**1 Chronicles Commentary**

**1 Chronicles Chapter 1**

1Ch 1:1

**“Adam.”** Adam was created from the ground (Gen. 2:7), and Eve was created from material from Adam (Gen. 2:22). Adam and Eve were the first two human beings and from them came every human who has ever lived.

[For more on Adam and Eve being literal and the ones who began the human race, see commentary on Gen. 2:7.]

1Ch 1:4

**“*The sons of Noah*.”** This line is not in the Hebrew text, but is in the Septuagint. The line seems to be necessary because before it all the names listed are in a father-son relationship, but here in verse 4, Shem, Ham, and Japheth are the sons of Noah. Although people familiar with Genesis would know that, to someone new to Scripture the wording could be very confusing. The names are also in Genesis 10:1.

1Ch 1:5

**“The sons of Japheth.”** This is the same list as Genesis 10:2.

1Ch 1:6

**“Riphath.”** The reading of the Masoretic Hebrew text is Diphath. However, the person’s name in Genesis 10:3 is Riphath, and the LXX, Vulgate, and some other Hebrew manuscripts read Riphath. This list of names is in Genesis 10:3.

1Ch 1:7

**“Elisha.”** He was the founder of either ancient Cyprus or Sicily and southern Italy.

**“Tarshish.”** He was likely the founder of southern Spain.

**“the Kittim.”** The Kittim are a people group, not a person. The man was the “father” (founder) of a people group that lived on Cyprus.

**“the Rodanim.”** This was a people group that was likely on the Island of Rhodes.

1Ch 1:8

**“The sons of Ham.”** This is also in Genesis 10:6.

1Ch 1:9

**“The sons of Cush.”** This is also in Genesis 10:7.

1Ch 1:10

**”Cush fathered Nimrod.”** This information is also in Genesis 10:8.

**“mighty one.”** The Hebrew is only “mighty” but it seems to be a substantive and thus the translation “mighty one” is warranted. The Hebrew “mighty” often carries the connotation of mighty in battle, and that is likely here also, and that fits with Genesis 10:8-12.

1Ch 1:11

**“Mizraim fathered the Ludites.”** The Ludites and the rest of the list all refer to people groups, not individual men (cf. Gen. 10:13).

1Ch 1:13

**“Canaan fathered Sidon...and Heth.”** Sidon and Heth are both individual men. Sidon founded the city of Sidon on the Phoenician coast, and Heth was the father of the Hittites, whose major cities were in what is now Turkey but who had a presence in Canaan. Abraham bought the burial cave where he buried Sarah from a Hittite in what is now the city of Hebron. The rest of the list, starting with the Jebusites, are all people groups.

1Ch 1:17

**“*The sons of Aram:* Uz and Hul and Gether and Meshech.”** One Hebrew manuscript and some Septuagint manuscripts have “The sons of Aram,” which parallels Genesis 10:23. The phrase was likely added for clarity but is accurate.

1Ch 1:18

**“Arpachshad fathered Shelah, and Shelah fathered Eber.”** This information is in Genesis 10:24.

1Ch 1:19

**“for in his days the earth was divided.”** See REV commentary on Genesis 10:25.

1Ch 1:20

**“Joktan fathered.”** Joktan fathered 13 sons (Gen. 10:26-29). His son Ebal is called “Obal” in Genesis 10:28.

1Ch 1:24

**“Shem, Arpachshad, Shelah.”** The list of names in 1 Chronicles 1:24-27 is the genealogy from Shem, the son of Noah, to Abraham. This list is in Genesis 11:10-26.

1Ch 1:31

**“Ishmael.”** Ishmael, like Jacob, had 12 sons.

1Ch 1:32

**“The sons of Keturah.”** The Bible does not say much about Keturah, but Abraham married her and she bore him six sons (Gen. 25:1).

1Ch 1:33

**“descendants.”** The Hebrew reads “sons,” but Hebrew has no word for “grandson,” so “son” often refers to descendants.

1Ch 1:34

**“Israel.”** The son is here named “Israel,” not Jacob. That is likely due to the last date that Chronicles was written and the desire to consider “Israel” (all twelve tribes) as descendants of Abraham (cf. 1 Chron. 2:1).

1Ch 1:38

**“The sons of Seir.”** This Seir is likely pre-Edomite and where the name Mount Seir came from. There were people living in Seir before it was technically Edom (cf. Deut. 2:12).

**1 Chronicles Chapter 2**

1Ch 2:1

**“Israel.”** The son is here named “Israel,” not Jacob. That is likely due to the last date that Chronicles was written and the desire to consider “Israel” (all twelve tribes) as descendants of Abraham (cf. 1 Chron. 1:34).

1Ch 2:2

**“Joseph.”** In this list of the sons of Jacob, the tribes of Ephraim and Manasseh are not listed but the actual son of Jacob, “Joseph” is named.

1Ch 2:7

**“Achar.”** Achar is called Achan in Joshua 7:1. The name was likely changed in Chronicles because the name Achar is related to the Hebrew word for “trouble.”

1Ch 2:10

**“leader of the children of Judah.”** Nahshon was the leader of the tribe of Judah when the children of Israel came out of Egypt (Num. 1:7; 2:3).

1Ch 2:16

**“Abishai and Joab and Asahel.”** These men who were so important in David’s time were David’s nephews. The Bible does not tell us when Zeruiah and Abigail were born, but if they were among the first of Jesse’s children to be born, and David was the last, the children of Zeruiah and Abigail could have been very close in age to David. So although he was technically their uncle, the similar age could have easily made them more like cousins.

1Ch 2:17

**“Amasa.”** Amasa was a nephew of David but by Abigail.

1Ch 2:23

**“daughter-towns.”** The Hebrew text is just “daughters,” referring to small close-by towns that are supported by a “mother” town, a large and normally well-fortified town (see commentary on Josh. 15:45).

1Ch 2:24

**“After Hezron’s death.”** The REV translation follows the Septuagint. The Hebrew text is difficult, which is apparent from the many different English translations of the verse.

1Ch 2:35

**“and she bore him Attai.”** The children of Jarha were considered from the tribe of Judah, even though the father Jarha was an Egyptian. This shows that sometimes the lineage was not traced through the father, it could be traced through the mother.

1Ch 2:50

**“the father of Kiriath-jearim.”** Kiriath-jearim is a location about ten miles west of Jerusalem. In this context, the word “father” means “founder” or “leader,” or both.

1Ch 2:51

**“father.”** In this context, the word “father” means “founder” or “leader,” or both (cf. 1 Chron. 4:4).

1Ch 2:52

**“father.”** In this context, the word “father” means “founder” or “leader,” or both.

**1 Chronicles Chapter 3**

1Ch 3:1

**“Daniel of Abigail the Carmelitess.”** Daniel was the son of David and Abigail, and he had a second name, “Chileab” (2 Sam. 3:3).

[For more on Daniel, see commentary on 2 Sam. 3:3, “Chileab.”]

1Ch 3:2

**“Talmai king of Geshur.”** Geshur was north of the Sea of Galilee. Absalom went outside of the people of Israel to marry. It is possible that the marriage was arranged so that Talmai would have family in the royal family and even perhaps the future king of Israel.

1Ch 3:15

**“Johanan.”** In the book of Kings, he is referred to as Jehoahaz (cf. 2 Kings 23:30).

**“Shallum.”** This is apparently the given name of the king of Judah also known as Jehoahaz. He was captured and replaced by Pharaoh Neco and died in Egypt (2 Kings 23:30-34).

1Ch 3:16

**“Zedekiah his son.”** This phrase has confused scholars and there are different opinions about it. One thing that is clear is that King Josiah’s sons included Jehoiakim, his second son, and Zedekiah, his third son (1 Chron. 3:15). It was Josiah’s son Zedekiah that Nebuchadnezzar made king when he deposed Jehoiachin, who is also called Jeconiah and Coniah (2 Kings 24:8-17; 2 Chron. 36:9-10). The two most likely possibilities for the Zedekiah here in 1 Chronicles 3:16 are that he was a son of Jehoiachin born before he was made king but then carried away to Babylon by Nebuchadnezzar, or that the Masoretic Hebrew text was miscopied and Zedekiah here in 1 Chronicles 3:16 refers to Jehoiachin’s uncle Zedekiah. There are seven sons of Jehoiachin listed in 1 Chronicles 3:17-18, but Jehoiachin is called “Jehoiachin the captive,” so it is possible that Zedekiah was born before Jehoiachin was taken to Babylon as a captive and his other seven sons were born while he was a captive in Babylon.

Genealogies are complex, but what we know for certain is that Jehoiachin was removed from the throne by Nebuchadnezzar, who illegitimately replaced him with his uncle Zedekiah. But Jehoiachin outlived Zedekiah and was taken from prison in Babylon and set on a throne there (2 Kings 25:27-30; Jer. 52:31-34). After Jehoiachin, no descendant of David has sat as king on David’s throne in Jerusalem even until this day, and no legitimate king will sit there until Jesus Christ returns and takes his place on the throne of David (Isa. 9:6-7).

1Ch 3:20

**“five.”** It seems that these five are the sons of Shimei (1 Chron. 3:19).

**1 Chronicles Chapter 4**

1Ch 4:4

**“a father of Bethlehem.”** This is likely the city of Bethlehem, so in this context, the word “father” means “founder” or “leader,” or both (cf. 1 Chron. 2:51).

1Ch 4:5

**“the father of Tekoa.”** In this context, “Tekoa” is likely the city, and in this context, the word “father” means “founder” or “leader,” or both.

1Ch 4:12

**“the father of Ir-nahash.”** In this context, the word “father” means “founder” or “leader,” or both.

1Ch 4:14

**“the father of Ge-harashim.”** Ge-harashim means “Valley of Craftsmen.” In this context, the word “father” means “founder” or “leader,” or both.

1Ch 4:21

**“the house of fine linen workers.”** This likely referred to some kind of guild. For example, the CSB reads, “ the families of the guild of linen workers at Beth-ashbea.”

1Ch 4:24

**“The sons of Simeon.”** The list of the sons of Simeon is given in Genesis 46:10; Exodus 6:15; Numbers 26:12-14, and here in 1 Chronicles 4:24. The list here in Chronicles agrees with the list in Numbers but is different than the list in Genesis and Exodus, which agree with each other.

1Ch 4:39

**“the entrance of Gedor.”** The “entrance of Gedor” is the entrance of the territory of the city of Gedor, which is a town in the mountainous part of Judah, likely north of Hebron. The Simeonites did not multiply greatly, but they did multiply enough to move eastward into the hill country of Judah.

**“the valley.”** This valley is not described well enough to know which one it is. There are many valleys in the hill country of Judah.

1Ch 4:40

**“rich.”** The Hebrew word is literally “fat,” “fat and good.”

1Ch 4:41

**“in the days of Hezekiah king of Judah.”** In the days of Hezekiah, descendants of the tribe of Simeon had grown powerful enough to move east into the hill country of Judah and dispossess some of the native peoples that still lived there.

**“devoted them to destruction.”** That is, destroyed them.

[For more on things “devoted” to Yahweh and devoted to destruction, see commentary on Josh. 6:17.]

1Ch 4:43

**“and *then* they lived there to this day.”** It seems that some of the Simeonites lived in the area of northern Edom and they somehow managed to not be exiled to Babylon.

**1 Chronicles Chapter 5**

1Ch 5:1

**“he defiled his father’s bed.”** This is an idiom. What happened was Reuben slept with Jacob’s wife (Gen. 35:22). Reuben would not have had sex with his father’s wife on his father’s bed (“bed” being a pallet of blankets).

1Ch 5:2

**“a prince.”** The Hebrew text uses a word that is often used for the king. It can mean “leader, ruler, prince.” The translation “prince” is appropriate because God is the King so the ruler of Israel is a prince.

1Ch 5:6

**“Tilgath-pilneser.”** This is a different spelling of Tiglath-pileser III

1Ch 5:17

**“Jotham.”** Jotham was the grandfather of Hezekiah (2 Kings 15:32-38)

1Ch 5:20

**“They were helped.”** That is, the sons of Reuben and the Gadites and the half-tribe of Manasseh were helped by God to fight and win.

1Ch 5:23

**“Baal-hermon.”** This is a place near the summit of Mount Hermon, possibly one of the peaks of Hermon. In fact, the three places named here may possibly refer to peaks on Mount Hermon. The place on Mount Hermon called “Baal-Hermon” was almost certainly a place where the god Baal was worshiped.

**“Senir.”** This is often another name for Mount Hermon (Deut. 3:9). It is hard to say exactly how they distinguished Senir from Mount Hermon.

1Ch 5:24

**“famous men.”** The Hebrew is idiomatic: “men of names,” but the meaning is men whose names were popularly known.

1Ch 5:26

**“the Reubenites and the Gadites and the half-tribe of Manasseh.”** These are the tribes of Israel that settled in the Transjordan, that is, east of the Jordan River.

**1 Chronicles Chapter 6**

1Ch 6:1

**The sons of Levi: Gershon, Kohath, and Merari.** Cf. Gen. 46:11. The descendants of Levi became the Levites. Aaron was a descendant of Kohath, and the priests of Israel were descendants of Aaron.

1Ch 6:10

**“in the house.”** That is, in the Temple that Solomon built.

1Ch 6:23

**“Elkanah his son, and Ebiasaph his son and Assir his son.”** In constructing the genealogy here in 1 Chronicles 6, it seems that in this case, Elkanah, Ebiasaph, and Assir could be brothers and not “sons” in a genealogical line. If that is the case, the genealogy to Samuel would be Kohath, Aminadab (Amram?), Korah, Elkanah, Ahimoth, Elkanah, Zophai, Nahath, Eliab, Jeroham, Elkanah, Samuel.

1Ch 6:26

**“Elkanah.”** The Masoretic Hebrew text has Elkanah twice in this verse, but it was almost certainly added by a copyist’s error. It is omitted in the Septuagint, the Syriac, and in a few Hebrew manuscripts.

1Ch 6:27

**“Samuel his son.”** The name “Samuel” is omitted in the Masoretic text but included in some Septuagint texts, although not in all of them. Nevertheless, given what we know from other passages of Scripture, Samuel was the son of Elkanah and the father of Joel and Abijah (1 Sam. 8:2; 1 Chron. 6:28).

1Ch 6:28

**“Samuel.”** So Samuel is a Levite from the line of Gershom.

1Ch 6:31

**“the service of music.”** The Hebrew text is idiomatic and is literally, “the hand of song,” that is, the responsibility (or authority over) for song.

1Ch 6:32

**“the tabernacle, the Tent of Meeting.”** A protracted name of the tabernacle, here referring to the tent that David had set up (cf. Exod. 39:32; 40:2, 6, 29). It is called the “Tent of Meeting” because it was the place where people met with God. The Hebrew phrase is *'ohel mo'ed*, in which *'ohel* (#0168 אֹהֶל) means “tent,” and is followed by *mo'ed* (#04150 מוֹעֵד or מֹעֵד) which means a “meeting” or a “place for a meeting.” Thus the *'ohel mo'ed* is the “Tent of Meeting” (see commentary on Exod. 27:21).

**“and they carried out their service according to regulations.”** (cf. 1 Chron. 6:33).

1Ch 6:33

**“singer.”** The Hebrew word can also relate to someone who composes music.

1Ch 6:38

**“the son of Israel.”** Here, “Israel” refers to the man, Jacob.

1Ch 6:39

**“His brother Asaph.”** Asaph’s “brother” (relative) was Heman (1 Chron. 6:33), but they came from two different family lines.

1Ch 6:44

**“On the left hand.”** When the Levites stood for the service of Yahweh, the sons of Merari were on the left hand of other Levites

**“brothers.”** In this context, “brothers” refers to relatives.

1Ch 6:50

**“These are the sons of Aaron.”** There were 480 years from the Exodus to the foundation of the Temple (1 Kings 6:1). Here in the list of High Priests from Aaron at the time of the Exodus until Ahimaaz at the time of Solomon were 12 priests, so that rounds out to about 40 years for each High Priest to serve, which makes sense because most High Priests would not start serving until they were older since the High Priest before them had to die before they could serve as High Priest. So if a High Priest started to serve at 40 and served 40 years, he would die at 80 and by that time his successor would be in his middle age as well.

1Ch 6:54

**“to the sons of Aaron.”** The descendants of Aaron were the priests in Israel. It is important to understand for the history of Israel that a person could not simply decide to be a priest. If you were born a male descendant of Aaron you were a priest, and if you were not born a male descendant of Aaron you could not be a priest. 1 Chronicles 6:54-63 gives the cities that were in the various tribal areas in Israel that were assigned by lot to be the cities for the priests. Other people could live there, but the city itself was given to the priests.

**“for theirs was the first lot.”** The tribes were assigned areas by “lot,” that is, by the stones—the Urim and Thummim—that were in the breastplate of the High Priest (Exod. 28:28-30). The High Priest would draw out a stone which would indicate the decision of Yahweh (cf. Exod. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; Josh. 21:4; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65). The exact process, which was well-known at the time and thus was not described any detail in the Bible, is not well understood today. In Joshua 21:4, the “lot,” i.e., the stone, “came out,” that is, came out of the pocket on the front of the breastplate of the High Priest and indicated that the Kohathites were to be the first to be assigned cities in the Promised Land.

1Ch 6:61

**“the rest of the sons of Kohath.”** The descendants of Kohath who were Levites but not priests were allotted cities in the Transjordan, east of the Jordan River, in the area that was allotted to the eastern half of the tribe of Manasseh. The Hebrew text is awkward, and many versions have simplified the translation. For example, the NIV simply says, “The rest of Kohath’s descendants were allotted ten towns from the clans of half the tribe of Manasseh.”

**1 Chronicles Chapter 7**

1Ch 7:13

**“the sons of Bilhah.”** Bilhah was the concubine wife of Jacob, the mother of Naphtali (Gen. 30:7-8).

1Ch 7:14

**“the father of Gilead.”** In this context, the word “father” means “founder” or “leader,” or both.

1Ch 7:24

**“His daughter was Sheerah.”** Sheerah was quite a powerful woman and a mover and shaker who made things happen.

**“the lower and upper Beth-horon.”** These are two towns, both called Beth-horon, and they are on the same ridge that goes from central Benjamin to the west. One Beth-horon was higher in elevation than the other.

1Ch 7:27

**“Joshua his son.”** This is the Joshua of the book of Joshua.

1Ch 7:28

**“daughter-towns.”** The Hebrew text is just “daughters,” referring to small close-by towns that are supported by a “mother” town, a large and normally well-fortified town (see commentary on Josh. 15:45).

**“Naaran.”** A town down in the Rift Valley, north of Jericho.

1Ch 7:29

**“Beth-shean...Taanach...Migiddo...Dor.”** These are technically all towns in the tribal area of Manasseh. So “by the borders” includes encroaching on the territory of Manasseh.

**“daughter-towns.”** The Hebrew text is just “daughters,” referring to small close-by towns that are supported by a “mother” town, a large and normally well-fortified town (see commentary on Josh. 15:45).

**“the son of Israel.”** Jacob is being called “Israel” in this verse, the name he was given by the angel (Gen. 32:28).

1Ch 7:38

**“The sons of Jether.”** “Jether” is probably Ithran in 1 Chronicles 7:37.

**1 Chronicles Chapter 8**

1Ch 8:8

**“Hushim and Baara were his wives.”** It seems that Shaharaim sent away Hushim and Baara and then fathered children by another woman.

1Ch 8:12

**“daughter-towns.”** The Hebrew text is just “daughters,” referring to small close-by towns that are supported by a “mother” town, a large and normally well-fortified town (see commentary on Josh. 15:45).

1Ch 8:28

**“these lived in Jerusalem.”** The list of Benjamite men who lived in Jerusalem lived there after David conquered it.

1Ch 8:33

**“Esh-baal.”** This is the same person as “Ish-bosheth” (2 Sam. 2:8, 10, 12, 15; 3:8, 14, 15; 4:4, 8, 12). Esh-baal means, “Man of Baal,” but at a time when “Baal,” which means “lord,” was used of God as well as other “lords.” Saul likely named his son, “Man of [the] Lord,” but then over time for various reasons, one of them likely being the house of Saul turning away from God, people began calling him “Ish-bosheth,” “Man of Shame.”

**1 Chronicles Chapter 9**

1Ch 9:2

**“Now the first inhabitants who settled *again* in their possessions.”** This is extra information that Ezra does not add about the return from Babylon. Although some commentators think that this refers to the first settlements in the Promised Land at the time of Joshua, the wording of 1 Chronicles refers to times after the Promised Land was settled by the Israelites.

**“Israelites.”** The people of the Northern Kingdom of Israel had not totally gone away with the Assyrian conquest. Israelites had been migrating into Judah for a long time before that, and the attacking Assyrians may have driven even more Israelites into Judah.

**“the Temple servants.”** These people, the “Nethinim” in Hebrew, were slaves that were serving the Levites in the work of the Temple. See commentary on Ezra 2:43.

1Ch 9:5

**“Shilonites.”** These are from the town of Shiloh.

1Ch 9:9

**“ancestral.”** The Hebrew is “father’s” but here it is used for ancestors. The men who were leaders followed their ancestry.

1Ch 9:11

**“the ruler of the house of God.”** Azariah was the High Priest, and thus ruler of the Temple (cf. 2 Chron. 31:13).

1Ch 9:21

**“the entrance of the Tent of Meeting.”** The “Tent of Meeting,” known as the Tabernacle, had one entrance and it was on the east side.

1Ch 9:22

**“permanent positions.”** This is a meaning of the Hebrew word, which refers to being “faithful,” “established,” or here “permanent.” The KJV has “set office,” which catches the idea. *The Koren Tanakh* has “permanent office.”

1Ch 9:25

**“were to come in every seven days, in turn, *along* with them.”** Every seven days the Levites who were on duty changed.

1Ch 9:27

**“lodged.”** These Levites left their villages and came to Jerusalem when their turn to serve came up, and they lodged at night in the vicinity of the Temple rather than go back to their homes.

**“over the key for opening it.”** The Hebrew text has the word “key,” and there is no reason not to think that is literal, although many scholars think it is simply a way to express that these Levites had the responsibility for opening the doors in the morning.

1Ch 9:28

**“the accessories used in serving *God*.”** These were probably the vessels made of gold or silver, because they had to be counted when taken in and out of the Temple. These expensive accessories were in contrast to the common accessories and the other “holy accessories” that were used but were not as valuable.

1Ch 9:30

**“prepared the mixture of the spices.”** Spices were blended for use in the Tabernacle and the Temple. See Exodus 30:23-25; 35:8.

1Ch 9:31

**“over baking the flatbreads.”** There were a number of grain offerings (cf. Lev. 6:19-23).

1Ch 9:32

**“the Bread of the Presence.”** The Bread of the Presence was large cakes of bread that were in the Tabernacle and Temple (see commentary on Exod. 25:30).

**“prepare it.”** This included setting it out in order on the table, not just preparing it by mixing it or baking it. The preparation included setting the cakes in stacks properly on the table in the Tabernacle or Temple.

1Ch 9:39

**“Esh-baal.”** This is the same person as “Ish-bosheth.”

**1 Chronicles Chapter 10**

1Ch 10:4

**“because he was terrified.”** The armor-bearer was afraid of God’s vengeance if he killed King Saul.

1Ch 10:6

**“all his house.”** This is a hyperbole because not “all” his house died, He still had a son and grandchildren left, but the point was the strength of his house was dead.

1Ch 10:7

**“the army.”** The Hebrew is literally, “they,” but that is confusing when read in English, and the “they” refers to Saul’s army.

1Ch 10:9

**“sent into the land of the Philistines.”** The text is unclear about whether or not Saul’s head and armor were sent around the land of the Philistines, or whether only messengers were sent, and the scholars are divided about it.

1Ch 10:10

**“and fastened his head in the house of Dagon.”** After the battle, Saul’s head and body were taken to different places. The “house of Dagon” was in Philistia, and according to 1 Samuel 5:1-7 was in Ashdod. Meanwhile, Saul’s body was put on the wall at Beth-shean (1 Sam. 31:10).

1Ch 10:14

**“therefore he killed him.”** Yahweh did not directly kill Saul. He told Saul what to do, but Saul disobeyed, thereby bringing consequences upon himself, including death. This is an example of the Semitic “idiom of permission.”

[For an explanation of the “idiom of permission,” see commentary on Exod. 4:21.]

**1 Chronicles Chapter 11**

1Ch 11:1

**“Then all Israel gathered themselves to David at Hebron.”** Chronicles says nothing about the long civil war between the house of Saul and the house of David that takes a few chapters in the book of Kings.

1Ch 11:8

**“Joab restored the rest of the city.”** The Hebrew is more literally, “Joab gave life to the rest of the city.” It is strange to speak of rebuilding as “giving life” and so two interpretations have been set forth by scholars. The first is that Joab rebuilt and restored it so that people could live there. However, it is possible that Joab allowed some Jebusites to live, and thus “gave life” to the city.

1Ch 11:15

**“the cave of Adullam…in the Valley of Rephaim.”** The Cave of Adullam is west of the Valley of Rephaim, so in this instance, the Philistines had managed to take the ground east of where David was.

1Ch 11:16

**“the stronghold.”** It is not described, but in this context, the stronghold is likely the Cave of Adullam.

1Ch 11:20

**“chief of the three.”** Cf. 2 Sam. 23:18. The Syriac reads “chief of the thirty.”

1Ch 11:21

**“He was doubly honored above the three.”** The Hebrew text is unclear. It seems to be contradictory as it stands, but there is no easy way to explain the text. Commentators explain that there may have been two sets of three men, or the word “three” in the Hebrew text could have been miscopied and “thirty” be original, or “doubly-honored,” as in the REV.

1Ch 11:22

**“two lion-hearted men.”** The meaning of the Hebrew text is unclear, and there have been many suggestions, but “lion-hearted” fits with the idea of a great exploit and also with “lion” in the next phrase.

1Ch 11:23

**“a man of great stature.”** This is similar in ways to 1 Sam. 17:7, the description of Goliath.

**1 Chronicles Chapter 12**

1Ch 12:1

**“at Ziklag.”** This was very early (1 Sam. 27:6-7), before the men of Judah anointed David king over the tribe of Judah (2 Sam. 2:4). It is important to note that many of the men who came over to David before he was anointed are not from Judah, and some were even from Saul’s tribe, the tribe of Benjamin (see commentary on 1 Chron. 12:23).

1Ch 12:2

**“they were of Saul’s relatives from Benjamin.”** These men were relatives of King Saul, but they followed David and supported him.

1Ch 12:4

**“Ishmaiah the Gibeonite, a mighty man among the 30, and over the 30.”** The leadership of the 30 changed over the years. 1 Chronicles 12:4 says that Isahmaiah was the leader.

1Ch 12:8

**“*Men* from the Gadites went over to David to the stronghold in the wilderness.”** Here we see more Israelite men defecting from Saul’s kingdom to support David even before David was anointed king over Judah.

1Ch 12:15

**“went over the Jordan in the first month when it had overflowed all its banks.”** The tribe of Gad was located in the Transjordan, east of the Jordan River, but they were so determined to support David that they crossed over the Jordan River even though it was at flood stage rather than waiting a couple of months for it to go into its smaller summer size when the crossing was much easier and safer.

**“and they put to flight all *those who lived in* the valleys.”** The Hebrew reads, “and they put to flight all the valleys,” in which “valleys” seems to be a metonymy for those people who lived in the valleys. This would naturally point to the fighting prowess of the men of the tribe of Gad who were joining David.

1Ch 12:16

**“of the sons of Benjamin.”** These men were defecting to David from Saul’s own tribe of Benjamin.

1Ch 12:18

**“and he said,”** This is a great example of God putting His gift of holy spirit upon someone who was not generally known as a prophet, who then gave a very powerful word of prophecy to David.

**“helpers.”** The Hebrew is singular, but it is a collective singular for all those who help. The Septuagint has the plural.

1Ch 12:19

**“And some *men* from Manasseh defected to David.”** These are more men defecting from King Saul to David even before David was anointed king over Judah.

**“David.”** The Hebrew text says “him,” but the REV added “David” for clarity.

**“master.”** This is a grammatical plural; the Hebrew text reads “masters,” but it refers to King Saul.

**“He will defect to his master Saul at *the cost of* our heads.”** It seems that the Philistine leaders thought that David would buy back his favor with King Saul by turning on the Philistines and killing them. There is no “if” in the sentence although many versions put it in the text.

1Ch 12:21

**“the band of raiders.”** This particular raiding band seems to be the group of Amalekites who attacked Ziklag (1 Sam. 30) or it could have been earlier when David was raiding the nomadic people in the Negev who themselves traveled in bands (1 Sam. 8-12).

1Ch 12:23

**“who came to David at Hebron to turn the kingdom of Saul over to him.”** 1 Chronicles 12 shows that David was God’s choice for the king of Israel by the support he got from every single tribe of Israel, not just from his own tribe of Judah. Before Saul died and while David was running away from Saul, David had already gotten support from the tribes of Benjamin (1 Chron. 12:2, 4), Gad (1 Chron. 12:8), Manasseh (1 Chron. 12:20), and very likely from other tribes as well (1 Chron. 12:22). Then, after Saul died, David moved to Hebron and was crowned king by the tribe of Judah (2 Sam. 2:4). However, he was challenged for the kingship of Israel by Saul’s son Ish-bosheth because after Saul died, Saul’s general, Abner, had taken Saul’s son Ish-bosheth and set him up as king over Israel in competition with David (2 Sam. 2:4-11).

Nevertheless, people from every tribe of Israel recognized that David was God’s choice as the true king of Israel and supported him instead of supporting Ish-bosheth. 1 Chronicles 12:23-38 lists tribes that had men who came to Hebron in support of David, and every tribe of Israel is specifically mentioned: The tribe of Judah (v. 24), Simeon (v. 25), Levi (v. 26), Benjamin (v. 29), Ephraim (v. 30), the western half-tribe of Manasseh (v. 31), Issachar (v. 32), Zebulun (v. 33), Naphtali (v. 34), Dan (v. 35), Asher (v. 36), Reuben (v. 37) Gad (v. 37), and the Transjordan half-tribe of Manasseh (v. 37). In showing this universal support for David, Chronicles is showing that David was truly God’s choice for the king of Israel and godly people knew it. We now know what at that time neither David nor the people knew: that David’s dynasty would lead to Messiah, and indeed, “the throne of David” is the throne of the legitimate king of Israel and would ultimately be given to the Messiah (cf. Ps. 2; 110; Isa. 9:7; 16:5). In fact, one way that the angel made it clear to Mary that the son she was going to give birth to was the promised Messiah was that he said to her, “the Lord God will give to him the throne of his father David.” At the time Mary lived, the “throne of David” had been vacant for over 500 years since the Babylonian Captivity, but it will be occupied one final time, by the Messiah himself, and he will reign forever.

**“the mouth of Yahweh.”** The word “mouth” is a metonymy for what is spoken by the mouth, a “word” or “command” or “decree.” It was God’s decree that David would be the true king of Israel (cf. 1 Sam. 15:28-29; 2 Sam. 3:17-21; 5:1-4).

1Ch 12:32

**“who had understanding of the times to know what Israel ought to do.”** In this context, this phrase simply seems to refer to the fact that these men knew that David was God’s chosen king.

1Ch 12:39

**“for their relatives had made preparation for them.”** These men who came to support David had brought provisions with them from their homes so they would have food to eat while they got settled around David. The Chronicler is making the point that even many of those Israelites who did not come to support David in Judah supported David from their homes in the way that they could by providing food (see 1 Chron. 12:40).

**1 Chronicles Chapter 13**

1Ch 13:2

**“to the rest of our brothers.”** There were Israelites and priests and Levites who had stayed home and not gone to bring the ark of the covenant back to Jerusalem, and David wanted to make sure that everyone knew about this great event and had a chance to be there.

1Ch 13:3

**“let’s bring back the ark of our God to us.”** This phrase should be taken not only spatially, that is, that the ark of God would be near them, but also taken relationally, that the ark of God would be “brought back” into the daily lives of the people of Judah.

**“we did not inquire of it.”** That is, God’s people did not inquire about God’s will in the presence of the ark. This points to Saul not being a very godly person.

1Ch 13:5

**“from Shihor of Egypt.”** This site is debated but the most likely thing is that it was a name for the Nile or a Nile tributary (cf. Isa. 23:3; Jer. 2:18), but it has been suggested that other rivers might be meant.

**“Lebo-hamath.”** This is in the far north of Israel. So “from Shihor of Egypt as far as Lebo-hamath” is the territory of Israel from the extreme south to the extreme north. Lebo-hamath is mentioned many times in the Bible.

1Ch 13:6

**“between the cherubim.”** Yahweh dwelt between the cherubim that were on the atonement cover (traditionally “mercy seat”) of the ark of the covenant (see commentary on 1 Sam. 4:4).

**“who is called by the Name, Yahweh.”** This is similar to 2 Samuel 6:2. Yahweh is taken from the middle of the verse and moved to the end.

1Ch 13:9

**“threshing floor of Chidon.”** Chidon is called “Nacon” in 2 Samuel 6:6. These are two names for the same man.

1Ch 13:11

**“And David became angry.”** This verse is almost the same as 2 Samuel 6:8.

1Ch 13:12

**“to me.”** That is, to me back home in Jerusalem.

1Ch 13:13

**“the Gittite.”** The inhabitants of Gath were referred to as “Gittites” (see commentary on Josh. 13:3; cf. 2 Sam. 15:18).

**1 Chronicles Chapter 14**

1Ch 14:1

**“Hiram king of Tyre sent.”** We left 1 Chronicles 13 with God blessing the house of Obed-edom, and now God’s blessings on David continue.

1Ch 14:3

**“And David took more wives.”** 2 Samuel 5:13 adds that David added concubines as well as wives.

1Ch 14:11

**“struck them.”** Or “struck them down.”

1Ch 14:12

**“and they were burned with fire.”** They were carried off the battlefield and burned later (see commentary on 2 Sam. 5:21)

1Ch 14:13

**“in the valley.”** This is identified as being the Valley of Rephaim in 2 Samuel 5:22.

1Ch 14:16

**“from Gibeon as far as Gezer.”** See commentary on 2 Samuel 5:25.

**1 Chronicles Chapter 15**

1Ch 15:1

**“made houses for himself.”** It seems that David took advantage of the men and materials that Hiram provided (1 Chron. 14:1), and the “houses” are likely attached quarters, for example for his harem. Solomon had different “houses” in his own huge house. The Hebrew uses the word “make” here, and not “build,” but it is unclear why. It may be because David was using Hiram’s men to do the building.

1Ch 15:4

**“the sons of Aaron.”** These are the priests, and they are different from the Levites.

1Ch 15:12

**“make yourselves holy.”** The people were to do what it took to make themselves holy in the sight of God (cf. Lev. 11:44). David understood the value of people who handled the things of God to make themselves holy in God’s sight. This is important for Christians to keep in mind too, because we handle the Word of God, the people of God, God’s money, etc. This is not to be done carelessly or in an ungodly way.

[For more on “make yourselves holy,” see commentary on Josh. 3:5.]

1Ch 15:20

**“set to alamoth.”** Exactly what “alamoth” means is unknown. It could be a style of music, or a pitch to which the instrument was tuned, or to something else.

1Ch 15:21

**“leading with harps according to the sheminith.”** Exactly what the “sheminith” is, is not known. It comes from the word for eight and may be related to musical octaves.

1Ch 15:22

**“song...singing.”** The Hebrew word translated “song...singing” is more properly “burden” in Hebrew, which has caused some commentators to relate it to prophecy. The meaning is uncertain, and might possibly even have something to do with singing that involved prophecy like so many of the psalms, which were praise but involved prophecy as well.

1Ch 15:25

**“So David and the elders of Israel and the heads over thousands.”** These are the dignitaries. 1 Chronicles 15:28 mentions everyone else.

1Ch 15:27

**“David was clothed with a cloak of fine linen.”** This is not the normal word for “clothed;” it means more like “wrapped.” Chronicles mentions both the clothing and the ephod, whereas 2 Samuel 6:14 only mentions the ephod.

1Ch 15:29

**“she despised him in her heart.**” The text does not give a specific reason for this, but it may have had something to do with David taking her from her previous husband.

**1 Chronicles Chapter 16**

1Ch 16:1

**“in the midst of the tent that David had pitched for it.”** David pitched a special tent in Jerusalem for the ark of the covenant (cf. 2 Sam. 6:17). This is enigmatic and unexplained in the Word of God. According to the Law of Moses, the ark of the covenant was to be in the Holy of Holies in Moses’ Tent of Meeting, the “Tabernacle” (Exod. 26:33-35). But at this time in David’s reign the Tabernacle and all the trappings, priests, and the services that went with it were in Gibeon (1 Chron. 16:39; 21:28-29; see commentary on 1 Chron. 16:39).

Moses’ Tabernacle (or “Tent of Meeting”) had been in Shiloh during the time of Joshua, the Judges, and the life of Samuel (Josh. 18:1, 8; 19:51; Judg. 18:31; 1 Sam. 1:3, 9, 24; 4:3-4), but before Saul became the king of Israel, during the life of Samuel, the ark was taken from the Tabernacle and captured by the Philistines (1 Sam. 4:11). The Philistines eventually returned the ark to the Israelites, but it never made it back into the Tabernacle. David took it from the house of Obed-edom and moved it to a special tent he had set up in Jerusalem (2 Sam. 6:12-17; 1 Chron. 16:1).

The Tabernacle, without the ark, was eventually taken to Gibeon (1 Chron. 16:39). Interestingly, the Word of God does not give any explanation for why David did not either take the ark and place it inside the Holy of Holies in the Tabernacle at Gibeon, or bring the Tabernacle from Gibeon to Jerusalem. It is possible that at that time in history, the priesthood was so corrupt that David wanted the blessing of the ark of God to be in Jerusalem but did not want all the corruption that came with the priesthood and Tabernacle to come to Jerusalem. After all, during Samuel’s life, Eli the High Priest had been corrupt and his sons were very corrupt (1 Sam. 2:12, 22-25, 27-34). During David’s reign, Abiathar, a descendant of Phinehas the son of Eli, was High Priest (but Zadok also seems to have functioned as High Priest), but Abiathar did not support David. In fact, when David’s son Adonijah rebelled against David, Abiathar sided with Adonijah against David.

It is also possible that the Tabernacle was associated with moving from place to place, and also with conquest, and that by setting up a different tent David was in a sense “rebranding” God, and showing Him to be planted in one place rather than moving from place to place. The moving and conquests were now over and done with. God would live in Jerusalem. That God would one day choose a single place and dwell there was foretold many times in Deuteronomy (see commentary on Deut. 12:5).

No doubt the fact that the ark of the covenant was in Jerusalem while the Tabernacle and the altar of sacrifice were in Gibeon caused confusion in the worship of Yahweh. How could the High Priest go into the Holy of Holies and sprinkle blood on the ark on the Day of Atonement (Lev. 16:14-15) if the ark was not there? And why offer burnt offerings and fellowship offerings on the great altar of sacrifice to be reconciled and connected to God if God was not even there residing between the cherubim over the mercy seat? The Bible offers no explanations for the difficulties having the Tabernacle in one place and the ark of the covenant in another place would have caused. It seems that at the time of David, there was a division between the worship of Yahweh before His ark in Jerusalem, and sacrifice to Yahweh for sin and for fellowship, which would have had to occur in Gibeon. For example, Solomon had to go to Gibeon to offer sacrifices at the time he started his kingdom (1 Kings 3:4). But David had Asaph and his brothers in Jerusalem, along with Obed-edom and men from his family, and they ministered before Yahweh in Jerusalem (1 Chron. 16:37-38).

There seems to be a powerful lesson in what David did and what God obviously not only allowed but seems to have blessed—and God did bless David because he was a man after God’s own heart and wrote many Psalms that are an important part of the Word of God. Also, later in the Word of God, the Messiah is called “David” by the figure of speech antonomasia (name-change), an obvious indication that in being like David, the Messiah would be a great king (see commentary on Ezek. 34:23).

The lesson seems to be that just as God Himself abandoned His own Temple (Solomon’s Temple) when the political and priestly system became corrupt (see commentary on Ezek. 9:3), and eventually even allowed it to be destroyed by the Babylonians (2 Kings 25:8-9), so too He understood when David abandoned Moses’ Tabernacle when it had become corrupt. But David recognized that the ark was the dwelling place of Yahweh, so he took it from the corrupt priests (who had no army and could not really stop him) and put it in Jerusalem where he could worship God in a way that was more pure in the eyes of God. We have to recognize that any religious place or institution can become corrupt in the eyes of God, and when that happens, no matter how ancient, traditional, or sentimental it is, God can and will abandon it, and when God leaves, His followers should leave also.

The problems caused by the ark being separated from the Tabernacle came to an end when Solomon built the Temple, because Moses’ Tent of Meeting was disassembled and taken to storerooms in the Temple, and the ark was placed in the Holy of Holies in the Temple (1 Kings 8:1-6; 2 Chron. 5:2-6).

1Ch 16:2

**“he blessed the people.”** See 2 Samuel 6:18.

1Ch 16:3

**“loaf of bread.”** See 2 Samuel 6:19.

1Ch 16:7

**“Then on that day, for the first *time*.”** David had just set up his tent and the ark in Jerusalem and had Levites to lead worship.

**“and his brothers.”** That is, his brother priests, not his physical brothers.

1Ch 16:8

**“Give thanks to Yahweh.”** This psalm of praise, which covers 1 Chronicles 16:8-36, is very similar to parts of other psalms. For example, 1 Chronicles 16:8-22 is almost identical to Psalm 105:1-15. Then, 1 Chronicles 16:23-33 is very similar to Psalm 96. Then, 1 Chronicles 16:35-36 is very similar to Psalm 106:47-48.

1Ch 16:16

**“which he cut with Abraham.”** Psalm 105:8-11 and 1 Chronicles 16:15-18 both speak of the covenant that God made (literally “cut”) with Abraham and the oath that He made with Isaac and confirmed with Jacob. The covenant with Abraham is recorded in Genesis 15:8-21; 17:4-14. God said he would establish the covenant with Isaac (Gen. 17:19) and spoke of the oath to him (Gen. 26:2-5), and the promise was confirmed to Jacob (Gen. 28:12-15; 35:9-12).

1Ch 16:17

**“everlasting.”** The Hebrew is more literally, “age-abiding.” The Hebrew does not necessarily mean “everlasting” but more like it lasts for ages.

1Ch 16:19

**“and were foreigners in it.”** This is referring to when the people of God were few in number and were foreigners in the Promised Land.

1Ch 16:22

**“Do not touch my anointed ones**!**”** In this context, Yahweh’s anointed ones are primarily His kings, such as King Saul (1 Sam. 12:3, 5) and King David (2 Sam. 19:21), and his prophets who were anointed with holy spirit.

[For more on “anointed,” see commentary on 1 Sam. 12:3.]

1Ch 16:23

**“Sing to Yahweh, all the earth!”** The parallel between 1 Chronicles 16:8-22 and Psalm 105:1-15 has ended, and now 1 Chronicles 16:23-33 parallels Psalm 96 (see commentary on 1 Chron. 16:8).

1Ch 16:26

**“idols.”** The Hebrew text has the word *'eliyl* (#0457 אֱלִיל), more literally “Worthless Ones” or “worthless things,” a sarcastic name for “idols” (see commentary on Hab. 2:18, “Worthless Ones”).

1Ch 16:29

**“in holy attire.”** See commentary on Psalms 29:2.

**“worship.”** The Hebrew word translated “worship,” *shachah* (#07812 שָׁחָה), is the same Hebrew word as “bow down.”

[For more on bowing down, see the word study on “worship.”]

1Ch 16:33

**“for he is coming to judge the earth.”** This is similar to Psalm 96:13.

1Ch 16:34

**“Give thanks to Yahweh for he is good.”** 1 Chronicles 16:34 is the only verse in 1 Chronicles 16:8-36, David’s psalm of praise, that does not parallel another psalm, yet what it says, to give thanks to Yahweh and that His covenant faithfulness endures forever is a common theme in the Bible.

1Ch 16:35

**“Say, ‘Save us, God of our salvation!’”** Here, the parallel between 1 Chronicles 16:8-22 and Psalm 105:1-15 has ended, and now 1 Chronicles 16:35-36 is very similar to Psalm 106:47-48 (see commentary on 1 Chron. 16:8).

1Ch 16:37

**“David.”** The Hebrew text is “he,” so that is replaced in the REV by “David” for clarity of reading in English.

**“there before the ark of the covenant.”** That is, David left Asaph and his brother Levites in Jerusalem with the ark.

1Ch 16:39

**“the tabernacle of Yahweh at the shrine that was at Gibeon.”** Here we see that at some time, most likely during the reign of David, Moses’ Tent of Meeting (the “Tabernacle”) was moved from Shiloh to Gibeon. The Bible does not contain any information as to when or why that happened, and that is especially interesting because Gibeon was a Canaanite city. But it may have been moved there because even though the Gibeonites were Canaanites, they agreed in a covenant that if the Israelites spared their lives and allowed them to live, they would be water and wood carriers for the Tent of Meeting (Josh. 9, esp. Josh. 9:21, 27).

**1 Chronicles Chapter 17**

1Ch 17:5

**“since the day that I brought up Israel to this day.”** This would have been a time period of very close to 450 years, and in that time the cloth of the Tabernacle would have needed refurbishing.

**“from tent to tent, and from tabernacle *to tabernacle*.”** What this is saying is not exactly clear, but it likely refers to the fact that the tent (tabernacle) was made of cloth and would need to be refurbished, and also that it was moved from place to place as 2 Samuel 7:6 make clear.

1Ch 17:8

**“I will make you a name.”** The verb tense is the same in this phrase as in the first part of the sentence, and thus could well read, “I have made you a name,” but the sense of the text is future although the making of David’s great name had already started. Thus here the past tense can be both a past tense and a prophetic perfect, and thus be speaking of things that have already happened as well as things that will happen. Because this is Nathan speaking of David’s kingdom, the REV text has represented the verb as a future tense, as do most English versions.

1Ch 17:10

**“a house.”** In this context, a house is a dynasty.

1Ch 17:13

**“the one that was before you.”** This is referring to King Saul, who was the king before David. It seems that Chronicles did not want to give any legitimacy to Saul.

1Ch 17:14

**“install him in my house and in my kingdom forever.”** This is a promise of a continuing dynasty. It was well understood that Solomon was not the Messiah and would not live forever, so that did not need to be stated. It was David’s throne, now in the hands of Solomon, that would remain forever.

1Ch 17:16

**“my house.”** David is not referring to his immediate household, but to the dynasty that would come from him and last forever.

1Ch 17:20

**“nor is there any God but you.”** The Bible has many verses that say there is only one God, “Yahweh.”

[For more on Yahweh being the only God, see Appendix 6: “Jesus is the Son of God, Not God the Son,” point 11, and the REV commentary on Deut. 6:4.]

1Ch 17:22

**“and you, O Yahweh, became their God.”** (See commentary on 2 Sam. 7:24).

1Ch 17:25

**“revealed.”** The Hebrew text is idiomatic: “you have rolled back the ear of your servant.”

**“house.”** This refers to David’s dynasty.

**“found *the inspiration* to pray.”** The Hebrew is simply, “found to pray,” and the different English versions fill in the blank in many different ways.

**1 Chronicles Chapter 18**

1Ch 18:4

**“1,000 chariots and 7,000 horsemen and 20,000 footmen.”** 2 Samuel 8:4 has different numbers, but there is no explanation for the difference.

1Ch 18:5

**“When the Syrians of Damascus.”** This is exactly the same as 2 Samuel 8:5.

1Ch 18:9

**“Tou.”** In Chronicles the man’s name is spelled “Tou,” while in 2 Samuel it is spelled “Toi” (cf. 2 Sam. 8:9).

1Ch 18:12

**“Abishai the son of Zeruiah struck of the Edomites.”** This is a good example of the principle of “author-agent” (or Principal and agent) in Scripture. Here in Chronicles, one of David’s generals, Abishai, is credited with defeating the Edomites, while 2 Samuel 8:13 says that David conquered the Edomites (see commentary on 2 Sam. 8:13).

1Ch 18:16

**“Shavsha.”** 2 Samuel 8:17 says “Seraiah.” The person was known by two different names.

1Ch 18:17

**“head *administrators* around the king.”** The Hebrew is more literally the sons of David were “heads at the hand of David.”

**1 Chronicles Chapter 19**

1Ch 19:1

**“Nahash.”** The word means, “serpent, snake.”

1Ch 19:6

**“Aram-naharaim.”** The western part of Mesopotamia. It is the upper reaches of the Euphrates even more than between the Tigris and Euphrates rivers.

1Ch 19:7

**“the king of Maacah and his people.”** The small kingdom of Maacah was south and east of the Sea of Galilee in the tribal area of Manasseh, but when Israel was conquering the land in the time of Joshua, the Manassites did not drive the people of Maacah or Geshur, to the north of Maacah, out of the land (Josh. 13:13).

1Ch 19:9

**“the gate of the city.”** The city of Rabbah, the capital of Ammon. Here Joab battles the army. In the next chapter (1 Chron. 20:1) he captures the city.

1Ch 19:16

**“who were beyond the river.”** That is, the Euphrates River.

**1 Chronicles Chapter 20**

1Ch 20:1

**“David stayed at Jerusalem.”** This is when the event of David committing adultery with Bathsheba occurred (2 Sam. 11, 12).

1Ch 20:2

**“David took the crown of their king from his head.”** This record is also in 2 Samuel 12:30.

**“a talent of gold.”** Although the word “talent” was used in different cultures, the weight differed. An Israelite talent was 75 pounds, whereas a Babylonian talent was 66 pounds. Thus, this crown was 75 pounds. Although this seems too much for a head, there are actual statues from ancient Ammon that show men wearing huge crowns, although they would not have worn them very long.

**“a precious stone.”** The Hebrew text could also be understood as a collective singular for “precious stones.”

1Ch 20:3

**“all the people.”** That is, all the army and the workers who supported and supplied it.

1Ch 20:4

**“the Rephaites.”** The Rephaites were Nephilim, the “Fallen Ones.”

[For more on the Nephilim, see commentary on Gen. 6:4.]

1Ch 20:5

**“Goliath the Gittite.”** Goliath was from the Philistine city of Gath (1 Sam. 17:4, 23) and the inhabitants of the Philistine city of Gath were referred to as “Gittites” (see commentary on Josh. 13:3).

1Ch 20:6

**“Rapha.”** Rapha was one of the Nephilim, the “Fallen Ones.”

[For more on the Nephilim and the connection between them and Rapha, see commentary on Gen. 6:4.]

1Ch 20:8

**“Rapha.”** Rapha was one of the Nephilim, the “Fallen Ones.” His descendants were referred to as “Rephaim.” The Hebrew text has “the Rapha,” which is unusual and has prompted some translators to say “the Rephaim.”

[For more on the Nephilim and the connection between them and Rapha, see commentary on Gen. 6:4.]

**1 Chronicles Chapter 21**

1Ch 21:1

**“Satan.”** This is most probably Satan, but it could be “an adversary.” The Hebrew text does not have the definite article, “the.” The NET text note says, “The Hebrew word ...can refer to an adversary in general or Satan in particular. There is no article accompanying the term here, which suggests it should be understood generally.” If it was simply “an adversary,” they would have been forwarding Satan’s causes to destroy Israel.

1Ch 21:2

**“to Joab and to the commanders of the people.”** This was to Joab and to the commanders in the army (see 2 Sam. 24:2).

**“Go, count Israel from Beer-sheba to Dan.”** David may have wanted to count the people of Israel as a matter of self-reliance in war instead of relying on Yahweh no matter how large or small his army was.

1Ch 21:5

**“All those of Israel were 1,100,000 men who drew the sword, and in Judah were 470,000 men who drew sword.”** The numbers are different in 2 Samuel 24:9. The reason for the difference is not precisely known.

1Ch 21:6

**“But he did not count Levi and Benjamin.”** There is no explanation for why Joab would not count Benjamin. It has been suggested that Benjamin was already so small in number due to their rebellion in Judges that Joab did not want to risk them if David’s action brought a plague, which it did.

1Ch 21:12

**“the angel of Yahweh destroying.”** This is the same vocabulary as the destroying angel in Exodus 12:23, and he will appear again in 1 Chron. 21:15.

1Ch 21:14

**“and 70,000 men of Israel fell.”** The word “fell” means “died,” and the word “died” is used in 2 Samuel 24:15.

1Ch 21:17

**“be against me and against my father’s house.”** This is very inclusive. The “house” of David eventually included Jesus himself.

1Ch 21:21

**“bowed down.”** The common biblical way of bowing down before people or God was to fall to one’s knees and bow the upper body and face to the earth, as we see in this verse. The word translated “bowed down,” *shachah* (#07812 שָׁחָה), is the same Hebrew word as “worship.”

[For more on bowing down, see the word study on “worship.”]

1Ch 21:25

**“600 shekels of gold.”** This seems different from 2 Samuel 24:24, which says that David bought the threshing floor and oxen for “50 shekels of silver.” But Chronicles says “the place,” which therefore would have included a lot more land than 1 Samuel 24:24 is speaking about. Six hundred shekels is roughly 15 pounds (6.8 kg). A shekel was roughly .4 ounces (11 or 11.5 grams). See commentary on Genesis 24:22, “shekel.”

1Ch 21:29

**“the shrine at Gideon.”** Before the ark of the covenant was captured by the Philistines, the Tabernacle was at Shiloh (1 Sam. 1:3, 9). While it was there, the ark of the covenant was taken to the battlefield in the war between Israel and the Philistines, and the Philistines captured the ark (1 Sam. 4:17). At some point after the ark was captured, the Tabernacle, without the ark, was moved to Gibeon, perhaps to be closer to Jerusalem, but why and when it was moved is not stated in the Bible. It is worth noting that after the ark was captured it was never returned to the Tabernacle. During his reign, David took it to Jerusalem and set up a tent for it (see the REV commentary on 1 Sam. 16:1).

**“the shrine.”** For an explanation of the translation “shrine,” see the REV commentary on Numbers 35:52.

**1 Chronicles Chapter 22**

1Ch 22:3

**“for the couplings.”** The meaning of this is unclear, and it is possible that it is referring to wooden beams (2 Chron. 34:11).

1Ch 22:8

**“in my sight.”** The Hebrew is literally “before me,” but it has the idea of God seeing it, and “in my sight” is clear in English.

1Ch 22:9

**“Solomon.”** The name means “His Peace,” likely referring to God’s peace.

1Ch 22:14

**“with great effort.”** The meaning of the Hebrew text is uncertain and greatly debated. The translation “with great effort” “is probable but somewhat uncertain.”[[1]](#footnote-28664)

**“but you must add to them.”** David foresaw that Solomon would have to get more timber and stone to build what he wanted to build.

1Ch 22:16

**“Arise and work!”** The Hebrew is more literally, “Arise and do.”

1Ch 22:19

**“the holy accessories of God.”** These are all the accessories that were used in the Temple maintenance and service (cf. 1 Chron. 23:26; 28:13, 14).

**1 Chronicles Chapter 23**

1Ch 23:3

**“by a headcount.”** The Hebrew is literally, “by their skulls.”

1Ch 23:13

**“But Aaron was set apart, he and his sons.”** The sons of Aaron were set apart by God to be the priests of Israel, while the sons of Moses were Levites who ministered in the Tabernacle and later the Temple.

**“But Aaron was set apart to sanctify him as most holy.”** The commentators differ on the meaning of the Hebrew text. The two basic ideas are: “The sons of Amram were Aaron and Moses. Aaron was set apart to be consecrated as most holy, he and his sons forever, to offer sacrifice before the LORD” (NAB). Or “The sons of Amram: Aaron and Moses. Aaron was set apart to dedicate the most holy things, that he and his sons forever should make offerings before the LORD” (ESV). The word “sanctify” has the third person masculine pronoun, literally, “to sanctify him,” which tends to indicate that it is Aaron who is being sanctified to do the work of Yahweh, and to bless others in Yahweh’s name.

1Ch 23:14

**“named.”** The idea is “counted” or “numbered.” The male descendants of Moses were Levites.

1Ch 23:24

**“These were the sons of Levi...from 20 years old and older**.**”** This verse starts a new section of Levites who were enrolled in the service of Yahweh from 20 years old and older, in contrast to the list above which were the Levites who had been in service from 30 years and older (1 Chron. 23:3). It seems these younger Levites were assistants to the priests (cf. 1 Chron. 23:28). The Law of Moses said that Levites and Priests, the descendants of Kohath, were to start their service at 30 years old (Num. 4:3).

**“by a headcount.”** The Hebrew is literally, “by their skulls.”

1Ch 23:27

**“numbered *for service*.”** That is, they were counted as part of the Levites who served in the Tabernacle and Temple. Moses had set the age of service for the priests and Levites, the sons of Kohath, at 30 years old (Num. 4:3). However, because the Tabernacle would not move around like it did before, and Solomon would build a Temple, David said the men could start service at 20 although it seems they acted more like assistants or apprentices until 30 (note 1 Chron. 23:3).

1Ch 23:29

**“the Bread of the Presence.”** The Bread of the Presence was large cakes of bread that were in the Tabernacle and Temple (see commentary on Exod. 25:30).

**“wafers.”** The Hebrew refers to thin unleavened bread, matzah. It is not really a “wafer” in the modern sense of the word, but it is a small, baked unleavened flatbread.

**“mixed *with oil*.”** The translation “mixed with oil” is most likely what the Hebrew text and custom refer to, and many modern versions read that way. Some versions read “soaked” or “moistened,” which happened in the mixing, and some just refer to what is “mixed,” but the grain offering was mixed with oil (Lev. 2:4).

**“and for all measurements of quantity and size.”** David knew how important it was in a kingdom to have accurate weights and measures to ensure fair trade, and he officially put the Levites in charge of standardizing weights and measures. They were likely unofficially in charge of that earlier, but that is not clear. Early in history, weights and measures often varied from town to town. See commentary on Leviticus 19:35.

1Ch 23:31

**“and for all the burnt offerings.”** The Levites did not burn the burnt offering, they assisted the priests in the work of the burnt offering.

**1 Chronicles Chapter 24**

1Ch 24:3

**“order of duty.”** The priests were assigned a time when their course was on duty, as the verses below explain.

1Ch 24:4

**“There were more chief men of the sons of Eleazar.”** The Hebrew is idiomatic and reads that “there were more chief men ‘found’ of the sons of Eleazar,” but the men were not “found” as if they had been lost. It is an idiom meaning “present.” We get the same idea in English just by omitting the word “found.”

**“16...eight.”** These make up the 24 courses of the priests.

1Ch 24:5

**“They divided them by lots.”** This would almost certainly be by the High Priest using the Urim and Thummim, and drawing them out of his breastplate.

[For more on the “lot” and the Urim and Thummim, see commentary on Exod. 28:30.]

**“officials of the Holy Place and officials of God.”** The exact meaning of this phrase is debated. The most likely meaning seems to be that these priests were officials of the Temple and also then officials of God, both designations referring to all the priests. However, some commentators suggest that perhaps there is a distinction and the “officials of God” were the High Priests who could enter the Holy of Holies. That second interpretation is less likely because ideally, the High Priestly line would only come from either Eleazar or Ithamar, but not both men.

1Ch 24:6

**“recorded them.”** That is, Shemaiah recorded the names of the officials who had been chosen by lot. Shemaiah is recording the list of the names of the heads of the 24 divisions that are listed in 1 Chronicles 24:7-18, and also recorded their order of service.

**“taken.”** Or perhaps “grasped,” or even “grabbed.” When a lot fell such that it pointed out one person or another, it was spoken of as if God had grabbed that person and put him into service.

**“one fathers’ house being taken for Eleazar and *one* taken for Ithamar.”** This phrase is confusing and debated by scholars. Since there were 24 priestly courses, but there were 16 households from Eleazar and only 8 from Ithamar, the division could not be a simple alternation of one then the other. Various suggestions have been posited as to how 24 courses could be reached. Two suggestions are: first, that the descendants of Eleazar and Ithamar alternated turns until Ithamar ran out, and Eleazar took all the rest of the courses, and second that perhaps Eleazar got two picks then Ithamar got one and that pattern continued until 24 courses were completed.

1Ch 24:10

**“Abijah.”** Zechariah the father of John the Baptist was from the course of Abijah (Luke 1:5).

1Ch 24:19

**“This was their order of duty in their service.”** “This was their order of duty in their service” at the Temple. The priests were divided into courses so that they were not all at the Temple at the same time. After all, they had homes and families. The priests served at the Temple in their regular course of service for one week of service for two times a year, and then they also all served at the feasts at which all the men of Israel were to attend: Passover, Pentecost, and the Feast of Tabernacles.

1Ch 24:20

**“Of the rest of the sons of Levi.”** The text says these next people are “the rest” of the sons of Levi, because both the priests, the descendants of Aaron, and the Levites were descendants of Levi, the son of Jacob. So the descendants of Aaron the Levite were chosen by God to be priests, while the “rest” of the descendants of Levi served God in the Tabernacle and Temple as Levites.

**1 Chronicles Chapter 25**

1Ch 25:1

**“Asaph.”** Asaph was a Levite descended from Gershom (1 Chron. 6:39-43).

**“Heman.”** Heman was a Levite and a descendant of Kohath (1 Chron. 6:33).

**“Jeduthun.”** Jeduthun was a Levite and a descendant of Merari (1 Chron. 6:44-47), and he is called “Ethan” in 1 Chronicles 6:44.

1Ch 25:2

**“under the authority.”** This is a translation of the idiomatic phrase, “upon the hands of the king.” Idioms are difficult to translate, and this accounts for the large variation in the English translations.

1Ch 25:5

**“according to the words of God.”** The more literal translation is “in the words of God,” but the meaning of this phrase in this context seems to be “according to the words of God” (NASB) or “according to the promise of God” (CEB, ESV, NRSV, RSV)

**“to lift up a horn.”** This “horn” is not a musical instrument. The “horn” (like the horn of a bull) was a symbol of strength, success, and prosperity (cf. 1 Sam. 2:10; Luke 1:69). If a person was downcast, their “horn” was in the dust (Job 16:15). In this context, Heman was “lifting up,” or “exalting” David and/or the Davidic Kingdom.

1Ch 25:6

**“All these.”** There is some question about the three daughters (1 Chron. 25:5) and whether they were part of the music of the Temple.

**“under the authority.”** The text is idiomatic, literally, “under the hands,” twice in the verse.

1Ch 25:8

**“teacher.”** The text is more literally, “one who has understanding.” The context is music and the verse is contrasting one who knows music well with one who is still learning.

**1 Chronicles Chapter 26**

1Ch 26:1

**“the Korahites.”** These would be descendants of Korah, the Levite who died in a rebellion against Moses (Num. 16:1-33).

1Ch 26:4

**“Obed-edom.”** This is almost certainly the same man as the Obed-edom of 2 Samuel 6:11-12, who kept the ark of God for three months when it was coming back from the land of the Philistines. God blessed him (1 Chron. 26:5)

1Ch 26:7

**“*and* Elzabad.”** The “and” is in a few Hebrew texts and the Septuagint, and was likely original although it is not in the Masoretic Hebrew text.

1Ch 26:12

**“brothers.”** In this context, “brothers” means “relatives.” They were all descendants of Levi, the third son of Jacob.

1Ch 26:16

**“Shallecheth.”** The Hebrew meaning of this word is not known, although there have been several suggestions.

1Ch 26:17

**“Eastward were six Levites *each day*.”** The words “each day” are in the Septuagint and were likely omitted in the Masoretic Hebrew text.

**“and two each.”** The Hebrew is more literally “two and two,” but it appears to mean “two each.”

1Ch 26:19

**“the sons of the Korahites and of the sons of Merari.”** That is, the descendants of Korah and the descendants of Merari.

1Ch 26:20

**“the treasuries of the house of God and the treasuries of the dedicated *gifts.*”** It is possible in the Hebrew to understand the “and” as “even,” and thus the verse would read, “Ahijah was over the treasuries of the house of God, even the treasuries of the dedicated *gifts*” (cf. 1 Chron. 28:12).

**“dedicated *gifts*.”** The Hebrew word translated “dedicated” means “holy,” and in this context, it seems they were holy because they had been dedicated gifts that were given to the Temple.

1Ch 26:22

**“over the treasuries of the house of Yahweh.”** There does not seem to be a difference between the treasuries of the house of God (1 Chron. 26:20) and the treasuries of the house of Yahweh (1 Chron. 26:22). There was only one Temple. However, there were many kinds of treasuries, depending on what was kept in them. So it could be that the labor of overseeing the treasuries was divided, or it could be that there were different treasuries watched over by different men, and in fact, that is likely the case (see commentary on 1 Chron. 26:20).

1Ch 26:24

**“Shebuel.”** The Hebrew text starts with “and,” but many versions omit it in order for the English to be more easily understood.

1Ch 26:25

**“relatives.”** The Hebrew is literally “brothers,” but in this context it refers to relatives.

1Ch 26:26

**“relatives.”** The Hebrew is literally “brothers,” but in this context it refers to relatives.

1Ch 26:27

**“for the maintenance of the house of Yahweh.”** Part of this was looking ahead. The Temple was not even built in David’s time, but was built by Solomon.

1Ch 26:28

**“All that Samuel the seer and Saul the son of Kish and Abner the son of Ner and Joab the son of Zeruiah had dedicated.”** God spoke of having a dwelling in a place that He would choose as far back as Deuteronomy, over 400 years before Solomon built the Temple. Although it is possible that the men mentioned gave gifts to support the Tabernacle and sacrificial system, that does not seem to be what the text is saying in this context. In the Hermeneia Commentary on 1 Chronicles, Ralph Klein writes, “In addition to David’s contemporaries, the chronicler (or the source from which he draws) claims that the earlier Israelites leaders had contributed or dedicated booty from their wars for the maintenance of the Temple that in fact they never saw nor presumably ever contemplated.”[[2]](#footnote-31664)

Actually, it is quite possible that godly men thought that one day God would have a permanent Temple in the place that God chose to live, God certainly spoke about it enough in Deuteronomy (cf. Deut. 12:5, 11, 14, 18, 21, 26; 14:23, 24, 25; 16:2, 6, 7, 11, 15, 16; 17:8, 10; 18:6; 26:2; 31:11). Samuel and Saul had the spirit of God, and Abner and Joab were great men, so it is very possible, and even likely, that they would foresee a Temple being built in Israel someday, and then in an amazing statement of trust give gifts to build and maintain the Temple based on God’s unfulfilled promise. God told David that his son Solomon would build the Temple, but by that time Samuel, Saul, and Abner were dead. Joab died before Solomon built the Temple, but after Nathan told David that Solomon would build it.

**“under the hand of Shelomoth.”** This is idiomatic for “under the authority of.”

**“relatives.”** The Hebrew is literally “brothers,” but in this context, it refers to relatives.

1Ch 26:29

**“work over Israel outside *of the Temple.”*** There was work outside of the Temple, secular work, that was overseen by Levites, The NIV and NET add “the temple” to “outside” as does the REV.

1Ch 26:30

**“relatives.”** The Hebrew is literally “brothers,” but in this context, it refers to relatives.

1Ch 26:31

**“In the fortieth year of the reign of David.”** This was the last year of David’s reign and life.

**“the *records*.”** The Hebrew is literally “they,” but it seems to be referring to the records.

**“at Jazer of Gilead.”** This was a location in the Transjordan.

1Ch 26:32

**“relatives.”** The Hebrew is literally “brothers,” but in this context, it refers to relatives.

**“the Reubenites and the Gadites, and the half-tribe of the Manassites.”** These tribes of Israel were in the Transjordan, east of the Jordan River.

**1 Chronicles Chapter 27**

1Ch 27:1

**“came in and went out.”** This is idiomatic for “served.” Each division served a term of duty of one month at a time throughout the year in peacetime.

1Ch 27:5

**“Jehoiada the priest.”** There is a lot of discussion about 1 Chronicles 27:5 because in following the genealogies in the Bible it does not seem that Jehoiada was a priest. If Jehoiada was a priest, Benaiah would have been too, but Benaiah was one of David’s mighty warriors, and the priests were not warriors. However, 1 Chronicles 12:27 says “Jehoiada was the leader of the household of Aaron,” and so in some way, Jehoiada was associated with the house of Aaron, but exactly how is unclear.

1Ch 27:21

**“in Gilead.”** This is referring to the half-tribe of Manasseh that is east of the Jordan River, in the Transjordan.

1Ch 27:24

**“And there came wrath on Israel for this *census*.”** The account of this is in 1 Chronicles 21:1-8.

1Ch 27:25

**“storehouses.”** This is the word translated as “treasuries” when the thing stored is valuables such as gold and silver, but here and in the following verses what is being stored is agricultural products, so “storehouses” is the better translation. Some of these storehouses have been discovered by archaeologists. They have been found in places such as Megiddo, Hazor, and Beer-Sheva).

**“the storehouses in the fields.”** These storehouses likely held grain. In that case, wine, oil, and grain would be in the context, and those three things often went together (cf. Deut. 7:13).

**“the forts.”** The Hebrew text reads “towers,” but it refers to the forts, which had fortified lookout towers.

1Ch 27:27

**“wine cellars.”** The Hebrew is more literally “storehouses (or “treasuries”) of wine,” but it refers to a storage area which we refer to today as a wine cellar.

1Ch 27:28

**“the Shephelah.”** The Shephelah is the area of rolling hills east of Israel’s coastal plain and between the coastal plain and the hill country (see commentary on Josh. 9:1).

**“storehouses of oil.”** The Hebrew is more literally “treasuries for oil,” but it refers to a storage area where oil was stored.

1Ch 27:29

**“Sharon.”** That refers to the Sharon plain.

**“the valleys.”** The “valleys” were the wide, flat valleys such as the Jezreel Valley. The “valleys” were generally more to the east toward the hilly region of Israel.

1Ch 27:31

**“that belonged to King David.”** All that property belonged to the kingdom, not to David personally.

1Ch 27:33

**“the king’s friend.”** This may have been a title for a man with an official duty as some kind of counselor to the king.

**1 Chronicles Chapter 28**

1Ch 28:1

**“David assembled all the officials of Israel.”** The records of David and Solomon in Kings and Chronicles are considerably different in what they cover, but they can be fit together. Chronicles does not mention the rebellion of Adonijah when he asserted himself to be king (1 Kings 1:5-10) but it would have had to have been earlier than this account in Chronicles. According to 1 Kings 1:9, Adonijah had called “all his brothers, the king’s sons, and all the men of Judah, the king’s servants” and he also had Joab the commander of the army and Abiathar the priest supporting him, and he was proclaiming himself to be king. There is no mention of that in Chronicles.

According to Chronicles, David assembled to Jerusalem “all the officials of Israel, the leaders of the tribes and the commanders of the companies who served the king by division, and the commanders of thousands and the commanders of hundreds, and the rulers over all the substance and possessions of the king and of his sons, with the officers and the mighty men, even all the mighty men of valor,” and he told them that Solomon would be king (1 Chron. 28:5). This event in Chronicles could have only happened after Adonijah’s rebellion because there is no way that “all the men of Judah, the king’s servants” would have attended a coronation for Adonijah if they knew that David had announced that Solomon would be the next king.

**“the commanders of the divisions who served the king.”** See 1 Chronicles 27:1-15.

**“officials over all the property.”** See 1 Chronicles 27:31.

1Ch 28:2

**“a permanent house.”** The Hebrew is literally “a house of rest.” This was not “rest” in the modern English sense of “rest and relaxation,” but “rest” in the sense of a place where God could “settle down” and not move about from place to place as He did in the Tabernacle. David had it in his heart to build a permanent home for God. The word “rest” also contains the idea of peace, that God would not have to go out and fight battles, but would have a peaceful place to settle down.

1Ch 28:4

**“that there would be a king over Israel forever.”** David sees the kingship over Israel continuing through his sons. The ultimate “Son of David” was the Messiah, Jesus Christ. The NET adds to the Hebrew text but gets the idea correct: “The LORD God of Israel chose me out of my father’s entire family to become king over Israel and have a permanent dynasty.”

**“over all Israel.”** David is speaking about “all Israel” being a kingdom; he sees the vision of a unified Kingdom of Israel.

1Ch 28:5

**“he has chosen Solomon.”** Yahweh told David that Solomon was to be king, but for reasons unknown to us, David did not tell people about it (1 Kings 1:11-27). This almost caused a rebellion by Adonijah that was stopped in the nick of time.

1Ch 28:6

**“I have chosen him to be my son.”** So Solomon is a son of David and a son of God, pointing to the greater Son of David and Son of God in the genealogy of David.

1Ch 28:7

**“I will establish his kingdom.”** That is, the rule under Solomon depends on his obedience.

**“continually.”** The Hebrew phrase sometimes means “forever,” but often does not. It can refer to a long time. In this case, God makes it clear that if Solomon is obedient, God will establish his kingdom “continually,” that is, throughout Solomon’s whole life. But if Solomon disobeys then this promise does not apply to him. God’s promise supersedes the obedience and disobedience of any particular king and the action of any particular king will not change God’s overarching promise that the Messiah would come from the tribe of Judah and the person, David.

1Ch 28:10

**“as a Holy Place.”** The Hebrew text is likely miscopied here. The Septuagint preserves the “for him,” but it is put in italics since it is not in the Masoretic text.

1Ch 28:11

**“David gave to Solomon his son the pattern.”** Hundreds of years earlier, God gave the pattern of the Tabernacle to Moses (Exod. 25:9, 40).

**“atonement cover.”** Traditionally called the “mercy seat” (see commentary on Exod. 25:17).

1Ch 28:12

**“by the spirit in him.”** The Hebrew is more literally “with him,” but “in him” catches the sense and fits with the scope of Scripture which speaks of the spirit being “in” or “upon” some people in the Old Testament.

**“the treasuries of the house of God and for the treasuries of the dedicated *gifts.*”** It is possible in the Hebrew to understand the “and” as “even,” and thus the verse would read, “the treasuries of the house of God, even for the treasuries of the dedicated *gifts*” (cf. 1 Chron. 26:20).

1Ch 28:15

**“for every menorah.”** The Temple had ten menorahs of gold.

**“And for the menorahs of silver, *he gave* by weight for every menorah and for its lamps.”** The silver menorahs, the silver lamps, and the silver tables (1 Chron. 28:16) are not mentioned anywhere else in the Scripture, even in the description of building the Tabernacle and the Temple. Silver items associated with the Temple are mentioned in 2 Kings 25:15 when they were carried away by the Babylonians, but the Scripture does not say what those items were. Some scholars conjecture that the silver tables and silver menorahs were used by the priests when they cut up and prepared the sacrifices before they were offered if it had gotten dark outside, and the job of cutting up and offering sacrifices could go on until after dark on some occasions.

1Ch 28:16

**“the Bread of the Presence.”** The Bread of the Presence was large cakes of bread that were in the Tabernacle and Temple (see commentary on Exod. 25:30).

1Ch 28:18

**“the chariot, *that is,* the cherubim.”** For why the cherubim would be called God’s chariot, we have to understand that God sometimes rode on a cherubim-powered chariot. This is how God traveled in Ezekiel (cf. Ezek. 1).

[For more information on God’s cherubim-chariot, see commentary on Ezek. 1:26.]

1Ch 28:21

**“will be entirely at your command.”** The Hebrew is very idiomatic, literally, “to your words.”

**1 Chronicles Chapter 29**

1Ch 29:1

**“the palace.”** Here the “palace,” usually a fortress in the capital city, refers to the Temple.

1Ch 29:5

**“give *generously*.”** The Hebrew is idiomatic: literally, “fill his hand.” A willing person would “fill his hand” with things to give to Yahweh.

1Ch 29:7

**“10,000 darics.”** A “daric” was a unit of weight, likely between 8 and 9 grams, just over ¼ ounce, so 10,000 darics would weight 80-90 kg, or between 175 and 200 pounds. Although some scholars think that a daric may have been an early coin, that is not likely at that early date. A specific weight of gold is more likely.

1Ch 29:10

**“Israel our father.”** Here David calls Jacob, the father of the twelve tribes, “Israel” instead of “Jacob.”

1Ch 29:11

**“and you are exalted as head above all.”** God, Yahweh, is indeed the “head” above all. This truth is expressed in the New Testament in 1 Corinthians 11:3.

1Ch 29:15

**“and there is no security.”** The Hebrew can also be translated, “there is no hope,” which in the context is referring to hope of staying alive in our mortal bodies.

1Ch 29:18

**“Israel.”** Here the name “Israel” is used of Jacob.

1Ch 29:20

**“kneeled.”** The Hebrew verb translated “kneeled” is *qadad* (#06915 קָדַד), and it means to kneel down or bow down.[[3]](#footnote-24541) The word *qadad* is apparently related to the word “bend” and it always occurs with *shachah* (#07812 שָׁחָה) “to prostrate oneself, to bow down.” Because *qadad* is always paired with *shachah*, *qadad* is understood to refer to a preparatory movement that occurred before prostration (bowing down to the ground), and since kneeling always preceded bowing the upper body to the ground, the REV uses the translation “kneel.” In fact, it has been suggested that since *qadad* always occurs with *shachah*, the two words used together are formulaic and refer to the preparatory movement of bending or kneeling before bowing down to the ground and then the act of bowing down itself. Bowing down before a superior or a god involved getting on one’s knees and then bowing the upper body and face to the ground, and this kind of bowing down, or prostration, can be seen on the Black Obelisk of Shalmaneser III, king of Assyria, which shows the Judean King Jehu bowing down before Shalmaneser. Some English versions read “bowed their heads,” but the word “heads” is not in the Hebrew text, nevertheless, it is possible that the verb *qadad* could refer to the movement of bending over, the bending that would precede getting on one’s knees and bowing one’s upper body and face to the ground. In that case, a translation such as “All the assembly blessed Yahweh...and bent over and bowed down before Yahweh” would be accurate too.

**“and worshiped Yahweh and the king.”** The Hebrew word translated “worshiped” is *shachah* (#07812 שָׁחָה), and it literally means “to bow down,” or “to prostrate oneself.” It was used of bowing down in homage or worship before a superior, and thus in the Bible, we see people bowing down before, or “worshiping” other people, angels, pagan gods, and God. Examples of people “bowing down” (“worshiping”) to other people are numerous (e.g. Gen. 23:7, 12; 27:29; 33:3, 6, 7; 37:7; 43:26; Exod. 11:8; 1 Sam. 20:41; 24:8; 25:23; 28:14; 2 Sam. 1:2; 2 Sam. 9:6, 8; 2 Sam. 14:4, 22, 33; 18:21). All those examples, and many more, use the word *shachah*, which means to bow down, and is used of bowing before God in worship or bowing before people.

Here in 1 Chronicles 29:20 the people “worshiped” God and the king. This is significant because it demonstrates that “worship” can rightly be done to both God and humans, it is simply an act of reverence and submission. It does not turn the recipient into God, which is something Trinitarians often claim of Jesus—namely, that because Jesus is worshiped, he must be God.

Usually, translators use the English word “worship” when a person bows before the true God, and the words “prostrate themselves,” “bow down,” “bow,” or “bow low” when bowing before people and pagan gods because of the way the word “worship” has evolved over the centuries.

[For more information on *shachah* and worship, please see the word study on “worship.”]

1Ch 29:22

**“a second time.”** This is a reconfirmation that Solomon was the king.

**“Zadok to be priest.”** In this context, it seems that Zadok was the High Priest, but it is possible that he was not the High Priest right at this time but rather he became the High Priest sometime in the future.

1Ch 29:23

**“Then Solomon sat.”** Culturally, the king “sat” while others stood in his presence. So generally in the Bible, when a king is “sitting,” it means he is ruling. (see commentary on Isa. 14:13).

**“Then Solomon sat on the throne of Yahweh as king.”** Although different kings sat on the throne of Israel, it was always Yahweh’s throne, and He ruled through kings who were descendants of David and who were to be faithful and wholly committed to Him, although that was not always what happened. The throne is sometimes referred to as the “throne of David” even after David was dead (cf. 1 Kings 2:12; Isa. 9:7; Jer. 13:13; 22:2; Luke 1:32) because God promised that David’s “house” (his dynasty) and his kingdom would last forever (2 Sam. 7:13, 16). It was due to that promise that Jesus Christ is sometimes called “David” by the figure of speech antonomasia, in which a person’s name is switched to another name with which it has a relation of some kind (cf. Ezek. 34:23-24; 37:24-25). In the future Millennial Kingdom when Christ sits on a literal throne on the earth and rules the earth, it will still be called “the throne of David” because of the promise God made with David (Ps. 132:11-18; Isa. 9:6-7; 16:5; Luke 1:32), and Yahweh will still be the legitimate ruler and power behind the throne, ruling, as He has always done, through His appointed king, Jesus Christ.

**“and all Israel obeyed him.”** The Hebrew text is literally, “all Israel heard him,” but in this context, to “hear” the king was to obey him.

1Ch 29:24

**“lent support.”** The Hebrew is idiomatic, literally, “they gave a hand under Solomon.”

1Ch 29:25

**“had not been on any king before him.”** This is a bit of a strange statement since there had only been two kings before Solomon: Saul and David. The text may have been wanting to avoid a direct comparison here between David and Solomon. Solomon certainly had more outwardly visible glory than David, but David had more heart than Solomon, who ended up doing evil in God’s sight (1 Kings 11:6-11; but the full context is 1 Kings 10:14-11:13).

1Ch 29:29

**“the history of Nathan the prophet and in the history of Gad.”** These “histories” are likely part of what we now have as Kings and Chronicles, which had accounts that occurred long after Samuel had died. The word “history” is also translated as “chronicles.”

1. Ralph Klein, *1 Chronicles*, Hermeneia, 440. [↑](#footnote-ref-28664)
2. Ralph W. Klein, *1 Chronicles*, Hermeneia, 495. [↑](#footnote-ref-31664)
3. *HALOT*; Holladay; *NIDOTTE*; *TDOT*. [↑](#footnote-ref-24541)