

Book of 1 Chronicles

Commentary

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Introduction

1. The two books of Chronicles (1 and 2) were one book and were divided into two books in the Greek translation (Septuagint).

2. The sources of the author of Chronicles are the same sources as the author of Kings, which are the writings of the prophets who were contemporary with each king, in addition to the books of the kings and their histories. Still, we find that the Chronicles author omitted some events and added others to a special philosophy with which he wrote. However, we see that many of them are a repetition of what was stated in the Books of Samuel and Kings.

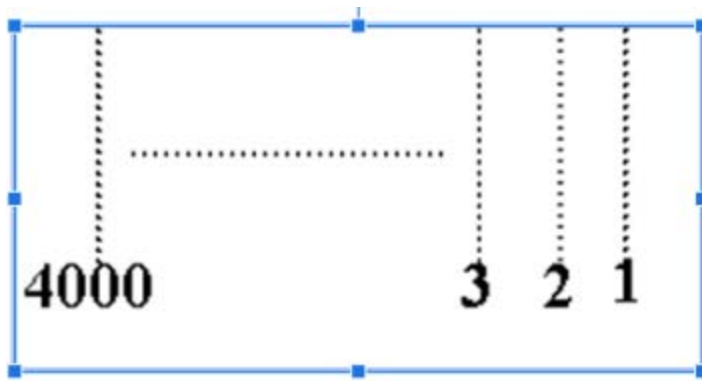
3. Why the repetition and why the difference between the Books of Samuel and Kings on the one hand and the Book of Days on the other hand? What is the reason for the presence of events in one book and their absence in the other?

a. One of the benefits of repetition is the testimony of both of them to each other because it is through the mouths of two or more witnesses that the words are confirmed, which happened in the four Gospels.

b. There are differences in the numbers mentioned and perhaps in some of the names, and the differences are very slight, which is proof of the validity and not proof of the error of the legality of the Holy Scriptures. These differences indicate that the source from which the author of Kings quoted is different from the source from which the author of Chronicles quoted. When the two narratives agree entirely, except over a trivial number such as the number of Solomon's horses, the agreement becomes evidence and testimony to the authenticity of the two books and that the writer did not interfere with his human thought to correct one over the other. Otherwise, the idea of the existence of more than one witness would cease to exist. The differences are due to differences between the writer's way of evaluating matters and how he calculates numbers.

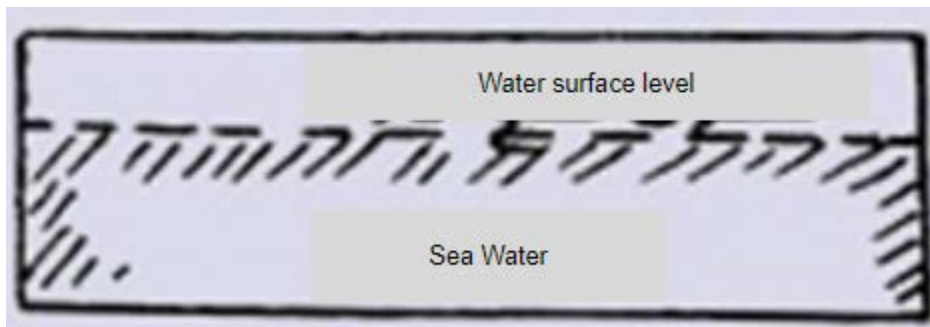
Examples:

The Book of Kings (1 Kings 4: 26) mentions that Solomon had 40,000 stalls for horses, while the Book of Chronicles says that he had only 4,000 (2 Chronicles 9: 25). The explanation for this is that the horse stalls were in rows of 10 stalls each. If the number of rows was 4,000, each is ten, so the total number is 40,000. One writer looks at the number of rows and says that Solomon had 4,000 stalls, and the other looks at the total number and says that Solomon had 40,000 stalls.



Another example: The capacity of the sea (the vessel placed inside the temple for washing). The Book of Kings mentions that its capacity is 2000 baths, and the Book of Chronicles mentions its capacity is 3000 baths. The idea is very simple when the writer of Kings looks at the amount of water that is placed inside the sea, and it is definitely less than the total size of the sea that the writer of Chronicles looks at. The amount of water placed inside the sea is less, so that water from the sea does not overflow when the priests bathe inside it.

c. The Writer of Chronicles assumes the reader's previous knowledge of the Book of Kings, as he talks about the two calves of Jeroboam without explaining what they are, and this is what we find in the Book of Kings.



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e. The Book of Kings focuses on the history of the Kingdom from a civil standpoint and prophecies about their future. In contrast, the Book of Chronicles focuses on worship, the history of the priesthood, life with God, the prayers of the kings, and the genealogies of the Levites and priests and their groups. In the eyes of the writer, spiritual religious life and the relationship with God are the basis of the prosperity of the Kingdom. Therefore, religious organizations ensure the safety of the Kingdom.

f. The writer of Chronicles' interest in priestly work and the interest of the writer of Kings in political aspects explains that each book looks at Christ from a different prophetic perspective. Suppose we understand that the establishment of a kingdom symbolizes Christ who will rule over His people. In that

case, the Book of Kings, with its interest in the kingdom, sees Christ as a king, and the Book of Chronicles, with its interest in the priesthood, sees Christ as a priest. The Book of Kings sees Christ as a king who reigns over His people, and the Book of Chronicles focuses on the priesthood of Christ, the Son of David, who, through His redemption, will restore His people to their inheritance. That is why the Writer of Chronicles was concerned with the names, as all those who will be saved have their names written in the Book of Life (Revelation 3: 5). We also find that the Book of Chronicles ends with the return of the people from captivity, symbolizing the final salvation of God's people and their return to the heavenly Jerusalem.

g. The difference in the philosophy of each book or the prophetic view of each of them gives an idea of how the books are integrated and gives us a comprehensive idea of the subject, which happens in the four Gospels. The Gospel of Matthew tells us about Christ, the Son of Man, who was incarnated, and the Gospel of John tells us about Christ, the Son of God, to prove that this Son of Man is the Son of God, so the Gospels are integrated.

h. Another difference becomes clear between the philosophy of the Writer of Kings and the philosophy of the Writer of Chronicles. The Writer of Kings is concerned with and focuses on the final results of each king's rule in light of his faithfulness to the covenant with God. However, the Writer of Chronicles is concerned with recording the faith positions of each king, even if they do not impact the kingdom as a general entity. Therefore, we find some situations mentioned in the Book of Kings that the Writer of Kings turned away from, and vice versa. Some of the minute details and prayers mentioned in the Book of Chronicles were ignored by the Writer of Kings, who did not care about them, as they did not change anything for the kingdom as a whole.

Examples:

1. The repentance of Manasseh and his reforms mentioned in the Book of Chronicles were not mentioned in the Book of Kings. Manasseh's repentance was personal and was not accompanied by a general repentance of the people. This became clear in the speed of the people's return to their idolatry after Manasseh's death and his son Amon's rule. The Book of Kings was concerned with the situation of the people, and the Book of Chronicles was concerned with the personal situation of King Manasseh. His repentance was accepted, but because it was not reflected in the people and did not impact the people, the writer of Kings did not care about it.

2. With the same concept, the Writer of Chronicles (2 Chronicles 13: 2-20) focuses on the war in which Abijah defeated the first Jeroboam, and the Writer of Kings omitted this war, as the final outcome of the event on the kingdom as a whole was nothing. However, the writer of the chronicles was interested in the event because of Abijah's faith stance and how God rewarded him for his faith with miraculous victories.

3. Another example concerns King Asa, the good king (1 Kings 15: 9-24). The writer of Kings mentions his bribery to Benhadad, king of Aram, so he would attack the king of Israel, who harassed Judah. And how Judah escaped the siege of Israel and even destroyed all its fortifications due to the intervention of the Syrians. Benhadad's bribe brought political and military benefits to Judah. However, the writer of

Chronicles saw this as a major fall for Asa, so he mentioned Hanani the prophet's rebuke of Asa (2 Chronicles 16: 7-9), because of his trust in the king of Aram. We find Hanani reminding Asa of his previous miraculous victory over the army of the king of Cush when he relied entirely on God, and this story is mentioned in (2 Chronicles 14: 9-15). This story was not mentioned in the Book of Kings.

4. We will summarize some of the events mentioned by the writer of the Chronicles to try to understand his philosophy:

The writer of the chronicles omitted the sins of David, the revolt of Absalom, and the sin of Amnon. At the same time, he paid attention to the lineage of the Levites and the priests in detail and their resort to Rehoboam after the division of the kingdom (2 Chronicles 11: 5-23) and King Jehoshaphat's appointment of the Levites and priests to judge (2 Chronicles 19: 8-11), and Jehoshaphat's victories over the Moabites and the sons of Ammon after the Levites rose to praise the Lord, and the killing of Zechariah the priest, and the resistance of Azariah the priest, and with him eighty of the priests of the Lord, to King Uzziah when he entered the temple of the Lord to burn incense on the altar (2 Chronicles 26: 16-21), Hezekiah's Passover and his arrangements for the groups of priests and Levites...etc.

From all this, we understand that God's reign over His people and the people's life with God as their king is the book's focus and a symbol of God's kingship over His people. It is the establishment of a king to rule over the people of God and an image of the kingdom that we find in Jerusalem, in the midst of which is the temple in which the Lord dwells, to dwell among his people. This image of the kingdom inhabited by the people of God and God dwelling among them is the image that God wanted to show to all the peoples so that the people of God would be a light in the world and a declaration of the glory of God, and their lives filled with blessing and grace would be a call to faith for the whole world. The world would see an image of the King of God.

1. Everyone is subject to God, from the king to the high priest and the priests to the smallest member of the people.

2. The basis for God's acceptance of His people is the sacrifice and the altar (the temple).

3. The glory of God resides in His temple.

4. The organizations of the priests and Levites are a declaration of the importance of sacrifice and worship. The kingdom was at its most beautiful and greatest in its era when these conditions were met. The king was according to the pleasure of God, and the people were in a state of submission, standing before God in the temple daily, and their fear was upon all the peoples. We saw this in the kingdom of David and then the kingdom of Solomon. That is why it clearly indicated Solomon's stunning wealth and the kingdom's prosperity during his days. For how could God not bless His people when he was satisfied with them, dwelling among them? Because the Kingdom of David referred to the Kingdom of Heaven where Christ, the son of David, would reign, the writer of Chronicles did not mention David's sins, weaknesses, and failures. This topic is not the focus of his interest. Rather, he is concerned with his prophetic view of the Kingdom of Christ.

i. Because the writer of days sees that the kingdom of David symbolizes the kingdom of God, he sees that every kingdom other than the kingdom of David violates the kingdom of God. Therefore, he did not care about the kingship of Saul and referred to him in passing, as the end of his rule was the beginning of the rule of David. He does not refer to the kings of Israel (the Northern Kingdom or the Kingdom of the Ten Tribes) except concerning the kings of Judah, as he sees the kings of Judah only as a symbol of the Kingdom of God. Therefore, he believes that the kings of Israel and King Saul are not according to the will of God. Rather, he continued to call the Kingdom of Judah the Kingdom of Israel because, in his view, the Kingdom of God is one, and any division from it is against the will of God. Therefore, Judah is called the Kingdom of Israel (2 Chronicles 21: 2; 28: 19).

j. Continuing the writer's outlook and interest in the Kingdom of God, he ends his book with the return from captivity.

4. The Book of Chronicles is distinguished by its abundance of names and genealogical tables, so why?

a. In the genealogy from Adam until the return from captivity (Chapters 1-9). A continuation of the writer's philosophy in the unity of the human race, which God created in glory (Adam), then he fell and was enslaved (going into captivity), then the people returned from captivity as a symbol that God's will would be done. He created man for glory, and despite man's fall, God will bring him back to glory again.

b. After Nebuchadnezzar's army entered Jerusalem and demolished it and burned its houses, every person lost his home, including the genealogical roots that were written in their papers inside their homes, and from it, every person knew his lineage, his tribe, and the land of his inheritance that Joshua had divided for them. This series of lineages allows each individual to understand their lineage and their share to own it.

c. In detailing the explanation of the priests and Levites, he explains those who have the right to serve in the temple, see (Ezra 2: 61-63).

d. To encourage the people to be zealous for their race, religion, and separation from the nations, and to encourage them to be faithful in service so that they will have names in the Book of Life, just as these heroes and faithful people had their names written in the Book of the Lord.

e. Preserving lineage until Christ comes from the lineage of David, in whom the promises are fulfilled. Therefore, genealogy tables are worthless after Christ, and the Jews now do not know their lineage.

f. The mention of names indicates that God knows His children individually and their deeds as well.

g. This series announces God's plan to save mankind, and here it is announced first to the people returning from exile and to us as well. Through it, the people of God returning from captivity knew that they were a continuation of the Kingdom of God.

h. It shows that God deals with people by their names while He is still dealing with each of us to lead us to salvation.

i- It proves that life with God is not impossible and is not a myth, but facts that happened to people by name, and everyone whose name is mentioned here has a story with God, good or bad.

5. Because the book focuses on the subject of God's plan for salvation and establishing a kingdom for God, it does not talk about David's personal sins (such as the sin of Uriah), but we find it mentions the sin of the census. He does not mention David's sins because he searches for the divine model as much as possible and avoids what deviates from it. Why was this specific sin mentioned? The reason is that the atonement for this sin was made on land that David bought, on which the temple would be built, where sacrifices would be offered, and where God would reside among them. Therefore, it is part of God's plan of redemption and to reside among His people. Redemption appeared in the fact that in this place, David saw the angel with his sword in his hand and the offered sacrifice, so the plague stopped, and where the sacrifice was presented, God resided among them. This is what God wants to stop the plagues against His people.

6. The book shows the Lord's blessings to those who fear Him (1 Chronicles 4: 10 + 5: 20). Their defeat and captivity result from their betrayal, see (1 Chronicles 5: 25-26; 9: 1; 10: 13-14).

7. The writer of the Book:

Jewish tradition says that the author of the Book was Ezra. Modern commentators say that he was an unknown Levite or priest who lived between the years 400-300 BC. because there is information in the book that had not occurred at the time of Ezra, but what prevents Ezra from being the writer under the inspiration of the Holy Spirit, and one of the prophets like Haggai, Zechariah, or Malachi came after him and added these amendments, and when they write they also write under the inspiration of the Holy Spirit.

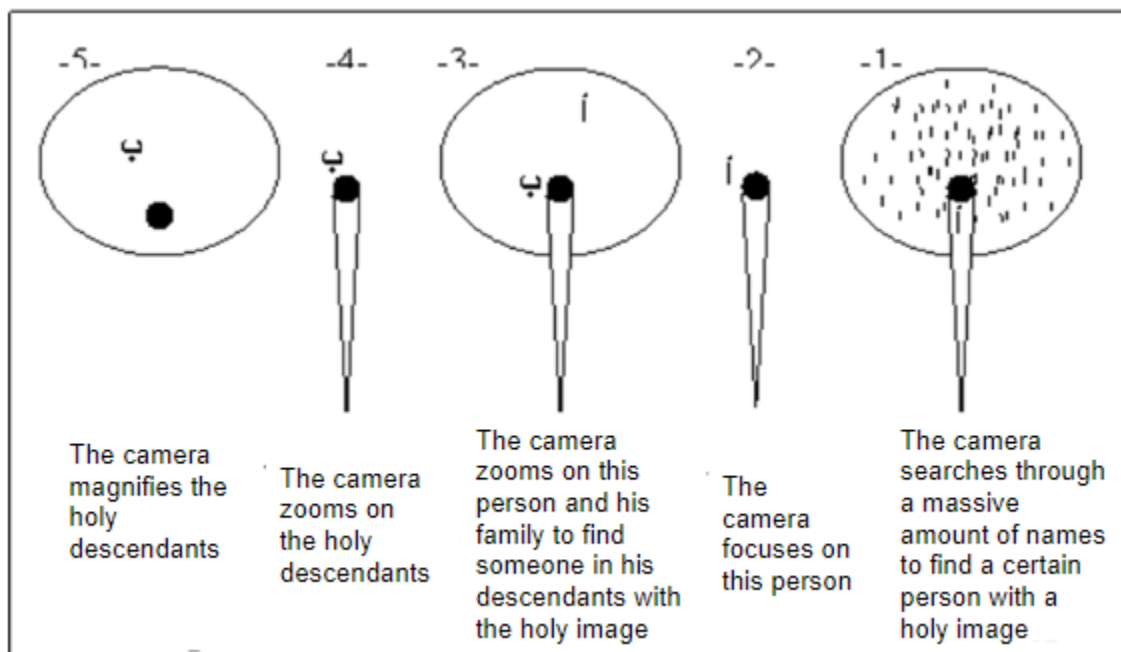
We note that Ezra's philosophy in his book is the same as that of the writer of the Book of Chronicles. Indeed, the end of the Book of Chronicles is identical with the beginning of the Book of Ezra, as if what the writer of the Book of Chronicles began was completed by Ezra, proving that Ezra is the writer of the Book of Chronicles.

A summary of the Books of Chronicles

A summary of the Books of Chronicles and a comprehensive look at the two Books:

The author of the Book of Chronicles does not imagine that God's holy creation is a creation that has all failed and fallen. Despite the bad general view of this creation because of the fall of its head, Adam, and despite the apparent failure, the book's author is sure that there are manifestations of success. Despite all these sins, some remain to carry the divine image, and God has reigned over their hearts, believing in God. He resorts to God in his distress, praying to derive from God the possibility to live in holiness, blessing, and success, and the grace of God overflows upon him. The author of Chronicles searches the midst of creation for this successful example.

1. The author of Chronicles is like someone who enters a stadium filled with thousands of people with a camera, and he is looking for a specific person and keeps searching until he finds the stand where this person is, so he zooms his camera to focus until he reaches the person and magnifies his image. Therefore, we find the author of the Book of Chronicles wandering among a vast number of names, searching among them for someone who pleased the Lord and was a successful model for the divine creation as God wanted it. When he finds him, he points the camera at him, then tracks his offspring and searches in his offspring for who has this successful picture. This method is followed in the first nine chapters.



2. Also, the author is looking for a picture of the ideal kingdom in which God reigns over mankind, and he is sure of the existence of this kingdom. He is searching for it among all this number of people, and he is confident that this kingdom must be strong and successful, and its enemies must be submissive under its feet. He found this kingdom in the kingdom of David and the kingdom of Solomon, as a symbol of the

kingdom of Christ, in which Satan submits under the feet of Christ, and then under the feet of the Church, the body of Christ.

3. The author compares the ideal kingdom of David and Solomon as a symbol of success and blessing and the kingdom of Saul as a symbol of failure and death. Whoever submits to whom God chose (David and Solomon) will have chosen the path of life and blessing, and whoever does not submit to whom God chose will have chosen the path of death and failure, for Saul was chosen according to the people's heart, and not according to God's heart. The comparison method was that the pictures of the kingdom of Saul with its corruption, and Saul and his sons were all dead. Then it moves quickly to show the radiance of the kingdom of David and Solomon, the same as we find on screens the contrast key, which makes the light color whiter and the dark colour blacker. By showing the two kingdoms next to each other, the kingdom of Saul gets darker, and the kingdoms of David and Solomon get brighter.

4. In the kingdom of David, all are heroes, as someone shakes his spear and kills hundreds, and does such and such because those over whom David reigns are heroes, not ordinary people. This is not due to their personal strength; otherwise, where would they have been when Saul was ruling them? And why did they remain defeated and despondent while the enemies prevailed over them? But when David appeared, their heroism appeared. And when Solomon appeared, the kingdom's success, wealth, blessing and wisdom appeared. Therefore, success and blessing are due to King David and Solomon and not to humans per se. This is a symbol of whom Christ reigns over; He turns him into a hero: "Let the weak say, 'I am strong.'" (Joel 3: 10). And weren't the twelve disciples heroes in confronting the Jews, and Saint George was a hero in facing death, and he did not fear death. Thus all martyrs. Saint Anthony was a mighty hero in front of the demons, but even the child martyr Abanoub was a mighty hero in front of the pagans. Saint Moses was mighty in his victory over his sins, and Athanasius, Cyril, and Dioscorus were mighty in the face of the heretics.

5. But how did Christ reign over His people?

After the fall, there was a separation between God and man because of sin, and it was necessary to redeem, and redemption means offering Christ Himself as a sacrifice, and He was the priest, and He is the sacrifice. Therefore, the Book of Chronicles focuses on the priesthood, the divisions of the priests and Levites, and the order of service. Christ reigned over His people with His cross, i.e. His priestly work.

6. The author of the Book of Chronicles portrayed the kingdoms of David and Solomon as the ideal kingdoms, and he did not see the faults in the kingdoms of Solomon or David. In his conception of the kingdoms of David and Solomon, he paints an ideal picture of them, "This is how the kingdom of Christ should be, and David and Solomon are symbols of Christ, who makes His kingdom a kingdom of heroes full of wisdom and riches.

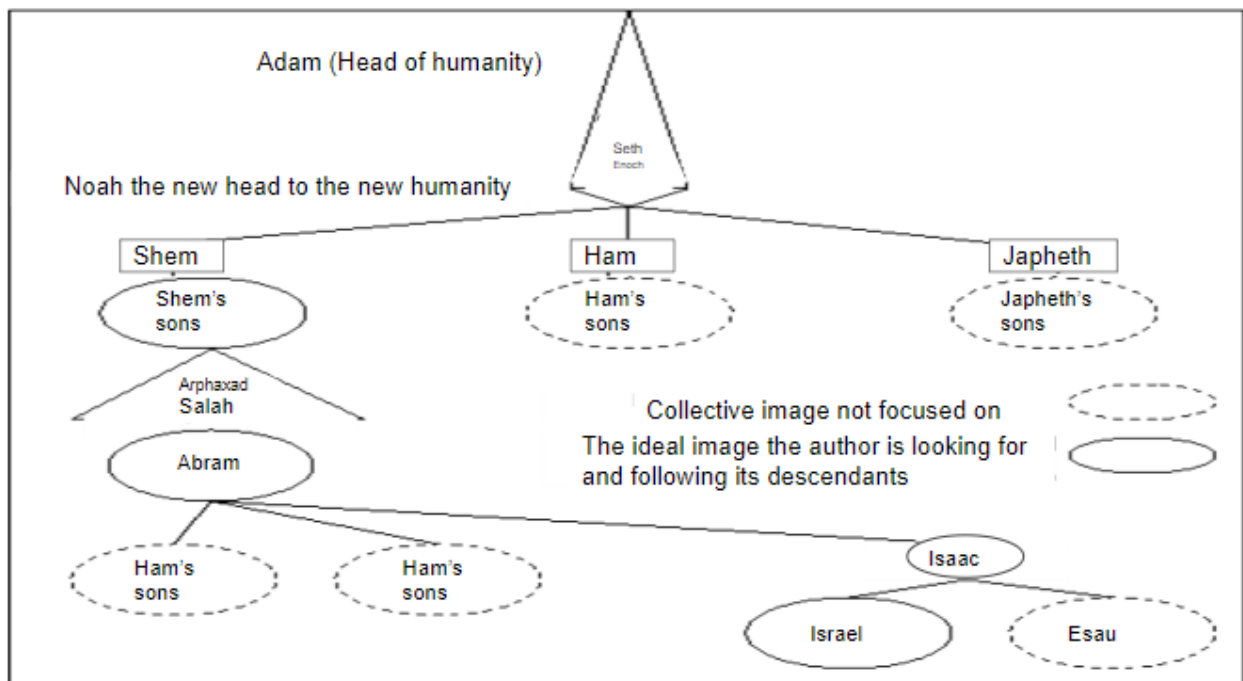
7. But necessarily, there are sins, and we see the author showing the sins of the kingdom and the sins of kings after Solomon. After Solomon, we see a picture of man's failure and his sin, and this starts from Rehoboam, the son of Solomon, and we see the kings of this kingdom (the kingdom of Judah, or as the Chronicler calls it, the kingdom of Israel). If they sin, they are punished and broken before their enemies, and if they walk with God, as their father David, they will be blessed and succeed.

8. In the same way as "zoom", he focuses the image on the kingdom of Judah only because it is the kingdom of David and does not recognize the separation of the ten tribes (the kingdom of Israel), as this is against God's plan. That is why he calls the kingdom of Judah: "the kingdom of Israel."

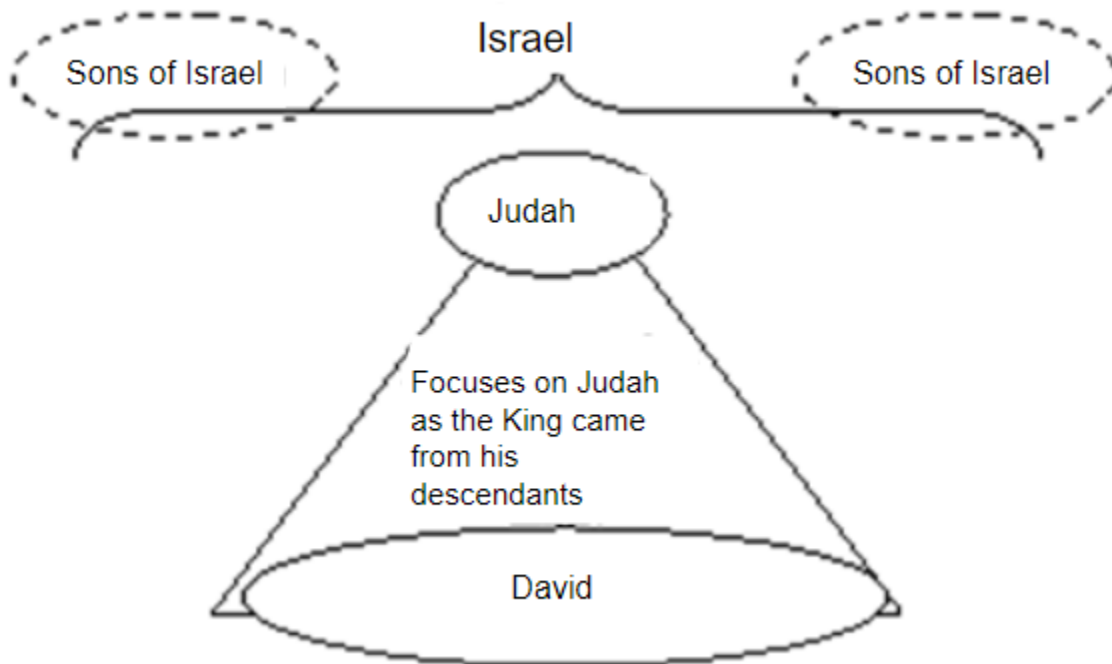
9. As for the kingdom of Christ, expressed here by the kingdom of Israel (the throne of David), it is subject to chastisement because of its sins, but even if it goes into captivity, it returns to Jerusalem and is set free.

Summary of the First Book of Chronicles:

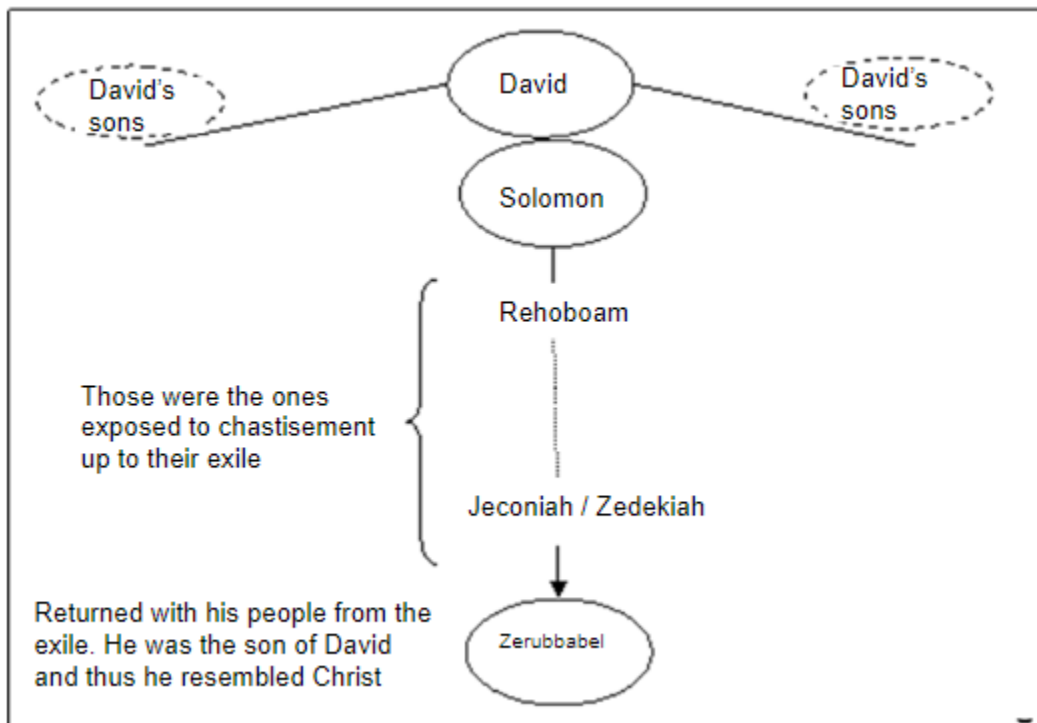
Chapter 1:

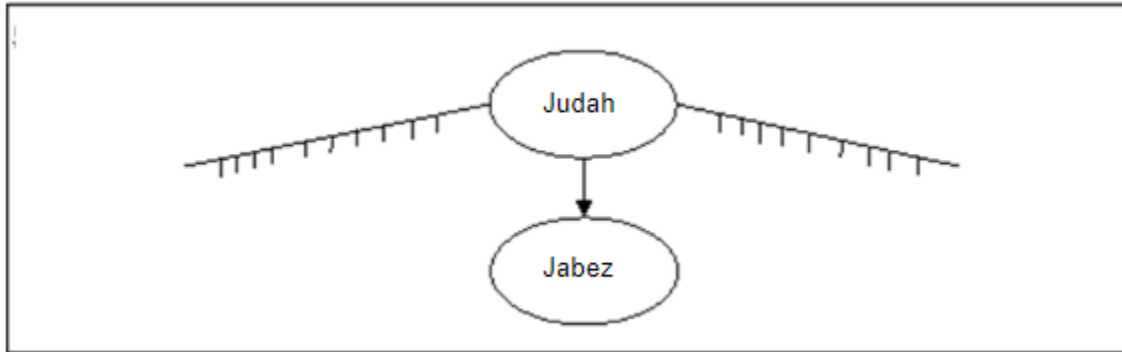


Chapter 2:



Chapter 3:



Chapter 4:

The author took this picture and enlarged it, as it proves that there is someone who prays to God and succeeds because he allowed God to reign over his life. The author did not care about his lineage or his family. The important fact is that he proves that not all of God's creation failed. And that God works with the people as He works with kings like David and Solomon.

Then he focuses on the descendants of Simeon because they were included in the tribe of Judah, and some from the tribe of Simeon continued with Judah (the kingdom of God) and among them were those who left Judah and went to live among the ten tribes. And whoever continued with Judah and did not separate from the kingdom of God returned with Judah from captivity. As for the rest of the tribe, they were completely lost along with the ten tribes.

Chapter 5:

In a contrasting way, we find here an opposite picture of the tribes of Reuben and Gad and the half-tribe of Manasseh. They chose to live east of the Jordan, far from the Temple and far from worshiping God. Despite this, God did not prevent them from having heroes among them (verses 18-22). But he explains that the secret of their strength is that God was in their midst, and when God is with His people, He triumphs, and vice versa. If His people separate from Him, they are defeated, fall, and lose their blessing. That is why the chapter began with Reuben, who was a firstborn (and the birthright has a special blessing), but he lost the blessing of his birthright because of the despoliation of his father's bed, for sin causes the loss of the blessing. Judah came in his place, and the chiefs came from him (kings, the descendants of King David), and the blessing belonged to Joseph. So God did not deprive anyone of blessing, victory, or heroism. When the Reubenites prayed, they were victorious, and there were heroes among them, and when Reuben made a mistake, he lost the blessing. And when they worshiped idols, they went into captivity. Therefore, man has absolute freedom to choose God and choose the blessing, or leave Him and fail, and this is what was presented to Adam in Paradise.

Chapter 6:

What is the solution to loss, failure, fall, and separation from God, except for the priesthood of Christ with His atoning sacrifice? That is why we find him here, bringing the descendants of Levi, both priests and Levites.

Chapters 7, 8:

A quick overview of the rest of the tribes, focusing on the tribe of Benjamin, as from them came King Saul, and they will form with Judah the southern kingdom of Judah, a symbol of Christ's kingdom. Rather, Jerusalem is on the borders of Judah and Benjamin, and they share it. We notice that the presentation here of the tribes Issachar, Naphtali, Manasseh, Ephraim, and Asher is rapid. Rather, there are tribes whose names the author omitted, such as Zebulun and Dan, because of their sins. Mostly because all of these represent the northern kingdom that God rejects and it is rejected because of its separation from the kingdom of God (David and Solomon). They quickly went into captivity (the captivity of Assyria) and did not return but remained in captivity until they vanished among the nations. On the other hand, however, we find the focus on Benjamin, because they remained united with Judah as God's people. When the people of God sin, God chastises them, but they are not lost or erased. When Judah and Benjamin went into captivity, they both went, and they went for chastisement, and when they were disciplined, they both returned. Therefore, we find the focus on the people of Benjamin in these two chapters. However, we find among the returnees a few of Ephraim and Manasseh, for God does not forget any person who had trust and preserved his faith. When God rejects, He does not reject wholesome, but God deals with souls individually.

Chapter 9:

It is the chapter of the return from captivity (the captivity of Babylon or the captivity of Satan for humans before Christ or the captivity of sin for any Christian person now), and notice in verse (2) saying the words Israel, the priests and the Levites, there is no return from captivity except through the priesthood of Christ and the sacrifice of Christ through which we return and be among the inhabitants of heavenly Jerusalem. Note in verse (3) the presence of small numbers of Ephraim and Manasseh among those who lived in Jerusalem, and these may be a symbol of the remnant of the Jews who will return in the last days to the Christian faith. We note the saying about the returnees that among them are very able men to serve the house of God (verse 13). He who returns with true repentance becomes mighty through Christ in him, "and he went out conquering and to conquer." (Revelation 6: 2).

Chapter 10:

A grim picture of Saul's kingdom, in which we see death, defeat and failure, as it is not the kingdom over which Christ reigns (and its symbol is David and Solomon). For Saul was according to people's heart and not according to God's heart, so he was in a state of defiance to God and tried to usurp the priesthood and refused to carry out God's commands, but dealt with the demons (Satan). Therefore his end was that he was killed and nailed to the house of Dagon (meaning the devil who went to seek his help). Note that the author did not even accept to name Saul as king.

Chapter 11:

In contrast, the author moves quickly to the kingdom of David, in which there are heroes and tyrants, and we see in it victories, blessings, grace, and strength. In it, David sits as king, symbolizing Christ when He reigns over the heart so that human life becomes a blessing. David reigned in Jerusalem, which was

formerly called Jebus (trampled), and Jerusalem became (the light of peace). Christ reigned over the Church and us to turn it from being trampled by the devil to become a house for Him in which the light of his peace shines, for He is the King of Peace.

And we find when the author here mentions Saul, he says about him "when Saul was king" (verse 2).

Chapter 12:

We notice the gradual growth of David's kingdom. Everyone came here asking for David to rule over them. Christ began with 12 disciples and 70 apostles. And they spread Christianity all over the world, and the Christians were giants of faith who were able to strike with the right and the left; that is, they were able to strike Satan against his attempts to strike us with right strikes and left strikes. Note who were those who gathered around David:

1. The Heroes of Benjamin "Verse 2":

They left Saul in his glory as a temporal king who had all the appearances of kings and went to David, who was hiding in Ziklag and fleeing from Saul's face. They are Benjaminites from the tribe of King Saul, and they went to David against the natural feelings that were pushing them to stick to Saul so that as relatives, he would give them temporal possessions. These people symbolize those who leave all worldly glory and global lust to cling to Christ; although the glory of Christ now does not appear clearly before their eyes, they accept it by faith. These people become children of the right and become giants.

2. From the Gadites, some separated to join David (verse 8):

They were separated against the will of the entire tribe that favoured Saul as king. This indicates their courage and seriousness, and they represent those who follow Christ, leaving their family and relatives who have nothing to do with Christ.

3. Those who crossed the Jordan: The Jordan, which is full, represents a natural obstacle, but they crossed it. The sin that dwells in us (Romans 7) is a natural obstacle, and whoever chooses Christ despite his lust becomes like these, and all of these when David was glorified, they were glorified with him (Romans 8: 18,19). Note the joys of Christ's kingdom after sufferings and wars (verses 39, 40).

Chapter 13:

David wants to bring the ark to Jerusalem, so he consults with the people. Worshiping God is not compulsory but rather an optional freedom. If I choose God with my freedom, he will come and live with me, and I will have a home for him (John 14: 23), and I will have a blessing like the blessing of Edom the Gittite (verse 14). But God has conditions to dwell with me and bless me which is not to be reckless like Uzza, exposing myself to the plagues of God. We are God's temples, and the Holy Spirit dwells in us, but whoever defiles the Temple of the Son of God, God will destroy him (1 Corinthians 3: 16,17).

Chapter 14:

All of David's enemies are now under his feet, and God is the one who leads to this victory (1 Chronicles 14: 15). But it is natural for Satan to stir up the kingdom of Christ. Also, Christ and His Church must triumph, symbolized here by the turmoil of the Philistines and David's victories over them.

Chapter 15:

Here, David knows the conditions for God to accept to reside among them and for God to have a home among His people (John 14: 23). The condition is that we keep His commandments and be sanctified (1 Chronicles 15: 12) and that the Levites carry the ark, not a chariot drawn by animals. God wants to dwell in us and find a place of rest in our hearts, verse 15. Amid God's kingdom, His presence was the secret of their joy. The ark in their midst symbolized God's presence in their midst, and their praise was a sign of their joy.

Chapter 16:

The presence of God among His people is the secret of their joy. And in their joy, they praise Him. God's people are a people of worship and praise.

Chapter 17:

David wants to build a house for God, and God refuses in order to complete the symbol. Whoever builds the Temple is the offspring of David, who will reign forever (1 Chronicles 17: 12). What is meant is Christ, who will establish the church, the Temple of His body (John 2: 21). The meaning of Solomon's name is peace, which is a symbol of Christ, the King of Peace.

Chapters 18, 19, 20:

David the mighty, whom no enemy can stand before, but every insult inflicted on his men and servants as if directed at him, and he is the one who takes revenge. We find David here taking revenge on the king of the Ammonites because he insulted his men. And we are servants of Christ. Whoever touches us touches the apple of His eye (Zechariah 2: 8), for He is a strong and mighty king who does not accept insults for His servants. Rather, the submission of the Gentiles to David is a symbol of the submission of Satan under the feet of Christ and the entry of the Gentiles into faith.

Chapter 21:

The author of the Book of Chronicle does not mention any error of David except this error because it is related to choosing the location of the Temple in the threshing floor of Ornan the Jebusite, and this is to complete the picture, as there must be a sin. Still, there is a sacrifice and blood that forgives sins, for this is why Christ, the son of David, was incarnated. The author previously mentioned the submission of the nations as a symbol of the submission of Satan, and the defeat of Satan was through the cross, and its symbol here is the sacrifices in the Temple, but it is the same place as the cross of Christ. And notice in (1 Chronicles 21: 17) that David intercedes for the people, symbolizing the intercession of Christ for his people before God.

Chapter 22:

David prepares everything:

1. The building materials of the Temple.
2. Orders of priests.
- 3- The bands of singers and Levites.
4. The gatekeepers teams.
5. The psalms they pray in the Temple and the order of prayers and service.
6. The establishment of Israel as a secure state that everyone fears and respects while it is at peace without fear of an enemy.
7. Preparing administrative organizations. We note that each one has his own talent, and his work is according to his talent.
8. Gave the drawings to Solomon, and God is the one who inspired these drawings to David.
9. Commandments for Solomon and for the rulers to help him and to appoint him as king so that no one would bother him after the death of David.

Chapter 1

(Verses 1-34): **Adam, Seth, Enosh, 2 Cainan, Mahalalel, Jared, 3 Enoch, Methuselah, Lamech, 4 Noah, Shem, Ham, and Japheth. 5 The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. 6 The sons of Gomer were Ashkenaz, Diphath, and Togarmah. 7 The sons of Javan were Elishah, Tarshishah, Kittim, and Rodanim. 8 The sons of Ham were Cush, Mizraim, Put, and Canaan. 9 The sons of Cush were Seba, Havilah, Sabta, Raama, and Sabtecha. The sons of Raama were Sheba and Dedan. 10 Cush begot Nimrod; he began to be a mighty one on the earth. 11 Mizraim begot Ludim, Anamim, Lehabim, Naphtuhim, 12 Pathrusim, Casluhim (from whom came the Philistines and the Caphtorim). 13 Canaan begot Sidon, his firstborn, and Heth; 14 the Jebusite, the Amorite, and the Girgashite; 15 the Hivite, the Arkite, and the Sinite; 16 the Arvadite, the Zemarite, and the Hamathite. 17 The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meshech. 18 Arphaxad begot Shelah, and Shelah begot Eber. 19 To Eber were born two sons: the name of one was Peleg, for in his days the earth was divided; and his brother's name was Joktan. 20 Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah, 21 Hadoram, Uzal, Diklah, 22 Ebal, Abimael, Sheba, 23 Ophir, Havilah, and Jobab. All these were the sons of Joktan. 24 Shem, Arphaxad, Shelah, 25 Eber, Peleg, Reu, 26 Serug, Nahor, Terah, 27 and Abram, who is Abraham. 28 The sons of Abraham were Isaac and Ishmael. 29 These are their genealogies: The firstborn of Ishmael was Nebajoth; then Kedar, Adbeel, Mibsam, 30 Mishma, Dumah, Massa, Hadad, Tema, 31 Jetur, Naphish, and Kedemah. These were the sons of Ishmael. 32 Now the sons born to Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah. The sons of Jokshan were Sheba and Dedan. 33 The sons of Midian were Ephah, Ephher, Hanoah, Abida, and Eldaah. All these were the children of Keturah. 34 And Abraham begot Isaac. The sons of Isaac were Esau and Israel.**

The descendants of God's people go back to Adam, while every pagan people attributed themselves to their god; some said they were children of the moon, others said they were children of the sun, and some said they were children of stones. God shows that humanity has one origin from which the earth multiplied, but we find a difference in the names. For example, in (verse 9) Sabta and Raama, are written in (Genesis 10: 7) Sabtah and Raamah. These are the same names, but the pronunciation and spelling differ in the language over time. We also noticed that he did not mention the names Cain and Abel. Abel died without descendants, and Cain perished in the flood. The book's purpose is to show the lineage of people related to the story of salvation, and the way the names are written here shows that God would like salvation to be for every human being. All human beings are one unit, as they are one descendant of Adam, and salvation is offered to everyone. Whoever rejects Him exposes himself to destruction, which happened during the flood. Everyone who rejected salvation perished, leaving only Noah and his descendants. Let us understand that everyone who rejects God will be destined for destruction. After that, the revelation is transmitted to another generation, like Abraham, who accepted God. But some of his descendants accepted God, and some of them rejected God. Whoever rejects God, the revelation leaves him, and speaks about those who accepted God, and so on.

Reasons for the difference in names between the Book of Chronicles and the rest of the books:

1. One person may have several names (Peter, a disciple of Christ, is named Simon, and his name is Cephas).
2. The language developed over time, especially because it overlapped with the Chaldean language after the captivity.
3. A person may have died, and his wife or widow married his brother, so the child is attributed to the new or dead father.
4. There are names that the writer of the Book of Chronicles omitted, as they have no relation to the story of salvation or are unimportant.

We notice here in verse 32 that Keturah is Abraham's concubine, while it was said in Genesis, his wife, and by this, we understand that she is a second-class wife and is not like Sarah, but rather, she is closer to Hagar.

(Verses 35-54): **The sons of Esau were Eliphaz, Reuel, Jeush, Jaalam, and Korah. 36 And the sons of Eliphaz were Teman, Omar, Zephi, Gatam, and Kenaz; and by Timna, Amalek. 37 The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah. 38 The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. 39 And the sons of Lotan were Hori and Homam; Lotan's sister was Timna. 40 The sons of Shobal were Alian, Manahath, Ebal, Shephi, and Onam. The sons of Zibeon were Ajah and Anah. 41 The son of Anah was Dishon. The sons of Dishon were Hamran, Eshban, Ithran, and Cheran. 42 The sons of Ezer were Bilhan, Zaavan, and Jaakan. The sons of Dishan were Uz and Aran. 43 Now these were the kings who reigned in the land of Edom before a king reigned over the children of Israel: Bela the son of Beor, and the name of his city was Dinhabah. 44 And when Bela died, Jobab the son of Zerah of Bozrah reigned in his place. 45 When Jobab died, Husham of the land of the Temanites reigned in his place. 46 And when Husham died, Hadad the son of Bedad, who attacked Midian in the field of Moab, reigned in his place. The name of his city was Avith. 47 When Hadad died, Samlah of Masrekah reigned in his place. 48 And when Samlah died, Saul of Rehoboth-by-the-River reigned in his place. 49 When Saul died, Baal-Hanan the son of Achbor reigned in his place. 50 And when Baal-Hanan died, Hadad reigned in his place; and the name of his city was Pai. His wife's name was Mehetabel the daughter of Matred, the daughter of Mezahab. 51 Hadad died also. And the chiefs of Edom were Chief Timnah, Chief Aliah, Chief Jetheth, 52 Chief Aholibamah, Chief Elah, Chief Pinon, 53 Chief Kenaz, Chief Teman, Chief Mibzar, 54 Chief Magdiel, and Chief Iram. These were the chiefs of Edom.**

The names of people here are the names of tribes or places. Places are named after their inhabitants. God wants all these people, even the whole world, to be saved. "who desires all men to be saved"

Yet we find those who stand in a position of defiance and rejection of God. In verse 50, **the daughter of Mezahab = Mezahab**, her name means the daughter of gold. Jewish tradition says that she worked hard until she became very rich, then she renounced the world, saying all this gold is worthless.

Chapter 2

(Verses 1-8): **These were the sons of Israel: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, 2 Dan, Joseph, Benjamin, Naphtali, Gad, and Asher. 3 The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the Lord; so He killed him. 4 And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five. 5 The sons of Perez were Hezron and Hamul. 6 The sons of Zerah were Zimri, Ethan, Heman, Calcol, and Dara—five of them in all. 7 The son of Carmi was Achar, the troubler of Israel, who transgressed in the accursed thing. 8 The son of Ethan was Azariah.**

In verse (3), **The sons of Judah** = are mentioned first, even though Judah was the fourth son of Jacob, because the kings are from Judah and Christ is from his descendants. **The sons of Zerah were Zimri** (verse 6) = and in (Joshua 7: 1) Zabdi. **Ethan, Heman, Calcol** are mentioned here because they were famous for their wisdom. He mentioned them here among the tribe of Christ, the hypostasis of wisdom, whose symbol was Solomon the Wise, who was wiser than them (1 Kings 4: 30), and the wisdom of Christ surpasses all wisdom. In (verse 7) **The son of Carmi** = and from (Joshua 7: 1), it appears that Carmi was the son of Zabdi or Zimri, and Achan mentioned in Joshua is Achar here because Achar in Hebrew is the one who caused trouble. It is clear that the writer of the Chronicles leaves out many names because he wants to reach the royal house quickly (in his mind, the royal house is a symbol of the kingdom of God). We see that he started from these verses to focus on the children of Israel as they are the people of God who have the land and were isolated from the rest of the peoples. These are the people over whom God will reign and establish His kingdom.

(Verses 9-17): **Also the sons of Hezron who were born to him were Jerahmeel, Ram, and Chelubai. 10 Ram begot Amminadab, and Amminadab begot Nahshon, leader of the children of Judah; 11 Nahshon begot Salma, and Salma begot Boaz; 12 Boaz begot Obed, and Obed begot Jesse; 13 Jesse begot Eliab his firstborn, Abinadab the second, Shimea the third, 14 Nethanel the fourth, Raddai the fifth, 15 Ozem the sixth, and David the seventh. 16 Now their sisters were Zeruiah and Abigail. And the sons of Zeruiah were Abishai, Joab, and Asahel—three. 17 Abigail bore Amasa; and the father of Amasa was Jether the Ishmaelite.**

Salma: In (verse 11), it is Salmon in (Ruth 4: 20). **and David the seventh** = and in (1 Samuel 16: 10-11) he was the eighth and perhaps Jesse had a son who had died without descendants, so he was not counted here but he was counted in the Book of Samuel.

(Verses 18-24): **Caleb the son of Hezron had children by Azubah, his wife, and by Jerioth. Now these were her sons: Jeshar, Shobab, and Ardon. 19 When Azubah died, Caleb took Ephrath as his wife, who bore him Hur. 20 And Hur begot Uri, and Uri begot Bezalel. 21 Now afterward Hezron went in to the**

daughter of Machir the father of Gilead, whom he married when he was sixty years old; and she bore him Segub. 22 Segub begot Jair, who had twenty-three cities in the land of Gilead. 23 (Geshur and Syria took from them the towns of Jair, with Kenath and its towns—sixty towns.) All these belonged to the sons of Machir the father of Gilead. 24 After Hezron died in Caleb Ephrathah, Hezron's wife Abijah bore him Ashhur the father of Tekoa.

Caleb the son of Hezron: He is **Chelubai** in (verse 9). And this Caleb is not Caleb the son of Jephunneh, one of the spies (Numbers 13: 6). Caleb the son of Hezron and Caleb the son of Jephunneh each had a daughter named Achsah (Joshua 15: 13-19; 1 Chronicles 2: 49). **Jerioth** = Azubah was his wife, Jerioth was his concubine, and the children mentioned in this table are from Azubah and not from Jerioth.

Bezalel = He was famous for his work on the Tabernacle (Exodus 35: 3-35). **the daughter of Machir the father of Gilead** = she is **Abijah** (verse 24). The Gileadites were the largest clan of the tribe of Manasseh. The tribes of Judah and Manasseh were mixed through marriage, and in (Numbers 32: 41) he was called Jair the son of Manasseh, meaning he was descended from Manasseh through his mother and from Judah through his father. **twenty-three cities in the land of Gilead** = This is the reason for calling Jair the son of Manasseh, because he reigned in the land of Gilead, which belongs to Manasseh, even though he is by birth the son of **Segub**, and Segub is from the tribe of Judah. In (verse 24), that means Hezron died and left his wife while she was pregnant, and she later gave birth to **Ashhur**. He probably died in Egypt before the Exodus, so why was it said that he **died in Caleb Ephrathah** = Caleb Ephrathah is a compound name from Caleb and his second wife **Ephrath** (verse 19). Therefore, it is understood that Caleb Ephrathah is an area in Bethlehem, but it was named like this because of the fame of Caleb and his wife. **Ashhur the father of Tekoa** = that is, its builder, which is south of Judah.

(Verses 25-49): **The sons of Jerahmeel, the firstborn of Hezron, were Ram, the firstborn, and Bunah, Oren, Ozem, and Ahijah. 26 Jerahmeel had another wife, whose name was Atarah; she was the mother of Onam. 27 The sons of Ram, the firstborn of Jerahmeel, were Maaz, Jamin, and Eker. 28 The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur. 29 And the name of the wife of Abishur was Abihail, and she bore him Ahban and Molid. 30 The sons of Nadab were Seled and Appaim; Seled died without children. 31 The son of Appaim was Ishi, the son of Ishi was Sheshan, and Sheshan's son was Ahlai. 32 The sons of Jada, the brother of Shammai, were Jether and Jonathan; Jether died without children. 33 The sons of Jonathan were Peleth and Zaza. These were the sons of Jerahmeel. 34 Now Sheshan had no sons, only daughters. And Sheshan had an Egyptian servant whose name was Jarha. 35 Sheshan gave his daughter to Jarha his servant as wife, and she bore him Attai. 36 Attai begot Nathan, and Nathan begot Zabad; 37 Zabad begot Ephlal, and Ephlal begot Obed; 38 Obed begot Jehu, and Jehu begot Azariah; 39 Azariah begot Helez, and Helez begot Eleasah; 40 Eleasah begot Sismai, and Sismai begot Shallum; 41 Shallum begot Jekamiah, and Jekamiah begot Elishama. 42 The descendants of Caleb the brother of Jerahmeel were Mesha, his firstborn, who was the father of Ziph, and the sons of Mareshah the father of Hebron. 43 The sons of Hebron were Korah, Tappuah, Rekem, and Shema. 44 Shema begot Raham the father of Jorkoam, and Rekem begot Shammai. 45 And the son of Shammai was Maon, and Maon was the father of Beth Zur.**

46 Ephah, Caleb's concubine, bore Haran, Moza, and Gazez; and Haran begot Gazez. 47 And the sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph. 48 Maachah, Caleb's concubine, bore Sheber and Tirhanah. 49 She also bore Shaaph the father of Madmannah, Sheva the father of Machbenah and the father of Gibeah. And the daughter of Caleb was Achsah.

In verse (34) it is mentioned that **Sheshan had no sons, only daughters**. In (verse 31), he says that **Sheshan's son was Ahlai**. The solution to this is either: 1. This Ahlai died without descendants before his father gave his daughter to **Jarha**, his servant, Or 2. Perhaps Ahlai is the son of his daughter from Jarha, the firstborn son, so his lineage is his own. As for the second son, **Attai** (verse 35), he is named after the Egyptian slave Jarha. The sons of Caleb (verse 42) may be the children of **Jerioth** (verse 18), whose children were not mentioned previously. **the sons of Mareshah** = Mareshah, one of the sons of Caleb.

(Verses 50-55): **These were the descendants of Caleb: The sons of Hur, the firstborn of Ephrathah, were Shobal the father of Kirjath Jearim, 51 Salma the father of Bethlehem, and Hareph the father of Beth Gader. 52 And Shobal the father of Kirjath Jearim had descendants: Haroeh, and half of the families of Manuhoth. 53 The families of Kirjath Jearim were the Ithrites, the Puthites, the Shumathites, and the Mishraites. From these came the Zorathites and the Eshtaolites. 54 The sons of Salma were Bethlehem, the Netophathites, Atroth Beth Joab, half of the Manahethites, and the Zorites. 55 And the families of the scribes who dwelt at Jabez were the Tirathites, the Shimeathites, and the Suchathites. These were the Kenites who came from Hammath, the father of the house of Rechab.**

Caleb: The sons of Hur: There are two opinions: 1. Caleb bin Hur is a third Caleb other than the son of Hezron and the son of Jephunneh. 2. He is the son of Hasroun, and they read the verse like this. **These were the descendants of Caleb: The sons of Hur, the firstborn of Ephrathah...** that is, a son other than the son whose lineage is mentioned in (verse 20) and in (verse 51) we find that he focuses on Bethlehem, for Christ comes from it, and in (verse 52) **Haroeh** which means the seer. In (verse 53) **Zorathites** = Zorah and Eshtaol were in southern Judah and on the borders of the Philistines (Judges 13: 25). In (verse 55) **the scribes** are different from the scribes from the Levites, and here writing is a craft of clans in which it is transmitted from father to son. The Kenites were not originally from Judah but were among those whose land was given to the children of Israel (Genesis 15: 19). But these were the ones who united with Judah through marriage, and among them was Hobab, the father-in-law of Moses and Jael (Judges 4: 17). **Rechab** = (Jeremiah 35).

Chapter 3

(Verses 1-9): **Now these were the sons of David who were born to him in Hebron: The firstborn was Amnon, by Ahinoam the Jezreelitess; the second, Daniel, by Abigail the Carmelitess; 2 the third, Absalom the son of Maacah, the daughter of Talmai, king of Geshur; the fourth, Adonijah the son of Haggith; 3 the fifth, Shephatiah, by Abital; the sixth, Ithream, by his wife Eglah. 4 These six were born to him in Hebron. There he reigned seven years and six months, and in Jerusalem he reigned thirty-three years. 5 And these were born to him in Jerusalem: Shimea, Shobab, Nathan, and Solomon—four by Bathshua the daughter of Ammiel. 6 Also there were Ibhar, Elishama, Eliphelet, 7 Nogah, Nepheg, Japhia, 8 Elishama, Eliada, and Eliphelet—nine in all. 9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.**

Now, the writer is approaching his goal of establishing the kingdom of the House of David. Here, we find the descendants of David, **Daniel** = He is Kilab (he has two names), and the interpretation of Kilab = Ki-li-ab = one who resembles his father. It seems that he was very similar to him, so he took the second name, Kilab. Then we notice a difference in the names in the writing, as we said before, due to the difference in time, and we find that **Shimea** is Shammua. And **Elishama** is Elishua. **Eliada** is Eliada (2 Samuel 5: 14-16), and **Bathshua** is Bathsheba. The book of Samuel does not mention **Eliphelet** or **Nogah**, and perhaps they died young. Perhaps after the death of Eliphelet, a son was born, whom they named Eliphelet. This is mentioned in the Books of Samuel and Chronicles. **Tamar** = David had other daughters, and this one was mentioned due to her famous incident with Amnon.

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

In (verse 10) **Abijah** = he is Abijam (1 Kings 14: 31), and in (15) **Johanan** = he was not mentioned except here, and perhaps he died young or was not fit for anything. **Jehoiakim** is Eliakim. **Shallum** is Jehoahaz, and **Zedekiah** is Mattaniah. In (16), **Jeconiah** is Coniah (Jeremiah 22: 24) or Jehoiachin. In (verse 17) **Assir** = some wonder how it is said that Jeconiah has children, while in (Jeremiah 22: 30) he says, "Write this man down as childless, A man who shall not prosper in his days; For none of his descendants shall

prosper, Sitting on the throne of David, And ruling anymore in Judah.” The response is clear: Jeremiah explained himself and clarified that he was barren, meaning that none of his children would sit on the king’s throne. There is another problem wherein (Matthew 1:12), after the Babylonian captivity, Jeconiah begot Shealtiel, and in (Luke 3: 27), Shealtiel, the son of Neri. The solution is easy, and this often happens when Neri is the husband of Jeconiah’s daughter, the child’s lineage is related to his grandfather, Jeconiah. **and Malchiram, Pedaiah, Shenazzar, Jecamiah, Hoshama, and Nedabiah:** Most likely, they are the children of Jeconiah or the children of Neri, who married the daughter of Jeconiah the King, so they are the brothers of Shealtiel. **Zerubbabel** = He was the leader of the Jews when they returned from captivity, and he had the right of succession and was the builder of the Second Temple. Here we find another problem: In (Matthew 1: 12) Zerubbabel is the son of Shealtiel, and in (Luke 3: 27) he is the son of Pedaiah. It is clear that Pedaiah is Shealtiel's brother, and Shealtiel died without having children, so Pedaiah took his brother’s widow as his wife, and the son is attributed to Shealtiel or to Pedaiah.

The sons of Zerubbabel = In (verse 19), we find two brothers and a sister; in (verse 20), we find five brothers, most likely from another mother, or they were born after returning from captivity.

Chapter 4

(Verses 1-23): **The sons of Judah were Perez, Hezron, Carmi, Hur, and Shobal. 2 And Reaiah the son of Shobal begot Jahath, and Jahath begot Ahumai and Lahad. These were the families of the Zorathites. 3 These were the sons of the father of Etam: Jezreel, Ishma, and Idbash; and the name of their sister was Hazeleponi; 4 and Penuel was the father of Gedor, and Ezer was the father of Hushah. These were the sons of Hur, the firstborn of Ephrathah the father of Bethlehem. 5 And Ashhur the father of Tekoa had two wives, Helah and Naarah. 6 Naarah bore him Ahuzzam, Hopher, Temeni, and Haahashtari. These were the sons of Naarah. 7 The sons of Helah were Zereth, Zohar, and Ethnan; 8 and Koz begot Anub, Zobebah, and the families of Aharhel the son of Harum. 9 Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, "Because I bore him in pain." 10 And Jabez called on the God of Israel saying, "Oh, that You would bless me indeed, and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!" So God granted him what he requested. 11 Chelub the brother of Shuhah begot Mehir, who was the father of Eshton. 12 And Eshton begot Beth-Rapha, Paseah, and Tehinnah the father of Ir-Nahash. These were the men of Rechah. 13 The sons of Kenaz were Othniel and Seraiah. The sons of Othniel were Hathath, 14 and Meonothai who begot Ophrah. Seraiah begot Joab the father of Ge Harashim, for they were craftsmen. 15 The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam. The son of Elah was Kenaz. 16 The sons of Jehallelel were Ziph, Ziphah, Tiria, and Asarel. 17 The sons of Ezra were Jether, Mered, Ephraim, and Jalon. And Mered's wife bore Miriam, Shammai, and Ishbah the father of Eshtemoa. 18 (His wife Jehudijah bore Jered the father of Gedor, Heber the father of Sochoh, and Jekuthiel the father of Zanoah.) And these were the sons of Bithiah the daughter of Pharaoh, whom Mered took. 19 The sons of Hodia's wife, the sister of Naham, were the fathers of Keilah the Garmite and of Eshtemoa the Maachathite. 20 And the sons of Shimon were Amnon, Rinnah, Ben-Hanan, and Tilon. And the sons of Ishi were Zoheth and Ben-Zoheth. 21 The sons of Shelah the son of Judah were Er the father of Lecah, Laadah the father of Mareshah, and the families of the house of the linen workers of the house of Ashbea; 22 also Jokim, the men of Chozeba, and Joash; Saraph, who ruled in Moab, and Jashubi-Lehem. Now the records are ancient. 23 These were the potters and those who dwell at Netaim and Gederah; there they dwelt with the king for his work.**

Carmi: He is not the one mentioned in (1 Chronicles 2: 7) and is thought to be Chelubai in (1 Chronicles 2: 9), and the sequence is like this from father to son. Judah Perez Hezron (Carmi or Chelubai) Hur Shobal.

In (verse 2) **Reaiah the son of Shobal** = Probably he is Haroeh in (1 Chronicles 2: 52). The two names Haroeh and Reaiah mean seer.

In (4) **Hushah** = the name of a place which Lazarus founded. In verses (9 and 10) we find a name that suddenly appears:

Jabez = Without introduction, this name is mentioned without mentioning his father or his brothers, and he has a special mention here because he asked for God's blessing, so it would not be like his name, which means tormentor or distresser.

This is the philosophy of the writer of the Book of Chronicles: The sad or distressed person + God's blessing = a happy and blessed person. Therefore, he cared to place that story here. It seems that this Jabez became great, and his land was divided under his own name (1 Chronicles 2: 55).

1. He represents every human being who is born full of weariness, but when he chooses God, he will have a good portion, and his sadness will be transformed into joy and his failure into blessing.
2. True honour does not lie in lineage to a specific father but rather in union with the Lord through faith, love, and obedience.
3. We find that he succeeded in his work despite the obstacles.
 - a. His name was evidence of his mother's lack of hope in him. Perhaps his father had died, and his mother gave birth to him in grief.
 - b. We have not heard about his brothers, so perhaps they are not important.
 - c. Difficulties from the Canaanites, from whom he took the land by his war against them. The earth symbolizes our heavenly portion, which we must obtain through many wars (Strive against Satan).
4. He relied on God, prayed, and called on the God of Israel, and did not rely on other gods or even on himself and his strength.
5. He asked the Lord to protect him from evil, and there are two types of evil: visible earthly enemies * and invisible demonic enemies.
6. **that Your hand would be with me** = God's hand carries a person like a mother carries her child. It is a hand capable of everything and guides a person in his journey just as a father holds a child's hand. From the hand of God, we receive all goodness and blessings.

In (verse 13) **Othniel** = is the younger brother of Caleb, the son of Jephunneh, and they are from the sons of Kenaz, that is, from the clan of the Kenizzites, and their father is Jephunneh. Othniel was a judge over Israel (Joshua 15: 17 + Judges 3: 8-11).

In (verse 15), **The son of Elah was Kenaz** = other than Kenaz mentioned in verse (13), and the name Kenaz was popular with the Kenezites.

In (verse 18), **His wife Jehudijah = Mered**, mentioned at the end of the verse, had two wives, one Jewish, and the other Egyptian, **Bithiah the daughter of Pharaoh**. Therefore, Mered may have been one of the leaders of Judah, and he married Pharaoh's daughter during the days when Joseph was in a high position in Egypt. The name **Bithiah** is Hebrew, meaning daughter of God. Perhaps after her marriage, she converted to Judaism and took this name, and perhaps the names that came at the end of (verse 17)

are her children (**Miriam, Shammai, and Ishbah**). And in (verse 18) **And these were the sons of Bithiah** = these here are due to what was mentioned at the end of the (verse 17) where (verses 17,18) need to be rearranged to be understood. In (verse 22) **and Jashubi-Lehem** = its Septuagint translation, they returned to Bethlehem. **Now the records are ancient** = the sources of information are old. In (verse 23), they stayed with the king to serve him.

(Verses 24-43): **The sons of Simeon were Nemuel, Jamin, Jarib, Zerah, and Shaul, 25 Shallum his son, Mibsam his son, and Mishma his son. 26 And the sons of Mishma were Hamuel his son, Zacchur his son, and Shimei his son. 27 Shimei had sixteen sons and six daughters; but his brothers did not have many children, nor did any of their families multiply as much as the children of Judah. 28 They dwelt at Beersheba, Moladah, Hazar Shual, 29 Bilhah, Ezem, Tolad, 30 Bethuel, Hormah, Ziklag, 31 Beth Marcaboth, Hazar Susim, Beth Biri, and at Shaaraim. These were their cities until the reign of David. 32 And their villages were Etam, Ain, Rimmon, Tochen, and Ashan—five cities— 33 and all the villages that were around these cities as far as Baal. These were their dwelling places, and they maintained their genealogy: 34 Meshobab, Jamlech, and Joshah the son of Amaziah; 35 Joel, and Jehu the son of Joshibiah, the son of Seraiah, the son of Asiel; 36 Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, and Benaiah; 37 Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah— 38 these mentioned by name were leaders in their families, and their father's house increased greatly. 39 So they went to the entrance of Gedor, as far as the east side of the valley, to seek pasture for their flocks. 40 And they found rich, good pasture, and the land was broad, quiet, and peaceful; for some Hamites formerly lived there. 41 These recorded by name came in the days of Hezekiah king of Judah; and they attacked their tents and the Meunites who were found there, and utterly destroyed them, as it is to this day. So they dwelt in their place, because there was pasture for their flocks there. 42 Now some of them, five hundred men of the sons of Simeon, went to Mount Seir, having as their captains Pelatiah, Neariah, Rephaiah, and Uzziel, the sons of Ishi. 43 And they defeated the rest of the Amalekites who had escaped. They have dwelt there to this day.**

The Simeonites lived in the middle of Judah, and when Israel (10 tribes) separated from Judah, part of them left Judah and separated with the ten tribes and were lost in the captivity of Assyria. As for those who remained with Judah, they flourished, and in the days of Hezekiah, they seized some of the property of those around them and became strong. In (verse 25) **Shallum his son** = that is, the son of Saul. In (verse 27) **nor did any of their families multiply as much as the children of Judah** = their number at the Exodus was 59,300 (Numbers 1: 23), and 40 years later, they were 22,200 (Numbers 26: 14). In (31) **until the reign of David** = this means that the writer's sources from which this part was quoted were dating back to that time. In (verse 41) **the Meunites** = or the Ammonites (2 Chronicles 20: 1 + 26: 7) are a clan dwelling in Edom. In (verse 43) **who had escaped** = that is, after Saul struck them. **to this day** = the day the writer of the book that he quoted from.

Chapter 5

(Verses 1-17): **Now the sons of Reuben the firstborn of Israel—he was indeed the firstborn, but because he defiled his father’s bed, his birthright was given to the sons of Joseph, the son of Israel, so that the genealogy is not listed according to the birthright; 2 yet Judah prevailed over his brothers, and from him came a ruler, although the birthright was Joseph’s— 3 the sons of Reuben the firstborn of Israel were Hanoah, Pallu, Hezron, and Carmi. 4 The sons of Joel were Shemaiah his son, Gog his son, Shimei his son, 5 Micah his son, Reaiah his son, Baal his son, 6 and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity. He was leader of the Reubenites. 7 And his brethren by their families, when the genealogy of their generations was registered: the chief, Jeiel, and Zechariah, 8 and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as far as Nebo and Baal Meon. 9 Eastward they settled as far as the entrance of the wilderness this side of the River Euphrates, because their cattle had multiplied in the land of Gilead. 10 Now in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout the entire area east of Gilead. 11 And the children of Gad dwelt next to them in the land of Bashan as far as Salcah: 12 Joel was the chief, Shapham the next, then Jaanai and Shaphat in Bashan, 13 and their brethren of their father’s house: Michael, Meshullam, Sheba, Jorai, Jachan, Zia, and Eber—seven in all. 14 These were the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; 15 Ahi the son of Abdiel, the son of Guni, was chief of their father’s house. 16 And the Gadites dwelt in Gilead, in Bashan and in its villages, and in all the common-lands of Sharon within their borders. 17 All these were registered by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.**

Reuben had the share of the firstborn (the share of two), but his birthright was lost due to betrayal. Whoever does not preserve his blessing will lose it. Joseph took the share of the two, so his sons Ephraim and Manasseh each had a share as one of the tribes. As for Judah, he took the spiritual birthright, and from him was Christ in the flesh, and from him were the kings, so Judah was mentioned first. In (verse 6) **and Beerah his son, whom Tiglath-Pileser king of Assyria carried into captivity**: it is clear that there are names that the writer omitted because there were about 1,100 years between Reuben and Tiglath-pileser. In verse (7) **when the genealogy of their generations was registered** = the register mentioned in verse (17). In (verse 8), this is in eastern Jordan, and in (verse 9), we find God’s promise fulfilled and the people reaching the Euphrates River. **Eastward they settled**, meaning Reuben and his descendants. In (verse 10), **the Hagarites** = may have been descendants of Ishmael, but the word refers to foreign sojourners. In (verse 11), **the children of Gad** = had their share north of Reuben and south of Manasseh. In (verse 17), **Jeroboam** is Jeroboam II, king of Israel.

(Verses 18-22): **The sons of Reuben, the Gadites, and half the tribe of Manasseh had forty-four thousand seven hundred and sixty valiant men, men able to bear shield and sword, to shoot with the bow, and skillful in war, who went to war. 19 They made war with the Hagarites, Jetur, Naphish, and**

Nodab. 20 And they were helped against them, and the Hagarites were delivered into their hand, and all who were with them, for they cried out to God in the battle. He heeded their prayer, because they put their trust in Him. 21 Then they took away their livestock—fifty thousand of their camels, two hundred and fifty thousand of their sheep, and two thousand of their donkeys—also one hundred thousand of their men; 22 for many fell dead, because the war was God’s. And they dwelt in their place until the captivity.

forty-four thousand: They are the number of warriors. God gave them victory because they glorified Him and did not give it to the Hagarites, who insulted Him with their idolatry and adultery. He gave it to those who prayed, relied on Him, strived, and fought.

(Verses 23-26): **So the children of the half-tribe of Manasseh dwelt in the land. Their numbers increased from Bashan to Baal Hermon, that is, to Senir, or Mount Hermon. 24 These were the heads of their fathers’ houses: Ephraim, Ishi, Eziel, Azriel, Jeremiah, Hodaviah, and Jahdiel. They were mighty men of valor, famous men, and heads of their fathers’ houses. 25 And they were unfaithful to the God of their fathers, and played the harlot after the gods of the peoples of the land, whom God had destroyed before them. 26 So the God of Israel stirred up the spirit of Pul king of Assyria, that is, Tiglath-Pileser king of Assyria. He carried the Reubenites, the Gadites, and the half-tribe of Manasseh into captivity. He took them to Halah, Habor, Hara, and the river of Gozan to this day.**

Baal Hermon, that is, to Senir, or Mount Hermon: They are sections of Mount Hermon. **And they were unfaithful to the God of their fathers, and played the harlot** = We are talking here about all the tribes mentioned in this chapter. **So the God of Israel stirred up the spirit of Pul;** that is, God used him as a tool to discipline his people. **Gozan** = the name of a city and a region between the two rivers. **Habor** is the name of the river that flows through it and empties into the Euphrates River from the east. Of the Israelites who were taken captive there, most of them did not return. Rather, their name and genealogy were lost, and they mixed with the peoples.

Chapter 6

In the previous chapter, we saw that betrayal causes a loss of blessing, and here we find the priesthood that brings blessing. The importance of lineage here is that no priest can apply for service unless his lineage to Aaron is proven (Ezra 2: 62, 63). The sequence of Jacob's sons was Reuben (he lost the birthright due to his adultery), then Simeon and Levi (They lost it because of their brutality and bloodshed). Their father, Jacob, ruled that they should be scattered among the tribes. Simeon continued in his sins, so their number decreased, and they were dispersed. As for Levi, we find something different with him. The Levites were zealous for the Lord in the matter of the calf, and God separated them for service instead of all the firstborn, which shows the magnificence of repentance. And they were dispersed, according to Jacob's prophecy, among Israel. But to be a blessing and teachers to the people. Among them were the servants of the Tabernacle, then the Temple, the teachers, the gatekeepers, and the singers. As for the sons of Aaron, they included the priests.

(Verses 1-15): **The sons of Levi were Gershon, Kohath, and Merari. 2 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. 3 The children of Amram were Aaron, Moses, and Miriam. And the sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. 4 Eleazar begot Phinehas, and Phinehas begot Abishua; 5 Abishua begot Bukki, and Bukki begot Uzzi; 6 Uzzi begot Zerariah, and Zerariah begot Meraioth; 7 Meraioth begot Amariah, and Amariah begot Ahitub; 8 Ahitub begot Zadok, and Zadok begot Ahimaaz; 9 Ahimaaz begot Azariah, and Azariah begot Johanan; 10 Johanan begot Azariah (it was he who ministered as priest in the temple that Solomon built in Jerusalem); 11 Azariah begot Amariah, and Amariah begot Ahitub; 12 Ahitub begot Zadok, and Zadok begot Shallum; 13 Shallum begot Hilkiah, and Hilkiah begot Azariah; 14 Azariah begot Seraiah, and Seraiah begot Jehozadak. 15 Jehozadak went into captivity when the Lord carried Judah and Jerusalem into captivity by the hand of Nebuchadnezzar.**

It is clear from the names that the writer did not write the names of everyone, as he omitted the line of Ithamar, which continued until David, because among them were Eli, the priest, and his two sons. Ithamar's lineage continued for a short period until David and the one who deposed Ithamar's lineage was King Solomon when he deposed Abiathar and appointed Zadok, a descendant of Eleazar, in his place. He did not mention Jehoiada (2 Kings 11) and Azariah (2 Chronicles 31: 10). He does not intend to create a comprehensive record of all the chief priests, but to reach Jehozadak, whose son, Joshua, returned after the captivity. Joshua was the one who returned with Zerubbabel and became high priest after the captivity (Haggai 1: 1).

In verse (verse 10) **Johanan** = Most likely, he is Jehoiada, and Azariah, his son, most likely, is the one who prevented King Uzziah from attacking the temple. Therefore, it is mentioned here with appreciation that he was the one who served as a priest in the house. We notice the repetition of names, and even now, this is happening. Pope Cyril VI was preceded by five in the name of Cyril in the See of Mark, and Pope Shenouda III was preceded by two in the See of Mark in the name of Shenouda. In verse (14) **Seraiah** = he is the one killed by Nebuchadnezzar during the captivity.

(Verses 16-30): **The sons of Levi were Gershon, Kohath, and Merari. 17 These are the names of the sons of Gershon: Libni and Shimei. 18 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. 19 The sons of Merari were Mahli and Mushi. Now these are the families of the Levites according to their fathers: 20 Of Gershon were Libni his son, Jahath his son, Zimmah his son, 21 Joah his son, Iddo his son, Zerah his son, and Jeatherai his son. 22 The sons of Kohath were Amminadab his son, Korah his son, Assir his son, 23 Elkanah his son, Ebiasaph his son, Assir his son, 24 Tahath his son, Uriel his son, Uziah his son, and Shaul his son. 25 The sons of Elkanah were Amasai and Ahimoth. 26 As for Elkanah, the sons of Elkanah were Zophai his son, Nahath his son, 27 Eliab his son, Jeroham his son, and Elkanah his son. 28 The sons of Samuel were Joel the firstborn, and Abijah the second. 29 The sons of Merari were Mahli, Libni his son, Shimei his son, Uzzah his son, 30 Shimea his son, Haggiah his son, and Asaiah his son.**

The prophet Samuel was a Levite, descended from Kohath, and his family lived in one of the Levitical cities located within the borders of Ephraim. Eli, the priest, adopted him. Then signs of prophecy appeared on him, and he offered sacrifices as a priest, just as Moses did. He had a special status as a prophet and adopted son of the high priest, and he was a Levite. In verses 20 and 21, we find the descendants of Gershom, with a slight difference from what was mentioned in (41, 42), and for reconciliation:

1. Gershon - Libni - Jahath - not mentioned here - Zimmah - Joah - Iddo - Zerah - Jeatherai.
2. Gershon - not mentioned here - Jahath - Shimei - Zimmah - Ethan - Adaiah - Zerah - Ethni.

It turns out that Joah is Ethan, and Iddo is Adaiah.

In (verse 28) **Joel** = in Hebrew, it means second, meaning that Samuel's two sons... Joel and his second, Abijah.

(Verses 31-48): **Now these are the men whom David appointed over the service of song in the house of the Lord, after the ark came to rest. 32 They were ministering with music before the dwelling place of the tabernacle of meeting, until Solomon had built the house of the Lord in Jerusalem, and they served in their office according to their order. 33 And these are the ones who ministered with their sons: Of the sons of the Kohathites were Heman the singer, the son of Joel, the son of Samuel, 34 the son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 35 the son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 36 the son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 37 the son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah, 38 the son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 39 And his brother Asaph, who stood at his right hand, was Asaph the son of Berachiah, the son of Shimea, 40 the son of Michael, the son of Baaseiah, the son of Malchijah, 41 the son of Ethni, the son of Zerah, the son of Adaiah, 42 the son of Ethan, the son of Zimmah, the son of Shimei, 43 the son of Jahath, the son of**

Gershon, the son of Levi. 44 Their brethren, the sons of Merari, on the left hand, were Ethan the son of Kishi, the son of Abdi, the son of Malluch, 45 the son of Hashabiah, the son of Amaziah, the son of Hilkiah, 46 the son of Amzi, the son of Bani, the son of Shamer, 47 the son of Mahli, the son of Mushi, the son of Merari, the son of Levi. 48 And their brethren, the Levites, were appointed to every kind of service of the tabernacle of the house of God.

In (verse 33), we find that **Heman**, Samuel's grandson, becomes the chief singer, and in (verse 39) **And his brother Asaph** = they are not brothers physically, but in service and singing. Asaph was on the right of Heman because he was a descendant of Gershon, the firstborn, and the sons of Merari were on the left (verse 44). Merari was the youngest son of Levi. In (verse 44), Ethan's name was changed to Jeduthun (1 Chronicles 16: 42).

(Verse 49): **But Aaron and his sons offered sacrifices on the altar of burnt offering and on the altar of incense, for all the work of the Most Holy Place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.**

and to make atonement for Israel: That is, mediating between God and people.

(Verses 50-81): **Now these are the sons of Aaron: Eleazar his son, Phinehas his son, Abishua his son, 51 Bukki his son, Uzzi his son, Zerahiah his son, 52 Meraioth his son, Amariah his son, Ahitub his son, 53 Zadok his son, and Ahimaaz his son. 54 Now these are their dwelling places throughout their settlements in their territory, for they were given by lot to the sons of Aaron, of the family of the Kohathites: 55 They gave them Hebron in the land of Judah, with its surrounding common-lands. 56 But the fields of the city and its villages they gave to Caleb the son of Jephunneh. 57 And to the sons of Aaron they gave one of the cities of refuge, Hebron; also Libnah with its common-lands, Jattir, Eshtemoa with its common-lands, 58 Hilen with its common-lands, Debir with its common-lands, 59 Ashan with its common-lands, and Beth Shemesh with its common-lands. 60 And from the tribe of Benjamin: Geba with its common-lands, Alemeth with its common-lands, and Anathoth with its common-lands. All their cities among their families were thirteen. 61 To the rest of the family of the tribe of the Kohathites they gave by lot ten cities from half the tribe of Manasseh. 62 And to the sons of Gershon, throughout their families, they gave thirteen cities from the tribe of Issachar, from the tribe of Asher, from the tribe of Naphtali, and from the tribe of Manasseh in Bashan. 63 To the sons of Merari, throughout their families, they gave twelve cities from the tribe of Reuben, from the tribe of Gad, and from the tribe of Zebulun. 64 So the children of Israel gave these cities with their common-lands to the Levites. 65 And they gave by lot from the tribe of the children of Judah, from the tribe of the children of Simeon, and from the tribe of the children of Benjamin these cities which are called by their names. 66 Now some of the families of the sons of Kohath were given cities as their territory from the tribe of Ephraim. 67 And they gave them one of the cities of refuge, Shechem with its common-lands, in the mountains of Ephraim, also Gezer with its common-lands, 68 Jokmeam with its common-lands, Beth Horon with its common-lands, 69 Aijalon with its common-lands, and Gath**

Rimmon with its common-lands. 70 And from the half-tribe of Manasseh: Aner with its common-lands and Bileam with its common-lands, for the rest of the family of the sons of Kohath. 71 From the family of the half-tribe of Manasseh the sons of Gershon were given Golan in Bashan with its common-lands and Ashtaroth with its common-lands. 72 And from the tribe of Issachar: Kedesh with its common-lands, Daberath with its common-lands, 73 Ramoth with its common-lands, and Anem with its common-lands. 74 And from the tribe of Asher: Mashal with its common-lands, Abdon with its common-lands, 75 Hukok with its common-lands, and Rehob with its common-lands. 76 And from the tribe of Naphtali: Kedesh in Galilee with its common-lands, Hammon with its common-lands, and Kirjathaim with its common-lands. 77 From the tribe of Zebulun the rest of the children of Merari were given Rimmon with its common-lands and Tabor with its common-lands. 78 And on the other side of the Jordan, across from Jericho, on the east side of the Jordan, they were given from the tribe of Reuben: Bezer in the wilderness with its common-lands, Jahzah with its common-lands, 79 Kedemoth with its common-lands, and Mephaath with its common-lands. 80 And from the tribe of Gad: Ramoth in Gilead with its common-lands, Mahanaim with its common-lands, 81 Heshbon with its common-lands, and Jazer with its common-lands.

Compare with (Joshua 21: 13-19), some names changed over time.

Hilen = Holon, **Ashan** = Ain, **Alemeth** = Almon (verses 58, 59, 60), and in (verse 60), he mentions that the number of cities is 13 cities, while he mentioned only 11, so here he did not mention (Juttah and Gibeon).

The same thing is repeated when he mentions in (verse 61) that the cities of the Kohathites were 10 cities, then in (verses 67-70) he mentions the names of only eight and does not mention Iltaqa and Gibbethon. And in (verse 37), the rest of the sons of Merari = that is, the rest of the sons of Levi. He previously mentioned the sons of Kohath and the sons of Gershon.

Chapter 7

(Verses 1-5): **The sons of Issachar were Tola, Puah, Jashub, and Shimron—four in all. 2 The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel, heads of their father’s house. The sons of Tola were mighty men of valor in their generations; their number in the days of David was twenty-two thousand six hundred. 3 The son of Uzzi was Izrahiah, and the sons of Izrahiah were Michael, Obadiah, Joel, and Ishiah. All five of them were chief men. 4 And with them, by their generations, according to their fathers’ houses, were thirty-six thousand troops ready for war; for they had many wives and sons. 5 Now their brethren among all the families of Issachar were mighty men of valor, listed by their genealogies, eighty-seven thousand in all.**

In (verse 1), **Jashub** is Job in (Genesis 46: 13; Numbers 26: 24). **their number in the days of David** = from the census that caused the epidemic. Four sons are mentioned for **Izrahiah**. The reason is that his father probably included their father among the four sons or dropped the name of one of them due to his bad reputation.

(Verses 6-12): **The sons of Benjamin were Bela, Becher, and Jediael—three in all. 7 The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri—five in all. They were heads of their fathers’ houses, and they were listed by their genealogies, twenty-two thousand and thirty-four mighty men of valor. 8 The sons of Becher were Zemirah, Joash, Eliezer, Elioenai, Omri, Jerimoth, Abijah, Anathoth, and Alemeth. All these are the sons of Becher. 9 And they were recorded by genealogy according to their generations, heads of their fathers’ houses, twenty thousand two hundred mighty men of valor. 10 The son of Jediael was Bilhan, and the sons of Bilhan were Jeush, Benjamin, Ehud, Chenaanah, Zethan, Tharshish, and Ahishahar. 11 All these sons of Jediael were heads of their fathers’ houses; there were seventeen thousand two hundred mighty men of valor fit to go out for war and battle. 12 Shuppim and Huppim were the sons of Ir, and Hushim was the son of Aher.**

There is a conflict in names between what was mentioned here and (Genesis 46: 21). In (verse 6) here, it says that Benjamin has three children, and in Genesis, it says that they are ten. The reason is that in Genesis, the grandchildren are included with the children, so the grandfather is the eldest father [and compare (Numbers 26: 40 + 1 Chronicles 8: 3, 4)] you find that Naaman and Arad And Gera are the children of Bela the son of Benjamin and are attributed to their grandfather Benjamin.

Becher was mentioned in (1 Chronicles 7: 6) here and was not mentioned in (1 Chronicles 8:1), but he was mentioned in (Numbers 26: 35) that he was from the tribe of Ephraim because he married a wife from Ephraim, so he was attributed to him so that he would have the right to inheritance because his origin was Benjamite.

Jediael here is the Ashbel mentioned in Genesis and in (1 Chronicles 8: 1), and his name was changed when his clan became important during the reign of David.

Two sons of Bela, namely Ezbon and Eri, are not listed elsewhere in the tribe of Benjamin. Still, they were included in the tribe of Gad (Genesis 46: 16 + Numbers 26: 16) for reasons of marriage and inheritance.

It was mentioned in (1 Chronicles 7: 12) that Shuppim and Huppim were the sons of Ir, and they were Shupham and Hupham in (Numbers 26: 39), and they were Shephuphan and Hiram (1 Chronicles 8: 5), and they were Muppim and Huppim (Genesis 46: 21).

(Verses 13-19): **The sons of Naphtali were Jahziel, Guni, Jezer, and Shallum, the sons of Bilhah. 14 The descendants of Manasseh: his Syrian concubine bore him Machir the father of Gilead, the father of Asriel. 15 Machir took as his wife the sister of Huppim and Shuppim, whose name was Maachah. The name of Gilead's grandson was Zelophehad, but Zelophehad begot only daughters. 16 (Maachah the wife of Machir bore a son, and she called his name Peresh. The name of his brother was Sheresh, and his sons were Ulam and Rakem. 17 The son of Ulam was Bedan.) These were the descendants of Gilead the son of Machir, the son of Manasseh. 18 His sister Hammoleketh bore Ishhod, Abiezer, and Mahlah. 19 And the sons of Shemida were Ahian, Shechem, Likhi, and Aniam.**

grandson was Zelophehad: The second was mentioned rather than the first because his daughters were the reason for enacting a law regarding the inheritance of daughters who had no brothers (Numbers 27: 1-8 + 36: 1-12). See (Joshua 17: 3) and in (verse 18) **Abiezer** = he was the father of an important clan, including Gideon the Judge (Judges 6-8).

(Verses 20-29): **The sons of Ephraim were Shuthelah, Bered his son, Tahath his son, Eladah his son, Tahath his son, 21 Zabad his son, Shuthelah his son, and Ezer and Elead. The men of Gath who were born in that land killed them because they came down to take away their cattle. 22 Then Ephraim their father mourned many days, and his brethren came to comfort him. 23 And when he went in to his wife, she conceived and bore a son; and he called his name Beriah, because tragedy had come upon his house. 24 Now his daughter was Sheerah, who built Lower and Upper Beth Horon and Uzen Sheerah; 25 and Rephah was his son, as well as Resheph, and Telah his son, Tahan his son, 26 Laadan his son, Ammihud his son, Elishama his son, 27 Nun his son, and Joshua his son. 28 Now their possessions and dwelling places were Bethel and its towns: to the east Naaran, to the west Gezer and its towns, and Shechem and its towns, as far as Ayyah and its towns; 29 and by the borders of the children of Manasseh were Beth Shean and its towns, Taanach and its towns, Megiddo and its towns, Dor and its towns. In these dwelt the children of Joseph, the son of Israel.**

We note that the writer here briefly summarizes the descendants of Manasseh and Ephraim, as they are from the Kingdom of Israel, which split from the House of David and the Aaronic priesthood appointed by God. **The sons of Ephraim** = The first of them is **Shuthelah**, and his descendants are mentioned until another Shuthelah in the sixth generation. As for **Ezer** and **Elead**, they are the sons of Ephraim. **The men of Gath who were born in that land killed them** = most likely, the Philistines came to steal their

livestock and killed Ezer and Elead and their servants who were with them in Egypt. In (verse 24), **his daughter was Sheerah, who built Lower and Upper Beth Horon** = that is, her descendants built these cities after the children of Israel entered the land. In (verse 27), **Joshua** is Joshua the son of Nun.

In (verse 28) **Gezer** is a Jewish village called, in other places, Aiya, which is not the Palestinian Gaza.

(Verses 30-40): **The sons of Asher were Imnah, Ishvah, Ishvi, Beriah, and their sister Serah. 31 The sons of Beriah were Heber and Malchiel, who was the father of Birzaith. 32 And Heber begot Japhlet, Shomer, Hotham, and their sister Shua. 33 The sons of Japhlet were Pasach, Bimhal, and Ashvath. These were the children of Japhlet. 34 The sons of Shemer were Ahi, Rohgah, Jehubbah, and Aram. 35 And the sons of his brother Helem were Zophah, Imna, Shelesh, and Amal. 36 The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, 37 Bezer, Hod, Shamma, Shilshah, Jithran, and Beera. 38 The sons of Jether were Jephunneh, Pispah, and Ara. 39 The sons of Ulla were Arah, Haniel, and Rizia. 40 All these were the children of Asher, heads of their fathers' houses, choice men, mighty men of valor, chief leaders. And they were recorded by genealogies among the army fit for battle; their number was twenty-six thousand.**

The number of the tribe of Asher at the exodus was 41,500, and at the entry into the land, 53,400. Perhaps their number decreased, or the number mentioned was only the number of the mentioned clans.

Chapter 8

The chapter's main subject is Benjamin's children and Saul and Jonathan's descendants. The writer of Chronicles mentioned Benjamin's children in (1 Chronicles 7: 6-12), but he returns here to mention them in detail as an introduction to what follows; the death of Saul and then the reign of David. The kingdom began with Saul and quickly passed to David, and the tribe of Benjamin had a special consideration:

1. He was with Judah after the division of the kingdom.
2. He went with Judah into captivity and returned with them.
3. The first king is from them.
4. They lived in Jerusalem, the capital of the kings of Judah, as it was on the borders of Benjamin and Judah.

(Verses 1-28): **Now Benjamin begot Bela his firstborn, Ashbel the second, Aharah the third, 2 Nohah the fourth, and Rapha the fifth. 3 The sons of Bela were Addar, Gera, Abihud, 4 Abishua, Naaman, Ahoah, 5 Gera, Shephuphan, and Hiram. 6 These are the sons of Ehud, who were the heads of the fathers' houses of the inhabitants of Geba, and who forced them to move to Manahath: 7 Naaman, Ahijah, and Gera who forced them to move. He begot Uzza and Ahihud. 8 Also Shaharaim had children in the country of Moab, after he had sent away Hushim and Baara his wives. 9 By Hodesh his wife he begot Jobab, Zibia, Meshah, Malcam, 10 Jeuz, Sachiah, and Mirmah. These were his sons, heads of their fathers' houses. 11 And by Hushim he begot Abitub and Elpaal. 12 The sons of Elpaal were Eber, Misham, and Shemed, who built Ono and Lod with its towns; 13 and Beriah and Shema, who were heads of their fathers' houses of the inhabitants of Aijalon, who drove out the inhabitants of Gath. 14 Ahio, Shashak, Jeremoth, 15 Zebadiah, Arad, Eder, 16 Michael, Ispah, and Joha were the sons of Beriah. 17 Zebadiah, Meshullam, Hizki, Heber, 18 Ishmerai, Jizliah, and Jobab were the sons of Elpaal. 19 Jakim, Zichri, Zabdi, 20 Elienai, Zillethai, Eliel, 21 Adaiah, Beraiah, and Shimrath were the sons of Shimei. 22 Ishpan, Eber, Eliel, 23 Abdon, Zichri, Hanan, 24 Hananiah, Elam, Antothijah, 25 Iphdeiah, and Penuel were the sons of Shashak. 26 Shamsherai, Shehariah, Athaliah, 27 Jaareshiah, Elijah, and Zichri were the sons of Jeroham. 28 These were heads of the fathers' houses by their generations, chief men. These dwelt in Jerusalem.**

In (verse 6) **Ehud** = Ehud son of Gera, who saved his people.

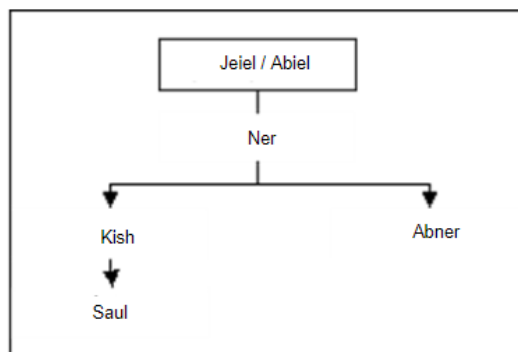
(Verses 29-40): **Now the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. 30 And his firstborn son was Abdon, then Zur, Kish, Baal, Nadab, 31 Gedor, Ahio, Zecher, 32 and Mikloth, who begot Shimeah. They also dwelt alongside their relatives in Jerusalem, with their brethren. 33 Ner**

begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. 34 The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. 35 The sons of Micah were Pithon, Melech, Tarea, and Ahaz. 36 And Ahaz begot Jehoaddah; Jehoaddah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza. 37 Moza begot Binea, Raphah his son, Eleasah his son, and Azel his son. 38 Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan. All these were the sons of Azel. 39 And the sons of Eshek his brother were Ulam his firstborn, Jeush the second, and Eliphelet the third. 40 The sons of Ulam were mighty men of valor—archers. They had many sons and grandsons, one hundred and fifty in all. These were all sons of Benjamin.

the father of Gibeon: That is, the founder of the city of Gibeon, and from (1 Chronicles 9: 35) we find that his name is Jeiel. There are names between the chapters (1 Chronicles 8, 9) that are similar, with a slight difference as a result of the time in which each list was written. For the faithfulness of the book, they conveyed them as they are without distortion, which, if this indicates anything, indicates their faithfulness, not the other way around. For example, Tarea (1 Chronicles 8: 35) is the same as Tahrea (1 Chronicles 9: 41) / Jehoaddah (1 Chronicles 8: 36) is Jarah (1 Chronicles 9: 42) / and Binea (1 Chronicles 8: 37) is Binea (1 Chronicles 9: 43).

King Saul's family: See (1 Samuel 14: 50, 51). Therefore, Abner, the son of Ner and the commander of Saul's army, is Saul's uncle.

In (verse 33), **Esh-Baal** = a man of Baal, and they changed his name to Ishbosheth, meaning shame or dishonored man. Changing the name is a sign of contempt for Baal, and this happened with Mephibosheth, except that at other times, they changed the name of Baal to El, meaning God, like Eliada (2 Samuel 5: 16). He is Beeliada (1 Chronicles 14: 7) We note that the descendants of Dan were not mentioned in Chronicles, as Jacob said of him that he was a serpent, and according to tradition the Antichrist will come from the tribe of Dan. Also, the tribe of Zebulun was not mentioned, as it was the quickest tribe to fall into paganism, and they failed to expel the inhabitants of the earth and their gods (Judges 1: 30).



Chapter 9

(Verses 1-13): **So all Israel was recorded by genealogies, and indeed, they were inscribed in the book of the kings of Israel. But Judah was carried away captive to Babylon because of their unfaithfulness. 2 And the first inhabitants who dwelt in their possessions in their cities were Israelites, priests, Levites, and the Nethinim. 3 Now in Jerusalem the children of Judah dwelt, and some of the children of Benjamin, and of the children of Ephraim and Manasseh: 4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the descendants of Perez, the son of Judah. 5 Of the Shilonites: Asaiah the firstborn and his sons. 6 Of the sons of Zerah: Jeuel, and their brethren—six hundred and ninety. 7 Of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah; 8 Ibneiah the son of Jeroham; Elah the son of Uzzi, the son of Michri; Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah; 9 and their brethren, according to their generations—nine hundred and fifty-six. All these men were heads of a father's house in their fathers' houses. 10 Of the priests: Jedaiah, Jehoiarib, and Jachin; 11 Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the officer over the house of God; 12 Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah; Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13 and their brethren, heads of their fathers' houses—one thousand seven hundred and sixty. They were very able men for the work of the service of the house of God.**

all Israel: That is, Israel with Judah, and this chapter is very close to Nehemiah 11, and their subject is the return of the people of Israel. Here, we find the lineage of each of them, those who returned to prove that Jerusalem was their place of residence. **because of their unfaithfulness** = history books attribute the captivity to the power of Babylon and for political reasons, but the Bible attributes everything to a spiritual reason. God Almighty could have prevented the captivity if they had not deviated.

(Verse 2) **the first inhabitants:** This verse summarizes (Nehemiah 11: 1-3), and the first inhabitants means the first to return from captivity to Jerusalem. **Israelites, priests** = Israel is a country with a priestly system, and those who returned were from the people and the priests. **the Nethinim** = the word is translated as the gifted. This word did not appear in the Bible except here and in the books of Ezra and Nehemiah. It means foreign servants of the temple, who are not Hebrews, and most likely they are Gibeonites. David appointed them to serve the Levites as hewers of trees and drawers of water. We notice that among those returning were from the tribes of Judah, Benjamin, Ephraim, and Manasseh. For those who returned to Israel were from Judah and the rest of the tribes. The tribes mentioned were neighbouring Judah and maintained the correct worship in Jerusalem. There is no need to compare them with (Nehemiah 11) because each writer mentions some and leaves out others. In (verse 5) **the Shilonites** = the descendants of Sheila. In (verse 11) **the officer over the house of God** = not necessarily the high priest, but he may be his deputy. In (verse 13) **very able men for the work of the service of the house of God** = not mighty men of war, but of service. The focus here is that the returnees were a

religious group that worshiped and praised consistently and strongly. There are gatekeepers, so they are a watchful group like the wise virgins. The sacrifices are daily, and this is Christ's constant atoning and intercessory work before the Father. The priests are mighty men of valour and do not have weak knees. These descriptions are consistent with those who return from captivity. We notice that the chapter begins with captivity due to betrayal, and after that, it explains the method of returning from captivity to freedom.

(Verses 14-27): **Of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; 15 Bakbakkar, Heresh, Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph; 16 Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun; and Berechiah the son of Asa, the son of Elkanah, who lived in the villages of the Netophathites. 17 And the gatekeepers were Shallum, Akkub, Talmon, Ahiman, and their brethren. Shallum was the chief. 18 Until then they had been gatekeepers for the camps of the children of Levi at the King's Gate on the east. 19 Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, from his father's house, the Korahites, were in charge of the work of the service, gatekeepers of the tabernacle. Their fathers had been keepers of the entrance to the camp of the Lord. 20 And Phinehas the son of Eleazar had been the officer over them in time past; the Lord was with him. 21 Zechariah the son of Meshelemiah was keeper of the door of the tabernacle of meeting. 22 All those chosen as gatekeepers were two hundred and twelve. They were recorded by their genealogy, in their villages. David and Samuel the seer had appointed them to their trusted office. 23 So they and their children were in charge of the gates of the house of the Lord, the house of the tabernacle, by assignment. 24 The gatekeepers were assigned to the four directions: the east, west, north, and south. 25 And their brethren in their villages had to come with them from time to time for seven days. 26 For in this trusted office were four chief gatekeepers; they were Levites. And they had charge over the chambers and treasuries of the house of God. 27 And they lodged all around the house of God because they had the responsibility, and they were in charge of opening it every morning.**

the gatekeepers: To open the doors of the temple in the morning and close them in the evening, to prevent the entry of the unclean or those prohibited according to the law, and to guide worshipers to ways of worship, places, and how to worship.

In (verse 16), **the Netophathites** = Netophath, a village near Bethlehem.

the King's Gate = from which the king goes to the temple.

In (verses 19 and 23) = we find service is by inheritance, which began in the days of David. **the Lord was with him** = Phinehas was the ruler in the days of the Tabernacle. The expression "**the Lord was with him**" is a Jewish expression for the famous dead, such as our saying "May God repose his soul," and in (verse 22) **David and Samuel the seer had appointed them** = Samuel died before David's sitting, but Samuel had a hand in all the arrangements that David made. In (verse 24) **to the four directions** = the gatekeepers of the doors of the house in the four directions. In (verse 25) **for seven days** = the gatekeepers took turns on the Sabbath, and those who finished their service would go to their villages

until their shift came, and they would come to Jerusalem. In (verse 26) **were four chief gatekeepers** = they are the four leaders mentioned in verse (17). These four were always in the temple, and as for the others, their service was at their appointed times, and after their service, they returned to their villages.

(Verses 28-44): **Now some of them were in charge of the serving vessels, for they brought them in and took them out by count. 29 Some of them were appointed over the furnishings and over all the implements of the sanctuary, and over the fine flour and the wine and the oil and the incense and the spices. 30 And some of the sons of the priests made the ointment of the spices. 31 Mattithiah of the Levites, the firstborn of Shallum the Korahite, had the trusted office over the things that were baked in the pans. 32 And some of their brethren of the sons of the Kohathites were in charge of preparing the showbread for every Sabbath. 33 These are the singers, heads of the fathers' houses of the Levites, who lodged in the chambers, and were free from other duties; for they were employed in that work day and night. 34 These heads of the fathers' houses of the Levites were heads throughout their generations. They dwelt at Jerusalem. 35 Jeiel the father of Gibeon, whose wife's name was Maacah, dwelt at Gibeon. 36 His firstborn son was Abdon, then Zur, Kish, Baal, Ner, Nadab, 37 Gedor, Ahio, Zechariah, and Mikloth. 38 And Mikloth begot Shimeam. They also dwelt alongside their relatives in Jerusalem, with their brethren. 39 Ner begot Kish, Kish begot Saul, and Saul begot Jonathan, Malchishua, Abinadab, and Esh-Baal. 40 The son of Jonathan was Merib-Baal, and Merib-Baal begot Micah. 41 The sons of Micah were Pithon, Melech, Tahrea, and Ahaz. 42 And Ahaz begot Jarah; Jarah begot Alemeth, Azmaveth, and Zimri; and Zimri begot Moza; 43 Moza begot Binea, Rephaiah his son, Eleasah his son, and Azel his son. 44 And Azel had six sons whose names were these: Azrikam, Bocheru, Ishmael, Sheariah, Obadiah, and Hanan; these were the sons of Azel.**

In (verse 28), **took them out by count** = so that nothing was lost, as the vessels were very precious (Ezra 8: 24-34). In (verse 33) the verse can be understood that the chief singers and singers were exempt from the rest of the Levitical services. (Verses 35-44) are the introduction to the kingdom. Perhaps the writer intended to refer to the kingdom of Saul as the earthly kingdom and the kingdom of David as the heavenly kingdom. Gibeon is mentioned here with Jerusalem because Gibeon had the old tent, and they continued to offer sacrifices there until the temple was built in Jerusalem.

Chapter 10

(Verses 1-14): **Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell slain on Mount Gilboa. 2 Then the Philistines followed hard after Saul and his sons. And the Philistines killed Jonathan, Abinadab, and Malchishua, Saul's sons. 3 The battle became fierce against Saul. The archers hit him, and he was wounded by the archers. 4 Then Saul said to his armorbearer, "Draw your sword, and thrust me through with it, lest these uncircumcised men come and abuse me." But his armorbearer would not, for he was greatly afraid. Therefore Saul took a sword and fell on it. 5 And when his armorbearer saw that Saul was dead, he also fell on his sword and died. 6 So Saul and his three sons died, and all his house died together. 7 And when all the men of Israel who were in the valley saw that they had fled and that Saul and his sons were dead, they forsook their cities and fled; then the Philistines came and dwelt in them. 8 So it happened the next day, when the Philistines came to strip the slain, that they found Saul and his sons fallen on Mount Gilboa. 9 And they stripped him and took his head and his armor, and sent word throughout the land of the Philistines to proclaim the news in the temple of their idols and among the people. 10 Then they put his armor in the temple of their gods, and fastened his head in the temple of Dagon. 11 And when all Jabesh Gilead heard all that the Philistines had done to Saul, 12 all the valiant men arose and took the body of Saul and the bodies of his sons; and they brought them to Jabesh, and buried their bones under the tamarisk tree at Jabesh, and fasted seven days. 13 So Saul died for his unfaithfulness which he had committed against the Lord, because he did not keep the word of the Lord, and also because he consulted a medium for guidance. 14 But he did not inquire of the Lord; therefore He killed him, and turned the kingdom over to David the son of Jesse.**

The writer is focusing on showing that Saul was after the heart of the people and not after the heart of God. He wanted to establish a kingdom but was in a state of defiance of God. At the same time, God intended to establish a kingdom that symbolizes His kingdom and the establishment of the Kingdom of God. But Saul refused and betrayed, which resulted from his refusal to establish the Kingdom of God. Here, he begins with the story of Saul as an introduction to David's reign. The differences in the story between (1 Samuel and 1 Chronicles) are minor. For example, in 1 Samuel, the Philistines fastened Saul's body to the wall of Beth Shan, and in 1 Chronicles, in the temple of Dagon. Let us ask: What is the wall of Beth Shan? Isn't it the house of Dagon? We find in (1 Chronicles) that they burned the bodies of Saul and his sons. In 1 Samuel, burning is not mentioned. The solution is easy: they burned them and then buried them. We see that the writer of Chronicles explicitly indicates the reason for the fall of Saul's kingdom and that the reason is his sins. Let us see what happened to Saul and understand that whoever leaves the Lord is fastened to the house of Dagon = (Satan), as he is the one who surrendered himself to Satan by rejecting the Lord.

Because Saul was a rejected king, the writer did not tell us about him. Rather, he told us about his death, and not his life, as evidence of his rejection, as he was without life. Therefore, he also does not mention anything about the reign of Ish-bosheth. And in Obadiah 15, "As you have done, it shall be done to you."

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This became clear with Saul: 1) He tried to kill David, and now the Philistines are attacking him; 2) He ordered Doeg to kill the priests, and now he orders to kill him; 3) He refused to obey God and His servants refused to obey him; 4) He killed the priests and all their families, and he and all his family died. The writer quickly passed on to Saul and moved to David because his goal was to present the Kingdom of David, a symbol of the Kingdom of Christ.

Chapter 11

(Verses 1-9): **Then all Israel came together to David at Hebron, saying, “Indeed we are your bone and your flesh. 2 Also, in time past, even when Saul was king, you were the one who led Israel out and brought them in; and the Lord your God said to you, ‘You shall shepherd My people Israel, and be ruler over My people Israel.’ ” 3 Therefore all the elders of Israel came to the king at Hebron, and David made a covenant with them at Hebron before the Lord. And they anointed David king over Israel, according to the word of the Lord by Samuel. 4 And David and all Israel went to Jerusalem, which is Jebus, where the Jebusites were, the inhabitants of the land. 5 But the inhabitants of Jebus said to David, “You shall not come in here!” Nevertheless David took the stronghold of Zion (that is, the City of David). 6 Now David said, “Whoever attacks the Jebusites first shall be chief and captain.” And Joab the son of Zeruiah went up first, and became chief. 7 Then David dwelt in the stronghold; therefore they called it the City of David. 8 And he built the city around it, from the Millo to the surrounding area. Joab repaired the rest of the city. 9 So David went on and became great, and the Lord of hosts was with him.**

Jerusalem was formerly called Jebus. Jebus means trodden down, and God made it a place of peace after it had been trodden down, and because of her rejection of Christ, it will return to its old state ... trampled down by the Gentiles (Luke 21: 24; Revelation 11: 2). These verses were explained in (2 Samuel 5: 1-10). The addition here is that Joab was the one who first went up to attack the Jebusites, so he became the leader, and Joab renovated part of the city.

Note that the writer here, inspired by God, did not mention the period of David’s reign over Judah, but rather began with David’s reign over all of Israel, that is, the 12 tribes combined. This is because he does not accept the split of the two kingdoms, and from a symbolic standpoint, David symbolizes Christ, who reigns over his one and only church.

(Verses 10-47): **Now these were the heads of the mighty men whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel. 11 And this is the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed by him at one time. 12 After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men. 13 He was with David at Pasdammim. Now there the Philistines were gathered for battle, and there was a piece of ground full of barley. So the people fled from the Philistines. 14 But they stationed themselves in the middle of that field, defended it, and killed the Philistines. So the Lord brought about a great victory. 15 Now three of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines encamped in the Valley of Rephaim. 16 David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. 17 And David said with longing, “Oh, that someone would give me a drink of water from the well of Bethlehem,**

which is by the gate!" 18 So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and took it and brought it to David. Nevertheless David would not drink it, but poured it out to the Lord. 19 And he said, "Far be it from me, O my God, that I should do this! Shall I drink the blood of these men who have put their lives in jeopardy? For at the risk of their lives they brought it." Therefore he would not drink it. These things were done by the three mighty men. 20 Abishai the brother of Joab was chief of another three. He had lifted up his spear against three hundred men, killed them, and won a name among these three. 21 Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the first three. 22 Benaiah was the son of Jehoiada, the son of a valiant man from Kabzeel, who had done many deeds. He had killed two lion-like heroes of Moab. He also had gone down and killed a lion in the midst of a pit on a snowy day. 23 And he killed an Egyptian, a man of great height, five cubits tall. In the Egyptian's hand there was a spear like a weaver's beam; and he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear. 24 These things Benaiah the son of Jehoiada did, and won a name among three mighty men. 25 Indeed he was more honored than the thirty, but he did not attain to the first three. And David appointed him over his guard. 26 Also the mighty warriors were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, 27 Shammoth the Hararite, Helez the Pelonite, 28 Ira the son of Ikkesh the Tekoite, Abiezer the Anathothite, 29 Sibbechai the Hushathite, Ilai the Ahohite, 30 Maharai the Netophathite, Heled the son of Baanah the Netophathite, 31 Ithai the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite, 32 Hurai of the brooks of Gaash, Abiel the Arbathite, 33 Azmaveth the Baharumite, Elisha the Shaalbonite, 34 the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite, 35 Ahiam the son of Sacar the Hararite, Eliphal the son of Ur, 36 Hopher the Mecherathite, Ahijah the Pelonite, 37 Hezro the Carmelite, Naarai the son of Ezbai, 38 Joel the brother of Nathan, Mibhar the son of Hagri, 39 Zelek the Ammonite, Naharai the Berothite (the armorbearer of Joab the son of Zeruiah), 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah the Hittite, Zabad the son of Ahlai, 42 Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him, 43 Hanan the son of Maachah, Joshaphat the Mithnite, 44 Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, 45 Jediael the son of Shimri, and Joha his brother, the Tizite, 46 Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the Moabite, 47 Eliel, Obed, and Jaasiel the Mezobaite.

See the interpretation of (2 Samuel 23: 83-39), and we find here 16 more names than there. God was with David, but there had to be heroic men who would strive and fight. When God wants to work, He will find men whom He prepares. These giants could not have become giants except with the help of God. "for without Me you can do nothing." (John 15: 5). We notice the acceptance of the nations among them (verses 39 and 46, in which we find Ammonite and Moab). Anyone who knows and believes in God becomes a hero regardless of the status of his race. We also note that because the Kingdom of David is a symbol of the Kingdom of Christ, the writer focuses here on the heroes, for the Kingdom of Christ is a kingdom of heroes (Joel 3: 10).

The picture here that the book portrays of what God wants is that the church is one single church without division; that is, her people live in love. However, she is in a continuous war, but she strives

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against her enemies, which are sin and Satan. And Christ is in her midst, and He is her head and king. He gives His people strength, so they triumph and become heroes who trample serpents and scorpions.

Chapter 12

Here, we notice the gradual growth of David's kingdom after his long wait. He started with 600 men, and now thousands gather around him, pledging allegiance to him as their king, a symbol of Christ's kingdom throughout the earth, which Christ began with only 12 disciples.

(Verses 1-15): **Now these were the men who came to David at Ziklag while he was still a fugitive from Saul the son of Kish; and they were among the mighty men, helpers in the war, 2 armed with bows, using both the right hand and the left in hurling stones and shooting arrows with the bow. They were of Benjamin, Saul's brethren. 3 The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; Jeziel and Pelet the sons of Azmaveth; Berachah, and Jehu the Anathothite; 4 Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; Jeremiah, Jahaziel, Johanan, and Jozabad the Gederathite; 5 Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah the Haruphite; 6 Elkanah, Jisshiah, Azarel, Joezer, and Jashobeam, the Korahites; 7 and Joelah and Zebadiah the sons of Jeroham of Gedor. 8 Some Gadites joined David at the stronghold in the wilderness, mighty men of valor, men trained for battle, who could handle shield and spear, whose faces were like the faces of lions, and were as swift as gazelles on the mountains: 9 Ezer the first, Obadiah the second, Eliab the third, 10 Mishmannah the fourth, Jeremiah the fifth, 11 Attai the sixth, Eliel the seventh, 12 Johanan the eighth, Elzabad the ninth, 13 Jeremiah the tenth, and Machbanai the eleventh. 14 These were from the sons of Gad, captains of the army; the least was over a hundred, and the greatest was over a thousand. 15 These are the ones who crossed the Jordan in the first month, when it had overflowed all its banks; and they put to flight all those in the valleys, to the east and to the west.**

Ziklag: See (1 Samuel 27: 2-6). Ziklag was given to David by Achish, king of Gath, when David was fleeing there from Saul. Ziklag is a city in southern Judah that belonged first to Simeon (Joshua 19: 5), then to the Philistines, then to Judah. David remained in Ziklag for a year and four months until Saul died. In (verse 2) **of Benjamin** = What is worth mentioning here is that they left Saul, who was of their tribe, and attached themselves to David, and also they were skilled heroes in all types of weapons capable of using both the right and left hands equally. Their leaving Saul and coming to David was a strange act, as Saul was still king and David was still in exile, and this is the faith that was evident in these sons of Benjamin who came to David to be among his men. It is a lesson for us to leave Satan, the rejected king, the ruler of this world, and go to Christ, even if we do not see His glory now. But let us come with faith and be among the children of the right hand (Benjamin = son of the right hand). In (verse 4) **Ishmaiah the Gibeonite, a mighty man among the thirty:** he means those mentioned in (1 Chronicles 11: 26-47), for the name of **Ishmaiah** was not mentioned in this list. But David reigned for 40 years, so has this list not changed over the forty years, and did not some of them die in the middle of the period and others were added? And in (verse 8) **the stronghold** = is perhaps the cave of Adullam (2 Samuel 23: 13). Even though their number is only 11, God mentions their love and that they had an influential work, as they shared David's distress. They were also favored due to their strength and courage in war. **joined David** =

contrary to the will of the rest of the tribe, which indicates their courage, as they thus exposed themselves to the wrath of Saul.

in the first month: When the Jordan River is filled to all its shores, and fast-flowing water flows through it, its width expands. By crossing the Jordan River in this state, they crossed a natural obstacle, so we see God mentioning this to them as well and note that they crossed two obstacles:

- 1- Natural obstacles (Jordan River).
- 2- Their clan, their tribe, and the kingdom of the rejected King Saul.

Thus, we are exposed to wars from our corrupt nature (natural obstacles) and wars from those around us (apparent enemies that we know and hidden enemies that we do not know, including devils, for example). But whoever fights with Christ becomes mighty and victorious.

(Verses 16-20): **Then some of the sons of Benjamin and Judah came to David at the stronghold. 17 And David went out to meet them, and answered and said to them, "If you have come peaceably to me to help me, my heart will be united with you; but if to betray me to my enemies, since there is no wrong in my hands, may the God of our fathers look and bring judgment." 18 Then the Spirit came upon Amasai, chief of the captains, and he said: "We are yours, O David; We are on your side, O son of Jesse! Peace, peace to you, And peace to your helpers! For your God helps you." So David received them, and made them captains of the troop. 19 And some from Manasseh defected to David when he was going with the Philistines to battle against Saul; but they did not help them, for the lords of the Philistines sent him away by agreement, saying, "He may defect to his master Saul and endanger our heads." 20 When he went to Ziklag, those of Manasseh who defected to him were Adnah, Jozabad, Jedaiel, Michael, Jozabad, Elihu, and Zillethai, captains of the thousands who were from Manasseh.**

If you have come peaceably: An indication that some people had deceived him. No wonder, because some of those who gathered to him were fugitives and outlaws (1 Samuel 22: 2). **Then the Spirit came upon Amasai** = perhaps he was Amasa, and his words were as if they were a prophecy about Christ, the King of Peace, to whom we must submit. In (verse 20), we find two named Jozabad.

(Verses 21-22): **And they helped David against the bands of raiders, for they were all mighty men of valor, and they were captains in the army. 22 For at that time they came to David day by day to help him, until it was a great army, like the army of God.**

In (verse 21) **the bands of raiders** = from the Amalekites and David and his men were defending Israel, but Saul neglected his duty. **like the army of God** = meaning a great army. The people noticed that the Spirit of the Lord had left Saul and came upon David, and David had become the one called by God.

(Verses 23-40): **Now these were the numbers of the divisions that were equipped for war, and came to David at Hebron to turn over the kingdom of Saul to him, according to the word of the Lord: 24 of the sons of Judah bearing shield and spear, six thousand eight hundred armed for war; 25 of the sons of Simeon, mighty men of valor fit for war, seven thousand one hundred; 26 of the sons of Levi four thousand six hundred; 27 Jehoiada, the leader of the Aaronites, and with him three thousand seven hundred; 28 Zadok, a young man, a valiant warrior, and from his father's house twenty-two captains; 29 of the sons of Benjamin, relatives of Saul, three thousand (until then the greatest part of them had remained loyal to the house of Saul); 30 of the sons of Ephraim twenty thousand eight hundred, mighty men of valor, famous men throughout their father's house; 31 of the half-tribe of Manasseh eighteen thousand, who were designated by name to come and make David king; 32 of the sons of Issachar who had understanding of the times, to know what Israel ought to do, their chiefs were two hundred; and all their brethren were at their command; 33 of Zebulun there were fifty thousand who went out to battle, expert in war with all weapons of war, stouthearted men who could keep ranks; 34 of Naphtali one thousand captains, and with them thirty-seven thousand with shield and spear; 35 of the Danites who could keep battle formation, twenty-eight thousand six hundred; 36 of Asher, those who could go out to war, able to keep battle formation, forty thousand; 37 of the Reubenites and the Gadites and the half-tribe of Manasseh, from the other side of the Jordan, one hundred and twenty thousand armed for battle with every kind of weapon of war. 38 All these men of war, who could keep ranks, came to Hebron with a loyal heart, to make David king over all Israel; and all the rest of Israel were of one mind to make David king. 39 And they were there with David three days, eating and drinking, for their brethren had prepared for them. 40 Moreover those who were near to them, from as far away as Issachar and Zebulun and Naphtali, were bringing food on donkeys and camels, on mules and oxen—provisions of flour and cakes of figs and cakes of raisins, wine and oil and oxen and sheep abundantly, for there was joy in Israel.**

We find here the numbers of those who came to make David king over them in the thousands, a total of 339,000, and those from Issachar and they didn't count those with Zadok. Judas sent a symbolic number because they were busy preparing food for all these guests. The people were happy because one king reigned over them, a well-known and beloved man. They experienced his honesty, courage, respect for Saul, the Lord's anointed, and his pardon to Saul. David's forgiving policy was the best preparation for reuniting the kingdom.

In (verse 27) **Jehoiada** = he is the father of Benaiah, who became the commander of Solomon's army (1 Kings 2: 35). In (verse 28) **Zadok** = he became the high priest in the days of Solomon and was always loyal to David. In (verse 32) **who had understanding of the times, to know what Israel ought to do** = their number was small, but they had great benefit. They were experts in the dates of planting, plowing, and harvesting, and the dates of the holidays for religious rituals, and experts in determining the beginnings of the lunar months and years and their order, and perhaps more than this, they knew the appropriate time for David to become king. In (verse 33) **stouthearted men who could keep ranks** = they walk as one man, like armies now. In (verses 39, 40): We see joy and fulfillment in the kingdom of King David, a symbol of the kingdom of Christ. We find at the end of the chapter that **for there was joy in Israel** = joy after sadness after they suffered with Saul and their defeat before the enemies, and they

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suffered from the wars of division led by Abner and Ish-bosheth. Now they rejoice in their unity and that David reigns over them. This pain was also for David because he was fleeing from Saul, and it has now become a joy for David and the people. The heavenly Jerusalem is a joy after the winter of the earth. It is a joy for us and Christ, who rejoices in our salvation. We find Judah satisfying his brothers just as Christ satisfied the crowds and prepared a satisfying table for them. When Christ reigns, He gives satiety and joy.

Here, we see a picture of the Kingdom of Christ, a Kingdom of satiety, joy, and victory.

Chapter 13

(Verses 1-5): **Then David consulted with the captains of thousands and hundreds, and with every leader. 2 And David said to all the assembly of Israel, "If it seems good to you, and if it is of the Lord our God, let us send out to our brethren everywhere who are left in all the land of Israel, and with them to the priests and Levites who are in their cities and their common-lands, that they may gather together to us; 3 and let us bring the ark of our God back to us, for we have not inquired at it since the days of Saul." 4 Then all the assembly said that they would do so, for the thing was right in the eyes of all the people. 5 So David gathered all Israel together, from Shihor in Egypt to as far as the entrance of Hamath, to bring the ark of God from Kirjath Jearim.**

In (2 Samuel 6: 1) there is a brief sentence, and here are its details. David wanted to bring the ark and did not want the decision to be his alone; rather, he involved the leaders. The ark's presence among them = God reigns over them and is in their midst, which is worship to God. Worship is not an obligation but must emanate from the people and their longing. David's action of consulting with the leaders was an act of wisdom because the presence of the ark in Jerusalem, the seat of David's rule, would make Jerusalem a religious and political center, and this might incite the tribes against Judah and David. Therefore, he consulted with them and even said, "**if it is of the Lord our God**" = He will not do it unless he consults the Lord. In (verse 2), **our brethren** = those remaining from dispersion and death at the hands of the Philistines, and it may indicate that he will consult with the rest of the tribes. **the priests and Levites** = They must be called, as the work is religious. **their cities and their common-lands:** The Levites and priests worked their lands if there was no religious service. **the ark of our God** = The ark was in Kirjath-Jearim in the house of Abinadab (1 Samuel 4: 3 + 1 Samuel 5: 1 - 7: 2). As for the Tabernacle, it was in Shiloh in the days of Eli, then in Nob in the days of Saul, then in Gibeon for most of the period of David's reign (1 Samuel 1: 3 + 1 Samuel 21: 1-9), and Zadok served in the tent. The separation of the ark from the tent was temporary until the temple was built. In (verse 5) **Shihor in Egypt** = the meaning of the name is black, as it refers to the Nile River, which is filled with silt, and it seems that there was a branch that reached Sinai. **the entrance of Hamath** = it is an open plain to the north towards Hamath. Therefore, everyone should rejoice and gather to celebrate the ark from the far south (Shihor in Egypt) to the far north (the entrance to Hamath).

(Verses 6-14): **And David and all Israel went up to Baalah, to Kirjath Jearim, which belonged to Judah, to bring up from there the ark of God the Lord, who dwells between the cherubim, where His name is proclaimed. 7 So they carried the ark of God on a new cart from the house of Abinadab, and Uzza and Ahio drove the cart. 8 Then David and all Israel played music before God with all their might, with singing, on harps, on stringed instruments, on tambourines, on cymbals, and with trumpets. 9 And when they came to Chidon's threshing floor, Uzza put out his hand to hold the ark, for the oxen stumbled. 10 Then the anger of the Lord was aroused against Uzza, and He struck him because he put his hand to the ark; and he died there before God. 11 And David became angry because of the Lord's**

outbreak against Uzza; therefore that place is called Perez Uzza to this day. 12 David was afraid of God that day, saying, "How can I bring the ark of God to me?" 13 So David would not move the ark with him into the City of David, but took it aside into the house of Obed-Edom the Gittite. 14 The ark of God remained with the family of Obed-Edom in his house three months. And the Lord blessed the house of Obed-Edom and all that he had.

In (verse 6) **Baalah** = meaning the village of Baal, and because of their hatred for the name, they called it Jearim. In (verse 7) **Uzza and Ahio** = Uzzah and Ahio in Samuel, and **Chidon's threshing floor** = is Nachon's threshing floor. In (verse 6) **where His name is proclaimed** = or where he is called by name or whose name they prayed there. In (verse 7) **a new cart** = they learned this from the Philistines, and this was a mistake [see (2 Samuel 6: 2-11)].

Chapter 14

(Verses 1: 17): **Now Hiram king of Tyre sent messengers to David, and cedar trees, with masons and carpenters, to build him a house. 2 So David knew that the Lord had established him as king over Israel, for his kingdom was highly exalted for the sake of His people Israel. 3 Then David took more wives in Jerusalem, and David begot more sons and daughters. 4 And these are the names of his children whom he had in Jerusalem: Shammua, Shobab, Nathan, Solomon, 5 Ibhar, Elishua, Elpelet, 6 Nogah, Nepheg, Japhia, 7 Elishama, Beeliada, and Eliphelet. 8 Now when the Philistines heard that David had been anointed king over all Israel, all the Philistines went up to search for David. And David heard of it and went out against them. 9 Then the Philistines went and made a raid on the Valley of Rephaim. 10 And David inquired of God, saying, "Shall I go up against the Philistines? Will You deliver them into my hand?" The Lord said to him, "Go up, for I will deliver them into your hand." 11 So they went up to Baal Perazim, and David defeated them there. Then David said, "God has broken through my enemies by my hand like a breakthrough of water." Therefore they called the name of that place Baal Perazim. 12 And when they left their gods there, David gave a commandment, and they were burned with fire. 13 Then the Philistines once again made a raid on the valley. 14 Therefore David inquired again of God, and God said to him, "You shall not go up after them; circle around them, and come upon them in front of the mulberry trees. 15 And it shall be, when you hear a sound of marching in the tops of the mulberry trees, then you shall go out to battle, for God has gone out before you to strike the camp of the Philistines." 16 So David did as God commanded him, and they drove back the army of the Philistines from Gibeon as far as Gezer. 17 Then the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.**

In this chapter, David triumphs over his enemies, and the king of Tyre courts him. If God is among His people, victory will certainly be for His people. Just as David was exalted, Christ became a name that is above every name (see 2 Samuel 5: 11-25).

Chapter 15

(Verses 1-15): **David built houses for himself in the City of David; and he prepared a place for the ark of God, and pitched a tent for it. 2 Then David said, "No one may carry the ark of God but the Levites, for the Lord has chosen them to carry the ark of God and to minister before Him forever." 3 And David gathered all Israel together at Jerusalem, to bring up the ark of the Lord to its place, which he had prepared for it. 4 Then David assembled the children of Aaron and the Levites: 5 of the sons of Kohath, Uriel the chief, and one hundred and twenty of his brethren; 6 of the sons of Merari, Asaiah the chief, and two hundred and twenty of his brethren; 7 of the sons of Gershon, Joel the chief, and one hundred and thirty of his brethren; 8 of the sons of Elizaphan, Shemaiah the chief, and two hundred of his brethren; 9 of the sons of Hebron, Eliel the chief, and eighty of his brethren; 10 of the sons of Uzziel, Amminadab the chief, and one hundred and twelve of his brethren. 11 And David called for Zadok and Abiathar the priests, and for the Levites: for Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. 12 He said to them, "You are the heads of the fathers' houses of the Levites; sanctify yourselves, you and your brethren, that you may bring up the ark of the Lord God of Israel to the place I have prepared for it. 13 For because you did not do it the first time, the Lord our God broke out against us, because we did not consult Him about the proper order." 14 So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. 15 And the children of the Levites bore the ark of God on their shoulders, by its poles, as Moses had commanded according to the word of the Lord.**

The ark remained in the house of Obed-Edom for three months, during which David heard that the house of Obed had been blessed because of the presence of the ark in it. David understood from this that God did not object to transporting the ark, but rather to the method of transport. Therefore, we find him saying = **No one may carry the ark of God but the Levites**. Here, we find that David understood why Uzzah died and that this was because the Levites were the ones who were supposed to carry the ark, and we see that he has learned to obey the commandments (Numbers 1: 51-53 + 3: 29-32 + 4: 15-20).

David began preparing to move the ark. Certainly, transporting the ark to Jerusalem would give some stability to the priestly ministry, and the ark would settle in the City of David. The priests serve Him, as the people of God are a priestly nation. The ark's entry into Jerusalem amidst praises symbolized Christ's entry into Jerusalem. We find that David set up a tent for the ark other than the one in Gibeon (the Tabernacle of Meeting).

Zadok was a priest over the tent of Gibeon, and Abiathar was a priest in Jerusalem, and this was temporary. There are two tents and two high priests. **sanctify yourselves** (verse 12), that is, wash yourselves and wash your clothes, and avoid every unclean thing. In (verse 13), David declared another reason for God's wrath against Uzzah: the heads of the fathers of the Levites were unholy, while they were the first to know the law. **on their shoulders, by its poles** = and not on a cart.

(Verses 16-24): **Then David spoke to the leaders of the Levites to appoint their brethren to be the singers accompanied by instruments of music, stringed instruments, harps, and cymbals, by raising the voice with resounding joy. 17 So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of their brethren, the sons of Merari, Ethan the son of Kushaiah; 18 and with them their brethren of the second rank: Zechariah, Ben, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Elipheleh, Mikneiah, Obed-Edom, and Jeiel, the gatekeepers; 19 the singers, Heman, Asaph, and Ethan, were to sound the cymbals of bronze; 20 Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah, with strings according to Alamothe; 21 Mattithiah, Elipheleh, Mikneiah, Obed-Edom, Jeiel, and Azariah, to direct with harps on the Sheminith; 22 Chenaniah, leader of the Levites, was instructor in charge of the music, because he was skillful; 23 Berechiah and Elkanah were doorkeepers for the ark; 24 Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, were to blow the trumpets before the ark of God; and Obed-Edom and Jehiah, doorkeepers for the ark.**

In (verse 18), **the second rank** = they are divided into chiefs, then second rank chiefs.

In (verse 20) **to Alamothe** = in the Jesuit translation, "at the voice of the virgins," meaning a loud voice (high pitch).

In (verse 21) **on the Sheminith** = in the Jesuit translation, "on the eighth level" means a low voice (low pitch).

In (verse 22) **in charge of the music** = in the Jesuit translation, meaning he teaches singing.

In (verse 23) there are two **doorkeepers for the ark**, meaning guarding the ark so that no one tries to approach it, touch it, or open it, and this would happen as happened at Bethshemesh.

(Verses 25-29): **So David, the elders of Israel, and the captains over thousands went to bring up the ark of the covenant of the Lord from the house of Obed-Edom with joy. 26 And so it was, when God helped the Levites who bore the ark of the covenant of the Lord, that they offered seven bulls and seven rams. 27 David was clothed with a robe of fine linen, as were all the Levites who bore the ark, the singers, and Chenaniah the music master with the singers. David also wore a linen ephod. 28 Thus all Israel brought up the ark of the covenant of the Lord with shouting and with the sound of the horn, with trumpets and with cymbals, making music with stringed instruments and harps. 29 And it happened, as the ark of the covenant of the Lord came to the City of David, that Michal, Saul's daughter, looked through a window and saw King David whirling and playing music; and she despised him in her heart.**

See (2 Samuel 6: 12-15); the story here is more detailed. Michal, amid the joys of God's entry to dwell among his people, because of her pride, despised this work and withheld from herself the joy of the kingdom.

Chapter 16

(Verses 1-3): **So they brought the ark of God, and set it in the midst of the tabernacle that David had erected for it. Then they offered burnt offerings and peace offerings before God. 2 And when David had finished offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. 3 Then he distributed to everyone of Israel, both man and woman, to everyone a loaf of bread, a piece of meat, and a cake of raisins.**

See (2 Samuel 6: 17-19), and there is a question: Why did David not move the entire tabernacle to Jerusalem?

The possibility is that it has become unsuitable for transport because of how old it was, as it may have been worn out. And it would be torn apart if they did. He only moved the ark and intended to build the temple immediately had God not prevented him.

(Verses 4-7): **And he appointed some of the Levites to minister before the ark of the Lord, to commemorate, to thank, and to praise the Lord God of Israel: 5 Asaph the chief, and next to him Zechariah, then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, and Obed-Edom: Jeiel with stringed instruments and harps, but Asaph made music with cymbals; 6 Benaiah and Jahaziel the priests regularly blew the trumpets before the ark of the covenant of God. 7 On that day David first delivered this psalm into the hand of Asaph and his brethren, to thank the Lord:**

The numbers here are less than those mentioned in chapter 15, and perhaps they were divided into two groups, one in Jerusalem and the other in Gibeon. In (4) **to commemorate** = that is, to remember the great deeds of God and His good deeds upon them, and to praise and thank Him. The words of praise are mentioned in (verses 8-36). In (5), **Asaph the chief**, and 128 of his sons returned from captivity, all of them were singers (Ezra 2: 41). They praised when they laid the foundation of the Second Temple (Ezra 3: 10). Asaph has 12 psalms (Psalms 50, 73-83), and starting from verse 8 to 36, we find a hymn that can be called the hymn of salvation, and it is selected from (Psalms 96, 105) and in it he reminds the people of God's previous mercies. These mercies were based on His covenant with His people, and the ark was a sign of that covenant, so this praise was in accordance with the ascending of the ark. Then, he draws their attention to the Kingdom of God throughout the world and calls the inhabited world to praise.

Psalms:	Psalm 105: 1-15	Psalm 96: 1-13	Psalm 106: 1,47,48
The verses here:	8-22	23-33	34-36

(Verses 8-14): **Oh, give thanks to the Lord! Call upon His name; Make known His deeds among the peoples! 9 Sing to Him, sing psalms to Him; Talk of all His wondrous works! 10 Glory in His holy name;**

Let the hearts of those rejoice who seek the Lord! 11 Seek the Lord and His strength; Seek His face evermore! 12 Remember His marvelous works which He has done, His wonders, and the judgments of His mouth, 13 O seed of Israel His servant, You children of Jacob, His chosen ones! 14 He is the Lord our God; His judgments are in all the earth.

Talk of all His wondrous works: Perhaps not all people can praise with musical instruments, but everyone can praise God by mentioning His miracles and glorifying Him for them (and how many deeds are recorded in the Bible). In (verse 10), **Glory in His holy name** = there is no one like Him in His love. In (verse 11), **Seek the Lord** = after His people know He is the true God, they must seek Him to save them.

(Verses 15-22): **Remember His covenant forever, The word which He commanded, for a thousand generations, 16 The covenant which He made with Abraham, And His oath to Isaac, 17 And confirmed it to Jacob for a statute, To Israel for an everlasting covenant, 18 Saying, "To you I will give the land of Canaan As the allotment of your inheritance," 19 When you were few in number, Indeed very few, and strangers in it. 20 When they went from one nation to another, And from one kingdom to another people, 21 He permitted no man to do them wrong; Yes, He rebuked kings for their sakes, 22 Saying, "Do not touch My anointed ones, And do My prophets no harm."**

His covenant: With Abraham, with Isaac, and with Jacob. In (verse 19), **few in number** = God's covenants do not depend on the number of believers, but rather on the truthfulness of His promises and His unlimited power. In (verse 21), **He permitted no man to do them wrong** = God cast fear into the hearts of their enemies, so they respected them and feared them. **He rebuked kings for their sakes** = Pharaoh and Abimelech. In (verse 22) **Do not touch My anointed ones** = they were not anointed with oil like David, but they are called to receive his promises and bear witness to Him amid the world. **My prophets** = a prophet may be someone to whom God speaks or someone who speaks about God; that is, he preaches, and bears witness to Him.

(Verses 23-36): **Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. 24 Declare His glory among the nations, His wonders among all peoples. 25 For the Lord is great and greatly to be praised; He is also to be feared above all gods. 26 For all the gods of the peoples are idols, But the Lord made the heavens. 27 Honor and majesty are before Him; Strength and gladness are in His place. 28 Give to the Lord, O families of the peoples, Give to the Lord glory and strength. 29 Give to the Lord the glory due His name; Bring an offering, and come before Him. Oh, worship the Lord in the beauty of holiness! 30 Tremble before Him, all the earth. The world also is firmly established, It shall not be moved. 31 Let the heavens rejoice, and let the earth be glad; And let them say among the nations, "The Lord reigns." 32 Let the sea roar, and all its fullness; Let the field rejoice, and all that is in it. 33 Then the trees of the woods shall rejoice before the Lord, For He is coming to judge the earth. 34 Oh, give thanks to the Lord, for He is good! For His mercy endures forever. 35 And say, "Save us, O God of our salvation; Gather us together, and deliver us from the Gentiles, To give**

thanks to Your holy name, To triumph in Your praise.” 36 Blessed be the Lord God of Israel From everlasting to everlasting! And all the people said, “Amen!” and praised the Lord.

Sing to the Lord, all the earth: First, David spoke about God’s work with Israel, and here he speaks to the entire earth. The blessings of salvation will spread throughout the inhabited world, for Christ reigns through His cross to save the entire world from evil. **from day to day** = Because the Lord’s blessings are new every day, let us praise Him every day. **Honor and majesty are before Him** (verse 27) = God’s glory is a glory full of mercy and love; in it, all human beings rejoice. In (verse 29) **in the beauty of holiness** = the sweetest adornment before God is our holiness, and that we beautify ourselves with virtues. **The world also is firmly established** = the inhabited world is shaken by wars, fear, injustice, and insecurity of the future, which is the effect of sin. And the inhabited world is established if people learn to fear God, love Him, and love each other. In (verse 32), **Let the sea roar** = the sea in general refers to the world, as it is turbulent like waves, and its water is salty and does not satiate anyone. But God can transform this troubled world into a world of praise like a musical choir. **Let the field rejoice** = the field symbolizes everything that is desolate. With sin, man is transformed into a wilderness filled with thorns, and the work of the Holy Spirit is like the rain that falls on this wilderness and turns it into a garden full of fruits. In (verse 36), **And all the people said, “Amen!”** = as if they were making a new covenant with the Lord, confirming what the psalmists said, and hoping that God would transform them into this joyful image.

(Verses 37-43): **So he left Asaph and his brothers there before the ark of the covenant of the Lord to minister before the ark regularly, as every day’s work required; 38 and Obed-Edom with his sixty-eight brethren, including Obed-Edom the son of Jeduthun, and Hosah, to be gatekeepers; 39 and Zadok the priest and his brethren the priests, before the tabernacle of the Lord at the high place that was at Gibeon, 40 to offer burnt offerings to the Lord on the altar of burnt offering regularly morning and evening, and to do according to all that is written in the Law of the Lord which He commanded Israel; 41 and with them Heman and Jeduthun and the rest who were chosen, who were designated by name, to give thanks to the Lord, because His mercy endures forever; 42 and with them Heman and Jeduthun, to sound aloud with trumpets and cymbals and the musical instruments of God. Now the sons of Jeduthun were gatekeepers. 43 Then all the people departed, every man to his house; and David returned to bless his house.**

So he left Asaph and his brothers there: This was the beginning of organized, permanent worship in the place designated by the Lord. In (verse 38), it appears that there was more than one Obed-Edom, compared with (1 Chronicles 15: 24). Therefore, we understand that there are gatekeepers for the tent in Gibeon and the tent for the ark in Jerusalem. Thus, all the servants were divided between the two tents, and the service of praise and offering of sacrifices took place in the two places. In (verse 43), **and David returned to bless his house** = the Michal incident is not mentioned here. The purpose of the chapter pertains to establishing the rituals of worship and praise. The Church is generally concerned with this type of congregational worship in the Liturgy and the rituals of praise that precede it. Congregation prayers and praises strengthen brotherly love, as they are communion and love in the One Body of Christ. It is a collective testimony to the Lord, and it strengthens the weak so that they move

with the group. Jesus Christ called for this type of worship when he said: “For where two or three are gathered together in My name, I am there in the midst of them.”

In this chapter, we see praise and those who praise. For the Church of Christ is a joyful Church, and the sign of its joy is praise.

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Chapter 17

(Verses 1-27): Now it came to pass, when David was dwelling in his house, that David said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of the covenant of the Lord is under tent curtains." 2 Then Nathan said to David, "Do all that is in your heart, for God is with you." 3 But it happened that night that the word of God came to Nathan, saying, 4 "Go and tell My servant David, 'Thus says the Lord: "You shall not build Me a house to dwell in. 5 For I have not dwelt in a house since the time that I brought up Israel, even to this day, but have gone from tent to tent, and from one tabernacle to another. 6 Wherever I have moved about with all Israel, have I ever spoken a word to any of the judges of Israel, whom I commanded to shepherd My people, saying, 'Why have you not built Me a house of cedar?' " ' 7 Now therefore, thus shall you say to My servant David, 'Thus says the Lord of hosts: "I took you from the sheepfold, from following the sheep, to be ruler over My people Israel. 8 And I have been with you wherever you have gone, and have cut off all your enemies from before you, and have made you a name like the name of the great men who are on the earth. 9 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more; nor shall the sons of wickedness oppress them anymore, as previously, 10 since the time that I commanded judges to be over My people Israel. Also I will subdue all your enemies. Furthermore I tell you that the Lord will build you a [c]house. 11 And it shall be, when your days are fulfilled, when you must go to be with your fathers, that I will set up your seed after you, who will be of your sons; and I will establish his kingdom. 12 He shall build Me a house, and I will establish his throne forever. 13 I will be his Father, and he shall be My son; and I will not take My mercy away from him, as I took it from him who was before you. 14 And I will establish him in My house and in My kingdom forever; and his throne shall be established forever." ' ' 15 According to all these words and according to all this vision, so Nathan spoke to David. 16 Then King David went in and sat before the Lord; and he said: "Who am I, O Lord God? And what is my house, that You have brought me this far? 17 And yet this was a small thing in Your sight, O God; and You have also spoken of Your servant's house for a great while to come, and have regarded me according to the rank of a man of high degree, O Lord God. 18 What more can David say to You for the honor of Your servant? For You know Your servant. 19 O Lord, for Your servant's sake, and according to Your own heart, You have done all this greatness, in making known all these great things. 20 O Lord, there is none like You, nor is there any God besides You, according to all that we have heard with our ears. 21 And who is like Your people Israel, the one nation on the earth whom God went to redeem for Himself as a people—to make for Yourself a name by great and awesome deeds, by driving out nations from before Your people whom You redeemed from Egypt? 22 For You have made Your people Israel Your very own people forever; and You, Lord, have become their God. 23 "And now, O Lord, the word which You have spoken concerning Your servant and concerning his house, let it be established forever, and do as You have said. 24 So let it be established, that Your name may be magnified forever, saying, 'The Lord of hosts, the God of Israel, is Israel's God.' And let the house of Your servant David be established before You. 25 For You, O my God, have revealed to Your servant that You will build him a house. Therefore Your servant has found it in his heart to pray before You. 26 And now, Lord, You are God,

and have promised this goodness to Your servant. 27 Now You have been pleased to bless the house of Your servant, that it may continue before You forever; for You have blessed it, O Lord, and it shall be blessed forever.”

See interpretation of 2 Samuel 7: 1-29.

Chapter 18

(Verses 1-17): **After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines. 2 Then he defeated Moab, and the Moabites became David's servants, and brought tribute. 3 And David defeated Hadadezer king of Zobah as far as Hamath, as he went to establish his power by the River Euphrates. 4 David took from him one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers. Also David hamstringed all the chariot horses, except that he spared enough of them for one hundred chariots. 5 When the Syrians of Damascus came to help Hadadezer king of Zobah, David killed twenty-two thousand of the Syrians. 6 Then David put garrisons in Syria of Damascus; and the Syrians became David's servants, and brought tribute. So the Lord preserved David wherever he went. 7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem. 8 Also from Tibhath and from Chun, cities of Hadadezer, David brought a large amount of bronze, with which Solomon made the bronze Sea, the pillars, and the articles of bronze. 9 Now when Tou king of Hamath heard that David had defeated all the army of Hadadezer king of Zobah, 10 he sent Hadoram his son to King David, to greet him and bless him, because he had fought against Hadadezer and defeated him (for Hadadezer had been at war with Tou); and Hadoram brought with him all kinds of articles of gold, silver, and bronze. 11 King David also dedicated these to the Lord, along with the silver and gold that he had brought from all these nations—from Edom, from Moab, from the people of Ammon, from the Philistines, and from Amalek. 12 Moreover Abishai the son of Zeruiah killed eighteen thousand Edomites in the Valley of Salt. 13 He also put garrisons in Edom, and all the Edomites became David's servants. And the Lord preserved David wherever he went. 14 So David reigned over all Israel, and administered judgment and justice to all his people. 15 Joab the son of Zeruiah was over the army; Jehoshaphat the son of Ahilud was recorder; 16 Zadok the son of Ahitub and Abimelech the son of Abiathar were the priests; Shavsha was the scribe; 17 Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief ministers at the king's side.**

See interpretation of (2 Samuel 8: 1-8).

Chapter 19

(Verses 1-19): It happened after this that Nahash the king of the people of Ammon died, and his son reigned in his place. 2 Then David said, "I will show kindness to Hanun the son of Nahash, because his father showed kindness to me." So David sent messengers to comfort him concerning his father. And David's servants came to Hanun in the land of the people of Ammon to comfort him. 3 And the princes of the people of Ammon said to Hanun, "Do you think that David really honors your father because he has sent comforters to you? Did his servants not come to you to search and to overthrow and to spy out the land?" 4 Therefore Hanun took David's servants, shaved them, and cut off their garments in the middle, at their buttocks, and sent them away. 5 Then some went and told David about the men; and he sent to meet them, because the men were greatly ashamed. And the king said, "Wait at Jericho until your beards have grown, and then return." 6 When the people of Ammon saw that they had made themselves repulsive to David, Hanun and the people of Ammon sent a thousand talents of silver to hire for themselves chariots and horsemen from Mesopotamia, from Syrian Maacah, and from Zobah. 7 So they hired for themselves thirty-two thousand chariots, with the king of Maacah and his people, who came and encamped before Medeba. Also the people of Ammon gathered together from their cities, and came to battle. 8 Now when David heard of it, he sent Joab and all the army of the mighty men. 9 Then the people of Ammon came out and put themselves in battle array before the gate of the city, and the kings who had come were by themselves in the field. 10 When Joab saw that the battle line was against him before and behind, he chose some of Israel's best and put them in battle array against the Syrians. 11 And the rest of the people he put under the command of Abishai his brother, and they set themselves in battle array against the people of Ammon. 12 Then he said, "If the Syrians are too strong for me, then you shall help me; but if the people of Ammon are too strong for you, then I will help you. 13 Be of good courage, and let us be strong for our people and for the cities of our God. And may the Lord do what is good in His sight." 14 So Joab and the people who were with him drew near for the battle against the Syrians, and they fled before him. 15 When the people of Ammon saw that the Syrians were fleeing, they also fled before Abishai his brother, and entered the city. So Joab went to Jerusalem. 16 Now when the Syrians saw that they had been defeated by Israel, they sent messengers and brought the Syrians who were beyond the River, and Shophach the commander of Hadadezer's army went before them. 17 When it was told David, he gathered all Israel, crossed over the Jordan and came upon them, and set up in battle array against them. So when David had set up in battle array against the Syrians, they fought with him. 18 Then the Syrians fled before Israel; and David killed seven thousand charioteers and forty thousand foot soldiers of the Syrians, and killed Shophach the commander of the army. 19 And when the servants of Hadadezer saw that they were defeated by Israel, they made peace with David and became his servants. So the Syrians were not willing to help the people of Ammon anymore.

See interpretation of 2 Samuel 10: 1-19.

Chapter 20

(Verses 1-8): **It happened [in the spring of the year, at the time kings go out to battle, that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah. But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it. 2 Then David took their king's crown from his head, and found it to weigh a talent of gold, and there were precious stones in it. And it was set on David's head. Also he brought out the [b]spoil of the city in great abundance. 3 And he brought out the people who were in it, and [c]put them to work with saws, with iron picks, and with axes. So David did to all the cities of the people of Ammon. Then David and all the people returned to Jerusalem. 4 Now it happened afterward that war broke out at Gezer with the Philistines, at which time Sibbechai the Hushathite killed Sippai, who was one of the sons of the giant. And they were subdued. 5 Again there was war with the Philistines, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam. 6 Yet again there was war at Gath, where there was a man of great stature, with twenty-four fingers and toes, six on each hand and six on each foot; and he also was born to the giant. 7 So when he defied Israel, Jonathan the son of Shimea, David's brother, killed him. 8 These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.**

See interpretation of (2 Samuel 11: 1, 12: 26-31, 21: 18-22).

Chapter 21

(Verses 1-30): **Now Satan stood up against Israel, and moved David to number Israel. 2 So David said to Joab and to the leaders of the people, “Go, number Israel from Beersheba to Dan, and bring the number of them to me that I may know it.” 3 And Joab answered, “May the Lord make His people a hundred times more than they are. But, my lord the king, are they not all my lord’s servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?” 4 Nevertheless the king’s word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem. 5 Then Joab gave the sum of the number of the people to David. All Israel had one million one hundred thousand men who drew the sword, and Judah had four hundred and seventy thousand men who drew the sword. 6 But he did not count Levi and Benjamin among them, for the king’s word was abominable to Joab. 7 And God was displeased with this thing; therefore He struck Israel. 8 So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.” 9 Then the Lord spoke to Gad, David’s seer, saying, 10 “Go and tell David, saying, ‘Thus says the Lord: “I offer you three things; choose one of them for yourself, that I may do it to you.” ’ ” 11 So Gad came to David and said to him, “Thus says the Lord: ‘Choose for yourself, 12 either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of the Lord—the plague in the land, with the angel of the Lord destroying throughout all the territory of Israel.’ Now consider what answer I should take back to Him who sent me.” 13 And David said to Gad, “I am in great distress. Please let me fall into the hand of the Lord, for His mercies are very great; but do not let me fall into the hand of man.” 14 So the Lord sent a plague upon Israel, and seventy thousand men of Israel fell. 15 And God sent an angel to Jerusalem to destroy it. As he was destroying, the Lord looked and relented of the disaster, and said to the angel who was destroying, “It is enough; now restrain your hand.” And the angel of the Lord stood by the threshing floor of Ornan the Jebusite. 16 Then David lifted his eyes and saw the angel of the Lord standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem. So David and the elders, clothed in sackcloth, fell on their faces. 17 And David said to God, “Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O Lord my God, be against me and my father’s house, but not against Your people that they should be plagued.” 18 Therefore, the angel of the Lord commanded Gad to say to David that David should go and erect an altar to the Lord on the threshing floor of Ornan the Jebusite. 19 So David went up at the word of Gad, which he had spoken in the name of the Lord. 20 Now Ornan turned and saw the angel; and his four sons who were with him hid themselves, but Ornan continued threshing wheat. 21 So David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed before David with his face to the ground. 22 Then David said to Ornan, “Grant me the place of this threshing floor, that I may build an altar on it to the Lord. You shall grant it to me at the full price, that the plague may be withdrawn from the people.” 23 But Ornan said to David, “Take it to yourself, and let my lord the king do what is good in his eyes. Look, I also give you the oxen for burnt offerings, the threshing implements for wood, and the wheat**

for the grain offering; I give it all.” 24 Then King David said to Ornan, “No, but I will surely buy it for the full price, for I will not take what is yours for the Lord, nor offer burnt offerings with that which costs me nothing.” 25 So David gave Ornan six hundred shekels of gold by weight for the place. 26 And David built there an altar to the Lord, and offered burnt offerings and peace offerings, and called on the Lord; and He answered him from heaven by fire on the altar of burnt offering. 27 So the Lord commanded the angel, and he returned his sword to its sheath. 28 At that time, when David saw that the Lord had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there. 29 For the tabernacle of the Lord and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon. 30 But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the Lord.

See interpretation of 2 Samuel 24: 1-25.

Chapter 22

(Verses 1-5): **Then David said, "This is the house of the Lord God, and this is the altar of burnt offering for Israel." 2 So David commanded to gather the aliens who were in the land of Israel; and he appointed masons to cut hewn stones to build the house of God. 3 And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure, 4 and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David. 5 Now David said, "Solomon my son is young and inexperienced, and the house to be built for the Lord must be exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it." So David made abundant preparations before his death.**

Then David said: In the story of the threshing floor of Ornan the Jebusite (Chapter 21). The Lord answered David with fire from heaven, so David knew that, that place was the place appointed by the Lord for His home to be there. In (verse 2), **the aliens** are the Canaanites who lived among the Israelites and were subjected to labor by David and Solomon. They remained in their religion, but they lived among the Jews, so they subjected them to jobs in which they were skilled (cutting wood, making iron and copper, etc.).

Here, we see David beginning to prepare for work. Solomon found the number of these people to be 153,600 (2 Chronicles 2: 17). In (verse 3) **iron** and **bronze** = iron and bronze were rare in those days, and David took a lot of bronze from those he defeated in wars. In (verse 4), **the Sidonians and those from Tyre** = were famous for their skills in industry. In (verse 5), **young and inexperienced** = it is said that he was 20 years old, and it was said about Rehoboam that he was a tender-hearted boy when he was 41 years old (2 Chronicles 13: 7).

(Verses 6-16): **Then he called for his son Solomon, and charged him to build a house for the Lord God of Israel. 7 And David said to Solomon: "My son, as for me, it was in my mind to build a house to the name of the Lord my God; 8 but the word of the Lord came to me, saying, 'You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight. 9 Behold, a son shall be born to you, who shall be a man of rest; and I will give him rest from all his enemies all around. His name shall be Solomon, for I will give peace and quietness to Israel in his days. 10 He shall build a house for My name, and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.' 11 Now, my son, may the Lord be with you; and may you prosper, and build the house of the Lord your God, as He has said to you. 12 Only may the Lord give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the Lord your God. 13 Then you will prosper, if you take care to fulfill the statutes and judgments with which the Lord charged Moses concerning Israel. Be strong and of good courage; do not fear nor be dismayed. 14 Indeed I have taken much trouble to prepare for the house of the Lord one hundred thousand talents of gold and one million talents of**

silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them. 15 Moreover there are workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work. 16 Of gold and silver and bronze and iron there is no limit. Arise and begin working, and the Lord be with you."

We note that David prepared everything for Solomon. Solomon was the one who built it, and the temple was attributed to him. This is a lesson for every servant not to care about what is attributed to him, so he gives, and what is not attributed to him, so he does not give. Building and service are for God, not for man. What is important is that the house be glorified and that the church be built. Every servant must prepare and add a stone to the building without any jealousy of the glory attributed to others. Rather, we find that David was still preparing until the last day of his life despite his old age and did not give an excuse for his illness. In (verse 8) **because you have shed much blood** = it is not understood from this that David's wars were his sin, as we heard that the Lord was with him, preserving him wherever he went. (1 Chronicles 18: 13).

David was busy with wars to establish and secure the kingdom, and Solomon received it in a peaceful state to build it. Therefore, each of them had a role. God reserved for Solomon the role of the builder as a symbol of the Messiah, the son of David, who would build the temple of His body, that is, His church. **and I will establish the throne of his kingdom over Israel forever** (verse 10) God has established the throne of David and the throne of Solomon until the end of the kingdom of Judah. As for the throne of Christ and His kingdom, will be established forever. In (verse 12), **may the Lord give you wisdom** = This was Solomon's request at the beginning of his rule. **Wisdom** is the ideas present in the mind, while **prudence** is the practical behaviour in every circumstance. **and give you charge concerning Israel** = when the Lord gives you the right to assume the kingdom over Israel, for the kingdom is from the Lord, so what does David advise him to do when he reigns? **you may keep the law of the Lord your God** = that is, to keep the commandments of the Lord and the law of God (himself and also his people) so that God will continue to pour out His grace and blessings on him and on Israel = **Then you will prosper** (verse 13). This is a commandment for every human being to succeed in his path. In (verse 14) **Indeed I have taken much trouble** = David endured a lot of pain and hardship, and despite this, he prepared for the temple. **one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant** = If we understand this number as it is, it will be difficult, as this amount of gold is very huge, and there are several possibilities to interpret the number:

1. What is meant is that gold is a huge quantity (Genesis 24: 60; Daniel 7: 10; Micah 6: 7).
2. The talent mentioned here is not the standard weight; calculating the standard weight is 100,000 gold weights = 3,600 tons = 3,600,000 kg. Indeed, this number is huge, so perhaps the talent used in the temple was less than the standard talent.
3. Another possibility was that the gold and silver mentioned here are not pure gold and silver.
4. However, some accept the number as it is and say that David took a lot of silver and gold in his wars. These silver and gold were used in construction, as well as in the workers' wages, and to make the temple vessels. We note that David prepared the following for Solomon:

1. Gold, silver and all materials.
2. He gave him commandments to continue enjoying God's blessings.
3. Instructions to the leaders to help his son, verse (17).
4. Organizing the service of the Levites, gatekeepers, and praise groups.

Let us note that David's provision was generous because he loved the Lord very much. It was possible for him, i.e. David, to take all this gold for himself, but he preferred to have his treasure in heaven, and God is not pleased with the large amount of money that we spend as much as the love with which we offer our work, giving, and service.

(Verses 17-19): **David also commanded all the leaders of Israel to help Solomon his son, saying, 18 "Is not the Lord your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the Lord and before His people. 19 Now set your heart and your soul to seek the Lord your God. Therefore arise and build the sanctuary of the Lord God, to bring the ark of the covenant of the Lord and the holy articles of God into the house that is to be built for the name of the Lord."**

In everything he achieved, David saw the faithful hand of the Lord who promised and fulfilled it. He promised the fathers Abraham, Isaac, and Jacob, and here He is, fulfilling what He promised, but everyone must work faithfully.

Chapter 23

(Verses 1-11): **So when David was old and full of days, he made his son Solomon king over Israel. 2 And he gathered together all the leaders of Israel, with the priests and the Levites. 3 Now the Levites were numbered from the age of thirty years and above; and the number of individual males was thirty-eight thousand. 4 Of these, twenty-four thousand were to look after the work of the house of the Lord, six thousand were officers and judges, 5 four thousand were gatekeepers, and four thousand praised the Lord with musical instruments, “which I made,” said David, “for giving praise.” 6 Also David separated them into divisions among the sons of Levi: Gershon, Kohath, and Merari. 7 Of the Gershonites: Laadan and Shimei. 8 The sons of Laadan: the first Jehiel, then Zetham and Joel—three in all. 9 The sons of Shimei: Shelomith, Haziël, and Haran—three in all. These were the heads of the fathers’ houses of Laadan. 10 And the sons of Shimei: Jahath, Zina, Jeush, and Beriah. These were the four sons of Shimei. 11 Jahath was the first and Zizah the second. But Jeush and Beriah did not have many sons; therefore they were assigned as one father’s house.**

Chapters 23-26 are about the Levites and their service. After speaking about preparing the building of gold, silver, and stones, David began to organize the service itself. God does not care about stones and gold as much as He cares about the hearts that praise Him. Organization and administration are essential in church life. Our God is a God of order, not of confusion. We find that David divided the Levites and priests into groups and divided and organized the praise and musical groups.

In (verse 1) **when David was old** = he was 70 years old, and many people would be in good health at this age, but it was said about David that he became old because of the horrors and psychological pain he saw, especially what he suffered because of his sin. **he made his son Solomon king** = Solomon was appointed by the Lord even though he was not the firstborn (1 Chronicles 28: 5). We find here that the writer did not mention the conspiracy of Adonijah because he is interested in talking about matters of organizing the service. However, we find that Adonijah tried to impose a fait accompli with what he did, despite knowing that Solomon was the chosen one. However, we find that David was forced to make Solomon king during his life so that the attempt would not be repeated. In (verse 2), **he gathered together all the leaders** = because the intended work is a great work that concerns the entire people and the coming generations, so David wanted to involve everyone with him. Hence, **the Levites were numbered** (verse 3). Here, God did not punish the census, as its reason was not pride, but its goal was to organize the religious service as a kind of preparation for the temple. **from the age of thirty years and above** = (Numbers 4: 3 + Numbers 8: 24 + 1 Chronicles 23: 24 + 2 Chronicles 31: 17).

By comparing these verses, we find that the beginning of the Levite’s service, as God determined it, was 30 years, but David and others modified it once to 20 years and another time to 25 years, and that was based on the needs of the service. The more Levites they needed for service, they lower their age, and the less the need, the increase their age. They entered the service as preparation at the age of twenty. In (verse 4), **to look after** = means supervisory work and service, and the required services such as arranging firewood and sacrifices, sweeping, cleaning, slaughtering and washing the sacrifices, preparing

drink offerings and incense, cleaning the vessels...etc. The Levites carried out some of these tasks and supervised the strangers employed to collect firewood and ensure its presence in the temple. David divided the Levites into 24 divisions, 1,000 in each division, and one division served for one week, then another division followed. **officers** and **judges** for external work, and officers were managers of work.

(Verses 12-23): **The sons of Kohath: Amram, Izhar, Hebron, and Uzziel—four in all. 13 The sons of Amram: Aaron and Moses; and Aaron was set apart, he and his sons forever, that he should sanctify the most holy things, to burn incense before the Lord, to minister to Him, and to give the blessing in His name forever. 14 Now the sons of Moses the man of God were reckoned to the tribe of Levi. 15 The sons of Moses were Gershon and Eliezer. 16 Of the sons of Gershon, Shebuel was the first. 17 Of the descendants of Eliezer, Rehabiah was the first. And Eliezer had no other sons, but the sons of Rehabiah were very many. 18 Of the sons of Izhar, Shelomith was the first. 19 Of the sons of Hebron, Jeriah was the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. 20 Of the sons of Uzziel, Michah was the first and Jesshiah the second. 21 The sons of Merari were Mahli and Mushi. The sons of Mahli were Eleazar and Kish. 22 And Eleazar died, and had no sons, but only daughters; and their brethren, the sons of Kish, took them as wives. 23 The sons of Mushi were Mahli, Eder, and Jeremoth—three in all.**

Moses was not a priest, so his sons were counted with the tribe of Levi.

(Verses 24-32): **These were the sons of Levi by their fathers' houses—the heads of the fathers' houses as they were counted individually by the number of their names, who did the work for the service of the house of the Lord, from the age of twenty years and above. 25 For David said, "The Lord God of Israel has given rest to His people, that they may dwell in Jerusalem forever"; 26 and also to the Levites, "They shall no longer carry the tabernacle, or any of the articles for its service." 27 For by the last words of David the Levites were numbered from twenty years old and above; 28 because their duty was to help the sons of Aaron in the service of the house of the Lord, in the courts and in the chambers, in the purifying of all holy things and the work of the service of the house of God, 29 both with the showbread and the fine flour for the grain offering, with the unleavened cakes and what is baked in the pan, with what is mixed and with all kinds of measures and sizes; 30 to stand every morning to thank and praise the Lord, and likewise at evening; 31 and at every presentation of a burnt offering to the Lord on the Sabbaths and on the New Moons and on the set feasts, by number according to the ordinance governing them, regularly before the Lord; 32 and that they should attend to the needs of the tabernacle of meeting, the needs of the holy place, and the needs of the sons of Aaron their brethren in the work of the house of the Lord.**

In (verse 29) **with all kinds of measures and sizes** = we understand that in the temple, under the hand of the Levites, there were measures and sizes by which everything was measured. In (31) **the New Moons**= the beginnings of the months, the seasons = the Passover / the feast of the weeks / the feast of the tabernacles.

Chapter 24

(Verses 1-19): **Now these are the divisions of the sons of Aaron. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. 2 And Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar ministered as priests. 3 Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them according to the schedule of their service. 4 There were more leaders found of the sons of Eleazar than of the sons of Ithamar, and thus they were divided. Among the sons of Eleazar were sixteen heads of their fathers' houses, and eight heads of their fathers' houses among the sons of Ithamar. 5 Thus they were divided by lot, one group as another, for there were officials of the sanctuary and officials of the house of God, from the sons of Eleazar and from the sons of Ithamar. 6 And the scribe, Shemaiah the son of Nethanel, one of the Levites, wrote them down before the king, the leaders, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' houses of the priests and Levites, one father's house taken for Eleazar and one for Ithamar. 7 Now the first lot fell to Jehoiarib, the second to Jedaiah, 8 the third to Harim, the fourth to Seorim, 9 the fifth to Malchijah, the sixth to Mijamin, 10 the seventh to Hakkoz, the eighth to Abijah, 11 the ninth to Jeshua, the tenth to Shecaniah, 12 the eleventh to Eliashib, the twelfth to Jakim, 13 the thirteenth to Huppah, the fourteenth to Jeshebeab, 14 the fifteenth to Bilgah, the sixteenth to Immer, 15 the seventeenth to Hezir, the eighteenth to Happizzetz, 16 the nineteenth to Pethahiah, the twentieth to Jehezkel, 17 the twenty-first to Jachin, the twenty-second to Gamul, 18 the twenty-third to Delaiah, the twenty-fourth to Maaziah. 19 This was the schedule of their service for coming into the house of the Lord according to their ordinance by the hand of Aaron their father, as the Lord God of Israel had commanded him.**

The content of this chapter is the organization of the groups of priests, and Ezra paid attention to this division as a guide for the division in the new temple. David was the one who organized worship, priesthood, and praise, just as Jesus Christ did with the disciples during the forty days. He organized all matters of service and sacramental rituals for them.

In (verse 3), **Then David with Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, divided them** = David as he is the king, and Zadok and Ahimelech as they are the high priests.

In (verse 5) **by lot** = they considered that the lot was from God and accepted it, so there would be no argument concerning the divisions. After the service had become concentrated in Jerusalem, the number of priests became more than necessary, and they were divided into 24 groups. This means that each group serves for two weeks a year and is called to work on the major holidays, during which they had to be in Jerusalem anyway. In the time of the New Testament, the service was performed in two separate weeks. **officials of the sanctuary and officials of the house of God** = The phrase cannot be fully understood now. The rulers of the sanctuary may be those responsible for organizing the service inside the sanctuary (incense, lighting of the lampstand, and the shewbread), or they are the chief priests who have the right to enter the Holy of Holies, and the rulers of the house of God may be the administrative officials. In (verse 6) **And the scribe, Shemaiah the son of Nethanel, one of the Levites, wrote them**

down = Some think that they wrote the names on pieces of pottery and threw them into a jar and then took them out by lot. Returning to (verse 4), we find that the 24 divisions were divided into 16 for the house of Eleazar and 8 for the house of Ithamar, so most likely, the lot was drawn by drawing two from the house of Eleazar, then one from the house of Ithamar. The reason for the lesser number of the house of Ithamar is the curse of the house of Eli, and we note that the eighth division was Abijah's (verse 10). Zechariah, the father of John the Baptist, was from the group of Abijah because the system of priestly groups continued until the days of Christ, and even until the destruction of the temple in the days of the Romans, and the name of each group was according to the names found here, that is, the leaders in the days of David (see Luke 1: 5). There is a problem in (verse 6); **Ahimelech the son of Abiathar**, and we find in (2 Samuel 8: 17) Ahimelech the son of Abiathar says, while in (1 Samuel 23: 6) Abiathar the son of Ahimelech, and the solution to this problem is very easy, as Abiathar's father's name is Ahimelech. His son's name is Ahimelech, and the family tree is: Ahitub / Ahimelech / Abiathar / Ahimelech.

(Verses 20-31): **And the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael, Jehdeiah. 21 Concerning Rehabiah, of the sons of Rehabiah, the first was Isshiah. 22 Of the Izharites, Shelomoth; of the sons of Shelomoth, Jahath. 23 Of the sons of Hebron, Jeriah was the first, Amariah the second, Jahaziel the third, and Jekameam the fourth. 24 Of the sons of Uzziel, Michah; of the sons of Michah, Shamir. 25 The brother of Michah, Isshiah; of the sons of Isshiah, Zechariah. 26 The sons of Merari were Mahli and Mushi; the son of Jaaziah, Beno. 27 The sons of Merari by Jaaziah were Beno, Shoham, Zaccur, and Ibri. 28 Of Mahli: Eleazar, who had no sons. 29 Of Kish: the son of Kish, Jerahmeel. 30 Also the sons of Mushi were Mahli, Eder, and Jerimoth. These were the sons of the Levites according to their fathers' houses. 31 These also cast lots just as their brothers the sons of Aaron did, in the presence of King David, Zadok, Ahimelech, and the heads of the fathers' houses of the priests and Levites. The chief fathers did just as their younger brethren.**

Here, we find the order of the heads of the Levites' fathers, who were also organized. However, these did not serve as priests.

Chapter 25

(Verses 1-8): **Moreover David and the captains of the army separated for the service some of the sons of Asaph, of Heman, and of Jeduthun, who should prophesy with harps, stringed instruments, and cymbals. And the number of the skilled men performing their service was: 2 Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asharelah; the sons of Asaph were under the direction of Asaph, who prophesied according to the order of the king. 3 Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with a harp to give thanks and to praise the Lord. 4 Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, Romamti-Ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth. 5 All these were the sons of Heman the king's seer in the words of God, to exalt his horn. For God gave Heman fourteen sons and three daughters. 6 All these were under the direction of their father for the music in the house of the Lord, with cymbals, stringed instruments, and harps, for the service of the house of God. Asaph, Jeduthun, and Heman were under the authority of the king. 7 So the number of them, with their brethren who were instructed in the songs of the Lord, all who were skillful, was two hundred and eighty-eight. 8 And they cast lots for their duty, the small as well as the great, the teacher with the student.**

The content of this chapter includes the names of singers and players of musical instruments and their order.

the captains of the army = God's servants and priests are an army, men of valour and mighty men, or so they should be. The leaders mentioned in the chapter (1 Chronicles 24: 7-19) were with the king at work. The chief singers were from the three branches of the house of Levi (**Asaph** from the sons of Gershon / **Heman** from the sons of Kohath / and **Jeduthun** from the sons of Merari), and Jeduthun has another name, Ethan (1 Chronicles 6: 44). **who should prophesy** = they were called so because, through their praise, they taught the people praising, thanksgiving, prayer, and worship. Praise is a gift from God.

In (verse 5) **the king's seer** = is the one to whom God shows His matters, and he speaks of them to the people about God (and the fact that the name is given to those who praise Him is an indication that the work of praise gives the Holy Spirit to reveal much to Him who praises God). This name was given to Samuel, Gad, Iddo, Hanani, and Asaph. **to exalt his horn** = the horn is a sign of strength. The meaning is that God raised Heman and honoured him by giving him the gift of singing and the gift of vision. He also gave him 14 sons, all of whom were in the service of praising the Lord. In (verse 7), **two hundred and eighty-eight** = 12 x 24. There were 24 groups of singers, each group having 12 (leader + 11 cantors).

(Verses 9-31): **Now the first lot for Asaph came out for Joseph; the second for Gedaliah, him with his brethren and sons, twelve; 10 the third for Zaccur, his sons and his brethren, twelve; 11 the fourth for Jizri, his sons and his brethren, twelve; 12 the fifth for Nethaniah, his sons and his brethren, twelve; 13 the sixth for Bukkiah, his sons and his brethren, twelve; 14 the seventh for Jesharelah, his sons and**

his brethren, twelve; 15 the eighth for Jeshaiiah, his sons and his brethren, twelve; 16 the ninth for Mattaniah, his sons and his brethren, twelve; 17 the tenth for Shimei, his sons and his brethren, twelve; 18 the eleventh for Azarel, his sons and his brethren, twelve; 19 the twelfth for Hashabiah, his sons and his brethren, twelve; 20 the thirteenth for Shubael, his sons and his brethren, twelve; 21 the fourteenth for Mattithiah, his sons and his brethren, twelve; 22 the fifteenth for Jeremoth, his sons and his brethren, twelve; 23 the sixteenth for Hananiah, his sons and his brethren, twelve; 24 the seventeenth for Joshbekashah, his sons and his brethren, twelve; 25 the eighteenth for Hanani, his sons and his brethren, twelve; 26 the nineteenth for Mallothi, his sons and his brethren, twelve; 27 the twentieth for Eliathah, his sons and his brethren, twelve; 28 the twenty-first for Hothir, his sons and his brethren, twelve; 29 the twenty-second for Giddalti, his sons and his brethren, twelve; 30 the twenty-third for Mahazioth, his sons and his brethren, twelve; 31 the twenty-fourth for Romamti-Ezer, his sons and his brethren, twelve.

This indicates the book's interest in the service of hymns, praises, and groups of deacons in the church. The repetition of the number (12) indicates that all of God's people (number 12 refers to the people of God) must be thankful praisers.

A long hymn precedes every Liturgy in the Coptic Church. The praising Church is an image of the Heavenly Jerusalem.

Chapter 26

Its content is the divisions of the gatekeepers. Dividing the gates between them. The Levites who were appointed over the treasures. Rulers and judges.

(Verses 1-11): **Concerning the divisions of the gatekeepers: of the Korahites, Meshelemiah the son of Kore, of the sons of Asaph. 2 And the sons of Meshelemiah were Zechariah the firstborn, Jediel the second, Zebadiah the third, Jathniel the fourth, 3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. 4 Moreover the sons of Obed-Edom were Shemaiah the firstborn, Jehozabad the second, Joah the third, Sacar the fourth, Nethanel the fifth, 5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for God blessed him. 6 Also to Shemaiah his son were sons born who governed their fathers' houses, because they were men of great ability. 7 The sons of Shemaiah were Othni, Rephael, Obed, and Elzabad, whose brothers Elihu and Semachiah were able men. 8 All these were of the sons of Obed-Edom, they and their sons and their brethren, able men with strength for the work: sixty-two of Obed-Edom. 9 And Meshelemiah had sons and brethren, eighteen able men. 10 Also Hosah, of the children of Merari, had sons: Shimri the first (for though he was not the firstborn, his father made him the first), 11 Hilkiyah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah were thirteen.**

the gatekeepers: See (1 Chronicles 9: 17-27; 15: 23,24; 16: 38; 23: 5), and not all of the gatekeepers were Levites. The gatekeepers mentioned here are from the Korahites (1-9) and the children of Merari (10, 11). **Meshelemiah** is Shelemiah in verse 14 and is Shallum in 1 Chronicles 9: 19. Asaph is Ebiasaph in 1 Chronicles 6: 23.

In (verse 4) **Obed-Edom** = he who had the ark in his house for a while and the Lord blessed his house. Notice the phrase here in (verse 5) **for God blessed him** and compare it with (1 Chronicles 13: 14). **for though he was not the firstborn**, perhaps he chose him primarily because of his characteristics. The number of gatekeepers changed according to the need. Here (verses 8, 9, and 11, their total is 93), and in (1 Chronicles 9: 22) we find them 212, and in (Ezra 2: 42) we find them 139, and in (Nehemiah 11: 19) they were 172.

(Verses 12-19): **Among these were the divisions of the gatekeepers, among the chief men, having duties just like their brethren, to serve in the house of the Lord. 13 And they cast lots for each gate, the small as well as the great, according to their father's house. 14 The lot for the East Gate fell to Shelemiah. Then they cast lots for his son Zechariah, a wise counselor, and his lot came out for the North Gate; 15 to Obed-Edom the South Gate, and to his sons the storehouse. 16 To Shuppim and Hosah the lot came out for the West Gate, with the Shallecheth Gate on the ascending highway— watchman opposite watchman. 17 On the east were six Levites, on the north four each day, on the**

south four each day, and for the storehouse two by two. 18 As for the Parbar on the west, there were four on the highway and two at the Parbar. 19 These were the divisions of the gatekeepers among the sons of Korah and among the sons of Merari.

And they cast lots: This also happened with the priests, Levites, and singers. **for each gate** = there were four gates, each of the four sides had a gate, and the number of guard positions was 24 (verses 17,18). In (verse 15) **the storehouse** where the grain, wine, and oil tithes were placed (Nehemiah 13: 12,13). The storehouses were to the south and had two guards (verse 17), and they may have had two doors. **the ascending highway** = from the city to the temple house, which was higher than the city. **watchman opposite watchman** = a reference to the complete arrangement of the watchmen. There was a watchman in every place, and each watchman was in his place. In verses (20-32), he mentioned those entrusted with the treasures of the House of God and the treasures of the Holy Places and the judges after the gatekeepers. The gatekeepers are essential to preserving the House of God in purity, guiding, and serving the people.

(Verses 20-28): **Of the Levites, Ahijah was over the treasuries of the house of God and over the treasuries of the dedicated things. 21 The sons of Laadan, the descendants of the Gershonites of Laadan, heads of their fathers' houses, of Laadan the Gershonite: Jehieli. 22 The sons of Jehieli, Zetham and Joel his brother, were over the treasuries of the house of the Lord. 23 Of the Amramites, the Izharites, the Hebronites, and the Uzzielites: 24 Shebuel the son of Gershom, the son of Moses, was overseer of the treasuries. 25 And his brethren by Eliezer were Rehabiah his son, Jeshaiiah his son, Joram his son, Zichri his son, and Shelomith his son. 26 This Shelomith and his brethren were over all the treasuries of the dedicated things which King David and the heads of fathers' houses, the captains over thousands and hundreds, and the captains of the army, had dedicated. 27 Some of the spoils won in battles they dedicated to maintain the house of the Lord. 28 And all that Samuel the seer, Saul the son of Kish, Abner the son of Ner, and Joab the son of Zeruiah had dedicated, every dedicated thing, was under the hand of Shelomith and his brethren.**

Note that there is Gershom, the firstborn son of Moses, and Gershon, son of Levi, so we find here in (verse 21) the Gershonite, and in (verse 24) we find Shebuel the son of Gershom, and therefore we understand that it is the same name, and sometimes they pronounce it Gershon, and at other times they pronounce it Gershom.

(Verses 29-32): **Of the Izharites, Chenaniah and his sons performed duties as officials and judges over Israel outside Jerusalem. 30 Of the Hebronites, Hashabiah and his brethren, one thousand seven hundred able men, had the oversight of Israel on the west side of the Jordan for all the business of the Lord, and in the service of the king. 31 Among the Hebronites, Jerijah was head of the Hebronites according to his genealogy of the fathers. In the fortieth year of the reign of David they were sought, and there were found among them capable men at Jazer of Gilead. 32 And his brethren were two thousand seven hundred able men, heads of fathers' houses, whom King David made officials over the**

Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to God and the affairs of the king.

The judges were Levites, as they were scholars of the law of the Lord. Here, we note that the number of judges in eastern Jordan (2.5 tribes) is 2700, and the number of judges in western Jordan (9.5 tribes) is only 1700. Perhaps because the two-and-a-half tribes were greatly worried about due to their distance from Jerusalem. Therefore, there is a possibility that pagan customs and worship would infiltrate them. One of the duties of the judges is to punish those who fall into idolatry.

Chapter 27

Its content includes the officers of the king's servants each month, the heads of the tribes, and the chief men of David. In this chapter, we find the administrative organization of the Kingdom, and these are like ministers interested in matters of their own expertise.

(Verses 1-15): **And the children of Israel, according to their number, the heads of fathers' houses, the captains of thousands and hundreds and their officers, served the king in every matter of the military divisions. These divisions came in and went out month by month throughout all the months of the year, each division having twenty-four thousand. 2 Over the first division for the first month was Jashobeam the son of Zabdiel, and in his division were twenty-four thousand; 3 he was of the children of Perez, and the chief of all the captains of the army for the first month. 4 Over the division of the second month was Dodai an Ahohite, and of his division Mikloth also was the leader; in his division were twenty-four thousand. 5 The third captain of the army for the third month was Benaiah, the son of Jehoiada the priest, who was chief; in his division were twenty-four thousand. 6 This was the Benaiah who was mighty among the thirty, and was over the thirty; in his division was Ammizabad his son. 7 The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; in his division were twenty-four thousand. 8 The fifth captain for the fifth month was Shamhuth the Izrahite; in his division were twenty-four thousand. 9 The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite; in his division were twenty-four thousand. 10 The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim; in his division were twenty-four thousand. 11 The eighth captain for the eighth month was Sibbechai the Hushathite, of the Zarahites; in his division were twenty-four thousand. 12 The ninth captain for the ninth month was Abiezer the Anathothite, of the Benjamites; in his division were twenty-four thousand. 13 The tenth captain for the tenth month was Maharai the Netophathite, of the Zarahites; in his division were twenty-four thousand. 14 The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim; in his division were twenty-four thousand. 15 The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel; in his division were twenty-four thousand.**

The children of Israel were numbered and organized for the king's military and civil service with chiefs and officers over them. The army was divided into 12 divisions, each containing 24,000. Each division was required to serve for one month a year, and they spent the rest of the year doing their own work. This is to avoid burdening the Kingdom with an unnecessarily huge budget. In (verse 5 **Benaiah, the son of Jehoiada the priest, who was chief** = This verse means that Jehoiada is the chief priest, or that Benaiah is the chief priest, but because the head priests are Zadok and Abiathar, therefore we understand that Benaiah is the chief priest. As stated in (2 Samuel 8: 18), a priest here means a high position with the king or a chief minister to the king. In (verse 7) **Asahel** was killed by Abner in the first

reign of David (2 Samuel 2: 18-23). The division was named after him in honour of him, and his son Zebadiah was its leader. However, we note from the names that most of the leaders were from Judah.

(Verses 16-24): **Furthermore, over the tribes of Israel: the officer over the Reubenites was Eliezer the son of Zichri; over the Simeonites, Shephatiah the son of Maachah; 17 over the Levites, Hashabiah the son of Kemuel; over the Aaronites, Zadok; 18 over Judah, Elihu, one of David's brothers; over Issachar, Omri the son of Michael; 19 over Zebulun, Ishmaiah the son of Obadiah; over Naphtali, Jerimoth the son of Azriel; 20 over the children of Ephraim, Hoshea the son of Azaziah; over the half-tribe of Manasseh, Joel the son of Pedaiah; 21 over the half-tribe of Manasseh in Gilead, Iddo the son of Zechariah; over Benjamin, Jaasiel the son of Abner; 22 over Dan, Azarel the son of Jeroham. These were the leaders of the tribes of Israel. 23 But David did not take the number of those twenty years old and under, because the Lord had said He would multiply Israel like the stars of the heavens. 24 Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.**

Moses preceded and did the same thing, i.e. appointed leaders of the tribes.

He appointed a head of Aaron's house (likely an administrative head). There are two high priests: Zadok over the tent of the ark in Jerusalem, and Abiathar over the tent in Gibeon. He made one of them responsible, namely Zadok.

However, here we find that the tribes of Gad and Asher were joined to other tribes, so their names were not mentioned. Then, the name of Manasseh was mentioned twice (half the tribe of Manasseh and half the tribe of Manasseh), and the tribe of Ephraim, each was mentioned separately. This may be due to a geographical division or by number.

As for the tribe of Manasseh, the tribe of Manasseh was divided into two parts: east of the Jordan and west of the Jordan (east of the Jordan is what is called Gilead) (verse 21). Gilead was east of the Jordan and extended from the northern end of the Sea of Lot to the southern end of the Sea of Galilee. The northern part was Manasseh, and the southern part was Gad. In (verse 23), **those twenty years old and under** = the meaning of the verse is that David counted everyone who was over the age of twenty, that is, those who were fit for war. In (verse 24), the census was a job hated by Joab, and Joab did not complete the census. Even David was disgusted by it and its results. The census was not officially recorded. The consequences of sin are always disgusting. However, we find that some numbers from this census were recorded in the Bible, while what is recorded here is that it was not recorded in a book.

What is meant by this is that it was not officially recorded, but the census was there (2 Samuel 24: 9)

(Verses 25-32): **And Azmaveth the son of Adiel was over the king's treasuries; and Jehonathan the son of Uziah was over the storehouses in the field, in the cities, in the villages, and in the fortresses. 26 Ezri the son of Chelub was over those who did the work of the field for tilling the ground. 27 And**

Shimei the Ramathite was over the vineyards, and Zabdi the Shiphmite was over the produce of the vineyards for the supply of wine. 28 Baal-Hanan the Gederite was over the olive trees and the sycamore trees that were in the lowlands, and Joash was over the store of oil. 29 And Shitrai the Sharonite was over the herds that fed in Sharon, and Shaphat the son of Adlai was over the herds that were in the valleys. 30 Obil the Ishmaelite was over the camels, Jehdeiah the Meronothite was over the donkeys, 31 and Jaziz the Hagrite was over the flocks. All these were the officials over King David's property.

Here are the rulers of David's personal business. He had agricultural properties, trees, livestock and treasures in Jerusalem and his fields. Those in charge of David's property were to pay the proceeds from his property to two people, one in the field (the field treasures) and one in Jerusalem (the king's treasures). These two are named in verse (25) **Azmaveth** and **Jehonathan**.

If the Kingdom of David is a symbol of the heavenly Kingdom or the Kingdom of God, where God appoints servants for His flock or for the church, His vine, and He asks them to give an account. Note that each one of those whom David appointed had his talent in what he entrusted him with. For example, in (verse 30) **Obil the Ishmaelite was over the camels** = the word is derived from a root similar to the Arabic word Abel, which means one skilled in camels' affairs. He is Ismailite, which means one of the Arabs who is an expert in camels. In (verse 31), **Jaziz the Hagrite was over the flocks**: The Hagarites were in the east of Gilead, and they had pastures and sheep and were experts in pastures. Thus, in the church, God sends people with multiple talents, each with his own talent.

In (verse 29) **the herds that fed in Sharon** = the herde who grazes.

(Verses 32-34): **Also Jehonathan, David's uncle, was a counselor, a wise man, and a scribe; and Jehiel the son of Hachmoni was with the king's sons. 33 Ahithophel was the king's counselor, and Hushai the Archite was the king's companion. 34 After Ahithophel was Jehoiada the son of Benaiah, then Abiathar. And the general of the king's army was Joab.**

These are David's counsellors. Some of them died, but famous ones are recorded here. **the king's companion** is a position in the court and the name is taken from Egypt. **Jehoiada the son of Benaiah** = We previously saw Benaiah, the son of Jehoiada, and now we see that he has a son named after his grandfather.

Chapter 28

In chapters 28 and 29, we find David's last speech and prayer to his people. It is a fitting conclusion to the life of David, who reigned for 40 years, organized the kingdom, delivered it from its enemies, glorified it, and organized the service of worship and praise for the Jewish people and even for the Christian church, which always chants David's psalms in all its prayers. Here, at the end of his life, we find him not glorifying himself but testifying that God made his work successful and that the stability and success of the kingdom lies in steadfastness in God's commandments and teachings. Rather, we find the great king acknowledging that God raised him from a state of humiliation to glory by His blessing and grace.

(Verses 1-8): **Now David assembled at Jerusalem all the leaders of Israel: the officers of the tribes and the captains of the divisions who served the king, the captains over thousands and captains over hundreds, and the stewards over all the substance and possessions of the king and of his sons, with the officials, the valiant men, and all the mighty men of valor. 2 Then King David rose to his feet and said, "Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made preparations to build it. 3 But God said to me, 'You shall not build a house for My name, because you have been a man of war and have shed blood.' 4 However the Lord God of Israel chose me above all the house of my father to be king over Israel forever, for He has chosen Judah to be the ruler. And of the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to make me king over all Israel. 5 And of all my sons (for the Lord has given me many sons) He has chosen my son Solomon to sit on the throne of the kingdom of the Lord over Israel. 6 Now He said to me, 'It is your son Solomon who shall build My house and My courts; for I have chosen him to be My son, and I will be his Father. 7 Moreover I will establish his kingdom forever, if he is steadfast to observe My commandments and My judgments, as it is this day.' 8 Now therefore, in the sight of all Israel, the assembly of the Lord, and in the hearing of our God, be careful to seek out all the commandments of the Lord your God, that you may possess this good land, and leave it as an inheritance for your children after you forever.**

We find that David gathered the great men of his kingdom, the heads of the military and civil service, to accept his final commandments regarding the building of the temple, the succession, and the future of the kingdom and to renew their covenants with the Lord.

In (verse 2) **Then King David rose** = it is the king's right to speak while sitting, but this occasion is great. He stood because he felt that he was standing before the Lord who commands them before Him, and they pledge before Him. **Hear me, my brethren and my people** = this is great humility from the king. **I had it in my heart** = this was his desire and his intention.

a house of rest: That is a house of stability because the ark was moving in the wilderness and then inside Israel. **the footstool of our God** = because heaven is the throne of His glory, but He accepted to show His glory among the people and to dwell among them. In (verse 6), David intended to prove to the great ones that the Lord had appointed Solomon as king as He had previously appointed David. In (verse 7) God's promises would be for Solomon if he followed God's commandments.

(Verses 9-10): **"As for you, my son Solomon, know the God of your father, and serve Him with a loyal heart and with a willing mind; for the Lord searches all hearts and understands all the intent of the thoughts. If you seek Him, He will be found by you; but if you forsake Him, He will cast you off forever. 10 Consider now, for the Lord has chosen you to build a house for the sanctuary; be strong, and do it."**

know the God of your father: Who bestowed much upon your father, and whom your father obeyed, so be like your father and know God in your heart, a knowledge coupled with obedience in love.

(Verses 11-19): **Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; 12 and the plans for all that he had by the Spirit, of the courts of the house of the Lord, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things; 13 also for the division of the priests and the Levites, for all the work of the service of the house of the Lord, and for all the articles of service in the house of the Lord. 14 He gave gold by weight for things of gold, for all articles used in every kind of service; also silver for all articles of silver by weight, for all articles used in every kind of service; 15 the weight for the lampstands of gold, and their lamps of gold, by weight for each lampstand and its lamps; for the lampstands of silver by weight, for the lampstand and its lamps, according to the use of each lampstand. 16 And by weight he gave gold for the tables of the showbread, for each table, and silver for the tables of silver; 17 also pure gold for the forks, the basins, the pitchers of pure gold, and the golden bowls—he gave gold by weight for every bowl; and for the silver bowls, silver by weight for every bowl; 18 and refined gold by weight for the altar of incense, and for the construction of the chariot, that is, the gold cherubim that spread their wings and overshadowed the ark of the covenant of the Lord. 19 "All this," said David, "the Lord made me understand in writing, by His hand upon me, all the works of these plans."**

We find that David gave Solomon the plans for the temple. David had taken it by the Spirit from God as Moses took the drawing of the Tabernacle (Exodus 25: 8, 9). In (verse 11) **its houses** = meaning the houses of the temple. **All this," said David, "the Lord made me understand in writing, by His hand upon me** = meaning he was under the influence of a spiritual power that guided his hand in writing and drawing. God gave David the drawing and also the understanding through a spiritual power that expanded his understanding, and he conveyed all this to Solomon.

In (verse 19), The temple was drawn under the guidance and inspiration of the Lord, like the writers of the Holy Books, who wrote them with their own hands and arranged them each according to their own

thinking, personality and philosophy. As for its content, it is from God through inspiration. The temple symbolizes Christ. The Holy Book is in which we see the image of Christ. And the church, with its rites that Christ left to His disciples, as David did here, we see the image of Christ.

(Verses 20-21): **And David said to his son Solomon, "Be strong and of good courage, and do it; do not fear nor be dismayed, for the Lord God—my God—will be with you. He will not leave you nor forsake you, until you have finished all the work for the service of the house of the Lord. 21 Here are the divisions of the priests and the Levites for all the service of the house of God; and every willing craftsman will be with you for all manner of workmanship, for every kind of service; also the leaders and all the people will be completely at your command."**

Be strong and of good courage: Because Solomon was 20 years old and had great work ahead of him, but the meaning of David's encouragement to his son, was that Solomon would not do the work alone, for God was with him and would support him with His grace.

Chapter 29

(Verses 1-9): **Furthermore King David said to all the assembly: "My son Solomon, whom alone God has chosen, is young and inexperienced; and the work is great, because the temple is not for man but for the Lord God. 2 Now for the house of my God I have prepared with all my might: gold for things to be made of gold, silver for things of silver, bronze for things of bronze, iron for things of iron, wood for things of wood, onyx stones, stones to be set, glistening stones of various colors, all kinds of precious stones, and marble slabs in abundance. 3 Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, my own special treasure of gold and silver: 4 three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses; 5 the gold for things of gold and the silver for things of silver, and for all kinds of work to be done by the hands of craftsmen. Who then is willing to consecrate himself this day to the Lord?" 6 Then the leaders of the fathers' houses, leaders of the tribes of Israel, the captains of thousands and of hundreds, with the officers over the king's work, offered willingly. 7 They gave for the work of the house of God five thousand talents and ten thousand darics of gold, ten thousand talents of silver, eighteen thousand talents of bronze, and one hundred thousand talents of iron. 8 And whoever had precious stones gave them to the treasury of the house of the Lord, into the hand of Jehiel the Gershonite. 9 Then the people rejoiced, for they had offered willingly, because with a loyal heart they had offered willingly to the Lord; and King David also rejoiced greatly.**

In (verse 1) **God has chosen** = here David repeats the saying so that the people and the rest of David's sons understand that God chose Solomon as king even though he was young. In (verse 2) **onyx stones** = a type of marble, a precious stone with parallel lines of several colours. In (verse 3), David mentions what he donated from his own money to the house of God to urge the people to donate. He begins the donation, and the people follow him as a sign of everyone's love for God. God does not need gifts from this or that; rather, He rejoices in everyone's love for Him. The 3000 talents mentioned here are what David donated from his own money. Gold was used to cover the walls. As for silver, David did not mention its use. In (verse 7) **darics** = unit of money. Talent = 30 minas, and mina = 100 darcis. In (verse 9), **Then the people rejoiced** = truly 'It is more blessed to give than to receive'. The people rejoiced when they gave to God, so they gave God gold and silver, and God gave them joy. They rejoiced because the house of God that will gather them in love and God in their midst is a sign of their union with Him and His union with them. This house will be great. In (verse 5) **to consecrate himself** for the Lord means giving to the Lord with his whole hand, that is, generously. We understand this from the rest of the verse, so whoever volunteers (i.e. donates) and the phrase consecrate himself in other places refers to dedication.

glistening stones of various colors = very precious stones.

(Verses 10-19): **Therefore David blessed the Lord before all the assembly; and David said: "Blessed are You, Lord God of Israel, our Father, forever and ever. 11 Yours, O Lord, is the greatness, The power and the glory, The victory and the majesty; For all that is in heaven and in earth is Yours; Yours is the kingdom, O Lord, And You are exalted as head over all. 12 Both riches and honor come from You, And You reign over all. In Your hand is power and might; In Your hand it is to make great And to give strength to all. 13 "Now therefore, our God, We thank You And praise Your glorious name. 14 But who am I, and who are my people, That we should be able to offer so willingly as this? For all things come from You, And of Your own we have given You. 15 For we are aliens and pilgrims before You, As were all our fathers; Our days on earth are as a shadow, And without hope. 16 "O Lord our God, all this abundance that we have prepared to build You a house for Your holy name is from Your hand, and is all Your own. 17 I know also, my God, that You test the heart and have pleasure in uprightness. As for me, in the uprightness of my heart I have willingly offered all these things; and now with joy I have seen Your people, who are present here to offer willingly to You. 18 O Lord God of Abraham, Isaac, and Israel, our fathers, keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You. 19 And give my son Solomon a loyal heart to keep Your commandments and Your testimonies and Your statutes, to do all these things, and to build the temple for which I have made provision."**

David acknowledges that all he has is from the Lord, his glory, his riches, and his kingdom, and that man's days on earth are few, so he should not rejoice in what he possesses but rather rejoice in his worship of the Lord. And that everything we give to the Lord is something He has already given to us = **"from Your hand, and is all Your own."** This applies to spiritual matters, so every servant should know that God has put every word or sermon in his mouth. David's request was that his people be given perfect hearts, and that they keep the commandments of the Lord, and that the temple be a sign of heartfelt worship and a testimony to them to remind them of their covenants all the days. O Lord, God of Abraham, Isaac, and Jacob, that is, as You have kept Your covenant with our fathers, do not abandon us again, and O You who completed your work with them, complete it with Your people. We have lessons in what David said and did:

1. David prepared everything, and he knew that he would not build the house; thus, we should not focus in our service that our name be mentioned with honour, but let us lower ourselves and give glory to God, as what do we benefit from people honouring us in this world?
2. David's prayer and what it includes from thanks and praise where he attributes all glory and honour to God.
3. Giving is not only giving gold and silver but everything: the heart, soul, body, feelings and love for God, effort and sweat. Then we say with David, **"from Your hand, and is all Your own."**
4. God's blessings will only be taken by those who keep God's commandments. Therefore, David prays in (verse 18) **keep this forever in the intent of the thoughts of the heart of Your people, and fix their heart toward You** = Grant them, O Lord, to keep your commandments with love so that your blessings

and promises that you gave to our fathers Abraham, Isaac, and Jacob will continue for them. The most important of these blessings is that the Lord dwells in the hearts of His people, for this is more important than huge temples. Everyone who keeps God's commandments, his heart will become a dwelling place for the Lord and a temple for Him.

(Verses 20-25): **Then David said to all the assembly, "Now bless the Lord your God." So all the assembly blessed the Lord God of their fathers, and bowed their heads and prostrated themselves before the Lord and the king. 21 And they made sacrifices to the Lord and offered burnt offerings to the Lord on the next day: a thousand bulls, a thousand rams, a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel. 22 So they ate and drank before the Lord with great gladness on that day. And they made Solomon the son of David king the second time, and anointed him before the Lord to be the leader, and Zadok to be priest. 23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. 24 All the leaders and the mighty men, and also all the sons of King David, submitted themselves to King Solomon. 25 So the Lord exalted Solomon exceedingly in the sight of all Israel, and bestowed on him such royal majesty as had not been on any king before him in Israel.**

The congregation accepted David's prayer. Their prostration to the Lord and their holy king David, the Lord's anointed, was a sign that David's prayer had become their own prayer. In love, they offered sacrifices, ate, and drank (peace offerings), a sign of unity and fellowship between them and God and between themselves and one another. **And they made Solomon the son of David king the second time:** they had made him king before after the incident of Adonijah, and that was in haste, but now they made him king in a great celebration. **and Zadok to be priest:** The reference to appointing Zadok as a priest does not mean re-ordaining him, for that is forbidden, but it is a hidden reference to expelling Abiathar, who had been with Adonijah in his rebellion against Solomon. Thus, Zadok became the only high priest.

(Verses 26-30): **Thus David the son of Jesse reigned over all Israel. 27 And the period that he reigned over Israel was forty years; seven years he reigned in Hebron, and thirty-three years he reigned in Jerusalem. 28 So he died in a good old age, full of days and riches and honor; and Solomon his son reigned in his place. 29 Now the acts of King David, first and last, indeed they are written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer, 30 with all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.**

So he died in a good old age: Good old age is the result of a good life.