the fruits of the Spirit. The *spirit of prophecy*, that is, of *prayer* and *supplication*, rested upon them.

11. He did not do these things merely as a *duty* he owed to God and his fellows, but from the *abundance* of a *generous* and *loving heart*: *In his*

counsel he erected a school of disciples. God had blessed him with temporal things, and he secures their continuance by devoting them to his service; he honours God with his substance, and God honours him with his especial blessing and approbation.

12. On these accounts he was *more honourable than his brethren.* He was of the same stock and the same lineage; he had neither nobility of birth, nor was distinguished by earthly titles; in all these respects he was on a level with his brethren: but God tells us that he was *more honourable than them all*; and why? because he *prayed*, because he *served his Maker*, and because he *lived to do good among men*; therefore he received the honour that cometh from God. Reader, imitate the conduct of this worthy Israelite, that thou mayest be a partaker of his blessings.

The things added by the Targumist might have been derived from authentic tradition.

I CHRONICLES

CHAPTER 5

The genealogies of Reuben, 1-10. Of Gad, 11-17. The exploits of Reuben, Gad, and the half tribe of Manasseh, 18-22. The genealogy of the half tribe of Manasseh, 23, 24. The idolatry of these tribes and their captivity by the Assyrians, 25, 26.

NOTES ON CHAP. 5

Verse 1. The sons of Reuben the first-born] As Reuben was the *eldest* son of Jacob, why was not his genealogy reviewed first? This verse answers the question; he lost the birth-right because of the transgression mentioned ⁻⁰¹³⁵²²⁻**Genesis 35:22; 49:4**, and the *precedency* was given to Judah; from him therefore came the chief ruler. This appears to be the meaning of the place.

Verse 2. And of him came the chief ruler] This is, by both the Syriac and Arabic, understood of *Christ*: “From Judah the King Messiah shall proceed.” The *Chaldee* paraphrases the verse thus: “Seeing Judah prevailed over his brethren, so the kingdom was taken from Reuben and given to Judah; and because he was strong, so was his kingdom. Levi also was godly, and did not transgress in the matter of the golden calf; therefore the high priesthood was taken away from the children of Reuben, and on their account from all the first-born, and given to Aaron and his sons. The custody of the sanctuary belonged to the Levites, but the birthright to Joseph.”-*T.*

Verse 6. Beerah his son] After their separation from the house of David the ten tribes continued to have princes of the tribes; and this continued till the time that Tiglath-pileser carried them captives into Assyria. At that time *Beerah* was their *prince* or *chief*; and with him this species of dominion or precedency terminated. According to the Targum, *Beerah* was the same as Baruch the prophet.

Verse 8. Who dwelt in Aroer] This town was situated on the river *Arnon*; and *Nebo* was both a city and a mountain in the same country. They both lay on the other side of Jordan.

Verse 10. And they dwelt in their tents] The *Hagarites* were tribes of *Nomade*, or *Scenite*, Arabs; people who lived in *tents*, without any fixed dwellings, and whose property consisted in *cattle*. The descendants of Reuben extirpated these Hagarites, seized on their property and their tents, and dwelt in their place.

Verse 12. Joel the chief] “Joel, prince of the Sanhedrin; and Shapham, master of the college; and Jaanai and Shaphat, judges in Mathnan.”-*T.*

Verse 13. And their brethren] This verse is wanting both in the *Syriac* and in the *Arabic*.

Verse 16. The suburbs of Sharon] There were *three* places of this name: that mentioned here was a district in the country of Bashan beyond Jordan, (see ^{<16128>}**Joshua 12:18**;) there was another that lay between Cæsarea of Palestine and Joppa; and there was a third between Mount Tabor and the Sea of Tiberias. See *Calmet*.

Verse 19. They made war with the Hagarites] This is probably the same war that is mentioned ^{<13150>}**1 Chronicles 5:10**. Those called *Hagarites* in the text are everywhere denominated by the Targum *yyargnwh Hongaraai*, Hongarites.

Verse 20. They put their trust in him.] Or, as the Targum says, “Because they trusted *hyrmymb bemeymriah, in his WORD.*”

Verse 21. They took away their cattle] This was a war of extermination as to the political state of the people, which nothing could justify but an especial direction of God; and this he could never give against any, unless the cup of their iniquity had been full. The Hagarites were full of idolatry: see ^{<13125>}**1 Chronicles 5:25**.

Verse 22. For there fell down many slain] The *hundred thousand men* mentioned above were probably made *slaves*, and were not slain. The Targum says, *one hundred thousand souls of men*.

The war was of God.] The Targum says, the war was *yyd armym ^m min meymera dayai*, “from the WORD of the Lord.”

Verse 25. The gods of the people of the land] We see the reason why God delivered the Hagarites into the hands of these tribes; they were abominable *idolaters*, and therefore God destroyed them.

Verse 26. Tilgath-pilneser] Many MSS. have **tl gt** *Tiglath* instead of **tgl t** *Tilgath*. The *Syriac*, the *Septuagint*, and the *Chaldee*, have the same reading as in ~~<12153>~~ **2 Kings 15:29**, &c.

Brought them unto Halah] See the *notes* on the parallel places marked in the margin, for many particulars of these wars, and consequent captivity. It is a pity that some method were not found out to *harmonize* the books of Kings with the books of Chronicles, that the *variations* might be seen at one view.

I CHRONICLES

CHAPTER 6

The genealogy of Levi and Aaron, 1-30. The offices of the priests and Levites, 31-53. The cities assigned them, 54-81.

NOTES ON CHAP. 6

Verse 1. The sons of Levi] It has been well remarked that the genealogy of *Levi* is given here more ample and correct than that of any of the others. And this is perhaps an additional proof that the author was a *priest*, felt much for the priesthood, and took care to give the genealogy of the Levitical and sacerdotal families, from the most correct tables; for with such tables we may presume he was intimately acquainted.

Verse 4. Eleazar begat Phinehas] As the high priesthood continued in this family for a long time, the sacred historian confines himself to this chiefly, omitting *Nadab* and *Abihu*, and even the family of *Ithamar*.

Verse 8. Ahitub begat Zadok] Through this person the high priesthood came again into the family of Eleazar.

Verse 10. Johanan] Supposed to be the same as *Jehoiada*.

Executed the priest's office] Probably this refers to the dignified manner in which Azariah opposed King Uzziah, who wished to invade the priest's office, and offer incense in the temple. See ^{<14317>}**2 Chronicles 26:17, 18.**

Verse 14. Seraiah] He was put to death by Nebuchadnezzar, ^{<12518>}**2 Kings 25:18, 21.**

Verse 22. Korah] See the history of this man, and his rebellion, ^{<11110>}**Numbers 16:1-33.**

Verse 28. The first-born Vashni, and Abiah.] There is a great mistake in this verse: in ^{<10812>}**1 Samuel 8:2** we read, *Now the name of his (Samuel's) first-born was Joel; and the name of his second Abiah.* The word **l awy** *Joel* is lost out of the text in this place, and **ynvw** *vesheni*, which signifies *the second*, and which refers to *Abiah*, is made here into a proper name. The *Septuagint*, *Vulgate*, and *Chaldee*, copy this blunder; but the *Syriac*

and *Arabic* read as in ^{<000D>}**1 Samuel 8:2**. The MSS. have all copied the corrupted Hebrew in this place. *Jarchi* labours to restore the true reading, and yet preserve the integrity of the text, by paraphrasing thus: “*And the second, (yṯvw vesheni,) in respect of the first, he was Abiah; and the second, in respect of Abiah, he was Joel.*”

These, *Joel* and *Abiah*, were the two sons of Samuel, who administered justice so badly that the people, being oppressed, began to murmur, and demanded a king. See ^{<000D>}**1 Samuel 8:1**, &c.

Verse 31. After that the ark had rest.] The Targum says, “These are they whom David set over the service of the singing, in the house of the sanctuary, or tabernacle of the Lord, at the time in which the ark was brought into it;” that is, when it was brought from the house of Obed-edom.

Verse 32. According to their order.] This order is specified below.

Verse 39. Asaph] This person, with *Heman*, the sons of *Kora*, *Ethan*, *Jeduthun*, &c., are celebrated in these books, and in the Psalms, for their skill in singing, and the part they performed in the public worship of God.

It is very likely that their singing was only a kind of recitative or chanting, such as we still find in the synagogues. It does not appear that God had especially appointed these singers, much less any musical instruments, (the silver trumpets excepted,) to be employed in his service. Musical instruments in the house of God are, at least under the Gospel, repugnant to the *spirit* of Christianity, and tend not a little to corrupt the worship of God. Those who are fond of music in the theatre are fond of it in the house of God when they go thither; and some, professing Christianity, set up such a spurious worship in order to draw people to hear the Gospel! This is doing evil that good may come of it; and by this means, light and trifling people are introduced into the Church of Christ, and when in, are generally very troublesome, hard to be pleased, and difficult to be saved.

Verse 50. These are the sons of Aaron] We have already had a list of these, (see ^{<130B>}**1 Chronicles 6:3-16**;) this is a second, but less extensive, and is a proof that the writer of this book had several lists before him, from which he borrowed as he judged proper.

Verse 54. Theirs was the lot.] All the tribes and families obtained their respective inheritances by lot, but to the sons of Aaron was the *first lot*;

and so the *Syriac* and *Arabic* have understood this place. The first lot, says *Jarchi*, fell to Judah, that they might give to the priests and the Levites the cities marked below. See an account of the possessions of the priests and Levites, Josh. 20, 21.

Verse 60. All their cities-were thirteen] But there are only *eleven* reckoned here, *Gibeon* and *Juttah* being omitted, and the names of some of the others changed. None of the versions give the full number of names, although they all give the whole sum *thirteen*.

Verse 65. Which are called by their names.] Probably each family gave its own name to the city that fell to its lot.

Verse 69. Aijalon with her suburbs] There are the *two* cities wanting here, *Eltekeh* and *Gibethon*. See ^{<6212>}**Joshua 21:23**.

Verses 71. - 77. We shall see from ^{<6212>}**Joshua 21:28**, &c., that several of these cities have different names.

How barren to us is this register, both of incident and interest! and yet, as barren rocks and sandy deserts make integral and necessary parts of the globe; so do these genealogical tables make necessary parts of the history of providence and grace in the maintenance of truth, and the establishment of the Church of Christ. Therefore no one that fears God will either despise or lightly esteem them.

I CHRONICLES

CHAPTER 7

The genealogy of Issachar, 1-5. Of Benjamin, 6-12. Of Naphtali, 13. Of Manasseh, 14-19. Of Ephraim, 20-29. And of Asher, 30-40.

NOTES ON CHAP. 7

Verse 2. Whose number was in the days of David] Whether this was the number returned by Joab and his assistants, when they made that census of the people with which God was so much displeased, we know not. It is worthy of remark that we read here the sum of three tribes, Benjamin, Issachar, and Asher, under the reign of David, which is mentioned nowhere else; and yet we have no account here of the other tribes, probably because the author found no public registers in which such enumeration was recorded.

Verse 3. The sons of Izrahiah-five] There are, however, only *four* names in the text. Instead of *five*, the *Syriac* and *Arabic* read *four*. If *five* be the true reading, then *Izrahiah* must be reckoned with his *four sons*.

Verse 6. The sons of Benjamin; Bela, and Becher and Jediael] In ^{<01462>}**Genesis 46:21**, ten sons of Benjamin are reckoned; viz., *Bela, Becher, Ashbel, Gera, Naaman, Eri, Rosh, Muppim, Huppim, and Ard*. In ^{<01468>}**Numbers 26:38**, &c., *five* sons only of Benjamin are mentioned, *Bela, Ashbel, Ahiram, Shupham, and Hupham*: and *Ard* and *Naaman* are there said to be the sons of *Bela*; consequently grandsons of Benjamin. In the beginning of the following chapter, *five* sons of Benjamin are mentioned, viz., *Bela, Ashbel, Aharah, Nohah, and Rapha*; where also *Addar, Gera, Abihud, Abishua, Naaman, Ahoah, a second Gera, Shephuphan, and Huram*, are all represented as *grandsons*, not *sons*, of Benjamin: hence we see that in many cases *grandsons* are called *sons*, and both are often confounded in the genealogical tables. To attempt to reconcile such discrepancies would be a task as endless as it would be useless. The rabbins say that *Ezra*, who wrote this book, did not know whether some of these were *sons* or *grandsons*; and they intimate also that the tables from which he copied were often defective, and here we must leave all such matters.

Verse 21. Whom the men of Gath-slew] We know nothing of this circumstance but what is related here. The Targum paraphrases the whole thus: “These were the leaders of the house of Ephraim; and they computed their period [or boundary, *axyq kitsa*] from the time in which the Word of the Lord of the universe spake with Abraham between the divisions, [i.e., the separated parts of the covenant sacrifice; see ^{<01150>}**Genesis 15:9-21,**] but they erred, for they should have counted from the time in which Isaac was born; they went out of Egypt therefore thirty years before the period: for, thirty years before the birth of Isaac the Word of the Lord of the universe spake with Abraham between the divisions. And when they went out of Egypt, there were with them *two hundred thousand* warriors of the tribe of Ephraim, whom the men of Gath, the natives of the land of the Philistines, slew, because they came down that they might carry away their cattle. 22.-And Ephraim their father mourned for them many days, and all his brethren came to comfort him. 23.-And he went in to his wife, and she conceived and bare a son, and called his name Beriah, (*h[yrb in evil,*) because *he was born in the time in which this evil happened to his house.*”

Verse 24. His daughter was Sherah] That is, *remnant*; “called so,” says the Targum, “because she was the *remnant that escaped from the slaughter* mentioned above.”

Verse 32. And Shua their sister.] It is very rarely that *women* are found in the Jewish genealogies, and they are never inserted but for especial reasons.

Verse 40. The children of Asher] The rabbins say that the daughters of Asher were very beautiful, and were all matched with *kings* or *priests*. Several things relative to the subjects in this chapter may be found explained in the parallel places marked in the margin.

I CHRONICLES

CHAPTER 8

The genealogy of Benjamin down to Saul, 1-32. The children and descendants of Saul, 33-40.

NOTES ON CHAP. 8

Verse 1. Now Benjamin begat, &c.] See what has been said on the preceding chapter, see ^{<13706>}1 Chronicles 7:6.

Verse 9. He begat of Hodesh his wife] In the preceding verse it is said that *Hushim and Baara* were *his wives*; and here it is said *he begat of Hodesh his wife, &c.* And then his children by *Hushim* are mentioned, but not a word of *Baara*! It is likely therefore that *Hodesh* was another name for *Baara*, and this is asserted by the Targum: *And he begot of Baara, that is Chodesh, his wife; so called because he espoused her anew.* It is supposed that he had put her away before, and now remarried her.

Verse 12. Who built Ono, and Lod] The Targum adds, “Which the children of Israel ravaged and burnt with fire, when they made war on the tribe of Benjamin in Gibeah.”

Verse 28. These were heads of the fathers] On the following verses Dr. Kennicott has laboured hard to restore the true reading. See his detailed *comparison* of these and their parallel passages in his Hebrew Bible, vol. ii., p. 667.

Verse 29. And at Gibeon] This passage to the end of the 38th verse is found with a little variety in the names, ^{<13028>}1 Chronicles 9:35-44.

The rabbins say that Ezra, having found *two books* that had these passages with a variety in the names, as they agreed in general, he thought best to insert them both, not being able to discern which was the best.

His general plan was to collate all the copies he had, and to follow the *greater number* when he found them to agree; those which disagreed from the majority were thrown aside as spurious; and yet, in many cases, probably the rejected copies contained the true text.

If Ezra proceeded as R. Sol. Jarchi says, he had a very imperfect notion of the rules of true criticism; and it is no wonder that he has left so many faults in his text.

Verse 34. Merib-baal] The same as *Mephibosheth*, for, as the Israelites detested *Baal*, which signifies *lord*, they changed it into *bosheth*, which signifies *shame* or *reproach*.

Verse 40. The sons of Ulam were mighty men of valour] The Targum speaks honourably of them: “The sons of Ulam were mighty and strong men, subduing by wisdom their evil concupiscence, as men bend a bow; therefore they had many sons and grandsons.”

Of the six sons of Azel, mentioned ~~1388~~ **1 Chronicles 8:38**, R. S. Jarchi says that their allegorical expositions were sufficient to load *thirteen thousand* camels! No doubt these were reputed to be *deeply learned* men. There was a time when the *allegorizers* and *metaphor-men* ranked very high among *theologians*, even in our own enlightened and critical country. At present they are almost totally out of fashion. May they never recover their footing! But what a shameful hyperbole is that of Jarchi! The writings of six men a load for *thirteen thousand camels*!

I CHRONICLES

CHAPTER 9

All Israel reckoned by genealogies, 1. The first inhabitants of Jerusalem, after their return from their captivity, who were chiefs of the fathers, 2-9. Of the priests, 10-13; Levites, 14-16; porters, their work, lodgings, &c., 17-29; other officers, 30-32; the singers, 33, 34. A repetition of the genealogy of Saul and his sons, 35-44.

NOTES ON CHAP. 9

Verse 1. Were reckoned by genealogies] Jarchi 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.

Verse 2. Now the first inhabitants] This is spoken of those who returned from the Babylonish captivity, and of the time in which they returned; for it is insinuated here that *other persons afterwards* settled at Jerusalem, though these mentioned here were the *first* on the return from the captivity. Properly speaking, 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 *Nethinim*, or *slaves of the temple*, the remains of the Gibeonites, who, having deceived Joshua, were condemned to this service ^{<0192>} **Joshua 9:21**, &c. In David's time it is probable that other conquered people were added, as the successors of the Gibeonites were not sufficient to perform all the drudgery of the temple service.

Verse 3. And in Jerusalem dwelt] Several of the tribes of Judah, Benjamin, Ephraim, and Manasseh, took advantage of the proclamation of Cyrus to return to Jerusalem, and so mingled with the Israelites, and those to whom Jerusalem had previously appertained; and this was necessary in order to provide a sufficient population for so large a city.

Verse 4. Uthai the son of Ammihud] The list here is nearly the same with those found in *Ezra* and *Nehemiah*, and contains those who returned to Jerusalem with Zerubbabel; but the list in *Nehemiah* is more ample, probably because it contains those who came *afterwards*. The object of the sacred writer here was to give the list of those who came *first*. *Now the first inhabitants, &c.*

Verse 11. The ruler of the house of God.] The high priest at this time was *Jeshua* the son of *Jozadak*, (^{<1518>}**Ezra 3:8**), and *Seraiah*, (^{<1611>}**Nehemiah 11:11**), called here *Azariah*, was the *ruler of the house*; the person next in authority to the high priest, and who probably had the guard of the temple and command of the priests, Levites, &c. It is likely that the person here was the same as is called the *second priest*, ^{<12518>}**2 Kings 25:18**, who was the *sagan* or high priest's deputy. **See Clarke's note there, "^{<12518>}2 Kings 25:18"**.

Verse 13. And their brethren] What a prodigious number of ecclesiastics to perform the Divine service of one temple! no less than *one thousand seven hundred and eighty* able-bodied men! and this number is reckoned independently of the *two hundred and twelve* porters who served at the gates of the house of the Lord, ^{<1302>}**1 Chronicles 9:22**.

Verse 18. The king's gate] That by which the kings of Judah went to the temple; see on ^{<2168>}**2 Kings 16:18**.

Verse 19. Keepers of the entry.] Whose business it was to suffer no person to come to the tabernacle but the priests, during the performance of the sacred service; see *Jarchi*.

Verse 20. And Phinehas] The Targum says, "And Phinehas, the son of Eleazar, was ruler over them from ancient times, from the day in which the tabernacle was set up in the wilderness; and the WORD of the Lord was his assistant."

Verse 30. The sons of the priests made the ointment] Only the priests were permitted to make this ointment; all others were forbidden to do it on pain of death; see ^{<1383>}**Exodus 30:34-38**, and the notes there.

Verse 35. Whose wife's name was Maachah] Here our translators have departed from the original, for the word is **w**tj a *achotho*, his SISTER; but the *Vulgate*, *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, have WIFE; to which may be added ^{<1383>}**1 Chronicles 8:29**, the parallel place. Almost all the

early editions, as well as the MS. editions, have the same reading. Of all the *Polyglots* the *Complutensian* alone has **w****t****v****a** *ishto*, his WIFE. *His wife* is the reading also of Vatablus's Polyglot, but in the margin he observes that other copies have *his sister*. There is most certainly a *fault* somewhere, for *Maachah* could not be both the *sister* and *wife* of *Jehiel*. Whether, therefore, ^{<1382>}**1 Chronicles 8:29** has been altered from *this*, or this altered from *that*, who can tell? A *single letter* makes the whole difference: if the word be written with **j** *cheth*, it is SISTER; if with **v** *shin*, it is WIFE. The latter is most probably the true reading. It is so in three very ancient MSS. in my own possession.

Verse 41. And Ahaz.] This is added by our translators from ^{<1385>}**1 Chronicles 8:35**, but such liberties should only be taken in a note; for although the words are now sufficiently distinguished from the text by being printed in *Italics*, yet it is too much to expect that every editor of a Bible will attend to such distinctions, and in process of time the words will be found incorporated with the text.

Ver. 35, and the following verses, are a repetition of what we find in ^{<1382>}**1 Chronicles 8:29-38**. where see the notes.

I CHRONICLES

CHAPTER 10

A fatal battle between the Israelites and Philistines in Gilboa, in which Saul is mortally wounded, and has three sons slain, 1-6. The Israelites being totally routed, the Philistines, coming to strip the dead, find Saul and has three sons among the slain; they cut off Saul's head, and send it and his armour about the country to the idol temples; and then fix them up in the house of Dagon, 7-10. The men of Jabesh-gilead come by night, and take away the bodies of Saul and has three sons, and bury them in Jabesh, 11, 12. The reason of Saul's tragical death; the kingdom is transferred to David, 13, 14.

NOTES ON CHAP. 10

Verse 1. Now the Philistines fought against Israel] The reader will find the same history in almost the same words, in ^{<0810>}1 Samuel 31:1-13, to the notes on which he is referred for every thing important in this.

Verse 6. So Saul died-and all his house] Every branch of his family that had followed him to the war was cut off; his *three sons* are mentioned as being the chief. No doubt all his officers were slain.

Verse 11. When all Jabesh-gilead heard] For a general account of the principles of *heroism* and *gratitude* from which this action of the men of Jabesh-gilead proceeded, see the note on ^{<0811>}1 Samuel 31:11, 12.

By the kindness of a literary friend, I am enabled to lay a farther illustration of this noble act before the reader, which he will find at the conclusion of the chapter. See Clarke ^{<13104>}“1 Chronicles 10:14”.

Verse 13. Saul died for his transgression] See the concluding observations on the first book of Samuel. See Clarke ^{<08113>}“1 Samuel 31:13”.

Verse 14. Inquired not of the Lord] On these two last verses the Targum speaks thus: “And Saul died for the transgression by which he transgressed against the WORD of the Lord, and because he did not keep the commandment of the Lord when he warred against the house of Amalek; and because he consulted Pythons, and sought oracular answers from them. Neither did he ask counsel from before the Lord by Urim and

Thummim, for he had slain the priests that were in Nob; therefore the Lord slew him, and transferred the kingdom to David the son of Jesse.”

A LITERARY friend furnishes the following remarks:—

“The sacred writer, in the first book of Samuel, ^{<0811>}**1 Samuel 31:11-13**, and ^{<131011>}**1 Chronicles 10:11, 12**, after relating the defeat and death of Saul, and the ignominious treatment of his remains, thus concludes:—

“And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there; and they took the bones, and buried them under a tree at Jabesh, and fasted seven days.’

“Often has this account been read with admiration of the bravery and devotedness of the men of Jabesh-gilead, but without considering that these men had any greater cause than others for honouring the remains of their sovereign; but, on reflection, it will be perceived that the strong impulse of gratitude prompted them to this honourable exertion. They remembered their preservation from destruction, and, which to brave men is more galling, from bearing marks of having been defeated, and being deprived of the honourable hope of wiping off disgrace, or defending their country at future seasons.

“Reading these verses in conjunction with the attack of Nahash, we perceive the natural feelings of humanity, of honourable respect, prompting the men of Jabesh to act as they did in rescuing the bones of Saul and his family.

“The father of Grecian poetry relates in how great a degree the warriors of ancient days honoured the remains of their leaders; how severe were the contests for the body of the fallen chief, more determined oftentimes than the struggle for victory: this point of military honour was possibly excited or heightened by the religious idea so prevalent in his age, and after times, respecting the fate of the spirits of those who were unburied.

“Homer wrote of events passing at no distant period from those recorded in the first volume of Samuel; and these accounts mutually corroborate each other, being in unison, not only with the feelings of humanity, but with the customs of ancient nations. These may be farther illustrated by comparing the conduct of the Philistines with regard to Saul and his sons,

with that of the hero of the Iliad towards Hector, the most finished character of the poem. Saul had been a severe scourge to the Philistines throughout a long series of years; the illustrious chief of Troy had long warded off the ruin of his country, and destroyed the flower of her foes, independently of his last victory over Patroclus, which drew on his remains that dishonour which, however, fell only on his destroyer.

“Should the siege of Troy be considered a fable, it may then be concluded that Homer introduced into his poems the customs and manners known to those for whose perusal he wrote, if these customs were not prevalent among his readers; but anxiety for the body of the illustrious dead, or regret for his death, has often caused success when all exertions prior to this powerful stimulus have not availed; and this even in our days.

“The Philistines had long been confined to the southwest angle of the promised land, and in the earlier part of Saul’s reign had suffered many and severe losses; yet it appears by this chapter that, alone or in conjunction with allies, they had been able to penetrate nearly to the banks of the Jordan, to fight the battle on Mount Gilboa. This could only have been effected by a march through great part of the kingdom of Israel.

“Doubtless the attention of Saul in its defence might have been greatly distracted by his pursuit and fear of David, which appeared to have absorbed his whole mind; and it may account for the defenceless or weakened state of his forces.

“These circumstances appear to corroborate the authenticity of these books, independently of the many private transactions therein recorded; particularly the interesting and singular friendship of Jonathan and David, a transaction not likely to occur to a forger of a narrative. J.W.”

I CHRONICLES

CHAPTER 11

David is anointed king in Hebron, 1-3. He wars against the Jebusites, and takes their city, 4-9. An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-lehem, 10-19. A list of the rest, and an account of their acts, 20-47.

NOTES ON CHAP. 11

Verse 1. Then all Israel gathered themselves to David] See ^{<1080>}2 Samuel 5:1-10, for the history contained in the first nine verses of this chapter, and the notes there.

Verse 11. The number of the mighty men] See ^{<1038>}2 Samuel 23:8, &c., and the notes there. The Targum has a remarkable addition here.

“These are the numbers of the strong men who were with David; he was the potent chief of the army; he sat upon the throne of judgment, anointed with the holy oil, all the prophets and wise men standing about him. When he went to battle, he was assisted from on high; and when he sat down to teach the law, the true meaning arose up in his mind. He was elect and pleasant, of a beautiful mien and lovely countenance, exercised in wisdom, prudent in counsel, and strong in virtue; the prince of the assembly, of a melodious voice, master in hymns, and chief among the mighty. He was instructed in the use of martial weapons; he carried a spear, to which was appended the ensign of the host of Judah; he went forth according to the voice of the Holy Spirit, was victorious in battle, and overthrew with his spear *three hundred* men at one time.”-*T.*

On this and some of the following verses there is a judicious note of Dr. *Kennicott*, which I shall take the liberty to introduce, referring to his *first Dissertation on the Hebrew text* for farther illustration and proof, p. 128-144.

“Among the parallel places, a comparison of which may be of very considerable service, scarce any passages will appear more effectually to correct each other than the catalogue of David's mighty men of valour, as it now stands in ^{<1038>}2 Samuel 23:8-39,

and in this chapter. About *thirty-four Hebrew words* have been lost out of this part of the passage in *Chronicles*, which are happily preserved in *Samuel*.

“The chief point of proof is this, that the catalogue divides these *thirty-seven warriors* into the *captain-general*, a *first three*, a *second three*, and the remaining *thirty*; and yet that the *third captain* of the first ternary is now here omitted. The following juxtaposition will show the whole deficiency, and properly supply it. But let it be observed that *Jashobeam*, the *first captain* of the first ternary, had been already mentioned, and that the history is here speaking of the *second captain*, namely, *Eleazar*.

<1239> **2 Samuel 23:9:** And after him was Eleazar the son

<13112> **1 Chronicles 11:12:** And after him was Eleazar the son

S. of Dodo, the Ahohite, one of the three mighty

C. *of Dodo, the Ahohite, who was one of the three mighties.*

S. men with David when they defied

C. 13. *He was with David at Pas-dammim, and there*

S. the Philistines that were there gathered together to

C. *the Philistines were gathered together to*

S. battle, and the men of Israel were gone away.

C. *battle, * * * * **

S. 10. He arose and smote the Philistines until his

C. ** * * * **

S. hand was weary and his hand clave unto the

C. ** * * * **

S. sword; and the Lord wrought a great victory

C. ** * * * **

S. that day: and the people returned after him only

C. ** * * * **

S. to spoil. 11. And after him was SHAMMAH. the

C. ** * * * **

S. son of Agee, the Hararite: and the Philistines

C. ** * * * **

S. were gathered together into a troop, where was

C. ** * * * * where was*

S. a piece of ground full of lentiles: and the people

C. *a parcel of ground full of barley, and the people*

- S. fled from the Philistines. 12. But he
 C. *fled from before the Philistines.* 14. *And they set*
 S. stood in the midst of the ground and defended
 C. *themselves, in the midst of that parcel, and delivered*
 S. it, and slew the Philistines: and the Lord
 C. *it, and slew the Philistines: and the Lord*
 S. wrought a great victory.
 C. *saved than by a great deliverance.*

Verse 17. David longed] See the notes on ^{<102315>}**2 Samuel 23:15-17.**

Verse 22. Benaiah-slew two lion-like men of Moab] The *Targum* says, “Benaiah was a valiant man, fearing sin, and of a righteous conduct in Kabzeel; he slew two of the nobles of Moab, who were like two strong lions. He was a great and righteous man as any in the second sanctuary. On a certain day, having struck his foot against a dead tortoise, he went down to Shiloh, and having broken pieces of ice, he washed himself with them, and afterward went up, and read the book of the law of the priests, in which much is contained, in a short winter’s day, viz., the tenth of the month Tebeth.”

Verse 23. Plucked the spear out of the Egyptian’s hand, and slew him with his own spear.] See Clarke’s note on “^{<102321>}**2 Samuel 23:21**”.

Verse 25. David set him over his guard] “Made him chief ruler over his disciples.”-*T.*

FOR other particulars, see the notes on the parallel places, where the subject is farther considered.

I CHRONICLES

CHAPTER 12

The different persons, captains, &c., who joined themselves to David at Ziklag, 1-22. Those who joined him at Hebron, out of the different tribes; Judah, Simeon, Levi, the house of Aaron, Benjamin, Ephraim, Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, &c., to the amount of a hundred and twenty thousand, 23-37. Their unanimity, and the provisions they brought for his support, 38-40.

NOTES ON CHAP. 12

Verse 1. Came to David to Ziklag] Achish, king of Gath, had given Ziklag to David, as a safe retreat from the wrath of Saul.

Verse 8. And were as swift as the roes] That *swiftness* was considered to be a grand accomplishment in a warrior, appears from all ancient writings which treat of military affairs.

Verse 15. In the first month] Perhaps this was the month Nisan, which answers to a part of our *March* and *April*. This was probably before the snows on the mountains were melted, just as Jordan began to overflow its banks; or if we allow that it had already overflowed its banks, it made their attempt more hazardous, and afforded additional proof of their heroism.

Verse 18. The spirit came upon Amasai] “The spirit of fortitude clothed Amasai, the chief of the mighty men; and he answered, For thy sake, O David, are we come, that we may be with thee, thou son of Jesse. Prosperity be to thee by night and by day; and prosperity be to thy helpers; for the Word of the Lord is thy assistant.”-*T*.

Verse 22. Like the host of God.] “That is, a very numerous army; like the army of the angel of God.”-*T*.

Verse 23. And came to David to Hebron] That is, after the death of Ish-bosheth, Saul’s son. See ~~<1005>~~ **2 Samuel 4:5**.

Verse 27. Jehoiada was the leader of the Aaronites] Abiathar was then high priest, and Jehoiada captain over the warriors of the house of Aaron.

Verse 32. Children of Issachar] According to the Targum they were all astronomers and astrologers: “and the sons of Issachar, who had understanding to know the times, and were skilled in fixing the beginnings of years, the commencement of months, and the intercalation of months and years; skilful in the changes of the moon, and in fixing the lunar solemnities to their proper times; skilful also in the doctrine of the solar periods; astrologers in signs and stars, that they might show Israel what to do; and their teachers were *two hundred* chiefs of the Sanhedrin: and all their brethren excelled in the words of the law, and were endued with wisdom, and were obedient to their command.”-*T*. It appears that in their wisdom, experience, and skill, their brethren had the fullest confidence; and nothing was done but by their direction and advice.

Verse 39. They were with David three days] These were the *deputies* of the different people mentioned here: it is not possible that all the thousands mentioned above could have feasted with David for three days; and yet it appears there was even of these a great number, for the men of Issachar, Zebulun, and Naphtali, who were nearest to this place of rendezvous, had brought all the necessaries for such a feast. From the whole it appears most evident that the great majority of the tribes of Israel wished to see the kingdom confirmed in the hands of David; nor was there ever in any country a man more worthy of the public choice. As a statesman, warrior, hero, poet, and divine, he stands unrivalled in the annals of the world: by him alone were the Israelites raised to a pitch of the highest splendour; and their name became a terror to their enemies, and a praise in the earth. But, alas, how are the mighty now fallen!

I CHRONICLES

CHAPTER 13

David consults with his officers, and resolves to bring back the ark from the house of Abinadab, 1-4. They place it on a new cart, and Uzza and Ahio drive the cart; the oxen stumbling, Uzza puts forth his hand to save the ark from falling, and he is smitten by the Lord, 5-10. David is displeased, and orders the ark to be carried to the house of Obed-edom the Gittite, 11-13. The ark abides there three months, and the Lord blesses Obed-edom, 14.

NOTES ON CHAP. 13

Verse 1. David consulted] Having taken the strong hold of Zion from the Jebusites, organized his army, got assurances of the friendly disposition of the Israelites towards him, he judged it right to do what he could for the establishment of religion in the land; and as a first step, consulted on the propriety of bringing the ark from an obscure village, where it had remained during the reign of Saul, to the royal city or seat of government.

Verse 5. From Shihor of Egypt even unto the entering of Hemath] “Therefore David gathered all Israel, from the *Nile*, Swl yn Nilos, of Egypt, even to the entrance of Antioch.”-*T*.

Verse 6. Whose name is called on it.] “Where his name is invoked.”-*T*. And so the Hebrew, מב ארקה רבה *asher nikra shem*, should be understood, his name was not *called on it*, but *invoked at it*.

Verse 7. In a new cart] Lest it should be profaned by being placed on any carriage that had been employed about common uses.

Uzza and Ahio] All the *versions* understand wyj a achyo as signifying *brother* or *brothers*; so does *Jarchi*, who observes, from ^{<10018>}**2 Samuel 6:3**, that these were the sons of Abinadab.

Verse 9. Uzza put forth his hand] See this transaction explained ^{<10016>}**2 Samuel 6:6**, &c.

Verse 14. The Lord blessed the house of Obed-edom] That this man was only a sojourner at Gath, whence he was termed Gittite, and that he was originally a *Levite*, is evident from ^{<13157>}**1 Chronicles 15:17, 18**.

The *Targum* ends this chapter thus: “And the Word of the Lord blessed Obed-edom, and his children, and his grand-children; and his wife conceived, and his eight daughters-in-law: and each brought forth eight at one birth, insomuch that in one day there were found, of fathers and children, *fourscore* and *one*; and He blessed and increased greatly all that belonged to him.” This exposition will not be generally received; but all rabbins must be allowed to deal in the marvellous.

For other remarks see on ~~<1000>~~ **2 Samuel 6:1**, &c.

I CHRONICLES

CHAPTER 14

Hiram sends artificers and materials to David, to build him a house, 1, 2. David's wives and children, 3-7. He defeats the Philistines in two battles: one in the valley of Rephaim, 8-12; and the other at Gibeon and Gazer, 13-16. His fame goes out into all the surrounding nations, 17.

NOTES ON CHAP. 14

Verse 1. Now Hiram king of Tyre] See the transactions of this chapter related ^{<0051>} **2 Samuel 5:11-25.**

Verse 4. These are the names of his children] In ^{<0054>} **2 Samuel 5:14-16**, eleven persons only are mentioned in the *Hebrew* text, but the *Septuagint* has *twenty-four*, here there are *thirteen*, and all the *versions* have the same number, with certain varieties in the names.-See the notes there.

Verse 8. The Philistines went up to seek David] See on ^{<0057>} **2 Samuel 5:17.**

Verse 10. David inquired of God] “David consulted the WORD of the Lord.”-*T.*

Verse 11. Like the breaking forth of waters] “And David said, The Lord hath broken the enemies of David like to the breaking of a potter’s vessel full of water.”-*T.*

Verse 15. A sound of going] “When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous.”-*T.*

Verse 17. Into all lands] That is, all the surrounding or neighbouring lands and nations, for no others can possibly be intended.

I CHRONICLES

CHAPTER 15

David prepares to bring home the ark, and musters the Levites, 1-11. They sanctify themselves, and bear the ark upon their shoulders, 12-15. The solemnities observed on the occasion, 16-26. David dances before the ark, and is despised by his wife Michal, 27-29.

NOTES ON CHAP. 15

Verse 1. Made him houses] One for himself, and one for the ark; in the latter was a tent, under which the ark was placed.

Verse 2. None ought to carry the ark-but the Levites] It was their business; and he should have thought of this sooner, and then the unfortunate breach on Uzza would have been prevented; see ^{<31513>}1 **Chronicles 15:13.**

Verse 15. Upon their shoulders] That is the staves which went through the rings rested on their shoulders, but the ark itself rested on the staves like a sedan on its poles.

As Moses commanded] See ^{<04015>}Numbers 4:5, 15.

Verse 17. -Heman-Asaph-Ethan] These were the *three* chief musicians in the time of David; see ^{<31631>}1 **Chronicles 6:31.**

Verse 20. With psalteries on Alamoth] Some suppose that the word signifies *virgins*, or *women singers*, the persons mentioned here being appointed to accompany them with psalteries, and preside over them.

The Vulgate says *arcana cantabant*, they sang *secret things* or *mysteries*; probably *prophetic hymns*.

Verse 21. On the Sheminith] According to the Targum, this signifies an instrument that sounded an *octave*, or, according to others, an instrument with *eight* strings. The Syriac and Arabic have it, instruments to sing with daily, at the *third*, *sixth*, and *ninth* hour; the Vulgate, an octave, *for a song of victory*: some think the *eighth* band of the musicians is intended, who had the *strongest* and most *sonorous* voices; and that it is in this sense that *shelomith* and *lenatstseach* should be understood.

Verse 22. Chenaniah-he instructed about the song] This appears to have been the master singer; he gave the *key* and the *time*, for he presided *acmb bemassa*, in the *elevation*, probably meaning what is called *pitching the tune*, for *he was skilful* in music, and powerful in his voice, and well qualified to lead the band: he might have been *precentor*,

Verse 26. God helped the Levites] When they saw that God had made no breach among them, as he had in the case of *Uzza*, in gratitude for their preservation, and his acceptance of their labour, they sacrificed *seven bullocks and seven rams*.

Verse 27. A robe of flue linen] A robe made of *xwb buts*, probably the tuft or beard of the *Pinna Magna*, a species of muscle found every where on the shores of the Mediterranean, growing sometimes, as I have seen, to a foot and a half in length. I have seen a pair of gloves made of this very rich stuff; the colour is a deep dark yellow, something inclining to what is called the *lilac*. The *buts* or *byssus* was not heard of in Israel before the time of David: after that it is frequently mentioned.

Verse 29. Michal-saw-David dancing-and she despised him] See this whole business explained ^{<1030>} **2 Samuel 6:20**, &c., where David's conduct is vindicated, and the nature of Michal's disgrace and punishment hinted at, but all left to the reader's determination.

I CHRONICLES

CHAPTER 16

David brings the ark into its tent; and offers sacrifices, peace-offerings, and burnt-offerings, 1, 2; and gives portions to the people of Israel, 3. He appoints proper ministers and officers for the ark, 4-6. He delivers a solemn thanksgiving on the occasion, 7-36. How the different officers served at the ark, 37-42. The people return home, 43.

NOTES ON CHAP. 16

Verse 2. He blessed the people] “He blessed the people in the name of the WORD of the Lord.”-*T.*

Verse 3. To every one a loaf of bread] A whole cake. *A good piece of flesh*; “the sixth part of an ox, and the sixth part of a hin of wine.”-*T.* See ^{<00618>}2 Samuel 6:18-20; see *Jarchi* also.

Verse 5. Asaph] See the preceding chapter, ^{<13157>}1 Chronicles 15:17, &c.

Verse 7. David delivered first this psalm] I believe the meaning of this place to be this: David made the psalm on the occasion above specified; and delivered it to Asaph, who was the musician, and to his brethren, to be sung by them in honour of what God had done in behalf of his people.

Verse 10. That seek the Lord.] “That seek the WORD of the Lord.”-*T.*

Verse 12. Remember his marvellous works] The whole of the psalm refers to God’s wondrous actions among the nations in behalf of Israel.

Verse 22. Touch not mine anointed] By this title the *patriarchs* are generally understood: they had a *regal* and *sacerdotal* power in the order of God. In the behalf of the patriarchs God had often especially interfered: in behalf of *Abraham*, ^{<01217>}Genesis 12:17; 20:3; and of *Jacob*, ^{<013124>}Genesis 31:24; 34:26; 35:5. But the title may be applied to all the Jewish people, who *were* the *anointed*, as they were the *elect* and peculiar people of God. See on ^{<81126>}Hebrews 11:26.

Verse 31. Let the heavens be glad] “Let the supreme angels be glad, and the inhabitants of the earth rejoice.”-*T.* In this place the Targumist uses the Greek word *αγγελουι*, *angels*, in Hebrew letters thus, *yl gna angeley*.

Verse 35. Save us, O God of our salvation] As he is the *saving* God, so we may pray to him to *save* us. To pray to God under the *attribute* the influence of which we need, serves to inspire much confidence. I am *weak*; *Almighty God, help me!* I am *ignorant*; O thou *Father of lights, teach me!* I am *lost*; O *merciful* God, *save me*; &c. See the notes on Psa. 96 and 105.

Verse 39. Zadok the priest] Both Zadok and Abiathar were high priests at this time: the former David established at *Gibeah*, or Gibeon, where the ark had been all the days of Saul; and the latter he established at Jerusalem, where the ark now was: so there were *two high priests*, and two distinct services; but there was only *one ark*. How long the service at Gibeon was continued we cannot tell; the principal functions were no doubt performed at Jerusalem.

Verse 42. Musical instruments of God.] *Ad canendum Deo*, “to sing to God.”-*Vulgate*. Τῶν ὁδῶν τοῦ Θεοῦ, “of the sons of God.”-*Septuagint*. The *Syriac* is remarkable: “These were upright men who did not sing unto God with instruments of music, nor with drums, nor with listra, nor with straight nor crooked pipes, nor with cymbals; but they sang before the Lord Almighty with a joyous mouth, and with a pure and holy prayer, and with innocence and integrity.” The *Arabic* is nearly the same. None of the *versions* understand the words *μῦηλ ἄν ῥῡν ἢ κ̄ keley shir haelohim* as implying *instruments of music of God*, but instruments employed in the song of God, or to praise God; as also the *Targum. Query*, Did God ever ordain *instruments* of music to be used in his worship? Can they be used in *Christian assemblies* according to the spirit of Christianity? Has Jesus Christ, or his apostles, ever commanded or sanctioned the use of them? Were they ever used any where in the *apostolic Church*? Does the use of them at present, in Christian congregations, ever increase the spirit of devotion? Does it ever appear that *bands of musicians*, either in their *collective* or *individual* capacity, are more *spiritual*, or *as spiritual*, as the other parts of the Church of Christ? Is there less pride, self-will, stubbornness, insubordination, lightness, and frivolity, among such persons, than among the other professors of Christianity found in the same religious society? Is it ever remarked or known that musicians in the house of God have attained to any depth of piety, or superior soundness of understanding, in the things of God? Is it ever found that those Churches and Christian societies which have and use instruments of music in Divine worship are *more holy*, or *as holy*, as those societies which do not use them? And is it always found that the *ministers* which affect and

recommend them to be used in the worship of Almighty God, are the most spiritual men, and the most spiritual and useful preachers? Can mere *sounds*, no matter how melodious, where no *word* nor *sentiment* is or can be uttered, be considered as giving praise to God? Is it possible that *pipes* or *strings* of any kind can give God praise? Can God be pleased with sounds which are emitted by no *sentient* being, and have in themselves *no meaning*? If these questions cannot be answered in the affirmative: then, *query*, Is not the introduction of such instruments into the worship of God antichristian, and calculated to debase and ultimately ruin the spirit and influence of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them? The argument from their use in the *Jewish* service is futile in the extreme when applied to *Christianity*.

I CHRONICLES

CHAPTER 17

David consults Nathan about building a temple for God, 1, 2. God sends him an answer by Nathan, informing him that Solomon shall build the house, 3-14. David receives the Divine purpose with humility and joy, and gives God praise, 15-27.

NOTES ON CHAP. 17

Verse 1. Now it came to pass] See every thing recorded in this chapter amply detailed in **Clarke's notes on** “¹⁰⁷⁰**2 Samuel 7:1**”, &c.

Verse 5. But have gone from tent to tent] “I have transferred my tabernacle from Gilgal to Nob, from Nob to Shiloh, and from Shiloh to Gibeon.”-*Targum and Jarchi.*

Verse 9. Neither shall the children of wickedness] They shall no more be brought into *servitude* as they were in the time they sojourned in Egypt. This is what is here referred to.

Verse 12. I will establish his throne for ever.] David was a type of Christ; and concerning him the prophecy is literally true. See ²³³⁰⁷**Isaiah 9:7**, where there is evidently the same reference.

Verse 13. I will not take my mercy away from him] I will not cut off his family *from the throne*, as I did that of his predecessor Saul.

Verse 16. And what is mine house, that thou hast brought me hitherto?] I am not of any regal family, and have no natural right to the throne.

Verse 25. Hath found in his heart to pray] The Targum expresses a full sense: “Therefore thy servant hath found an opening of mouth, that he might pray before Thee.”

Verse 27. For thou blessest, O Lord] “Thou beginnest to bless the house of thy servant, therefore it shall be blessed for ever.”-*T.*

THE reader is requested to refer to 2 Sam. 7, and the notes there for many particulars that belong to the parallel places here, and which it should answer no good purpose to repeat in this place.

I CHRONICLES

CHAPTER 18

David smites the Philistines, and takes Gath, 1. Reduces the Moabites, 2. Vanquishes Hadarezer, king of Zobah, 3, 4. Overcomes the Syrians of Damascus, and takes several of their cities, 5-8. Tou, king of Hamath, congratulates him on his victory, and sends him vessels of silver, gold, and brass, 9, 10. Those and the different spoils he had taken from the conquered nations, he dedicates to God, 11. Abishai defeats the Edomites, 12, 13. David reigns over all Israel, 14. His officers, 15-17.

NOTES ON CHAP. 18

Verse 1. David-took Gath and her towns] See the comparison between this chapter and ^{<10801>}**2 Samuel 8:1**, &c., in the notes on the latter.

Verse 2. Brought gifts] Were laid under tribute.

Verse 9. Tou king of Hamath] Called *Toi* in ^{<10809>}**2 Samuel 8:9**.

Verse 12. Abishai-slew of the Edomites] This victory is attributed to *David*, ^{<10813>}**2 Samuel 8:13**. He sent Abishai against them, and he defeated them: this is with great propriety attributed to David as commander-in-chief; *qui facit per alterum, facit per se*.

Verse 15. Joab-was over the host] General-in-chief.

Jehoshaphat-recorder.] The king's remembrancer, or historiographer royal.

Verse 16. Zadok-and Abimelech-priests] Both *high priests*; one at *Gibeon*, and the other at *Jerusalem*, as we have seen ^{<13169>}**1 Chronicles 16:39**.

Shavsha was scribe] Called *Seraiah*, ^{<10817>}**2 Samuel 8:17**.

Verse 17. Cherethites and the Pelethites] See Clarke's note on "^{<10818>}**2 Samuel 8:18**".

The *Targum* says, "Benaiah was over the great Sanhedrin and the small Sanhedrin, and consulted Urim and Thummim. And at his command the archers and slingers went to battle."

The sons of David] These were the highest in authority.

I CHRONICLES

CHAPTER 19

David sends a congratulatory message to Hanun, king of Ammon, 1, 2. He treats the messengers with great incivility, 3, 4. David is exasperated, but condoles with the degraded messengers, 5. The Ammonites prepare for war, and hire thirty-two thousand chariots, and besiege Medeba, 6, 7. David sends Joab to attack them; he defeats the Syrians and Ammonites, 8-15. The discomfited Syrians recruit their army, and invade David's territories beyond Jordan; he attacks them, kills Shophach their general, seven thousand charioteers, and forty thousand of their infantry, 16-18. The Syrians abandon the Ammonites and make a separate peace with David, 19.

NOTES ON CHAP. 19

Verse 1. Now it came to pass] See the same history, ^{<10101>}2 Samuel 10:1, &c., and the notes there.

Verse 4. And cut off their garments in the midst] *Usque ad eorum, pudenda.* So the *Targum, Jarchi*, and others; leaving exposed what nature and decency require to be concealed. See on ^{<10104>}2 Samuel 10:4.

Verse 6. Chariots and horsemen out of Mesopotamia] These are not mentioned in the parallel place in *Samuel*; probably they did not arrive till the Ammonites and their other allies were defeated by the Israelites in the first battle.

Verse 7. Thirty and two thousand] The whole number mentioned in *Samuel* is, *Syrians*, of Beth-rehob, and of Zoba, *twenty thousand*; of King *Maacah*, *one thousand*; of *Ish-tob*, *twelve thousand*; in all *thirty-three thousand*. Of chariots or cavalry there is no mention. These could not have been the whole army.

Verse 13. Be of good courage] See Clarke's note on "^{<10102>}2 Samuel 10:12".

Verse 18. Forty thousand footmen] See this number accounted for in Clarke's note on "^{<10108>}2 Samuel 10:18".

Verse 19. They made peace with David, and became his servants] See on ~~<101019>~~ **2 Samuel 10:19**, and the concluding note in that place; and see for *omissions* in Chronicles, the preface to these books.

I CHRONICLES

CHAPTER 20

Joab smites the city of Rabbah; and David puts the crown of its king upon his own head, and treats the people of the city with great rigour, 1-3. First battle with the Philistines, 4. Second battle with the Philistines, 5. Third battle with the Philistines, 6, 7. In these battles three giants are slain, 8.

NOTES ON CHAP. 20

Verse 1. After the year was expired, at the time that kings go out to battle] About the *spring* of the year; see Clarke's note on "~~1010~~2 Samuel 11:1".

After this verse the parallel place in Samuel relates the whole story of David and Bath-sheba, and the murder of Uriah, which the compiler of these books passes over as he designedly does almost every thing prejudicial to the character of David. All he states is, *but David tarried at Jerusalem*; and, while he thus tarried, and Joab conducted the war against the Ammonites, the awful transactions above referred to took place.

Verse 2. David took the crown of their king-off his head] See ~~101230~~2 Samuel 12:30.

Precious stones in it] The Targum says, "And there was set in it a precious stone, worth a talent of gold; this was that magnetic stone that supported the woven gold in the air." What does he mean?

Verse 3. He brought out the people] See this transaction particularly explained in the notes on the parallel places, ~~101230~~2 Samuel 12:30, 31.

Verse 5. Elhanan the son of Jair] See Clarke's note on "~~10219~~2 Samuel 21:19". The *Targum* says, "David, the son of Jesse, a pious man, who rose at midnight to sing praises to God, slew Lachmi, the brother of Goliath, the same day on which he slew Goliath the Gittite, whose spear-staff was like a weaver's beam."

Verse 6. Fingers and toes were four and twenty] See Clarke's note on "~~10220~~2 Samuel 21:20".

Verse 8. These were born unto the giant in Gath] “These were born **aprh** *leharapha, to that Rapha in Gath, or to Arapha.*” So the *Vulgate*, *Septuagint*, and *Chaldee*.

THE compiler of these books passes by also the incest of Amnon with his sister Tamar, and the rebellion of Absalom, and the awful consequences of all these. These should have preceded the fourth verse. These facts could not be unknown to him, for they were notorious to all; but he saw that they were already amply detailed in books which were accredited among the people, and the relations were such as no friend to piety and humanity could delight to repeat. On these grounds the reader will give him credit for the *omission*. See on ^{<1301>} **1 Chronicles 20:1**.

I CHRONICLES

CHAPTER 21

David is tempted by Satan to take the numbers of the people of Israel and Judah, 1, 2. Joab remonstrates, but the king is determined, and Joab pleads in vain, 3, 4. He returns, and delivers in the number to the king, but reckons not Levi and Benjamin, 5. The Lord is displeased, and sends Gad to offer David his choice of three great national calamities; famine, war, or pestilence, 6-12. David submits himself to God, and a pestilence is sent, which destroys seventy thousand, 13, 14. At David's intercession the destroying angel is restrained at the threshing-floor of Ornan, 15-17. He buys the piece of ground, builds an altar to the Lord and offers sacrifices, and the plague is stayed, 18-30.

NOTES ON CHAP. 21

Verse 1. And Satan stood up against Israel] See Clarke's notes on the parallel place, "^{<1020>}2 Samuel 24:1", &c.

Verse 5. All they of Israel were a thousand thousand-Judah was four hundred threescore and ten thousand] In the parallel place, "^{<1020>}2 Samuel 24:9, the men of Israel are reckoned *eight hundred thousand*, and the men of Judah *five hundred thousand*: see the note there.

Verse 6. Levi and Benjamin counted he not] The rabbins give the following reason for this: Joab, seeing that this would bring down destruction upon the people, purposed to save two tribes. Should David ask, Why have you not numbered the Levites? Joab purposed to say, Because the Levites are not reckoned among the children of Israel. Should he ask, Why have you not numbered Benjamin? he would answer, Benjamin has been already sufficiently punished, on account of the treatment of the woman at Gibeah: if, therefore, this tribe were to be again punished, who would remain?

Verse 12. Three days-the pestilence in the land] In "^{<1020>}2 Samuel 24:13, *seven years of famine* are mentioned: see the note there.

Verse 13. David said-I am in a great strait] The Targum reasons thus: "And David said to Gad, If I choose *famine*, the Israelites may say, The granaries of David are full of corn; neither doth he care should the people of Israel die with hunger. And if I choose *war*, and fly before an enemy, the

Israelites may say, David is a strong and warlike man, and he cares not though the people of Israel should fall by the sword. I am brought into a great strait; I will deliver myself now into the HAND *of the WORD of the LORD*, *yyd armym dyb beyad meymera dayai*, for his mercies are many; but into the hands of the children of men I will not deliver myself.”

Verse 15. And God sent an angel] Thus the Targum: “And the WORD *of the LORD* sent the angel of death against Jerusalem to destroy it; and he beheld the ashes of the binding of Isaac at the foot of the altar, and he remembered his covenant with Abraham, which he made in the Mount of Worship; and the house of the upper sanctuary, where are the souls of the righteous, and the image of Jacob fixed on the throne of glory; and he turned *in his WORD* from the evil which he designed to do unto them; and he said to the destroying angel, Cease; take Abishai their chief from among them, and cease from smiting the rest of the people. And the angel which was sent from the presence of the Lord stood at the threshing-floor of Araunah the Jebusite.”

Verse 20. Ornan turned back, and saw the angel] The *Septuagint* say, *And Orna turned*, *και ειδε τον βασιλεα*, and saw the KING. The *Syriac* and *Arabic* say, *David saw the angel*; and do not mention Ornan in this place. *Houbigant* translates the same reading *Ël mh hammalech, the king*, for *Ë [l mh hammalach, the angel*, and vindicates his version from the parallel place, ^{<10240>}**2 Samuel 24:20**, where it is said, he *saw David*: but there is no word of his seeing the *angel*. But the seeing David is mentioned in ^{<13212>}**1 Chronicles 21:21**; though *Houbigant* supposes that the 20th verse refers to his seeing the king *while he was at a distance*; the 21st, to his seeing him *when he came into the threshing-floor*. In the first instance he and his sons were *afraid* when they saw the king coming, and this caused them to hide themselves; but when he came into the threshing-floor, they were obliged to appear before him. One of *Kennicott's MSS.* has *Ël mh the king*, instead of *Ëal mh the angel*. Some learned men contend for the former reading.

Verse 24. For the full price] That is, *six hundred shekels full weight of pure gold*.

Verse 26. He answered him-by fire] In answer to David's prayers, God, to show that he had accepted him, and was now pacified towards him and the people, sent fire from heaven and consumed the offerings.

Verse 30. Because of the sword of the angel] This is given as a reason why David built an altar in the threshing-floor of Ornan: he was afraid to go to Gibeon, *because of the sword of the destroying angel*, or he was afraid of *delaying* the offerings so long as his going thither would require, lest the destroying angel should *in the mean while* exterminate the people; therefore he hastily built an altar in that place, and on it made the requisite offerings, and by the fire from heaven God showed that he had accepted his act and his devotion. Such interventions as these must necessarily maintain in the minds of the people a full persuasion of the truth and Divine origin of their religion.

For a more circumstantial account of these transactions, see the notes on ~~<0240>~~ **2 Samuel 24:1**, Ac., in which several difficulties of the text are removed.

I CHRONICLES

CHAPTER 22

David makes great preparations for building a temple to the Lord, 1-5; gives the necessary directions to Solomon concerning it, 6-16; and exhorts the princes of Israel to assist in the undertaking, 17-19.

NOTES ON CHAP. 22

Verse 1. David said, This is the house of the Lord] Till a temple is built for his name, this place shall be considered the temple of God; and on this altar, and not on that at Gibeon, shall the burnt-offerings of Israel be made. David probably thought that this was the *place* on which God designed that his house should be built; and perhaps it was this that induced him to buy, not only the threshing-floor, but probably some adjacent ground also, as *Calmet* supposes, that there might be sufficient room for such a building.

Verse 2. The strangers that were in the land] Those who had become *proselytes* to the Jewish religion, at least so far as to renounce idolatry, and keep what were called the seven Noahic precepts. These were to be employed in the more servile and difficult parts of the work: see on ^{<1102>}**1 Kings 9:21**. For the account of building the temple, see 1 Kings 5-9, and the notes there.

Verse 3. Irons-for the nails, &c.] Iron for bolts, bars, hinges, &c., &c.

Verse 6. Solomon-is young and tender] He is as yet without complete knowledge and due experience; and it is necessary that I should make as much preparation for the work as I possibly can; especially as the house is to be exceedingly magnificent.

Verse 8. Thou hast shed blood abundantly] Heathens, Jews, and Christians, have all agreed that *soldiers* of any kind should have nothing to do with Divine offices. Shedding of human blood but ill comports with the benevolence of God or the spirit of the Gospel.

Aneas, overpowered by his enemies, while fighting for his parents, his family, and his country, finding farther resistance hopeless, endeavours to carry off his aged father, his wife, young son, and his *household gods*; but

as he was just come from slaughter, he would not even *handle* these objects of superstition, but confided them to his father, whom he took on his shoulders, and carried out of the burning of Troy.

**Tu, genitor, cape sacra manu, patriosque penates:
Me bello tanto digressum, et caede recenti,
Attrectare nefas; donec me flumine vivo
Abluero.
ÆN. ii., ver. 717.**

*“Our country gods, our relics, and the bands,
Hold you, my father, in your guiltless hands:
In me ‘tis impious holy things to bear,
Red as I am with slaughter, new from war;
Till, in some living stream, I cleanse the guilt
Of dire debate, and blood in battle spilt.”
DRYDEN.*

See the note at the end of ^{<1075>} **2 Samuel 7:25.**

Verse 9. His name shall be Solomon] **hml** √ *Shelomoh*, from **μl** √ *shalam*, he was *peaceable*; and therefore, says the Lord, alluding to the name, *I will give PEACE, μwl* √ *SHALOM, in his days.*

Verse 14. In my trouble I have prepared] Notwithstanding ail the wars in which I have been engaged, all the treacheries with which I have been surrounded, all the domestic troubles with which I have been overwhelmed, I never lost sight of this great object, the building of a house for God, that his worship might be established in the land. I have curtailed my expenses, and have lived in comparative poverty that I might save all I possibly could for this building.

A hundred thousand talents of gold] A talent of gold weighed three thousand shekels, and was worth five thousand and seventy-five pounds, fifteen shillings, and seven pence half-penny. One hundred thousand such talents would therefore amount to five hundred and seven millions, five hundred and seventy-eight thousand, one hundred and twenty-five pounds sterling. These sums are variously computed by several writers.

A thousand thousand talents of silver] A talent of silver weighed three thousand shekels, and was worth three hundred and fifty-three pounds, eleven shillings, and ten pence. A thousand thousand, or a million, of such

talents would amount to the immense sum of three hundred and fifty-three millions, five hundred and ninety-one thousand, six hundred and sixty-six pounds, thirteen shillings, and four pence, sterling; both sums amounting to eight hundred and sixty-one millions, one hundred and sixty-nine thousand, seven hundred and ninety-one pounds, thirteen shillings, and four pence.

Thou mayest add thereto.] Save as I have saved, out of the revenues of the state, and thou mayest also add something for the erection and splendour of this house. This was a gentle though pointed hint, which was not lost on Solomon.

Verse 18. Is not the Lord your God with you?] “Is not the WORD of the Lord your God your assistant?”-*T.*

Hath he not given you rest on every side?] David at this time was not only king of Judea, but had also subdued most of the surrounding nations.

Thus Solomon came to the Jewish throne with every possible advantage. Had he made a proper use of his state and of his talents, he would have been the greatest as well as the wisest of sovereigns. But alas! how soon did this pure gold become dim! He began with an unlawful matrimonial connection; this led him to a commerce that was positively forbidden by the law of God: he then multiplied his matrimonial connections with heathen women; they turned his heart away from God, and the once wise and holy Solomon died a fool and an idolater.

I CHRONICLES

CHAPTER 23

David makes Solomon king, 1. Numbers the Levites, and appoints them their work, 2-5. The sons of Levi, Gershom, Kohath, Merari, and their descendants, 6-12. The sons of Amram, and their descendants, 13. The sons of Moses, and their descendants, 14-24. David appoints the Levites to wait on the priests for the service of the sanctuary, 25-32.

NOTES ON CHAP. 23

Verse 1. David was old and full of days] On the phrase *full of days*, see Clarke's note on "^{<01238>}Genesis 25:8".

Verse 3. Thirty years and upward] The enumeration of the Levites made in the desert, ^{<0408>}Numbers 4:3, was from *thirty* years upwards to *fifty* years. In this place, the latter limit is not mentioned, probably because the service was not so laborious now; for the ark being fixed they had no longer any heavy burdens to carry, and therefore even an old man might continue to serve the tabernacle. David made another ordinance afterwards; see on ^{<13234>}1 Chronicles 23:24, 27.

Verse 5. Four thousand praised the Lord] David made this distribution according to his own judgment, and from the dictates of his piety; but it does not appear that he had any positive Divine authority for such arrangements. As to the instruments of music which he made they are condemned elsewhere; see ^{<3086>}Amos 6:5, to which this verse is allowed to be the *parallel*.

Verse 11. Therefore they were in one reckoning] The family of *Shimei*, being small, was united with that of *Laadan*, that the two families might do that work which otherwise belonged to one, but which would have been too much for either of these separately.

Verse 13. To bless in his name] To bless the people by invoking the name of the Lord.

Verse 14. Moses the man of God] "Moses the prophet of God,"-*T*.

Verse 16. To this verse the Targum adds, “The same Jonathan, who became a false prophet, repented in his old age; and David made him his chief treasurer.”

Verse 17. But the sons of Rehabiah were very many.] The Targum says, “On account of the merits of Moses, the posterity of Rehabiah were multiplied to more than sixty myriads.”

Verse 22. Their brethren the sons of Kish took them.] This was according to the law made ^{<0470>}**Numbers 27:1**, &c., and ^{<0480>}**Numbers 36:5-9**, in favour of the daughters of Zelophehad, that women who were heiresses should marry *in the family of the tribe of their father*, and that their estates should not be alienated from them.

Verse 24. Twenty years and upward.] It appears that this was a different ordinance from that mentioned ^{<1327>}**1 Chronicles 23:3**. At first he appointed the Levites to serve from *thirty years and upward*; now from *twenty years*. These were David’s last orders; see ^{<1327>}**1 Chronicles 23:27**. They should begin at an earlier age, and continue later.

This was not a very painful task; the ark being now fixed, and the Levites very numerous, there could be no *drudgery*.

Verse 28. Purifying of all holy things] Keeping all the vessels and utensils belonging to the sacred service clean and neat.

Verse 29. Both for the shew-bread] It was the priests’ office to place this bread before the Lord, and it was their privilege to feed on the old loaves when they were replaced by the new. Some of the rabbins think that the priests sowed, reaped, ground, kneaded, and baked the grain of which the *shew-bread* was made. This appears to be a conceit. Jerome, in his comment on ^{<3010>}**Malachi 1:6**, mentions it in these words: “Panis propositionis quos, juxta traditiones Hebraicas, ipsi serere, ipsi demetere, ipsi molere, ipsi coquere debebatis.”

For all manner of measure and size] The *standards* of all *weights* and *measures* were kept at the sanctuary, and by those there deposited all the *weights* and *measures* of the land were to be tried. See Clarke’s note on ^{<0231>}**Exodus 30:13**”.

Verse 30. To stand every morning] At the offering of the morning and evening sacrifice, they sounded their musical instruments, and sang praises to God.

Verse 32. The charge of the sons of Aaron] It was the priests' business to kill, flay, and dress, as well as to *offer*, the victims, but being *few*, they were obliged to employ the Levites to flay those animals. The Levites were, properly speaking, servants to the priests, and were employed about the more servile part of Divine worship.

I CHRONICLES

CHAPTER 24

David divides the families of Eleazar and Ithamar, by lot, into twenty-four courses, 1-19. How the rest of the sons of Levi were disposed of, 20-31.

NOTES ON CHAP. 24

Verse 2. Nadab and Abihu died before their father] That is, during his lifetime.

Eleazar and Ithamar executed the priest's office.] These two served the office during the life of their father Aaron; after his death Eleazar succeeded in the high priesthood. And under Eli the high priest, the family of Ithamar re-entered into that office.

Verse 3. And Ahimelech] Ahimelech is put here for *Abiathar*, who was high priest in the days of David. Abiathar had also the name of Ahimelech, as well as his father. See *Calmet*.

Verse 5. They divided by lot] This prevented jealousies: for, as all the families were equally noble, they had equal right to all ecclesiastical and civil distinctions.

Verse 6. And Shemaiah] "Moses the great scribe, who is called Shemaiah, the son of Nethaneel, of the tribe of Levi, wrote them down."-*T*.

One principal household-for Eleazar] The family of Eleazar was the most illustrious of the sacerdotal families, because Eleazar was the *first-born* of Aaron, Ithamar's family was the *second* in order and dignity; therefore one of the principal families of Eleazar was *first* taken, and then one of Ithamar's, and thus alternately till the whole was finished.

Verse 19. Under Aaron their father] That is, they followed the order and plans laid down by Aaron during his lifetime.

Verse 26. The sons of Merari] It is remarkable that not a word is here spoken of the family of *Gershon*.

Verse 31. These likewise cast lots] The Levites were divided into *twenty-four* orders; and these were appointed by lot to serve under the

twenty-four orders of the priests: the first order of Levities under the first order of priests, and so on. The meaning is not very clear: “both elder and younger,” says Bishop Patrick, “had their places by lot, not by seniority of houses. They who were of greater dignity drew lots against those who were of less; and were to take their courses according to the lot they drew.” This may have been the case; but we are very little interested in the subject.

I CHRONICLES

CHAPTER 25

The number and offices of the singers and players on musical instruments; and their division by lot into twenty-four courses, 1-31.

NOTES ON CHAP. 25

Verse 1. David and the captains of the host] The chiefs of those who formed the several orders: not *military* captains.

Should prophesy] Should accompany their musical instruments with prayer and singing.

Verse 2. Which prophesied] Sung hymns and prayed. But the *Targum* understands this of prophesying in the proper sense of the term; and therefore says, “Who prophesied by the Holy Spirit.” *Jarchi* is of the same opinion and quotes the case of Elisha, ^{<1300>}**2 Kings 3:15**; *While the minstrel played, the hand of the Lord* [i.e., the spirit of prophecy] *was upon him.*

Verse 3. The sons of Jeduthun-six] That is, *six* with their *father*, otherwise, there are but *five*. Hence it is said, *they were under the hands of their father Jeduthun, who prophesied with a harp, &c.*

Verse 5. To lift up the horn] “The horn of prophecy,” says *Jarchi*; “to sound with the trumpet in the words of prophecy before the Lord.”-*T.*

Three daughters.] These also were employed among the singers.

Verse 7. Two hundred fourscore and eight.] That it twelve classes of *twenty-four* Levites each; for *two hundred and eighty-eight* divided by *twelve* quotes *twenty-four*.

Verse 9. For Asaph to Joseph] His first-born.

The second to Gedaliah] The first-born of Jeduthun.

Verse 10. The third to Zaccur] The first-born of Asaph.

Verse 11. The fourth to Izri] The second son of Jeduthun.

Verse 12. The fifth to Nethaniah] The third son of Asaph. Thus we find the lot did not run in any particular kind of order.

Verse 14. Jesharelah] Supposed to be the same with Uzziel, son of Heman.

Verse 31. Romanti-ezer] Both these names belong to the same person. He is mentioned also ^{<1320>}**1 Chronicles 25:4.**

With this immense parade of noise and show, (David's own invention,) Christianity has nothing to do.

I CHRONICLES

CHAPTER 26

The divisions of the porters, 1-12. The gates assigned to them, 13-19. Those who were over the treasures, 20-28. Different officers, 29-32.

NOTES ON CHAP. 26

Verse 1. The divisions of the porters] There were four classes of these, each of which belonged to one of the four gates of the temple, which opened to the four cardinal points of heaven. The *eastern* gate fell to Shelemiah; the *northern*, to Zechariah, ^{<13364>}**1 Chronicles 26:14**; the *southern*, to Obed-edom, ^{<13365>}**1 Chronicles 26:15**; the *western*, to Shuppim and Hosah, ^{<13366>}**1 Chronicles 26:16**. These several persons were *captains* of these porter-bands or door-keepers at the different gates. There were probably *a thousand men* under each of these captains; as we find, from ^{<13216>}**1 Chronicles 23:5**, that there were *four thousand* in all.

Verse 5. For God blessed him.] “That is, Obed-edom; because of the ark of the Lord which was in his house; and to him was given the honour that he should see his children and grand-children, even fourscore and two, masters of the Levites.”-*T.* In ^{<13318>}**1 Chronicles 26:8**, we have only *sixty-two* mentioned.

Verse 6. They were mighty men of valour.] They were not only porters or door-keepers in the ordinary sense of the word, but they were a military guard for the gates: and perhaps in this sense alone we are to understand their office.

Verse 12. The rest of this chapter, with the whole of the xxviiith, is wanting both in the *Syriac* and *Arabic*.

Verse 13. They cast lots-for every gate.] None of these captains or their companies were permitted to choose which gate they would guard, but each took his appointment by *lot*.

Verse 15. The house of Asuppim.] The house of the *collections*; the place where either the supplies of the porters, or the offerings made for the use of the priests and Levites, were laid up.

Verse 16. The gate Shallecheth] The gate of the *projections*: probably that through which all the offal of the temple was carried out.

Verse 17. Eastward were six Levites] It is supposed that there were more guards set at this *eastern gate*, because it was more frequented than the others. At each of the other gates were only *four*; at this, *six*.

Verse 20. The treasures of the house of God] Where the money was kept, which was to be expended in oblations for the temple.—*Jarchi*.

Verse 24. Shebuel the son of Gershom] “Shebuel, that is, Jonathan, the son of Gershom, the son of Moses, *who returned to God* [I awbv *shebuel*.] And David, seeing him expert in money matters, constituted him chief treasurer.”—*T*.

Verse 27. The spoils won in battles did they dedicate] It seems these were intended for its *repairs*. This custom prevailed amongst almost all the people of the earth. All who acknowledged any supreme Being, believed that victory could only come through him; and therefore thought it quite rational to give him a share of the spoils. Proofs of this exist in all ancient histories: thus *Virgil*:—

*Irruimus ferro, et divos, ipsumque vocamus
In partem prædamque Jovem.
ÆN. iii., ver. 222.*

*“With weapons we the welcome prey invade:
Then call the gods for partners of our feast,
And Jove himself, the chief invited guest.”
DRYDEN.*

On this passage *Servius* observes: *Ipsum vocamus. Ipsum regem deorum, cui de præda debetur aliquid: nam Romanis moris fuit, ut bella gessuri de parte prædæ aliquid numinibus pollicerentur: adeo ut Romæ fuerit unum templum JOVIS PRÆDATORIS: non quod prædæ præest, sed quod ei ex præda aliquid debeatur.* “Jupiter himself, the king of the gods, to whom a *portion* of the *prey* was due: for it was a custom among the Romans, when entering on a war, to promise some *part of the prey* to their *deities*. And there was a temple at Rome dedicated to JUPITER PRÆDATOR, not because he *presided* over the *prey*, but because a *part* of the *prey* was *due* to him.”

Verse 29. Outward business] Work done without the city; cutting of timber, hewing stones, ploughing the fields belonging to the sanctuary.-*Jarchi*.

Verse 30. In all the business of the Lord] Every thing that concerned *ecclesiastical* matters.

In the service of the king.] Every thing that concerned *civil* affairs: see also ~~13062~~ **1 Chronicles 26:32**.

Thus courts of *ecclesiastical* and *civil* judicature were established in the land; and due care taken to preserve and insure the peace of the Church, and the safety of the state; without which the public welfare could neither be secured nor promoted. Whatever affects religion in any country, must affect the state or government of that country: true religion alone can dispose men to civil obedience. Therefore, it is the interest of every state to protect and encourage religion. It would certainly be ruinous to true religion, to make the state dependent on the Church; nor should the Church be dependent on the state. Let them mutually support each other; and let the state rule by the *laws*, and the Church live by the *Bible*.

I CHRONICLES

CHAPTER 27

An account of the twelve captains who were over the monthly course of twenty-four thousand men; each captain serving one month in turn, 1. The names of the twelve, and the months in which they served, 2-15. The names of the rulers of the twelve tribes, 16-22. The reasons why the whole number of Israel and Judah had not been taken, 23, 24. The persons who were over the king's property, treasures, fields, flocks, &c., 25-31. His officers of state, 32-34.

NOTES ON CHAP. 27

Verse 1. The chief fathers and captains of thousands] The patriarchs, chief generals, or generals of brigade. This enumeration is widely different from the preceding. In *that*, we have the orders and courses of the *priests* and the *Levites* in their *ecclesiastical* ministrations; in *this*, we have the account of the order of the *civil* service, that which related simply to the *political state* of the king and the kingdom. Twenty-four persons, chosen out of David's worthies, each of whom had a second, were placed over *twenty-four thousand* men, who all served a month in turn at a time; and this was the whole of their service during the year, after which they attended to their own affairs. Thus the king had always on foot a regular force of *twenty-four thousand*, who served without expense to him or the state, and were not oppressed by the service, which took up only a *twelfth* part of their time, and by this plan he could at any time, when the exigency of the state required it, bring into the field *twelve times twenty-four thousand*, or *two hundred and eighty-eight thousand* fighting men, independently of the *twelve thousand* officers, which made in the whole an effective force of *three hundred thousand* soldiers; and all these men were prepared, disciplined, and ready at a call, without the smallest expense to the state or the king. These were, properly speaking, the *militia* of the Israelitish kingdom. See *Calmet*.

Verse 2. First course for the first month] Instead of mentioning *first, second, third, &c., month*, the *Targum* names them thus: *First month, Nisan; second, Aiyar; third, Sivan; fourth, Tammuz; fifth, Ab; sixth, Elul; seventh, Tishri; eighth, Marchesvan; ninth, Cisleu; tenth, Tebeth;*

eleventh, Shebat; twelfth, Adar. No mention is made of a *veadar* or intercalary month.

Verse 5. Benaiah the son of Jehoiada, a chief priest] Why should not this clause be read as it is in the Hebrew? “Benaiah, the son of Jehoiada the priest, a captain; and in his course,” &c. Or, as the *Targum* has it, “The third captain of the host for the month Sivan was Benaiah, the son of Jehoiada the priest, who was constituted a chief.” He is distinguished from Benaiah, the Pirathonite, who was over the *eleventh month*. Some think that the original word $\hat{h}kh$ *hacohen*, which generally signifies *priest*, should be translated here *a principal officer*; so the *margin* has it. But, in the Old Testament, $\hat{h}k$ *cohen* signifies both *prince* and *priest*; and translating it by the former removes the difficulty from this place, for we well know that Benaiah never was a *priest*.

Verse 7. Asahel the brother of Joab] This verse proves that the division and arrangement mentioned above were made *before* David was acknowledged king in Hebron; for Asahel, the brother of Joab, who was fourth captain, was slain by *Abner*, while Ishbosheth reigned over Israel at Mahanaim, ^{<10219>} **2 Samuel 2:19-23.**

Verse 16. Over the tribes of Israel] In this enumeration there is no mention of the tribes of Asher and Gad. Probably the account of these has been lost from this register. These rulers appear to have been all honorary men, without pay, like the lords lieutenants of our counties.

Verse 24. Neither was the number put in the account] Joab did not return the whole number; probably the plague began before he had finished: or, he did not choose to give it in, as he had entered on this work with extreme reluctance; and he did not choose to tell the king how numerous they were.

Verses 25. - 31. Over the king's treasures] We see from these verses in what the *personal property* of David consisted:-1. Treasures, gold, silver, &c. 2. Goods and grain in castles, cities villages, and in the fields. 3. Vineyards and their produce. 4. Olive-trees and their produce. 6. Neat cattle, in different districts. 6. Camels and asses: they had no horses. 7. Flocks, sheep, goats, &c.

Verse 34. And after Ahithophel] The *Targum* is curious: “When they went to war, they asked counsel of Ahithophel; and, after the counsel of

Ahithophel, they inquired by Urim and Thummim of Jehoiada, the son of Benaiah, prince of the Sanhedrin, and chief of the priesthood; and from Abiathar, the high priest. And after they had inquired by Urim and Thummim, they went out to battle, well armed with bows and slings; and Joab, the general of the king's troops, led them on." It is worthy of remark, that Obil, an Ishmaelite or Arab, was put over the camels, which is a creature of Arabia; and that Jaziz, a Hagarene, (the Hagarenes were shepherds by profession,) was put over the flocks: nothing went by favour; each was appointed to the office for which he was best qualified; and thus men of worth were encouraged, and the public service effectually promoted.

I CHRONICLES

CHAPTER 28

David assembles the princes of Israel, and informs them that the temple was to be built by Solomon; to whom God had given the most gracious promises, 1-7. He exhorts them and him to be obedient to God, that they might continue to prosper, 8-10. He gives Solomon a pattern of the work, 11, 12; directs him concerning the courses of the priests and Levites, 13; gives also gold, by weight, for the different utensils of the temple, as God had directed him, 14-19; encourages Solomon to undertake the work, 20, 21.

NOTES ON CHAP. 28

Verse 1. David assembled] This refers to the persons whose names and offices we have seen in the preceding chapter.

Verse 2. David stood up upon his feet] He was now very old, and chiefly confined to his bed, (see ^{<10147>}**1 Kings 1:47**;) and while he was addressing his son Solomon, he continued on the bed; but when all the principal nobles of his kingdom came before him he received strength to arise and address them, standing on his feet.

Verse 3. Thou shalt not build a house] See ^{<10706>}**2 Samuel 7:6, 13**, and the observations at the end of that chapter.

Verse 4. Over Israel for ever] The government should have no end, provided they continued to walk according to the commandments of God; see ^{<13207>}**1 Chronicles 28:7**. The government, as referring to *Christ*, is, and will be, *without end*.

Verse 8. In the audience of our God] “Before the Word of the Lord.”-*T*.

Verse 10. The Lord hath chosen thee] “The Word of the Lord hath chosen thee.”-*T*.

Verse 11. David gave to Solomon-the pattern] He gave him an ichnograph of the building, with elevations, sections, and specifications of every part; and all this he received by inspiration from God himself, (see ^{<13212>}**1 Chronicles 28:12, 19**;) just as Moses had received the plan of the tabernacle.

The treasures thereof] wykzng *ganzaccaiv*. The word Ęzng *ganzach* is not Hebrew, but is supposed to be *Persian*, the same word being found in ^{<17B>}**Esther 3:9**. In this tongue we have the word [Persian] *ganj*, a granary, a hidden treasure, and [Persian] *gunjoor*, and [Persian] *gunjineh*, a treasure, treasury, or barn. *Parkhurst* supposes that it is compounded of zng *ganaz*, to treasure up, and Ęz *zach*, pure; *a treasury for the most precious things*.

Verse 12. All that he had by the Spirit] “By the Spirit of prophecy that was with him.”-*T*.

Verse 14. Of gold by weight] The quantity of gold which was to be put in *each article*.

Verse 15. For the candlesticks] There was but *one* chandelier in the tabernacle; there were *ten* in the temple. See ^{<107B>}**1 Kings 7:49**.

Verse 18. The chariot of the cherubims] “And the figure of the chariot, like to the figure of the propitiatory, where are the figures of the golden cherubim, extending their wings and covering the ark of the covenant of the Lord.”-*T*.

Verse 19. Understand in writing] In some vision of ecstasy he had seen a regularly sketched out plan, which had made so deep an impression on his mind that he could readily describe it to his son.

“That the architecture of the temple,” says Dr. Delaney, “was of Divine origin, I, for my part, am fully satisfied from this passage, and am confirmed in this opinion by finding from *Vilalpandas* that the Roman, at least the Greek, architecture is derived from this, as from its fountain; and in my humble opinion even an infidel may easily believe these to be of Divine original, inasmuch as they are, at least the latter is, found perfect in the earliest models; nor hath the utmost reach of human wisdom, invention, and industry, been ever able to improve it, or alter it but to disadvantage, through the course of so many ages.”

Verse 20. The Lord God-my God, will be with thee] “The Word of the Lord my God will be thy assistant.”-*T*.

Verse 21. Behold, the courses of the priests] The priests and the Levites, the cunning artificers, and the princes of the people, will be at thy

command. Thus David, having assigned him his work, and described the manner in which it was to be done, shows him who were to be his assistants in it, and encourages him in the great undertaking.

Here we find piety, good sense, prudence, zeal for the public welfare and God's glory, the strongest attachments to the worship of Jehovah, and concern for the ordinances of religion, all united; and Solomon has his danger, his duty, and his interest placed before him in the truest and most impressive light by his pious and sensible father.

I CHRONICLES

CHAPTER 29

David enumerates the gifts which he designed for the building of the temple; and exhorts the princes and people to make their offerings, 1-5. They offer willingly, and to a great amount, 6-9. David's thanksgiving and prayer to God on the occasion, 10-19. The princes and people praise God, offer sacrifices and feasts before him, make Solomon King, and do him homage, 20-24. The Lord magnifies Solomon, 25. Concluding account of David's reign, character, and death, 26-30.

NOTES ON CHAP. 29

Verse 1. The palace is not for man] “The palace is not prepared for the name of a son of man, but for the name of the Word of the Lord God.”-T.

Verse 2. And marble stones] *vyv ynba abney shayish*, which the Vulgate translates *marmor Parium, Parian marble*. *Paros* was one of the Cyclade islands, and produced the *whitest* and *finest* marble, that of which most of the finest works of antiquity have been made. That the word *shayish* means *marble* is probable from the Chaldee, which has *hyrrwrm ynba abney marmoraiyah, marble stones*. Josephus says that the temple was built of large blocks of white marble, beautifully polished, so as to produce a most splendid appearance.-Jos., *Deuteronomy Bell. Jud.*, lib. v., c. 5, s. 2.

Verse 5. To consecrate his service] *wdy twal ml lemalloth yado, to fill his hand*; to bring an offering to the Lord.

Verse 7. Of gold five thousand talents] These, at *five thousand and seventy-five pounds, fifteen shillings, and seven pence halfpenny* each, amount to *twenty-five millions, three hundred and seventy-eight thousand nine hundred and six pounds, five shillings*, sterling. If, with Dr. Prideaux, we estimate the golden talent at upwards of *seven thousand pounds* sterling, the value of these *five thousand talents* will be much more considerable. See Clarke's notes on “^{<1253>}Exodus 25:39”; “^{<1032>}Matthew 18:24”; and the calculations at the end of Clarke's notes on “^{<1402>}2 Chronicles 9:29”.

Ten thousand drams] Probably golden *darics*, worth each about twenty *shillings*, amounting to *ten thousand pounds*.

Of silver ten thousand talents] These, at *three hundred and fifty-three pounds, eleven shillings, and ten-pence halfpenny*, each, amount to *three millions five hundred and thirty-five thousand, nine hundred and thirty-seven pounds, ten shillings*, sterling.

Brass eighteen thousand talents] Each *six hundred and fifty-seven thousand grains*, amount to *one thousand and twenty-six tons, eleven hundred weight, and one quarter*.

One hundred thousand talents of iron] Each *six hundred and fifty-seven thousand grains*, amount to *five thousand seven hundred and three tons, two hundred weight, and a half*.

Verse 11. Thine, O Lord, is the greatness] This verse is thus paraphrased by the *Targum*: “*Thine, O Lord, is the magnificence; for thou hast created the world by thy great power, and by thy might hast led our fathers out of Egypt, and with great signs hast caused them to pass through the Red Sea. Thou hast appeared gloriously on Mount Sinai, with troops of angels, in giving law to thy people. Thou hast gained the victory over Amalek; over Sihon and Og, kings of Canaan. By the splendour of thy majesty thou hast caused the sun to stand still on Gibeon, and the moon in the valley of Ajalon, until thy people, the house of Israel, were avenged of their enemies. All things that are in heaven and earth are the work of thy hands, and thou rulest over and sustainest whatsoever is in the heavens and in the earth. Thine, O Lord, is the kingdom in the firmament; and thou art exalted above the heavenly angels, and over all who are constituted rulers upon earth.*”

Verse 14. Of thine own have we given thee.] “For from thy presence all good comes, and of the blessings of thy hands have we given thee.”-*Targum*.

Verse 15. For we are strangers] We have here neither *right* nor *property*.

And sojourners] Lodging as it were for a *night*, in the mansion of another.

As were **all our fathers]** These were, as we are supported by thy bounty, and tenants at will to thee.

Our days on the earth are as a shadow] They are continually *declining, fading, and passing away*. This is the place of our sojourning, and here we have no *substantial, permanent residence*.

There is **none abiding.**] However we may wish to settle and remain in this state of things, it is impossible, because every earthly form is passing swiftly away, all is in a state of revolution and decay, and there is no abiding, **hwqm mikveh**, no *expectation*, that we shall be exempt from those changes and chances to which our fathers were subjected. “As the shadow of a bird flying in the air [**rywa avir**] of heaven, such are our days upon the earth; nor is there any *hope* to any son of man that he shall live for ever.”-*Targum*.

Verse 18. Keep this for ever] All the good dispositions which myself and my people have, came from thee; continue to support and strengthen them by the same grace by which they have been inspired!

Verse 19. Give unto Solomon-a perfect heart] This he did, but Solomon abused his mercies.

Verse 20. Worshipped the Lord, and the king.] They did reverence to God as the *supreme Ruler*, and to the king as his *deputy*.

Verse 21. With their drink-offerings] The *Targum* says *a thousand drink-offerings*, making these *libations* equal in number to the other offerings.

And sacrifices] These were peace-offerings, offered for the people, and on the flesh of which they feasted.

Verse 22. They made Solomon-king the second time] The *first* time of his being anointed and proclaimed king was when his brother Adonijah affected the throne; and Zadok, Nathan, and Benaiah anointed and proclaimed him in a hurry, and without pomp. See ^{<1013>}**1 Kings 1:39**. Now that all is quiet, and David his father dead, (for he was probably so at the time of the second anointing,) they anointed and proclaimed him afresh, with due ceremonies, sacrifices, &c.

To be **the chief governor]** To be the vicegerent or deputy of Jehovah; for God never gave up his right of king in Israel; those called kings were only his lieutenants: hence it is said, ^{<1392>}**1 Chronicles 29:23**, “that Solomon sat on the *throne of the Lord* as king instead of David his father.”

Verse 24. Submitted themselves] *hml v tj t dy wntn nathenu yad tachath Shelomoh*. “They gave the hand under Solomon;” they *swore fealty* to him. We have already seen that *putting the hand under the thigh* (*super sectionem circumcissionis*) was the *form* of taking an oath. See Clarke’s note on “^{<01240>}Genesis 24:9”.

Verse 28. And he died] David, at his death, had every thing that his heart could wish. 1. *A good old age*, having lived as long as living could be desirable, and having in the main enjoyed good health. 2. *Full of days*; having lived till he saw every thing that he lived for either accomplished or in a state of forwardness. 3. *Full of riches*; witness the immense sums left for the temple. 4. *Full of honor*; having gained more renown than any crowned head ever did, either before his time or since—laurels that are fresh to the present hour.

Verse 29. The acts of David—first and last] Those which concerned him in *private life*, as well as those which grew out of his *regal* government. All these were written by *three* eminent men, personally acquainted with him through the principal part of his life; these were *Samuel* and *Gad* the seers, and *Nathan* the prophet. These writings are all lost, except the particulars interspersed in the books of *Samuel*, *Kings*, and *Chronicles*, none of which are the records mentioned here.

Verse 30. The times that went over him] The transactions of his reign, and the occurrences and vicissitudes in his own kingdom, as well as those which were *over all the kingdoms of the countries*, i.e., in the surrounding nations, in most of which David had a share during his forty years’ reign. Relative to the *character* of David, see a few remarks in the note on ^{<110210>}1 **Kings 2:10**; and see more at the end of the *Psalms*.

Dr. Delaney gives a just view of his character in a few words: “To sum up all, David was a true believer, a zealous adorer of God, teacher of his law and worship, and inspirer of his praise. A glorious example, a perpetual and inexhaustible fountain of true piety. A consummate and unequalled hero; a skilful and fortunate captain; a steady patriot; a wise ruler; a faithful, generous, and magnanimous friend; and, what is yet rarer, a no less generous and magnanimous enemy. A true penitent, a divine musician, a sublime poet, and an inspired prophet. By birth, a *peasant*; by merit, a *prince*; in youth, a *hero*; in manhood, a *monarch*; and in age, a *saint*.” The matter of Uriah and Bath-sheba is his great but only *blot*! There he sinned

deeply; and no man ever suffered more in his body, soul, and domestic affairs, than he did in consequence. His penitence was as deep and as extraordinary as his crime; and nothing could surpass both but that eternal mercy that took away the guilt, assuaged the sorrow, and restored this most humbled transgressor to character, holiness, and happiness. Let the God of David be exalted for ever!