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**COMMENTARY**

**Barnes' Notes on the Bible**  
**Volume 3 -**  
**1 Chronicles**

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*To the Students of the Words, Works and Ways of God:*

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# 1 CHRONICLES

## INTRODUCTION TO 1 AND 2 CHRONICLES

**1.** Like the two Books of King, the two Books of Chronicles formed originally a single work, the separation of which into two “books” is referable to the Septuagint translators, whose division was adopted by Jerome, and from whom it passed to the various branches of the Western Church. In the Hebrew Bibles the title of the work means literally “the daily acts” or “occurrences,” ([1 Kings 11:41](#); [2 Chronicles 12:15](#); [33:19](#), etc.) a title originally applied to the accounts of the reigns of the several kings, but afterward applied to general works made up from these particular narratives.

The Septuagint translators substituted one which they regarded as more suitable to the contents of the work and the position that it occupies among the historical books of the Bible. This was Paraleipomena, or “the things omitted” — a name intended to imply that Chronicles was supplementary to Samuel and Kings, written, i.e., mainly for the purpose of supplying the omissions of the earlier history.

The English title, “Chronicles,” (derived from the Vulgate) is a term primarily significative of time; but in practical use it designates a simple and primitive style of history rather than one in which the chronological element is peculiarly prominent.

**2.** The “Book of Chronicles” stands in a position unlike that occupied by any other book of the Old Testament. It is historical, yet not new history. The writer traverses ground that has been already trodden by others.

(The author of Kings wrote, as has been already shown (See the introduction to Kings), before the return from the captivity. The author of Chronicles writes after the return.)

His purpose in so doing is sufficiently indicated by the practical object he had in view, namely, that of meeting the special difficulties of his own day. The people had lately returned from the captivity (See [1 Chronicles 9:1-34](#); [2 Chronicles 36:20-23](#). See note 6.) and had rebuilt the temple;

(<sup><1391></sup>1 Chronicles 9:11,13,19, etc.) but they had not yet gathered up the threads of the old national life, broken by the captivity. They were therefore reminded, in the first place, of their entire history, of the whole past course of mundane events, and of the position which they themselves held among the nations of the earth. This was done, curtly and drily, but sufficiently, by genealogies, (1 Chronicles 1—8.) which have always possessed a special attraction for Orientals. They were then more especially reminded of their own past as an organized nation — a settled people with a religion which has a fixed home in the center of the nation's life. It was the strong conviction of the writer that the whole future prosperity of his countrymen was bound up with the preservation of the temple service, with the proper maintenance of the priests and Levites, the regular establishment of the "courses," and the rightful distribution of the several ministrations of the temple among the Levitical families. He therefore drew the attention of his countrymen to the past history of the temple, under David, Solomon, and the later kings of Judah; pointing out that in almost every instance temporal rewards and punishments followed in exact accordance with the attitude in which the king placed himself toward the national religion. Such a picture of the past, a sort of condensed view of the entire previous history, written in the idiom of the day, with frequent allusions to recent events, and with constant reiteration of the moral intended to be taught, was calculated to affect the newly returned and still unsettled people far more strongly and deeply than the old narratives. The Book of Chronicles bridged over, so to speak, the gulf which separated the nation after, from the nation before, the captivity: it must have helped greatly to restore the national life, to revive hope and encourage high aspirations by showing to the nation that its fate was in its own hands, and that religious faithfulness would be certain to secure the divine blessing.

**3.** That the Book of Chronicles was composed after the return from the captivity is evident, not only from its closing passage, but from other portions of it. A comparison of <sup><1390></sup>1 Chronicles 9:10-16 with <sup><1310></sup>Nehemiah 11:10-17 will show that almost the whole of 1 Chronicles 9 belongs to the period after the captivity. 1 Chronicles 3 contains a genealogy of the descendants of Zerubbabel (<sup><1389></sup>1 Chronicles 3:19-24), which is continued down to, at least, the third generation.

The evidence of style accords with the evidence furnished by the contents. The phraseology is similar to that of Ezra, Nehemiah, and Esther, all books written after the exile. It has numerous Aramaean forms (e.g. <sup><1385></sup>1

Chronicles 18:5 (Darmesek.) and at least one word derived from the Persian. (See <sup><1397></sup>1 Chronicles 29:7 note. The other supposed Persian words in Chronicles are somewhat doubtful.) The date cannot therefore well be earlier than 538 B.C., but may be very considerably later. The very close connection of style between Chronicles and Ezra, makes it probable that they were composed at the same time, if not even by the same person. If Ezra was the author, as so many think, the date could not well be much later than 435 B.C., for Ezra probably died about that time. There is nothing in the contents or style of the work to make the date 450-435 B.C. improbable; for the genealogy in <sup><1382></sup>1 Chronicles 3:23,24, which appears to be later than this, may be a subsequent addition.

**4.** The writer of Chronicles cites, as his authorities, works of two distinct classes:

**(a)** His most frequent reference is to a general history — the “Book of the Kings of Israel and Judah,” (See <sup><4461></sup>2 Chronicles 16:11; 25:26; 27:7; 28:26; 35:27; 36:8.) This was a compilation from the two histories constantly mentioned in Kings — the “book of the chronicles of the kings of Israel,” and the “book of the chronicles of the kings of Judah,” (NOTE: See the introduction to the Book of Kings) which it had been found convenient to unite into one.

**(b)** The other works cited by him were 12-part or 13-part histories, the works of prophets who dealt with particular portions of the national annals.

(eg. “the chronicles of King David” (<sup><13724></sup>1 Chronicles 27:24), “the acts of Samuel the Seer,” “the acts of Nathan the Prophet,” “The acts of Gad the Seer” (<sup><1399></sup>1 Chronicles 29:29), “the Prophecy of Ahijah the Shilohite,” “the visions of Iddo the Seer” (<sup><1409></sup>2 Chronicles 9:29), “the acts of Shemaiah the Prophet,” “Iddo the Seer on Genealogies” (<sup><14215></sup>2 Chronicles 12:15), “the Commentary of the Prophet Iddo” (<sup><14132></sup>2 Chronicles 13:22), “the acts of Jehu the son of Hanani” (<sup><14084></sup>2 Chronicles 20:34), “the commentary of the book of the kings” (<sup><14207></sup>2 Chronicles 24:27), “Isaiah’s acts of Uzziah” (<sup><14362></sup>2 Chronicles 26:22), “the vision of Isaiah” (<sup><14332></sup>2 Chronicles 32:32), and “the acts of Hosai” (<sup><14319></sup>2 Chronicles 33:19; see note).)

Of none of these works is the exact character known to us; but the manner in which they are cited makes it probable that for the most part they treated

with some fullness the history — especially the religious history — of the times of their authors. They may be regarded as independent compositions — monographs upon the events of their times, written by individual prophets, of which occasionally one was transferred, not into our “Books of Kings,” but into the “book of the kings of Israel and Judah;” while the remainder existed for some centuries side by side with the “Book of the Kings,” and furnished to the writer of Chronicles much of the special information which he conveys to us.

There is also ample proof that the writer made use of the whole of the earlier historical Scriptures, and especially of the Books of Samuel and Kings, such as we have them. The main sources of 1 Chronicles 1—8, are the earlier Scriptures from Genesis to Ruth, supplemented by statements drawn from private sources, such as the genealogies of families, and numerous important points of family history, carefully preserved by the “chiefs of the fathers” in almost all the Israelite tribes; a main source of 1 Chronicles 10—27 is Samuel; and a source, though scarcely a main source, of 2 Chronicles 1—36 is Kings (compare the marginal references and notes). But the writer has always some further authority besides these; and there is no section of the Jewish history, from the death of Saul to the fall of Jerusalem, which he has not illustrated with new facts, drawn from some source which has perished.

**5.** The indications of unity in the authorship preponderate over those of diversity, and lead to the conclusion that the entire work is from one and the same writer. The genealogical tendency, which shows itself so strongly in the introductory section (1 Chronicles 1—9), is remarkably characteristic of the writer, and continually thrusts itself into notice in the more purely historical portions of his narrative. (See ~~14118~~ 2 Chronicles 11:18-20; 20:14; 21:2; 23:1; 29:12-14; 34:12.) Conversely, the mere genealogical portion of the work is penetrated by the same spirit as animates the historical chapters, and, moreover, abounds with phrases, characteristic of the writer.

**(a)** The Levitical spirit, as it has been called; the sense, i.e., of the importance of the Levitical order and its various divisions, offices, and arrangements, which so markedly characterizes the historical portion of Chronicles, appears in the genealogical section by the large space assigned to the account of the sons of Levi, who occupy not only the whole of 1 Chronicles 6 but also the greater part of 1 Chronicles 9.

**(b)** The strong feeling with respect to Divine Providence, and the very plain and direct teaching on the subject, which is the most striking feature of the general narrative appears also in the genealogical chapters, as in <sup><3300></sup>1 Chronicles 4:10; 5:20,22,25-20; 9:1.)

“Moses the servant of God,” <sup><3369></sup>1 Chronicles 6:49; compare <sup><4008></sup>2 Chronicles 1:3; 24:6. “Samuel the seer,” <sup><3302></sup>1 Chronicles 9:22; compare <sup><3358></sup>1 Chronicles 26:28. “The ruler of the house of God,” <sup><3391></sup>1 Chronicles 9:11; compare <sup><4813></sup>2 Chronicles 31:13.)

That the historical narrative (1 Chronicles 10—2 Chronicles 36) is from one hand, can scarcely be doubted. One pointedly didactic tone pervades the whole — each signal calamity and success being ascribed in the most direct manner to the action of Divine Providence, rewarding the righteous and punishing the evil-doers. (Compare <sup><3303></sup>1 Chronicles 10:13; 11:9; <sup><4422></sup>2 Chronicles 12:2; 13:18, etc. Compare note 4 (b).) There is everywhere the same method of composition — a primary use of Samuel and Kings as bases of the narrative, the abbreviation of what has been narrated before, the omission of important facts, otherwise known to the reader; and the addition of new facts, sometimes minute, and less important than curious, (<sup><3217></sup>1 Chronicles 21:27.) at other times so striking that it is surprising that the earlier historians should have passed them over.

(The burning of Saul’s body (<sup><0812></sup>1 Samuel 31:12), omitted in 1 Chronicles 10 yet implied in <sup><3302></sup>1 Chronicles 10:12; the cession of certain cities to Hiram (<sup><1092></sup>1 Kings 9:12), omitted but implied in <sup><4482></sup>2 Chronicles 8:2; the destruction of the kingdom of Israel by the Assyrians (<sup><2778></sup>2 Kings 17:3-6), omitted in Chronicles but implied in the words of Hezekiah (<sup><4806></sup>2 Chronicles 30:6-7, etc.).)

(The solemn addresses of David (1 Chronicles 28; 29:1-20); the letters from Solomon to Hiram and from Hiram to Solomon (<sup><4428></sup>2 Chronicles 2:3-16); the religions and other reforms of Jehoshaphat (<sup><4476></sup>2 Chronicles 17:6-9; 19:4-11); the religious reformation of Hezekiah (2 Chronicles 29—31); the captivity of Manasseh, his repentance, and his restoration to his kingdom (<sup><4831></sup>2 Chronicles 33:11-13); and the establishment by Josiah of his authority in the old kingdom of Israel (<sup><4806></sup>2 Chronicles 34:6-7,9; 35:17-18).)

**6.** The abrupt termination of Chronicles, in the middle of a sentence, is an unanswerable argument against its having come down to us in the form in which it was originally written.

(~~4423~~ 2 Chronicles 36:23, “Who is there among you of all his people? (The Lord) his God be with him, and let him go up —.” Every reader naturally asks, where? Compare ~~4500B~~ Ezra 1:3.)

And the recurrence of the final passage of our present copies of Chronicles at the commencement of Ezra, taken in conjunction with the undoubted fact, that there is a very close resemblance of style and tone between the two books, suggests naturally the explanation, which has been accepted by some of the best critics, that the two works, Chronicles and Ezra, were originally one, and were afterwards separated: that separation having probably arisen out of a desire to arrange the history of the post-captivity period in chronological sequence.

(This is more satisfactory than to consider that the Books of Chronicles closed with ~~4421~~ 2 Chronicles 36:21.)

**7.** The condition of the text of Chronicles is far from satisfactory. Various readings are frequent, particularly in the names of persons and places; omissions are found, especially in the genealogies; and the numbers are sometimes self-contradictory, sometimes contradictory of more probable numbers in Samuel or Kings, sometimes unreasonably large, and therefore justly suspected.

The work is, however, free from defects of a more serious character.

(One interpolation into the text is to be noted (~~4422~~ 1 Chronicles 3:22-24; see the ~~4420B~~ 1 Chronicles 3:19 note)— an authorized addition, probably, by a later prophet, such as Malachi.)

The unity is unbroken, and there is every reason to believe that we have the work, in almost all respects, exactly as it came from the hand of the author.

**8.** As compared with the parallel histories of Samuel and Kings, the history of Chronicles is characterized by three principal features:

**(a)** A greater tendency to dwell on the externals of religion, on the details of the temple worship, the various functions of the priests and Levites, the arrangement of the courses, and the like. Hence, the history of Chronicles

has been called “ecclesiastical,” while that of Samuel and Kings has been termed “political.”

(The reign of Hezekiah may be taken as a crucial instance of the difference between the modes of treatment pursued by the writers of Chronicles and Kings. The writer of Kings devotes three chapters to the subject; and the writer of Chronicles devotes four chapters to the subject. Both represent the reign as remarkable: (1) for a religious reformation; and (2) for striking events of secular history, in which Judaea was brought into connection with the great monarchies of the time, Babylonia and Assyria. But while the writer of Kings thinks it enough to relate the religious reformation in three verses (~~<1180>~~ 1 Kings 18:4-6), and devotes to the secular history, treated indeed from a religious point of view, the whole remainder of his three chapters, the writer of Chronicles gives the heads of the secular history in one chapter, while he devotes to the religious reformation the remaining three chapters of his four.)

This tendency does not detract from the credibility, or render the history undeserving of confidence.

**(b)** A marked genealogical bias and desire to put on record the names of persons engaged in any of the events narrated; and

**(c)** A more constant, open, and direct ascription of all the events of the history to the divine agency, and especially a more plain reference of every great calamity or deliverance to the good or evil deeds of the monarch, or the nation, which Divine Providence so punished or rewarded.

There is no reason to regard Chronicles as less trustworthy than Samuel or Kings. A due consideration of disputed points, the “Levitical spirit,” contradictions, alleged mistakes, etc., does not, speaking generally, impugn the honesty of the writer or the authenticity of his work. The book may fairly be regarded as authentic in all its parts, with the exception of some of its members. These appear to have occasionally suffered corruption, though scarcely to a greater extent than those of other books of equal antiquity. From blemishes of this kind it has not pleased God to keep His Word free. It will scarcely be maintained at the present day that their occurrence affects in the very slightest degree the authenticity of the rest of the narrative.



The style of Chronicles is simpler and less elevated than that of Kings. Excepting the psalm of David in 1 Chronicles 16 and the prayer of Solomon in 2 Chronicles 6, the whole is prosaic, level, and uniform. There are no especially striking chapters, as in Kings; but it is less gloomy, being addressed to the restored nation, which it seeks to animate and inspirit. The captive people, weeping by the waters of Babylon, fitly read their mournful history in Kings: the liberated nation, entering hopefully upon a new life, found in Chronicles a review of its past, calculated to help it forward on the path of progress, upon which it was entering.

# THE FIRST BOOK OF THE CHRONICLES

## NOTES ON 1 CHRONICLES 1

<B001>**1 Chronicles 1:1.** Compare the margin references and notes.

<B007>**1 Chronicles 1:7.** *Dodanim* See the <O004>Genesis 10:4 note.

<B016>**1 Chronicles 1:16.** *The Zemarite* See <O008>Genesis 10:18 note. The inscriptions of the Assyrian monarch, Sargon, (720 B.C.) mention Zimira, which is joined with Arpad (Arvad); and there can be little doubt that it is the city indicated by the term “Zemarite.”

<B017>**1 Chronicles 1:17.** *The sons of Shem* i.e., descendants. Uz, Hul, Gether, and Meshech (or Mash), are stated to have been “sons of Aram” (<O003>Genesis 10:23). Meshech is the reading of all the MSS., and is supported by the Septuagint here and in <O003>Genesis 10:23. It seems preferable to “Mash,” which admits of no very probable explanation. Just as Hamites and Semites were intermingled in Arabia (<O007>Genesis 10:7,29 notes), so Semites and Japhethites may have been intermingled in Cappadocia — the country of the Meshech or Moschi (<O002>Genesis 10:2 note); and this Aramaean admixture may have been the origin of the notion, so prevalent among the Greeks, that the Cappadocians were Syrians.

<B028>**1 Chronicles 1:28.** *Isaac and Ishmael* Isaac, though younger than Ishmael, is placed first, as the legitimate heir, since Sarah alone was Abraham’s true wife (compare the <B025>1 Chronicles 1:35 note).

<B029>**1 Chronicles 1:29.** *These are their generations* As Shem was reserved until after Japheth and Ham (<B006>1 Chronicles 1:5-16), because in him the genealogy was to be continued (<O002>Genesis 10:2 note), so Isaac is now reserved until the other lines of descent from Abraham have been completed. The same principle gives the descendants of Esau a prior place to those of Jacob (<B025>1 Chronicles 1:35-51; 2:1).

**1 Chronicles 1:30.** Hadad here and in **1 Chronicles 1:50** is the well-known Syrian name, of which Hadar (margin) is an accidental corruption, consequent on the close resemblance between “d” (daleth) and “r” (resh) in Hebrew, the final letters of the two names.

**1 Chronicles 1:32.** *Keturah, Abraham’s concubine* This passage, and **Genesis 25:6**, sufficiently prove that the position of Keturah was not that of the full wife, but of the “secondary” or “concubine wife” (**Judges 19:1**) so common among Orientals.

**1 Chronicles 1:36.** *Timna* In **Genesis 36:11**, Eliphaz has no son Timna; but he has a concubine of the name, who is the mother of Amalek, and conjectured to be Lotan’s sister (**1 Chronicles 1:39**). The best explanation is, that the writer has in his mind rather the tribes descended from Eliphaz than his actual children, and as there was a place, Timna, inhabited by his “dukes” (**1 Chronicles 1:51**; compare **Genesis 1 Chronicles 35:40**), he puts the race which lived there among his “sons.”

**1 Chronicles 1:41.** Amram (rather Hamran), and Hemdan (margin), differ in the original by the same letter only which marks the difference in **1 Chronicles 1:30**.

**1 Chronicles 1:43-54.** The slight differences favor the view, that the writer of Chronicles has here, as elsewhere, abridged from Genesis (see the marginal references).

## NOTES ON 1 CHRONICLES 2

**1 Chronicles 2:1.** *The sons of Israel* The order of the names here approximates to an order determined by legitimacy of birth. A single change — the removal of Dan to the place after Benjamin — would give the following result:

- (1) The six sons of the first wife, Leah.
- (2) The two sons of the second wife, Rachel.
- (3) The two sons of the first concubine, Bilhah.
- (4) The two sons of the second concubine, Zilpah.

Dan's undue prominence may, perhaps, be accounted for by his occupying the seventh place in the "blessing of Jacob" (<sup><0496></sup>Genesis 49:16).

**1 Chronicles 2:6.** *The sons of Zerah* Here, for the first time, the writer of Chronicles draws from sources not otherwise known to us, recording facts not mentioned in the earlier Scriptures. Ethan, Heman, Calcol, and Dara, sons of Zerah, are only known to us from this passage, since there are no sufficient grounds for identifying them with the "sons of Mahol" (marginal reference).

**1 Chronicles 2:7.** "Achan" (<sup><0701></sup>Joshua 7:1) seems to have become "Achar," in order to assimilate the word more closely to the Hebrew term for "troubler," which was from the time of Achan's sin regarded as the true meaning of his name (<sup><0725></sup>Joshua 7:25,26).

**1 Chronicles 2:15.** *David the seventh* Jesse had eight sons, of whom David was the youngest (<sup><0960></sup>1 Samuel 16:10,11; 17:12). Probably one of the sons shown to Samuel at Bethlehem did not grow up.

**1 Chronicles 2:16.** *Sisters* i.e. half-sisters. Abigail and Zeruiah were daughters not of Jesse, but of a certain Nahash, whose widow Jesse took to wife (<sup><1075></sup>2 Samuel 17:25).

From the present passage, and from the fact that Abishai joined David as a comrade in arms before Joab (<sup><1026></sup>1 Samuel 26:6), it would seem that,

although Joab was pre-eminent among the three (<sup><1023></sup>2 Samuel 2:13,16), Abishai was the eldest.

<sup><1327></sup>**1 Chronicles 2:17.** *Jether the Ishmeelite* See the marginal note and reference.

<sup><1328></sup>**1 Chronicles 2:18.** In the remainder of this chapter the writer obtains scarcely any assistance from the earlier Scriptures, and must have drawn almost entirely from genealogical sources, accessible to him, which have since perished.

Azubah was Caleb's wife; Jerioth his concubine. He had children by both; but those of Azubah are alone recorded.

<sup><1322></sup>**1 Chronicles 2:22.** *Jair, who had three and twenty cities* The places called "Havoth-Jair" in the earlier Scriptures (see <sup><1434></sup>Numbers 32:41 note), which appear to have been a number of "small towns," or villages, in the Ledjah, the Classical "Trachonitis."

<sup><1323></sup>**1 Chronicles 2:23.** Rather, "And Geshur and Aram (i.e. the Geshurites (<sup><1834></sup>Deuteronomy 3:14) and Syrians) took the villages of Jair from them:" recovered, that is, from the new settlers the places which Jair had conquered.

*All these belonged to the sons of Machir* Rather, "All these were sons of Machir," i.e. Segub and Jair, with their descendants, were reckoned sons of Machir, rather than sons of Hezron, although only descended from Machir on the mother's side. The reason of this seems to have been that they cast in their lot with the Manassites, and remained in their portion of the trans-Jordanic region.

<sup><1325></sup>**1 Chronicles 2:25.** *And Ahijah* There is no "and" in the original. Hence, some would read: "the sons" were born "of" or "from Ahijah," the first wife of Jerahmeel (see the next verse).

<sup><1326></sup>**1 Chronicles 2:42.** A third line of descent from Caleb, the son of Hezron, the issue probably of a different mother, perhaps Jerioth (<sup><1328></sup>1 Chronicles 2:18). The supposed omissions in this verse have been supplied as follows:

(1) "Mesha, the father of Ziph; and the sons of Ziph, Mareshah, the father of Hebron;" or

(2) “Mareshah, the father of Ziph; and the sons of Mareshah, the father of Ziph, Hebron.”

Ziph, like Jorkoam (<sup><1324></sup>1 Chronicles 2:44) and Beth-zur (<sup><1325></sup>1 Chronicles 2:45), is the name of a place where the respective chiefs (“fathers”) settled. Similarly Madmannah, Machbenah, and Gibea (<sup><1324></sup>1 Chronicles 2:49), Kirjath-jearim (<sup><0917></sup>Joshua 9:17 note), Bethlehem and Beth-gader (Jedur, <sup><1325></sup>1 Chronicles 2:51) are unmistakable names of places in the list, names which it is not probable were ever borne by persons.

<sup><1325></sup>**1 Chronicles 2:50.** *Caleb the son of Hur* Hur was the son, not the father, of Caleb (<sup><1329></sup>1 Chronicles 2:19). The text should perhaps be read: “These (the list in <sup><1322></sup>1 Chronicles 2:42-49) were the sons of Caleb. The sons of Hur, the first-born of Ephratah, were Shobal, etc.”

<sup><1325></sup>**1 Chronicles 2:54.** *Ataroth, the house of Joab* Rather, “Ataroth-beth-Joab,” probably so called, to distinguish it from Ataroth-Adar, a city of Benjamin (<sup><0683></sup>Joshua 18:13). It is uncertain from what Joab it derived its distinctive appellation.

<sup><1325></sup>**1 Chronicles 2:55.** *Kenites* It is remarkable that Kenites — people of a race quite distinct from the Israelites (<sup><0159></sup>Genesis 15:19) — should be attached to, and, as it were, included in the descendants of Judah. It seems, however, that the friendly feeling between the two tribes — based on the conduct of the Kenites at the time of the Exodus (<sup><0280></sup>Exodus 18:10-19; <sup><0412></sup>Numbers 10:29-32; <sup><0436></sup>1 Samuel 15:6) — led to their intermixture and almost amalgamation with the Israelites, Kenite families not only dwelling among them but being actually regarded as of one blood with them.

## NOTES ON 1 CHRONICLES 3

~~<1338>~~ **1 Chronicles 3:1.** *The sons of David* The writer returns to the point at which he had left the posterity of Ram (~~<1339>~~ 1 Chronicles 2:9,15), and traces out the family of David — the royal house of the tribe of Judah.

*Daniel* See the marginal note and reference.

There are three lists of the sons of David, born in Jerusalem.

I	II	III
<del>&lt;1334&gt;</del> 2 Samuel 5:14-16	<del>&lt;1335&gt;</del> 1 Chronicles 3:5-8	<del>&lt;1340&gt;</del> 1 Chronicles 14:4-7
1. Shammuah	Shimeah*	Shammuah
2. Shobab	Shobab	Shobab
3. Nathan	Nathan	Nathan
4. Solomon	Solomon	Solomon
5. Ibhah	Ibhah	Ibhah
6. Elishua	Elishama*	Elishua
7.	Eliphelet*	Elpalet*
8.	Nogah	Nogah
9. Nepheg	Nepheg	Nepheg
10. Japhia	Japhia	Japhia
11. Elishama	Elishama	Elishama
12. Eliada	Eliada	Beeliada*
13. Eliphelet	Eliphelet	Eliphelet

(Differences are marked with an asterisk).

A comparison of the three lists serves to show:

- (1) that “Shimeah” and the first “Elishama” in the list of this chapter are corruptions;
- (2) that David had really 13 sons born in Jerusalem, of whom two — the first Eliphelet and Nogah — probably died in their childhood; and
- (3) that Eliada, the twelfth son, was also called Beeliada, the term Baal, “lord,” not having (previous to the introduction of the Baal worship) a bad sense, but being regarded as an equivalent with El, “God.”

*Bathshua, the daughter of Ammiel* Both names are here given in an unusual form, but it may be doubted whether in either case there has been any corruption. In “Bathshua,” for “Bathsheba,” a waw (w) replaces the beth (b) of the earlier writer, “w” and “b” having nearly the same sound. In “Ammiel,” for “Eliam,” the two elements which form the name are inverted, as in Jehoiachin = Jechoniah, and the like.

**1 Chronicles 3:10.** *Abia* Rather, “Abijah,” as in 2 Chronicles 11—14, where the Hebrew word is exactly the same.

**1 Chronicles 3:11.** *Ahaziah* Called “Jehoahaz” by a transposition of the elements composing the name, and “Azariah,” probably by a transcriber’s error (see marginal notes and references).

**1 Chronicles 3:12.** *Azariah* Elsewhere in Chronicles called uniformly “Uzziah” (<sup>4301</sup>2 Chronicles 26:1,3,9,11, etc.), but called indifferently “Azariah” and “Uzziah” in Kings (“Azariah” in <sup>1242</sup>2 Kings 14:21; 15:1,6,17,23,27, etc.; “Uzziah” in <sup>1253</sup>2 Kings 15:13,32,34).

**1 Chronicles 3:15.** Of the sons of Josiah, Johanan, “the first-born,” who is mentioned in this place only, must, it would seem, have died before his father, or with him at Megiddo; and Shallum (also called Jehoahaz, marginal note and reference) was considerably older than Zedekiah, and was consequently the third, and not the fourth, son. He is perhaps assigned the fourth place here by way of intentional degradation. Compare <sup>4210</sup>Jeremiah 22:10-12; <sup>3618</sup>Ezekiel 19:3,4.

**1 Chronicles 3:17.** *Assir* Perhaps born in the captivity, and therefore so named, who either (died young, or was made a eunuch (<sup>2307</sup>Isaiah 39:7; compare <sup>4221</sup>Jeremiah 22:30)). After Assir’s decease, or mutilation, the line of Solomon became extinct, and according to the principles of the Jewish law (<sup>4278</sup>Numbers 27:8-11) the inheritance passed to the next of kin, who were Salathiel and his brethren, descendants from David by the line of Nathan. Luke in calling Salathiel “the son of Neri” (<sup>4187</sup>Luke 3:27), gives his real, or natural, descent; since no genealogy would assign to the true son and heir of a king any inferior and private parentage. Hence, “Malchiram,” etc., i.e. not Salathiel only, but his brothers also were reckoned “sons” of Jeconiah.



~~<1389>~~ **1 Chronicles 3:19.** Zerubbabel, elsewhere always called “the son of Salathiel,” was only Salathiel’s heir and legal son, being naturally his nephew, the son of his brother, Pedaiah.

*Six* There are only five names in the Hebrew text. The Syriac anti Arabic versions supply “Azariah” between Neariah and Shaphat.

The question of the proper arrangement of the genealogy of the descendants of Zerubbabel (~~<1389>~~ 1 Chronicles 3:19-24) is important in its bearing on the interesting point of the time at which the canon of the Old Testament was closed. Assuming the average of a generation to be 20 years in the East, the genealogy of the present chapter, drawn out according to the Hebrew text, does not descend below about 410 B.C., and thus falls within the probable lifetime of Nehemiah.

If, further, we regard it as most probable that Ezra died before 431 B.C., and that this passage in question was not wholly written by him, this does not disprove the theory (see the introduction to Chronicles), that Ezra was the author of Chronicles. Deuteronomy is by Moses, though the last chapter cannot be from his hand. The “dukes of Edom” might be an insertion into the text of Genesis (~~<1350>~~ Genesis 36:40-43) without the authorship of the remainder of the work being affected by it. So here; Nehemiah, or Malachi, may have carried on the descent of the “sons of David” as far as it had reached in their time, adding to the account given by Ezra one, or at the most two verses.

## NOTES ON 1 CHRONICLES 4

**1 Chronicles 4:3.** Read, “These are the sons of the father (i.e. chief of Etam” (<sup>4106</sup>2 Chronicles 11:6), a city of Judah, not far from Bethlehem.

**1 Chronicles 4:9.** It is remarkable that Jabez should be introduced without description, or patronymic, as if a well-known personage. We can only suppose that he was known to those for whom Chronicles was written, either by tradition, or by writings which have perished. In <sup>1300</sup>1 Chronicles 4:10 Jabez alludes to his name, “sorrowful” (margin): “Grant that the grief implied in my name may not come upon me!”

**1 Chronicles 4:11,12.** It has been conjectured from the strangeness of all the names in this list, that we have here a fragment of Canaanite record, connected with the family of the “Shua,” whose daughter Judah took to wife (<sup>1303</sup>1 Chronicles 2:3; <sup>138E</sup>Genesis 38:2), and whose family thus became related to the tribe of Judah.

**1 Chronicles 4:14.** The words “and Meonothai” should be added to the end of <sup>1303</sup>1 Chronicles 4:13; but they should be retained also at the commencement of <sup>1304</sup>1 Chronicles 4:14. Or, see the marginal note.

**1 Chronicles 4:17.** *She bare Miriam* Rather, “she conceived.” The mother is not mentioned, and it seems impossible to restore the original text with any certainty.

**1 Chronicles 4:18.** *His wife* i.e. Mered’s. Mered, it would seem, had two wives, Bithiah, an Egyptian woman, and a Jewish wife (see the margin), whose name is not given. If Mered was a chief of rank, Bithlah may have been married to him with the consent of her father, for the Egyptian kings often gave their daughters in marriage to foreigners. Or she may have elected to forsake her countrymen and cleave to a Jewish husband, becoming a convert to his religion. Her name, Bithiah, “daughter of Yahweh,” is like that of a convert.

**1 Chronicles 4:19.** *His wife Hodiah* Not as in the margin, but rather, “the sons of the wife of Hodiah.” Hodiah is elsewhere always a man’s name (<sup>1407</sup>Nehemiah 8:7; 9:5; 10:10,13,18).

**1 Chronicles 4:22.** *Who had the dominion in Moab* Moab was conquered by David (<sup><1082></sup>2 Samuel 8:2), and again by Omri, after which it remained subject until the death of Ahab (<sup><1181></sup>2 Kings 3:5). But a more ancient rule, in times of which we have no further record, is probably intended.

**1 Chronicles 4:23.** *Among plants and hedges* Rather, “in Netaim and Gederah” (<sup><16536></sup>Joshua 15:36).

*With the king* Or, probably, “on the king’s property.” Both David and several of the later kings had large territorial possessions in various parts of Judaea (<sup><1375></sup>1 Chronicles 27:25,31; <sup><1450></sup>2 Chronicles 26:10; 27:4; 32:28,29).

**1 Chronicles 4:31.** *Unto the reign of David* It is not quite clear why this clause is added. Perhaps the writer is quoting from a document belonging to David’s reign. Or, he may mean that some of the cities, as Ziklag (<sup><1376></sup>1 Samuel 27:6), were lost to Simeon about David’s time.

**1 Chronicles 4:33.** *And their genealogy* Rather, “and their register was according thereto” — they were registered, i.e. according to the places where they dwelt.

**1 Chronicles 4:38.** *These mentioned by their names were princes* The registered chiefs of the cities in the first list (<sup><1308></sup>1 Chronicles 4:28-31), in the time of Hezekiah (<sup><1344></sup>1 Chronicles 4:41).

**1 Chronicles 4:39.** *Gedor* Rather read, “Gerar” (Septuagint) a fertile district (<sup><1336></sup>Genesis 26:6-12; <sup><1444></sup>2 Chronicles 14:14,15) in Philistine country.

**1 Chronicles 4:41.** *The habitations* Rather, “the Mehunim” (compare <sup><1487></sup>2 Chronicles 36:7), called also “Maonites” (see <sup><1702></sup>Judges 10:12 note).

**1 Chronicles 4:43.** *Unto this day* These words are probably taken from the record which the writer of Chronicles had before him, and do not imply that the Simeonites remained undisturbed in their conquests until after the return from the captivity. So <sup><1344></sup>1 Chronicles 4:41.

## NOTES ON 1 CHRONICLES 5

**1 Chronicles 5:1.** *His birthright was given ...* In particular, the right of the first-born to a double inheritance (<sup><13217></sup>Deuteronomy 21:17) was conferred on Joseph, both by the expressed will of Jacob (<sup><14822></sup>Genesis 48:22) and in the actual partition of Canaan (Joshua 16—17). But though the birthright, as respecting its material privileges, passed to Joseph, its other rights, those of dignity and pre-eminence, fell to Judah; of whom came the chief ruler, an allusion especially to David, though it may reach further, and include a glance at the Messiah, the true “Ruler” of Israel (<sup><13822></sup>Micah 5:2).

**1 Chronicles 5:4.** *The sons of Joel* The line of succession here given must be broken by one great gap or several smaller ones, since nine generations before Tiglath-pileser would carry us back no further than the reign of Rehoboam.

**1 Chronicles 5:9.** *He inhabited* i.e. Reuben. Eastward the Reubenites inhabited as far as the commencement of the great Syrian Desert, which extended all the way from the river Euphrates to their borders.

**1 Chronicles 5:10.** The “Hagarites” or “Hagarenes” are generally regarded as descendants of Hagar, and a distinct branch of the Ishmaelites (<sup><13273></sup>1 Chronicles 27:30,31; <sup><13816></sup>Psalms 83:6). They appear to have been one of the most wealthy (<sup><13621></sup>1 Chronicles 5:21) and widely-spread tribes of the Syrian Desert, being found on the side of the Euphrates in contact with the Assyrians, and also in the Hauran, in the neighborhood of Palestine, in contact with the Moabites and Israelites. If identical with the Agraeci of the Classical writers, their name may be considered as still surviving in that of the district called Hejer or Hejera in northeastern Arabia, on the borders of the Persian Gulf. A full account of the war is given in <sup><13518></sup>1 Chronicles 5:18-22.

**1 Chronicles 5:11.** From this passage and from the subsequent account of the Manassites (<sup><13623></sup>1 Chronicles 5:23,24), the Gadites extended themselves to the north at the expense of their brethren, gradually

occupying a considerable portion of the tract originally allotted to the “half tribe.”

**1 Chronicles 5:17.** The writer refers here to two registrations, one made under the authority of Jeroboam II when he was king and Israel flourishing, the other made under the authority of Jotham, king of Judah, during the troublous time which followed on the great invasion of Tiglath-pileser. There is nothing surprising in a king of Judah having exercised a species of lordship over the trans-Jordanic territory at this period.

**1 Chronicles 5:19.** Jetur no doubt gave his name to the important tribe of the Ituraeans who inhabited the region southwest of the Damascene plain, between Gaulonitis (Jaulan) and the Ledjah. This tribe was noted for its thievish habits, and was regarded as savage and warlike.

**1 Chronicles 5:23.** “Baal-Hermon,” “Senir” (**Deuteronomy 3:9**), and “Mount Hermon,” are here not so much three names of the one great snow-clad eminence in which the Anti-Lebanon terminates toward the south, as three parts of the mountain — perhaps the “three summits” in which it terminates.

**1 Chronicles 5:26.** “Habor” here seems to be a city or a district, and not a river, as in marginal reference There is some reason to believe that districts among the Assyrians were occasionally named from streams.

Hara is probably the same as “Haran” (**Genesis 11:31**; **2 Kings 19:12**; **Ezekiel 27:23**), being a softening down of the rugged original “Kharan.”

## NOTES ON 1 CHRONICLES 6

**1 Chronicles 6:1ff.** The genealogy of the high priestly stem to the captivity.

**1 Chronicles 6:9.** *Ahimaaz begat Azariah* It must, apparently, be this Azariah, and not the son of Johanan (**1 Chronicles 6:10**), who was high priest at the dedication of Solomon's Temple. For Zadok, who lived into the reign of Solomon (**1 Kings 4:4**) cannot have been succeeded by a great-great-grandson. The notice in **1 Chronicles 6:10**, which is attached to the second Azariah, must, beyond a doubt, belong properly to the first.

**1 Chronicles 6:11.** *Ahitub* Between Amariah and Hilkiah (**1 Chronicles 6:13**) this genealogy is most certainly defective, as it gives three generations only for a period for which nine generations are furnished by the list of the kings of Judah, and which cannot be estimated as much short of 200 years. Further, no one of the names in this part of the list occurs among the High priests of the period, several of whom are mentioned both in the Second Book of Chronicles and in Kings; the explanation of which seems to be that the present is not a list of high priests, but the genealogy of Jozadak or Jehozadak, whose line of descent partly coincided with the list of High priests, partly differed from it. Where it coincided, all the names are given; where it differed, some are omitted, in order (probably) to render the entire list from Phinehas a multiple of seven. See the note at **1 Chronicles 6:20**.

**1 Chronicles 6:15.** *Jehozadak* The meaning of the name is "Jehovah is righteous." It has been noted as remarkable that the heads of both the priestly and the royal stock carried to Babylon should have had names (Zedekiah and Jehozadak) composed of the same elements, and assertive of the "justice of God," which their sufferings showed forth so signally.

**1 Chronicles 6:16.** A general account of the several branches of the tribe of Levi.

**1 Chronicles 6:20.** *Of Gershon* The names in this list are curiously different from those in **1 Chronicles 6:41-43**, which yet appear to represent the same line reversed. Probably both lists are more or less

corrupted, and, as in many genealogies, omission is made, to reduce the number of the names to seven. Compare e.g. <sup><162></sup>1 Chronicles 6:22-28 with <sup><163></sup>1 Chronicles 6:33-38. Compare the other genealogy ties of this chapter; and see also <sup><100></sup>Matthew 1:1-17.

<sup><163></sup>**1 Chronicles 6:28.** *Vashni* The true name of Samuel's first-born, which was "Joel" (see the margin and references), has here dropped out; and the word properly meaning "and his second (son)" has been taken as the name of the first.

<sup><161></sup>**1 Chronicles 6:31-48.** The genealogies of David's three chief singers, Heman, Asaph, and Ethan or Jeduthun.

<sup><162></sup>**1 Chronicles 6:32.** *They waited on their office* On the establishment and continuance of the choral service in the temple, see <sup><162></sup>2 Chronicles 5:12,29:27-30; 35:15.

<sup><163></sup>**1 Chronicles 6:33.** *Heman* In general Asaph takes precedence of Heman and Jeduthun, but here Heman is placed first, because his family, that of the Kohathites, had the highest priestly rank, being the family which furnished the high priests (see <sup><162></sup>1 Chronicles 6:2-15).

*Shemuel* i.e. "Samuel." Our translators have here given the Hebrew, while elsewhere they give uniformly the Greek, form of the name. We learn by this genealogy that Heman was Samuel's grandson.

<sup><163></sup>**1 Chronicles 6:39.** *His brother Asaph* Not "brother" in the ordinary sense of the term, since Asaph was the son of Berachiah, and a Gershonite, not a Kohathite. "Brother" here may mean "fellow-craftsman" (compare <sup><137></sup>1 Chronicles 25:7).

<sup><164></sup>**1 Chronicles 6:44.** *Ethan* Or Jeduthun (see the margin). Corruption will scarcely account for the two forms of the name, since Ethan is used persistently up to a certain point (<sup><159></sup>1 Chronicles 15:19), after which we have uniformly "Jeduthun." The case seems to be rather one in which a new name was taken after a while, which thenceforth superseded the old. Compare Abraham, Sarah, Joshua, Jehoiakim, Zedekiah, etc.

<sup><163></sup>**1 Chronicles 6:50.** *The sons of Aaron* This list, a mere repetition of that in <sup><163></sup>1 Chronicles 6:3-8, came, probably, from a different source — a source belonging to the time of David, with whom Ahimaaz (the last name

on the list) was contemporary. The other list (<sup><1310></sup>1 Chronicles 6:4-15) came, no doubt, from a document belonging to the time of the captivity (see <sup><1315></sup>1 Chronicles 6:15).

<sup><1316></sup>**1 Chronicles 6:54.** *Their's was the lot* i.e. “the first lot.” The Kohathites had the first lot among the Levitical families, as being the family whereto the high priesthood was attached (compare <sup><13210></sup>Joshua 21:10).

<sup><1316></sup>**1 Chronicles 6:56-81.** The writer evidently had before him Joshua 21, which he followed, as to its matter, closely. In some cases he perhaps modernised the ancient names (<sup><1318></sup>1 Chronicles 6:58,60,72, etc.); in a few he substituted for the old an entirely new name, the modern appellation, probably, of the ancient site (<sup><1350></sup>1 Chronicles 6:70,77). At one time, it would seem, his intention was to give the cities of the priests only, and to content himself with stating the mere number of the rest. His account of the matter was then brought to a conclusion, and summed up, in <sup><1316></sup>1 Chronicles 6:64. But, afterward, either he or a later writer thought it best to add to the list of the priestly cities the information contained in Judges as to those which were not priestly, but merely Levitical. The passage <sup><1316></sup>1 Chronicles 6:65-81 was then added.

The entire account has suffered much from corruption. In the first list two names, those of Juttah and Gideon, have dropped out. It is necessary to restore them in order to complete the number of thirteen cities (<sup><1316></sup>1 Chronicles 6:60). In the second list (<sup><1316></sup>1 Chronicles 6:67-70) there is likewise an omission of two cities, Eltekeh and Gibbethon, which are wanted to make up the number ten (<sup><1316></sup>1 Chronicles 6:61). The third list is complete, though some of the names are very different from these of Joshua. In the fourth, two names are again wanting, those of Jokneam and Kartah.

<sup><1316></sup>**1 Chronicles 6:61.** *Unto the sons of Kohath which were left* i.e. to such of them as were not priests.

*Out of the half tribe ... ten cities* The half tribe furnished two cities only (<sup><1316></sup>1 Chronicles 6:70, and compare <sup><1325></sup>Joshua 21:25). It is evident therefore that something has fallen out. We may supply from Joshua the words “out of Ephraim and out of Dan, and” before “out of the half tribe.”

<sup><1317></sup>**1 Chronicles 6:77.** *Unto the rest of the children of Merari* Rather, “Unto the rest the children of Merari” — that is to say, “unto the



remainder of the Levites, who were descendants of Merari": — the two other branches, the Kohathites and the Gershomites, having been treated of previously.

## NOTES ON 1 CHRONICLES 7

**1 Chronicles 7:2.** *Whose number was in the days of David ...* The writer would seem by this passage to have had access to the statistics of the tribes collected by David, when he sinfully “numbered the people” (marginal reference). The numbers given in **1 Chronicles 7:4,5** probably came from the same source.

**1 Chronicles 7:6.** *Three* In Genesis, ten “sons” of Benjamin are mentioned; in Numbers, five (marginal references). Neither list, however, contains Jediel who was perhaps a later chieftain. If so, “son” as applied to him means only “descendant.”

It is conjectured that Becher has disappeared from the lists in 1 Chronicles 8 and in Numbers, because he, or his heir, married an Ephraimite heiress, and that his house thus passed over in a certain sense into the tribe of Ephraim, in which the “Bachrites” are placed in Numbers (**Numbers 26:35**). He retains, however, his place here, because, by right of blood, he really belonged to Benjamin.

**1 Chronicles 7:7,8,10.** The lists here are remarkably different from those in marginal references. Probably the persons here mentioned were not literally “sons,” but were among the later descendants of the founders, being the chief men of the family at the time of David’s census.

**1 Chronicles 7:17.** *These were the sons of Gilead* i.e. these descendants of Machir were reckoned to the family of Gilead. The name “Gilead” prevailed above all others in the line of Manasseh, the term “Gileadite” almost taking the place of “Manassite.”

**1 Chronicles 7:18.** *Abiezer* His descendants formed one of the most important branches of the Manassites. They furnished to Israel the greatest of the Judges, Gideon (**Judges 6:11,24,34**), and were regarded as the leading family among the so-called “sons of Gilead.”

**1 Chronicles 7:20.** *The sons of Ephraim* The genealogy is difficult. It is perhaps best to consider Ezer and Elead (**1 Chronicles 7:21**) as not sons of Zabad and brothers of the second Shuthelah, but natural sons of Ephraim. The passage would then run thusly:

“And the sons of Ephraim, Shuthelah (and Bered was his son, and Tahath his son and Eladah his son, and Tahath his son, and Zabad his son, and Shuthelah his son) and Ezer and Elead, whom the men of Gath slew” (i.e. the settled inhabitants, as contrasted with the nomadic Hebrews, Amalekites, etc.).

~~1372~~ **1 Chronicles 7:24.** Sherah could scarcely herself have built the Palestinian cities here mentioned, which must belong to a time not earlier than Joshua. By “she built” we must understand “her descendants built.”

~~1373~~ **1 Chronicles 7:34.** *Shamer; Ahi, and Rohgah* Translate as: “The sons of Shamer (~~1372~~ 1 Chronicles 7:32), his brother, Rohgah, etc.”

## NOTES ON 1 CHRONICLES 8

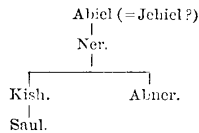
**1 Chronicles 8:1.** The reason of this return to the genealogy of the Benjamites seems to be the desire to connect the genealogical introduction with the historical body of the work. As the history is to begin with Saul, the genealogical portion is made to end with an account of the family of this Benjamite monarch.

**1 Chronicles 8:6.** *And they removed them to Manahath* “They” has no antecedent; and it is difficult to supply one. Almost all commentators suppose that there has been some corruption here, from which, however, we may gather that the “sons of Ehud” (or, perhaps, of Ahoah, **1 Chronicles 8:4**) were originally settled at Geba (**Joshua 18:24** note), but afterward removed to a place called Manahath, probably a town in the vicinity. Gera (**1 Chronicles 8:7**) directed the movement.

**1 Chronicles 8:8.** *After he had sent them away* Translate it: “after he had divorced his wives, Hushim and Baara.”

**1 Chronicles 8:28.** *These dwelt in Jerusalem* Jerusalem was partly within the limits of the tribe of Benjamin (**Joshua 18:28**); but we do not hear of Benjamites inhabiting it until after the return from the captivity (**1 Chronicles 9:3**; **Nehemiah 11:4**).

**1 Chronicles 8:33.** This verse combined with **1 Chronicles 9:35-39**, seems to show that the genealogy of Saul was:



rather than that to be inferred from **1 Samuel 9:1; 14:50,51**.

In **1 Samuel 14:49** note, it is concluded that Saul’s second son bore the two names of “Ishui” and “Abinadab.” But the order of the names here:

- (1) Jonathan;
- (2) Malchi-shua; and

(3) Abinadab — suggests another explanation, namely, that Ishui, the second son, died young, and that Abinadab was really the fourth son.

*Esh-baal* Previous to the introduction of the Phoenician Baal-worship into Israel by Ahab, the word “Baal” (*baal*)<sup><h1167></sup> had no bad sense in Hebrew, but was simply an equivalent of the more ordinary *El*<sup><h410></sup> “God” (<B30>1 Chronicles 3:1 note). Hence, there is nothing strange in the use at this time of the names, “Esh-baal” (“man of God”), “Baal,” “Beel-iada,” “Merib-baal,” etc. Later on such names became offensive to pious ears, and were changed for the better, or for the worse, “Beel-iada” becoming “El-iada” (“let God aid”) — “Esh-baal,” “Ish-bo-sheth” (“man of shame”) — “Merib-baal,” “Mephi-bosheth;” and the like.

<B30>**1 Chronicles 8:40.** *Sons, and sons’ sons* This genealogy of the house of Saul appears by the number of the generations to belong probably to the time of Hezekiah (compare <B34>1 Chronicles 4:41). Ulam’s “sons’ sons” are in the 13th generation from Jonathan, as Hezekiah is in the 13th generation from David.

## NOTES ON 1 CHRONICLES 9

**1 Chronicles 9:1.** Rather, “So all Israel were reckoned ... the kings of Israel. And Judah was carried away captive to Babylon for their transgressions.”

**1 Chronicles 9:2.** *The first inhabitants* i.e. the first inhabitants of the holy land after the return from the captivity. They are enumerated under four heads:

- (1) Israelites, i.e. the mass of the laity, whether belonging to the ten tribes or the two;
- (2) priests;
- (3) Levites; and
- (4) the lowest order of the ministry, the Nethinims.

These last, whose name is derived from a root “to give,” were a sort of sacred slaves — persons “given” to the Levites to perform the more laborious duties of the sanctuary. Some had been “given” as early as the time of Moses (<sup>06147</sup>Numbers 31:47); and the number afterward increased (<sup>0623</sup>Joshua 9:23; <sup>1580</sup>Ezra 8:20). At the time of the return from the captivity, owing to the small number of Levites who came back (<sup>1580</sup>Ezra 2:40-42), the services of the Nethinims became very important. They are mentioned under the name of Nethinims only in Chronicles, Ezra, and Nehemiah.

**1 Chronicles 9:3.** The correspondence and the diversity between the account here and in Nehemiah (<sup>1610</sup>Nehemiah 11:4-19) are explained by the probability that both writers drew from a common and fuller document. They selected, in some instances, different names, or names which are now different through corruption; and they frequently expressed the genealogies of the same persons differently, both going on the principle of compression by means of omissions, but omitting from their lists different links of the chain.

**<399>1 Chronicles 9:9.** The discrepancy between the numbers here and in Nehemiah (**<6108>Nehemiah 11:8**) may arise from corruption. So in **<3913>1 Chronicles 9:13,22.**

**<3910>1 Chronicles 9:10.** “Jedaiah,” “Jehoiarib,” and “Jachin,” are not here names of individuals but of priestly families. From **<3947>1 Chronicles 24:7-17**, it appears that Jehoiarib was the original head of the first “course,” Jedaiah of the second shift, and Jachin of the twenty-first shift.

**<3918>1 Chronicles 9:18.** *Who hitherto waited* Translate, “Who to this day waits. These were the porters in the stations of the sons of Levi.” The words of the first clause refer to Shallum, and imply that, whereas Shallum (or his house) had originally the general superintendence of the temple gates, a change had been made when the author wrote, and Shallum’s charge had become the east gate only. The second clause means; “these were the porters in those fixed stations at the outer gates of the Temple, which corresponded to the camp stations of the Levites who guarded the tabernacle in the early times.”

**<3919>1 Chronicles 9:19.** *Shallum the son of Kore* A different person from the Shallum of **<3917>1 Chronicles 9:17**, and with a different office, namely, the guarding the inner doors of the temple. The original Shallum, Shelemaiah, or Meshelemaiah, was a Levite of the time of David (**<3914>1 Chronicles 26:14**). His descendants were still called by his name, but had now a more important charge assigned to them.

**<3922>1 Chronicles 9:22.** The porters, like the singers (**<6123>Nehemiah 12:29**), dwelt for the most part in the villages round Jerusalem. They were the descendants of those originally selected for the work by David. David’s arrangements are here regarded as having had the sanction of Samuel — which would imply that he planned them in the lifetime of Saul, while he was still a fugitive and an outlaw.

**<3925>1 Chronicles 9:25.** See the marginal references If the number of warders was, as stated in Nehemiah (**Nehemiah 40:19**) 172 (i.e. 168 besides the four chief warders), and the number employed at any one time was, as under David (**<3917>1 Chronicles 26:17,18**), twenty-four, then the turn of the courses to keep ward came every seven weeks.

~~1326~~ **1 Chronicles 9:26.** Rather, “For the four chief porters, who were themselves Levites, were in trust, who also had the charge of the chambers, etc.” A contrast seems intended between the four chief porters, whose charge was constant, and the remainder, who kept watch by turns.

~~1328~~ **1 Chronicles 9:28.** *By tale* literally, “by number.” The vessels for service taken out of the treasury were counted, that the same number should be returned to the treasury after the service was over,

~~1331~~ **1 Chronicles 9:31.** *Mattithiah ... the first-born of Shallum the Korahite* This Shallum would seem to be the person mentioned in ~~1339~~1 Chronicles 9:19, whose actual first-born was Zechariah (~~1342~~1 Chronicles 26:2). Mattithiah may have been his eldest lineal descendant at the time here spoken of.

~~1333~~ **1 Chronicles 9:33.** *The singers* No names follow, and it is thought that they have fallen out.

*Were free* “Free,” i.e. from any special duties besides those of supervision, which was so arranged among the overseers that someone exercised it during every part of both day and night.

~~1335~~ **1 Chronicles 9:34.** *Chief throughout their generations* The superintendents, that is, were the genealogical head of the different Levitical divisions, and bore special rule, each over those of his own blood and race. The hereditary principle prevailed, not only in the high priesthood, but also in the priestly offices of the second rank.

~~1338~~ **1 Chronicles 9:35-44.** An almost exact repetition of ~~1339~~1 Chronicles 8:29-38; and probably intentionally made by the author. In order to connect the genealogical section of his work with the historical, he re-introduces the genealogy of the person with whose death his historical section opens.



## NOTES ON 1 CHRONICLES 10

**1 Chronicles 10:1.** The present chapter contains two facts not found in 1 Samuel 31 — the fastening of Saul’s head in the temple of Dagon (1 Chronicles 10:10), and the burial of his bones, and those of his sons, under an oak (1 Chronicles 10:12). Otherwise the narrative differs from 1 Samuel 31 only by being abbreviated (see especially 1 Chronicles 10:6,7,11,12), and by having some moral reflections attached to it (1 Chronicles 10:13,14).

**1 Chronicles 10:6.** *All his house died together* Not the whole of his family, nor even “all his sons” (see 2 Samuel 2:8-15; 3:6-15; 4:1-12). The phrase is perhaps an abbreviation of the expression in the parallel passage of Samuel (1 Samuel 31:6).

**1 Chronicles 10:13.** *For his transgression* Compare 1 Chronicles 9:1. The “transgression” intended is probably the disobedience with respect to Amalek, recorded in 1 Samuel 15:1-9 (compare 1 Samuel 28:17,18).

## NOTES ON 1 CHRONICLES 11

**1 Chronicles 11:1.** This chapter runs parallel with 2 Samuel 5 as far as 1 Chronicles 11:9, after which it is to be compared with 2 Samuel 23:8-39 as far as 1 Chronicles 11:40, the remainder (1 Chronicles 11:41-47) being an addition, to which Samuel has nothing corresponding. Compare throughout the notes in Samuel.

**1 Chronicles 11:6-8.** The narrative here given fills out a manifest defect in 2 Samuel 5:8 where something has evidently dropped out of the text.

The prowess of Joab on this occasion, and the part which he took in the building of the city of David (1 Chronicles 11:8), are known to us only from this passage of Chronicles.

**1 Chronicles 11:10.** *Strengthened themselves* Or “exerted themselves” — “strenuously assisted with all Israel in making David king.” This list of David’s principal heroes belongs, therefore, to his reign at Hebron. In Samuel the list is not given until nearly the end of David’s reign (2 Samuel 23:8-39).

**1 Chronicles 11:11.** *Chief of the captains* Or, “of the thirty,” according to another and better reading (see 1 Chronicles 11:15,25; compare 2 Samuel 23:8 note). Jashobeam was the commander of the first monthly course of 24,090 soldiers (1 Chronicles 27:2). He is probably the warrior of the name who joined David at Ziklag (1 Chronicles 12:6).

**1 Chronicles 11:13.** Compare this passage with 2 Samuel 23:9,10.

*Barley* In 2 Samuel 23:11, “lentils.” The words for barley and lentils are so similar in the Hebrew that we may fairly explain the diversity by an accidental corruption.

**1 Chronicles 11:23.** *Five cubits high* About 7 ft. 6 in. high. The height is not so great as that recorded of other giants.

<1312> **1 Chronicles 11:26.**, etc. The list of names here given corresponds generally with that in <1024> 2 Samuel 23:24-39, but presents several remarkable differences.

- (1) The number in Chronicles is 47; the number in Samuel is 31.
- (2) Four names in the list of Chronicles are not in Samuel.
- (3) Five names in Samuel are not in Chronicles.
- (4) Many of the other names, both personal and local, vary in the two lists.

It is quite possible that the two lists varied to some extent originally. The writer of Chronicles distinctly states that he gives the list as it stood at the time of David's becoming king over all Israel (<1310> 1 Chronicles 11:10). The writer of Samuel does not assign his list to any definite period of David's reign, but probably delivers it to us as it was constituted at a later date. It is quite possible therefore that the names which occur only in Chronicles are those of persons who had died or quitted the army before the other list was made out, and that the new names in Samuel are the names of those who had taken their places. See the <1023> 2 Samuel 23:39 note.

<1313> **1 Chronicles 11:34.** *The sons of Hashem* It is impossible that this can be the true reading, since an individual warrior must be spoken of. Comparing <1022> 2 Samuel 23:32, perhaps the most probable conjecture is that the "Beni-Hashem" of Chronicles and the "Beni Jashen" of Samuel alike conceal some single name of a man which cannot now be recovered.

## NOTES ON 1 CHRONICLES 12

**1 Chronicles 12:1.** This chapter is composed wholly of matter that is new to us, no corresponding accounts occurring in Samuel. It comprises four lists:

(1) One of men, chiefly Benjamites, who joined David at Ziklag (**1 Chronicles 12:1-7**);

(2) A second of Gadites who united themselves to him when he was in a stronghold near the desert (**1 Chronicles 12:8-15**);

(3) A third of Manassites who came to him when he was dismissed by the Philistines upon suspicion (**1 Chronicles 12:19-22**); and

(4) A fourth of the numbers from the different tribes who attended and made him king at Hebron (**1 Chronicles 12:23-40**).

**1 Chronicles 12:2.** The skill of the Benjamites as archers is noted in **1 Chronicles 8:40**, and **2 Chronicles 14:8**. Their proficiency in using the left hand appears in the narrative of Judges (**Judges 3:15**, and marginal reference) where their special excellency as slingers is also noticed.

*Even of Saul's brethren* Compare **1 Chronicles 12:29**. Even of Saul's own tribe there were some who separated themselves from his cause, and threw in their lot with David.

**1 Chronicles 12:8.** *Into the hold to the wilderness* Rather, "into the hold toward the wilderness." Some understand by this Ziklag, some Engedi (**1 Samuel 24:1,2**); but it seems most probable that here and in **1 Chronicles 12:16** the stronghold of Adullam is intended (**1 Chronicles 11:15,16**).

**1 Chronicles 12:14.** The marginal rendering is preferable. (Compare **Leviticus 26:8**).

**1 Chronicles 12:15.** On the danger of the exploit, see the marginal reference note.

This passage (<sup><3128></sup>1 Chronicles 12:8-15) seems to be taken verbatim from an ancient source, the poetical expressions in <sup><3128></sup>1 Chronicles 12:8,14, being especially unlike the usual style of our author.

<sup><3128></sup>**1 Chronicles 12:18.** *Amasai* The marginal reference identifies him with Amasa, David's nephew, but it seems unlikely that David would have misdoubted a band led by his own nephew.

The passionate earnestness of Amasai's speech is strongly marked in the original, and will be better seen by omitting the words which our Version adds in italics. Here, as in <sup><3128></sup>1 Chronicles 12:8-15, we have manifestly the actual words of a very ancient record.

<sup><3129></sup>**1 Chronicles 12:21.** *The band of the rovers* See the marginal reference.

<sup><3129></sup>**1 Chronicles 12:23.** Rather, "These are the numbers of the men, ready equipped for the host, that came to David, etc."

In the list which follows such points as

- (1) The large number sent by the trans-Jordanic tribes;
- (2) The large numbers from Zebulun, Asher, Naphtali, and Dan, all tribes somewhat remote, and generally speaking undistinguished;
- (3) The small size of the contingent from Judah, which is generally represented as numerically superior to every other tribe, and which might have been expected to be especially zealous on behalf of its own prince and tribesman; throw some doubt upon the numbers, which may be suspected of having in some instances undergone corruption.

<sup><3129></sup>**1 Chronicles 12:29.** *For hitherto ...* Rather, "For still the greatest part of them maintained their allegiance to the house of Saul." This is given as the reason for so few coming to Hebron. It shows us that, even after the death of Ishbosheth, the Benjamites had hopes of furnishing a third king to the nation.

<sup><3129></sup>**1 Chronicles 12:32.** *Men that had understanding of the times* This is best interpreted politically. Compare the marginal reference

<sup><3129></sup>**1 Chronicles 12:33.** *Expert in war ...* Rather "arrayed for battle with all harness of battle, who set the battle in array with no double heart,"

excelling, that is, in the matter of their arms and accoutrements. The writer notes in each tribe the point in which it was most admirable.

## NOTES ON 1 CHRONICLES 13

Compare <sup><108t></sup>2 Samuel 6:1-11 and notes.

<sup><33t></sup>**1 Chronicles 13:1.** *The captains ...* Such an organisation had probably been established generally through the tribes prior to the time of David: but David seems to have been the first to recognize in these officers of the host representatives of the people, to consult them on public affairs, and to give them a certain political position.

<sup><33t></sup>**1 Chronicles 13:5.** *Shihor* See the marginal reference and the <sup><108t></sup>1 Kings 8:65 note.

## NOTES ON 1 CHRONICLES 14

<340> **1 Chronicles 14:1.** Compare <051> 2 Samuel 5:11-25, the only important variations from which are in <340> 1 Chronicles 14:4-7, the list of the sons of David (see <330> 1 Chronicles 3:1 note), and in <342> 1 Chronicles 14:12, where the fact is added that the idols taken from the Philistines were burned.

<342> **1 Chronicles 14:12.** *When they had left their gods there* The practice of carrying images of the gods to battle was common among the nations of antiquity, and arose from the belief that there was virtue in the images themselves, and that military success would be obtained by means of them.



## NOTES ON 1 CHRONICLES 15

The bulk of this chapter consists of new matter, which the writer of Chronicles found in his authorities.

**1 Chronicles 15:1.** *And pitched for it a tent* The old “tent” or “tabernacle” was still in existence at Gibeon (<sup><1369></sup>1 Chronicles 16:39; <sup><1400></sup>2 Chronicles 1:3); but the ark had long been separated from it, and David probably thought that something newer and more magnificent was requisite. He therefore allowed the former tabernacle to keep its place, and had another made and erected.

**1 Chronicles 15:2.** *None ought to carry the ark of God but the Levites* Compare marginal references. We can easily understand that David, after the “breach upon Uzza” (<sup><1311></sup>1 Chronicles 13:11), had carefully considered all the legal requirements with respect to moving the ark, and was anxious that they should be strictly observed (compare <sup><1313></sup>1 Chronicles 15:13).

**1 Chronicles 15:3.** *All Israel* Chosen men probably, like the 30,000 of <sup><1001></sup>2 Samuel 6:1. See <sup><1355></sup>1 Chronicles 15:25.

**1 Chronicles 15:4.** *The children of Aaron* i.e., the priests.

**1 Chronicles 15:5.** *The sons of Kohath* The order of the sons of Levi according to primogeniture is, Gershom, Kohath, Merari (<sup><0461></sup>Genesis 46:11; <sup><0166></sup>Exodus 6:16). But the Kohathites, of whom came the priestly family of the Aaronites, had precedence in all respects. To them especially was committed the attendance upon the ark and the bearing of it. Of the six Levitical families mentioned (<sup><1315></sup>1 Chronicles 15:5-10) one only was descended from Gershom, one from Merari, and four (Uriel, Elizaphan, Hebron, and Uzziel) from Kohath.

**1 Chronicles 15:13.** The “due order” was that the ark should be borne on the shoulders of Kohathite Levites — not that it should be placed upon a cart, drawn by oxen, and rudely shaken.

**1 Chronicles 15:16.** *The singers* Singing had long been recognized as appropriate to religious ceremonies (<sup><0251></sup>Exodus 15:21; <sup><0701></sup>Judges 5:1;

<sup><3138></sup>1 Chronicles 13:8); but this is the first occasion on which we find the duty of conducting musical services expressly laid on the Levites. Henceforth, the services of the tabernacle and the temple were regularly choral, and a considerable section of the Levites was trained in musical knowledge, and set apart to conduct this portion of the national worship.

<sup><3150></sup>**1 Chronicles 15:20.** *Psalteries on Alamoth* Probably, psalteries whose tone resembled the voices of girls (alamoth). Compare the “female flutes” of the Lydians.

<sup><3152></sup>**1 Chronicles 15:21.** *Harp on the Sheminith* “Sheminith” properly means “the eighth,” and has been compared with the modern musical term “octave.” Further, “Sheminith” and “Alamoth” are regarded as contrasted, and the harps of Mattithiah and his companions are supposed to have been pitched an octave below the psalteries of Zechariah and his brethren.

The word translated “to excel,” is taken as meaning “to lead,” and Mattithiah, etc., as leaders of the singers.

<sup><3152></sup>**1 Chronicles 15:22.** *For song* See the margin. Hebraists are still at variance as to the meaning of this passage, some supposing elevation [or, delivery) of the voice, others elevation of the ark, to be intended.

<sup><3156></sup>**1 Chronicles 15:26.** *When God helped the Levites* The death of Uzza had deeply impressed both David and the Levites, and it was doubted whether God would allow the ark to be moved anymore. Sacrificial animals were held ready; and when it appeared — by the movement of the ark six paces (<sup><1163></sup>2 Samuel 6:13), without any manifestation of the divine displeasure — that God was not opposing but rather helping the Levites in their task, the victims were at once offered.

<sup><3157></sup>**1 Chronicles 15:27.** “Fine linen” (byssus) is here first spoken of as used for dress. It seems to have been reserved for nobles of the highest rank (<sup><1785></sup>Esther 8:15), for kings, and for priests (<sup><4152></sup>2 Chronicles 5:12). David’s robe was probably worn, like that of the high priest, immediately under the ephod, and may, like that, have reached the feet.

## NOTES ON 1 CHRONICLES 16

**1 Chronicles 16:1.** The first three verses form part of the narrative commenced at **1 Chronicles 15:25**. Compare **2 Samuel 6:17-19**, where the passage is not torn from its proper context.

**1 Chronicles 16:4-42.** This passage is interposed by the writer of Chronicles between two sentences of the parallel passage in Samuel. It contains a detailed account of the service which David instituted at this time, a service out of which grew the more elaborate service of the temple. The language of much of the passage is remarkably archaic, and there can be no reasonable doubt that it is in the main an extract from a record of the time of David.

**1 Chronicles 16:5.** The occurrence of the name “Jeiel” twice in this list is considered suspicious. Hence, the first “Jeiel” is thought to be a corrupt reading for “Azziel” (**1 Chronicles 15:20**), or “Jaaziel” (**1 Chronicles 15:18**).

**1 Chronicles 16:8.** The Psalm here put before us by the Chronicler, as sung liturgically by Asaph and his brethren on the day of the ark’s entrance into Jerusalem, accords closely with the passages in the present Book of Psalms noted in the marg reff.

It is, apparently, a thanksgiving service composed for the occasion out of Psalms previously existing.

**1 Chronicles 16:39.** This is the first mention that we have of Gibeon as the place at which the tabernacle of the congregation now rested. Previously it had been at Nob (**1 Samuel 21:1-6**), from where it was removed probably at the time of the slaughter of the priests by Doeg (**1 Samuel 22:18,19**). It is uncertain whether Gibeon was regarded as a “high place” before the transfer to it of the tabernacle: hut thenceforth, until the completion of Solomon’s Temple, it was the “great high place” (**1 Kings 3:4**) — a second center of the national worship which for above 50 years was divided between Gibeon and Jerusalem.

**1 Chronicles 16:40.** *Upon the altar of the burnt offering* The original altar of burnt-offering (**Exodus 27:1-8**) continued at Gibeon

with the tabernacle (<sup><400B></sup>2 Chronicles 1:3,5). David must have erected a new altar for sacrifice at Jerusalem (<sup><1316></sup>1 Chronicles 16:1). The sacrifices commanded by the Law were, it appears, offered at the former place; at the latter were offered voluntary additional sacrifices.

<sup><1316></sup>**1 Chronicles 16:41.** *The rest ...* Rather, “the rest of the chosen ones, who were mentioned by name.” The “chosen ones” were “mentioned by name” in <sup><1317></sup>1 Chronicles 15:17-24. A portion of them, namely, those named in <sup><1316></sup>1 Chronicles 16:5,6, conducted the service in Jerusalem; the remainder were employed in the worship at Gibeon.

## NOTES ON 1 CHRONICLES 17

<3171> **1 Chronicles 17:1.** Compare throughout 2 Samuel 7 and the notes found there.

<3173> **1 Chronicles 17:13.** *My son* The minatory clause which occurs after this in Samuel is here omitted, because the writer is not about to record the sins of Solomon, or the sufferings (<11109> 1 Kings 11:9-40) which he thereby brought upon himself.

<3177> **1 Chronicles 17:17.** *Hast regarded me ...* i.e., “Thou hast elevated me above other men, by making my kingdom perpetual, regarding me as if I were a man of high degree.” Compare the <1079> 2 Samuel 7:19 note.

<3178> **1 Chronicles 17:18.** *For the honor of thy servant* i.e., “for the honor which Thou hast done for Thy servant.” The Septuagint omits “Thy servant,” and renders it: “What can David say more to Thee to glorify Thee? For Thou knowest,” etc.

<3174> **1 Chronicles 17:24.** Some prefer, “And let Thy name be established and magnified forever:” i.e., “Let not only Thy promise stand firm, but let Thy Name also stand firm (continue to be held in honor) and be magnified,” etc.

<3177> **1 Chronicles 17:27.** The marginal rendering is preferable.

## NOTES ON 1 CHRONICLES 18

This chapter is closely parallel with 2 Samuel 8.

<BIBL>**1 Chronicles 18:1.** *Gath and her towns* In Samuel, Methegammah (see the marginal reference note).

## NOTES ON 1 CHRONICLES 19

**1 Chronicles 19:1.** Compare the marginal references and notes. The writer here adds one or two touches, and varies in one or two of the numbers.

**1 Chronicles 19:2.** *Hanun* A Philistine king of this name is mentioned in the Assyrian inscriptions as paying tribute to Tiglath-pileser and warring with Sargon.

**1 Chronicles 19:6.** *A thousand talents of silver* The price is not given in Samuel. On the practice of hiring troops about this time in western Asia, see **1 Kings 15:18**; **2 Kings 7:6**; **2 Chronicles 25:6**.

**1 Chronicles 19:7.** *They hired thirty and two thousand chariots* The reading is corrupt. Such a number as 32,000 chariots alone was never brought into battle on any occasion. Compare the numbers in **Exodus 14:7**; **1 Kings 10:26**; **2 Chronicles 12:3**. The largest force which an Assyrian king ever speaks of encountering is 3,940. The words “and horsemen” have probably fallen out of the text after the word “chariots” (compare **1 Chronicles 19:6**). The 32,000 would be the number of the warriors serving on horseback or in chariots; and this number would agree closely with **2 Samuel 10:6**, as the following table shows:

**2 Samuel 10:6:**

	MEN
Syrians of Beth-rehob and Zobah	20,000
Syrians of Ish-tob	12,000
Syrians of Maachah	1,000
_____	<b>33,000</b>

**1 Chronicles 19:7:**

	Syrians of Maachah
Syrians of Zobah, etc	32,000
Syrians of Machah (number not given)	(1,000)
_____	<b>33,000</b>

## NOTES ON 1 CHRONICLES 20

~~<30>~~ **1 Chronicles 20:1.** This chapter, containing such other warlike exploits belonging to David's reign as the writer of Chronicles thinks it important to put on record, is to be compared with the passages of Samuel noted in the marginal references.

~~<30>~~ **1 Chronicles 20:4,5.** See the marginal reference and notes.



## NOTES ON 1 CHRONICLES 21

The resemblance to the parallel passage in Samuel is throughout less close than usual; the additions are more numerous, the supernatural circumstances of the narrative being brought out into greater prominence. The history is evidently not drawn from Samuel, but from some quite separate document, probably a contemporary account of the occurrence drawn up by Gad.

**1 Chronicles 21:1.** As the books of Scripture are arranged in our Version, Satan is here for the first time by name introduced to us. He appears not merely as an “adversary” who seeks to injure man from without, but as a Tempter able to ruin him by suggesting sinful acts and thoughts from within. In this point of view, the revelation made of him here is the most advanced that we find in the Old Testament.

The difficulty in reconciling the statement here, “Satan provoked David,” etc. with that of Samuel, “the Lord moved David,” etc. (**2 Samuel 24:1**) is not serious. All temptation is permitted by God. When evil spirits tempt us, they do so by permission (**Job 1:12; 2:6; Luke 22:31**, etc.). If Satan therefore provoked David to number the people, God allowed him. And what God allows, He may be said to do. (Another view is maintained in the **2 Samuel 24:1** note).

**1 Chronicles 21:5.** In **2 Samuel 24:9** the numbers are different. The explanation there given is not so generally accepted as the supposition that the numbers have, in one passage or the other (or possibly in both), suffered corruption.

**1 Chronicles 21:6.** To omit the Levites would be to follow the precedent recorded in **Numbers 1:47-49**. The omission of Benjamin must be ascribed to a determination on the part of Joab to frustrate the king’s intention, whereby he might hope to avert God’s wrath from the people.

**1 Chronicles 21:12.** *And the angel of the LORD destroying ...* These words are not in Samuel, which puts the third alternative briefly. They prepare the way for the angelic appearance (**1 Chronicles 21:16**), on which the author is about to lay so much stress.

**1 Chronicles 21:16.** Here a picture of awful grandeur takes the place of the bare statement of the earlier historian (**2 Samuel 24:17**). And here, as elsewhere, the author probably extracts from the ancient documents such circumstances as harmonize with his general plan. As the sanctity of the temple was among the points whereon he was most anxious to lay stress, he gives in full all the miraculous circumstances attending this first designation of what became the temple site (marginal reference “k”) as a place “holy to the Lord.”

*David and the elders ... clothed in sackcloth, fell upon their faces* Facts additional to the narrative of Samuel; But facts natural in themselves, and in harmony with that narrative. Similarly, the narrative in **1 Chronicles 21:20** is additional to the account in Samuel; but its parts hang together; and there is no sufficient ground for suspecting it.

**1 Chronicles 21:18.** It has been observed that it is only in books of a late period that Angels are brought forward as intermediaries between God and the prophets. This, no doubt, is true; and it is certainly unlikely that the records, from which the author of Chronicles drew, spoke of Gad as receiving his knowledge of God’s will from an angel. The touch may be regarded as coming from the writer of Chronicles himself, who expresses the fact related by his authorities in the language of his own day (see **Zechariah 1:9,14,19; 2:3; 4:1; 5:5; etc.**); language, however, which we are not to regard as rhetorical, but as strictly in accordance with truth, since Angels were doubtless employed as media between God and the prophet as much in the time of David as in that of Zechariah.

**1 Chronicles 21:25.** Compare the marginal reference and note. It may also be conjectured that we should read “six” for “six hundred” here; since, according to the later Jewish system, six gold shekels were nearly equal in value to fifty silver ones.

**1 Chronicles 21:26.** *He answered him from heaven by fire* This fact is not mentioned by the author of Samuel, since his object is to give an account of the sin of David, its punishment, and the circumstances by which that punishment was brought to a close, not to connect those circumstances with anything further in the history. With the writer of Chronicles the case is different. He would probably have omitted the whole narrative, as he did the sin of David in the matter of Uriah, but for its connection with the fixing of the temple site (**1 Chronicles 22**). It was no

doubt mainly the fact that God answered him by fire from heaven on this altar, which determined David, and Solomon after him, to build the temple on the spot so consecrated.

~~<323>~~ **1 Chronicles 21:30.** David, knowing that by sacrifice on this altar he had caused the angel to stay his hand, was afraid to transfer his offerings elsewhere, lest the Angel should resume his task and pestilence again break out.

## NOTES ON 1 CHRONICLES 22

This chapter, which consists entirely of new matter, helps to fill up the gap which had been left by the earlier authors between 2 Samuel 24 and 1 Kings 1.

**1 Chronicles 22:1.** *This is the house of the LORD God* The double miracle — that of the angelic appearance and that of the fire from heaven — had convinced David that here he had found the destined site of that “house” which it had been told him that his son should build (<sup><1320></sup>1 Chronicles 22:10). Hence, this public announcement.

**1 Chronicles 22:2.** *The strangers* i.e., the aliens the non-Israelite population of the land. Compare <sup><4427></sup>2 Chronicles 2:17.

**1 Chronicles 22:3.** *For the joinings* i.e., the girders, or cramps — pieces of iron to be used in joining beams or stones together.

**1 Chronicles 22:4.** See the marginal references and notes; <sup><1340></sup>1 Chronicles 14:1.

**1 Chronicles 22:5.** *Young and tender* The exact age of Solomon at this time is uncertain; but it cannot have been more than 24 or 25. It may have been as little as 14 or 15. Compare the <sup><1002></sup>1 Kings 2:2 note.

**1 Chronicles 22:8.** *The word of the LORD came to me ...* Not by Nathan (<sup><1370></sup>1 Chronicles 17:4-15), but on some other occasion (<sup><1383></sup>1 Chronicles 28:3). On the bloody character of David’s wars, see <sup><1082></sup>2 Samuel 8:2,5; 10:18; 12:31; and <sup><1116></sup>1 Kings 11:16.

**1 Chronicles 22:9.** For the names of Solomon, compare <sup><1024></sup>2 Samuel 12:24 note. The former name prevailed, probably on account of this prophecy, which attached to the name the promise of a blessing.

**1 Chronicles 22:13.** *Be strong ...* David adopts the words of Moses to the Israelites (compare the marginal references) and to Joshua.

**1 Chronicles 22:14.** *In my trouble* See the margin. David refers to the manifold troubles of his reign, which had prevented him from accumulating very much treasure.

*An hundred thousand talents of gold ...* We do not know the value of the Hebrew talent at this period, and therefore these numbers may be sound. But in that case we must suppose an enormous difference between the pre-Babylonian and the post-Babylonian talents. According to the value of the post-Babylonian Hebrew talent, the gold here spoken of would be worth more than 1 billion of our British pounds sterling, while the silver would be worth above 400 million pounds. Accumulations to anything like this amount are inconceivable under the circumstances, and we must therefore either suppose the talents of David's time to have been little more than the 100th part of the later talents, or regard the numbers of this verse as augmented at least a hundredfold by corruption. Of the two the latter is certainly the more probable supposition.

## NOTES ON 1 CHRONICLES 23

**1 Chronicles 23:1.** See the marginal references and notes. **1 Chronicles 23:28-32** give the most complete account in Scripture of the nature of the Levitical office.

**1 Chronicles 23:24.** *From the age of twenty years* The Levites had hitherto not entered upon their regular functions until the age of thirty (**1 Chronicles 23:3**). Certain lighter duties were by the Law imposed on them at the age of twenty-five (**Numbers 8:24**); but it was not until they were five years older that they became liable to the full service of the sanctuary. David appears now to have made a change. By his “last words” (**1 Chronicles 23:27**) the time for the Levites to enter on the full duties of their office was advanced from thirty to twenty years. This change was based upon the lighter character of the labors imposed on them now that the ark had ceased to be carried from place to place and obtained a permanent habitation (**1 Chronicles 23:26**). The limit of age continued in after times where David had fixed it (see **Ezra 3:8**).

**1 Chronicles 23:27.** By the “last words of David” some understand an historical work on the latter part of his reign, drawn up probably by Gad or Nathan (compare **1 Chronicles 27:24; 29:29**). Others suppose that he left behind him a work containing directions for the service of the sanctuary.

**1 Chronicles 23:31.** Though the Levites were not allowed by themselves to offer sacrifice, yet there were many respects in which they assisted the priests when sacrifice was offered. See **2 Chronicles 29:34; 35:11,12**.

*The set feasts* The Passover, Feast of Pentecost, and Feast of Tabernacles (marginal reference).

## NOTES ON 1 CHRONICLES 24

**1 Chronicles 24:3.** Zadok and Ahimelech (rather Abiathar, see **1 Chronicles 24:6**) assisted David in drawing up the priestly courses, as the “captains of the host” assisted him in making the divisions of the singers (**1 Chronicles 25:1**).

**1 Chronicles 24:5.** *One sort with another* i.e., “the assignment of their order in the courses was made by lot to the families belonging to Eleazar, and to the families belonging to Ithamar, equally.” Both houses had furnished functionaries of the highest class, and therefore no preference was now given to either over the other.

**1 Chronicles 24:6.** *Wrote them before the king* i.e., “wrote down their names as the lots were drawn forth.”

*Ahimelech the son of Abiathar* A wrong reading. It should be “Abiathar, the son of Ahimelech.” See the **2 Samuel 8:17** note.

**1 Chronicles 24:19.** *These were the orderings ...* i.e., “this was the numerical order fixed for their ministerial attendance in the house of the Lord — an attendance which was after the manner determined for them by their forefather Aaron, according to instructions which he received from God.”

**1 Chronicles 24:20.** The object of this second enumeration of the Levitical families (compare **1 Chronicles 23:7-23**) seems to be the designation of the heads of the families in David’s time. The omission of the Gershonites is curious, and can only be accounted for by supposing that the author did not find any account of their heads in his authorities. The addition to the Merarites (**1 Chronicles 24:26,27**) is also curious. It brings the number of families up to twenty-five, which is one more than we should have expected.

**1 Chronicles 24:23.** Neither “Hebron” nor “the first” is found in the present Hebrew text; but they seem to have been rightly supplied by our translators from **1 Chronicles 23:19**. The four persons named appear to have been contemporaries of David, the heads of the Hebronite houses in his time (compare **1 Chronicles 26:31**).

**1 Chronicles 24:26,27.** *The sons of Jaaziah, Beno* Beno is not really a name. It is the Hebrew for “his son,” and is to be attached to Jaaziah. Translate <sup><1327></sup>1 Chronicles 24:27, “and the sons of Merari by Jaaziah his son (were) Shoham and Zaccur, and Ibri.” The meaning of the whole passage (<sup><1326></sup>1 Chronicles 24:26-30) seems to be that there were three branches of the Merarites the Beni-Mahli, the Beni-Mushi, and the Beni-Jaaziah.

**1 Chronicles 24:31.** *The principal fathers over against their younger brethren* i.e., “all the Levitical houses enumerated drew lots in their courses on equal terms, the older families having no advantage over the younger ones.” As there were 24 courses of the priests, so we must suppose that there were 24 of the Levites, though the number of the families as given in the text (<sup><1320></sup>1 Chronicles 23:7-23; 24:20-30) is 25.



## NOTES ON 1 CHRONICLES 25

~~1320~~ **1 Chronicles 25:1.** *The captains of the host* Rather, “the princes” of ~~1320~~ 1 Chronicles 23:2; 24:6.

~~1320~~ **1 Chronicles 25:2.** *Under the hands of Asaph ...* That is to say, “under the direction of Asaph” — who himself “prophesied,” or performed the sacred services, “under the direction of the king.”

~~1320~~ **1 Chronicles 25:5.** *To lift up the horn* Some take this literally, and consider that Heman and his sons played on the horn in the musical services; but there is no other evidence that the horn was so employed. Perhaps the most probable explanation is that it has been transferred from the next clause, where (as here) it followed the word “God,” with the sense that “God, to exalt Heman’s horn (or, increase his dignity), gave him fourteen sons and three daughters.”

~~1320~~ **1 Chronicles 25:7.** *With their brethren* i.e., “with others of the tribe of Levi.” Each son of Asaph, Jeduthun, and Heman, was at the head of a band of twelve skilled musicians, consisting partly of his own sons, partly of Levites belonging to other families (~~1320~~ 1 Chronicles 25:9-31). The 24 band-leaders, together with their bands, formed a body of 288 persons (24 x 12 = 288) Besides these, we hear of there being above 3,700 singers, who were probably divided, like the trained musicians, into 24 courses, which must have contained about 155 each (~~1320~~ 1 Chronicles 23:5).

~~1320~~ **1 Chronicles 25:8.** *As well the small as the great* Compare ~~1320~~ 1 Chronicles 24:31. The lot was not applied indiscriminately to all the 24 courses, but was only used to settle which course of Asaph, which of Jeduthun, and which of Heman, should on each occasion be taken. Asaph was given the precedence over his brethren, and his four courses were assigned the first, and then each alternate place. Jeduthun took rank next, and received alternate places, first with Asaph, and then with Heman, until his courses were exhausted. After this, all the later places fell necessarily to Heman, whose courses continue without interruption from the 15th.

## NOTES ON 1 CHRONICLES 26

**1 Chronicles 26:1.** *The porters* See <sup><1397></sup>1 Chronicles 9:17-27; 23:5.

**1 Chronicles 26:4.** Obed-edom and Hosah (<sup><1350></sup>1 Chronicles 26:10) had been “porters,” or door — keepers, from the time of the bringing up of the ark into Jerusalem (<sup><1353></sup>1 Chronicles 15:24; 16:38).

**1 Chronicles 26:12.** This verse is obscure, but its probable meaning is the following: “To these divisions of the porters, principal men, (were assigned) the watches, together with their brethren, for service in the house of the Lord;” i.e., the “chief men” (<sup><1301></sup>1 Chronicles 26:1-11), amounting to no more than 93, kept the watch and ward of the house, together with a further number of their brethren (4,000, <sup><1375></sup>1 Chronicles 23:5), who assisted them from time to time.

**1 Chronicles 26:15.** *The house of Asuppim* literally, “the house of collections” (see the margin and compare <sup><1625></sup>Nehemiah 12:25 margin). A treasure-house of some kind or other is probably intended.

**1 Chronicles 26:16.** All recent commentators seem to be agreed that the words “to Shuppim” ought to be cancelled, the name having arisen from an accidental repetition of the preceding word, “Asuppim.”

*The gate Shallecheth* literally, “the gate of projection” — the gate, i.e., through which were “thrown out” the sweepings of the temple, the ashes, the offal of the victims, and the like.

*The causeway of the going up* Compare the marginal reference note.

*Ward against ward* Or, “watch opposite to watch.” Hosah had in charge both the western gate of the temple, and also the gate Shallecheth, which was in the outer wall, opposite. Hence, he had to keep two watches, one over against the other.

**1 Chronicles 26:17.** *Toward Asuppim two and two* It is conjectured that the “store-house” in question (<sup><1365></sup>1 Chronicles 26:15 note) had two doors, to each of which two porters were appointed.

**1 Chronicles 26:18.** “Parbar” must designate here the space between the western wall of the temple building and the wall of the court, which would be a sort of “precinct” or “purlieu” of the temple (<sup><1231></sup>2 Kings 23:11 note). Here were two gates, at one of which two guards were stationed; while at the Shallecheth, which gave upon the causeway, there were four. In this whole account, the temple is spoken of as if it were existing, when it was not as yet built. We must suppose that David formed the whole plan of the temple, and fixed the stations and numbers of the porters, though it was left for Solomon to carry out his instructions.

**1 Chronicles 26:19.** *The divisions of the porters* The account of the porters here given makes them only twenty-four in number at any one time; <sup><1325></sup>1 Chronicles 23:5 states that the duty was discharged by 4,000 persons. Perhaps of the 93 chief porters here spoken of (<sup><1318></sup>1 Chronicles 26:8,9,11), 24 were always on guard as officers, while of the remaining 3,907, a certain proportion were each day on duty as their subordinates.

**1 Chronicles 26:28.** The foundations of a sacred treasury had therefore been laid as far back as the time of Samuel, when the Israelites began to recover from their last servitude. Such a treasury had been once before established, namely, under Joshua (<sup><1024></sup>Joshua 6:24); but it appears to have been soon exhausted, and we hear nothing of it under any of the later judges until Samuel.

**1 Chronicles 26:30.** The “business of the Lord” in the provinces would consist especially in the collection of the tithes, the redemption-money, and the free-will offerings of the people. It may perhaps have included some religious teaching. Compare <sup><1470></sup>2 Chronicles 17:7-9.

**1 Chronicles 26:32.** *Rulers* This term is somewhat too strong. The same kind of office was assigned to Jerijah and his brethren in the trans-Jordanic region as to Hashabiah and his brethren in western Palestine (<sup><1350></sup>1 Chronicles 26:30), namely, a superintendence over religious matters and over the interests of the king.

## NOTES ON 1 CHRONICLES 27

**1 Chronicles 27:1.** This verse is a general heading to the list (1 Chronicles 27:2-15). The heading has been taken from some fuller and more elaborate description of David's army, whereof the writer of Chronicles gives us only an abridgement. Omitting the captains of thousands, the captains of hundreds, and the officers (probably "scribes") who served the king, he contents himself with recording the "chief fathers" or heads of the divisions (1 Chronicles 28:1), and the number of Israelites in each course.

**1 Chronicles 27:2.** *Jashobeam* Jashobeam is mentioned in marginal references as the chief of David's mighty men. He is called in 1 Chronicles 11:11 "the son of Hachmoni." We learn from 1 Chronicles 27:3 that he was of the tribe of Judah, being descended from Perez (or Pharez), the son of Judah, from whom David himself sprang. See 1 Chronicles 2:3-15.

**1 Chronicles 27:4.** Dodai The words "Eleazar, son of," have probably fallen out before Dodai (or Dodo). According to Jewish tradition, Eleazar (1 Chronicles 11:12) was cousin to David; his father, Dodai, being Jesse's brother. Mikloth was probably second in command to Eleazar.

**1 Chronicles 27:5.** *A chief priest* Rather, "the chief priest" — an expression by which is meant, not the high priest, but probably the high priest's deputy, who is sometimes called "the second priest" (2 Kings 25:18).

**1 Chronicles 27:7.** Asahel died before the courses, as here described, could have been instituted. Perhaps the arrangements of David in his later years were based upon institutions belonging to the period of his reign at Hebron.

**1 Chronicles 27:16-22.** Gad and Asher are omitted from this list of the tribes. Similarly, Dan and Zebulun are omitted from the genealogical survey of the tribes (1 Chronicles 4—8). We can only suppose that the lists, as they came down to the writer of Chronicles, were incomplete. The

“rulers” or “princes” of the tribes appear to have been the oldest lineal descendants of the patriarchs according to the law of primogeniture.

**1 Chronicles 27:23.** David’s numbering of the people was therefore a military arrangement in order to fix the amount of his standing army. To the general Oriental prejudice against numbering possessions, etc., there was added in the case of the Jews a special objection — a feeling that it would be irreverent to attempt to count what God had promised should be countless.

**1 Chronicles 27:24.** *Because there fell wrath* literally, “And there fell wrath.” The falling of God’s wrath was not the cause of Joab’s ceasing. His motive is clearly stated in **1 Chronicles 21:6**. See also the marginal references.

*Neither was the number ...* The meaning is, that in the portion of the chronicles of King David which treated of numbers — the number of the standing army, of the Levitical and priestly courses, the singers, etc. — the return of the number of the people made by Joab was not entered. The disastrous circumstances which followed on the taking of the census perhaps produced a feeling that God might be further provoked by its being put on record in the state archives. The numbers which have come down to us must therefore have been derived from private sources.

**1 Chronicles 27:25-31.** This section is important as showing that David, the younger son of a not very opulent family (**1 Samuel 16:11,20**), had now become a large landed proprietor, as well as a capitalist, possessed of much moveable wealth. We may perhaps see the sources of both these kinds of property, in the successful wars which he had waged (**1 Samuel 27:8,9; 30:20;** **2 Samuel 8:4,7,8,12**); in the revenue derived from subject kings (**1 Samuel 8:2,14; 10:19**); and in the purchase and occupation of lands in different places. Further, he enjoyed, of course, the usual rights of a Jewish king over the landed property of his subjects, and was thus entitled to receive a tithe of the produce in tithes (**1 Samuel 8:15,17**) and in “benevolences.” Compare **1 Samuel 10:27; 16:20**, etc.

**1 Chronicles 27:25.** *The castles* Probably the watchtowers in the border districts, exposed to raids from the plundering tribes of the desert (**2 Chronicles 26:10; 27:4**).

<sup><1378></sup>**1 Chronicles 27:28.** *In the low plains* Rather, “in the Shephelah,” the proper name of the low tract between the hill country of Judaea and the Mediterranean.

<sup><1378></sup>**1 Chronicles 27:32-34.** A list — supplemental in character — of some chief officers of David, not mentioned before. The list cannot belong to a very late part of David’s reign, since it contains the name of Ahithophel, who killed himself during Absalom’s rebellion (<sup><1072></sup>2 Samuel 17:23).

<sup><1378></sup>**1 Chronicles 27:33.** *Was the king’s companion* or, “king’s friend,” as in <sup><1045></sup>1 Kings 4:5. Compare also <sup><1067></sup>2 Samuel 16:17.

<sup><1378></sup>**1 Chronicles 27:34.** *After Ahithophel* i.e., next in counsel to Ahithophel: inferior to him, but superior to all others.

## NOTES ON 1 CHRONICLES 28

**1 Chronicles 28:1.** *Officer* literally, as in the margin. This is the only occasion in which eunuchs are mentioned in connection with David's reign; and it is to be remarked that they occupy, during the earlier period of the Jewish kingdom, a very subordinate position.

**1 Chronicles 28:2.** *My brethren* David retains the modest phrase of a king not born in the purple, but raised from the ranks of the people (see **1 Samuel 30:23**; **2 Samuel 19:12**). No later Jewish monarch would have thus addressed his subjects.

*The footstool of our God* David views the ark as God's "footstool," because he was enthroned above it visibly in the Shechinah, or luminous cloud, present from time to time above the mercy seat and between the cherubim (compare the marginal references).

**1 Chronicles 28:6.** Besides the message sent to David through Nathan, he had a revelation, of which we have only the indirect account given here and in **22:8-10** (see the note). He was told that one of his sons should be raised up to fill his throne after him, and should build the temple. In the second revelation it was distinctly declared to him that the son intended was Solomon.

*My house and my courts* i.e., the temple and the courts of the temple (see **2 Chronicles 4:9**).

**1 Chronicles 28:7.** *If he be constant* The conditional character of the promise made to David, as to the continuance of his posterity on the Jewish throne (marginal reference; **2 Samuel 7:14**), is now clearly declared.

**1 Chronicles 28:9.** *Know thou the God of thy father* "Knowing God," in the sense of having a religious trust in Him, is an unusual phrase in the earlier Scriptures. It scarcely occurs elsewhere in the historical books. David, however, uses the phrase in his Psalms (**Psalm 36:10**); and its occurrence here may be accepted as evidence that the entire speech is recorded in the actual words of the monarch.

**1 Chronicles 28:11.** Compare **1 Chronicles 28:19.** As God had revealed to Moses the pattern of the tabernacle (Exodus 26; 27), so He had made known by revelation to David the pattern of the temple and its furniture. This pattern, which consisted of a set of directions in writing, David now handed over to Solomon.

*The houses* The “holy place” and the “holy of holies” — called respectively “the house” and the “inner house” (**1 Kings 6:17,27**), and (**2 Chronicles 3:5,8**) “the greater house” and “the most holy house.”

*The upper chambers* Compare **2 Chronicles 3:9** note.

*The inner parlours* The small rooms of the “lean-to” (**1 Kings 6:5** note), entered one from another.

**1 Chronicles 28:12.** *The pattern ...* literally, “the pattern of all that was with him in the spirit;” perhaps to be paraphrased, “the form of all that floated before his mind.” It seems to be David’s spirit, not God’s Spirit, that is here spoken of.

**1 Chronicles 28:18.** *The chariot of the cherubims* The cherubim are themselves the chariot upon which Yahweh rides (**Psalm 18:10; 99:1**).



## NOTES ON 1 CHRONICLES 29

**1 Chronicles 29:1.** *The palace* The original word here used is the Hebrew form of a Persian word, and generally designates the residence of the Persian monarch (Est. 1:2,5; 2:3,8; ~~400~~ Nehemiah 1:1; ~~200~~ Daniel 8:2). It is only here and in ~~139~~ 1 Chronicles 29:19 that it is applied to the temple.

**1 Chronicles 29:2.** *Glistening stones* Rather, “colored stones;” or, “dark stones” — stones of a hue like that of the antimony wherewith women painted their eyes.

*Marble stones* or, “white stones” — perhaps “alabaster,” which is found near Damascus. On the use made of the “stones” in building the temple, see ~~400~~ 2 Chronicles 3:6 note.

**1 Chronicles 29:3.** *Of mine own proper good* i.e., from his own private estate. He makes the offering publicly in order to provoke others by his example (~~139~~ 1 Chronicles 29:5).

**1 Chronicles 29:4.** The numbers here have also suffered to some extent from the carelessness of copyists (compare the ~~124~~ 1 Chronicles 22:14 note). The amount of silver is not indeed improbable, since its value would not exceed three millions of our money; but as the gold would probably exceed in value thirty millions, we may suspect an error in the words “three thousand.”

**1 Chronicles 29:5.** *To consecrate his service* literally, as in the margin, “to fill his hand,” i.e., “to come with full hands to Yahweh.” The words contain an appeal to the assembly for voluntary offerings.

**1 Chronicles 29:7.** The word here translated “dram” is regarded by most critics as the Hebrew equivalent of the Persian “daric,” or ordinary gold coin, worth about 22 shillings of British money (circa 1880’s). Not, however, that the Jews possessed darics in David’s time: the writer wished to express, in language that would be intelligible to his readers, the value of the gold subscribed, and therefore he translated the terms employed in his documents, whatever they were, into terms that were in use in his own day. The doric became current in Palestine soon after the return from the captivity (~~139~~ Ezra 2:69; 8:27; ~~170~~ Nehemiah 7:70-72).

**1 Chronicles 29:8.** Compare <sup><1257></sup>Exodus 35:27. The same spirit prevailed now as at the setting up of the tabernacle. Each offered what he had that was most precious.

**1 Chronicles 29:9.** *The people rejoiced for that they offered willingly* i.e., the munificence of the princes and officers (<sup><1316></sup>1 Chronicles 29:6) caused general joy among the people.

**1 Chronicles 29:18.** *Keep this forever ...* i.e., “Preserve forever this spirit of liberal and spontaneous giving in the hearts of Thy people, and establish their hearts toward Thee.”

**1 Chronicles 29:20.** *Worshipped the LORD, and the king* The same outward signs of reverence were accorded by the customs of the Jews (as of the Oriental nations generally) to God and to their monarchs (see <sup><1063></sup>1 Kings 1:31). But the application of the terms to both in the same passage, which occurs nowhere in Scripture but here, is thought to indicate a time when a long servitude under despotic lords had orientalized men’s mode of speech.

**1 Chronicles 29:21.** *With their drink offerings* i.e., with the drink-offerings appropriate to each kind of burnt-offering, and required by the Law to accompany them (see <sup><875></sup>Numbers 15:5,7,10, etc.).

*Sacrifices* or, “thank-offerings,” as the same word is translated in <sup><1281></sup>2 Chronicles 29:31; 33:16. Of “peace-offerings for thanksgivings” only a small part was the priest’s; the sacrificer and his friends feasted on the remainder (<sup><875></sup>Leviticus 7:15,29,34).

**1 Chronicles 29:22.** *King the second time* Solomon’s first appointment was at the time of Adonijah’s rebellion (marginal reference). As that appointment was hurried and, comparatively speaking, private, David now thought it best formally to invest Solomon a second time with the sovereignty, in the face of all Israel. For a similar reason a second and public appointment of Zadok alone to the high priest’s office took place. Abiathar was not as yet absolutely thrust out; but it may be doubtful whether he was ever allowed to perform high priestly functions after his rebellion (<sup><1007></sup>1 Kings 1:7; 2:27).

**1 Chronicles 29:23.** The throne of David is called here “the throne of the Lord,” as in <sup><1316></sup>1 Chronicles 28:5 it is called “the throne of the

kingdom of the Lord,” because God had set it up and had promised to establish it.

~~1328~~ **1 Chronicles 29:28.** See ~~1000~~ 1 Kings 1:1 note.

~~1329~~ **1 Chronicles 29:29.** On the character of the works alluded to, see Introduction to Chronicles, p. 447.

*Gad the seer* Gad is not given here the same title as Samuel. Samuel’s title is one, apparently, of higher dignity, applied only to him and to Hanani (~~1467~~ 2 Chronicles 16:7,10). Gad’s is a far commoner title; it is applied to his contemporaries Asaph (~~1290~~ 2 Chronicles 29:30), Heman (~~1326~~ 1 Chronicles 25:5), and Jeduthun (~~14515~~ 2 Chronicles 35:15), to Iddo (~~1492~~ 2 Chronicles 9:29; 12:15), to Jehu, the son of Hanani (~~1492~~ 2 Chronicles 19:2), and to the prophet Amos (Am. 7:12). When “seers” are spoken of in the plural, it is the term almost universally used, only one instance (~~2300~~ Isaiah 30:10) occurring to the contrary.

~~1330~~ **1 Chronicles 29:30.** *The times that went over him* i.e., the events that happened to him. Compare ~~1915~~ Psalm 31:15.

*All the kingdoms of the countries* The kingdoms, i.e., of Moab, Ammon, Damascus, Zobah, etc. See the full phrase in ~~1470~~ 2 Chronicles 17:10. Some account of these kingdoms would necessarily have been given in any history of David’s reign.