

Supplemental Notes:

*The Books
of
1 & 2
Chronicles*

*compiled
by
Chuck Missler*

Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant endnotes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

1 Chronicles 1 - 3

Background. The Patriarchal Genealogies. The Genealogy of Judah. The Genealogy of David.

1 Chronicles 4 - 9

The Genealogies of Judah and Simeon; Levi; the Six Northern Tribes; Benjamin; the Leaders, Priests and Levites.

1 Chronicles 10 - 13

The Death of Saul. The Reign of David. David and the Ark.

1 Chronicles 14 - 17

David's Family. Ark Brought to Jerusalem. David and the Temple. The Davidic Covenant.

1 Chronicles 18 - 21

The Wars of David. Rephaim and Nephilim. David's Census and His Resulting Sin.

1 Chronicles 22 - 25

David's Temple Plans. Theocratic Organization. Singers and Musicians.

1 Chronicles 26 - 29

David's Final Reign. Civil Government. David's Final Message.

2 Chronicles 1 - 4

Reign of Solomon. Preparations to Build and Building the Temple. Our Personal Architecture.

Audio Listing

2 Chronicles 5 - 8

The Dedication of the Temple. The Feasts of Israel. Solomon's Years of Conquest.

2 Chronicles 9 - 12

The Queen of Sheba. Rehoboam Takes Over. The Kingdom Divides. The Attack by Egypt.

2 Chronicles 13 - 16

King Abijah and His Mother. King Asa's Obedience, Reforms, and Lapse of Faith.

2 Chronicles 17 - 23

King Jehoshaphat and His Alliance with Ahab. Jehoram, Ahaziah & Athaliah.

2 Chronicles 24 - 28

Queen Athaliah, Joash, Amaziah, Uzziah, Jotham, and Ahaz.

2 Chronicles 29 - 32

The Great Passover. Temple Worship Reestablished. Sennacherib's Invasion.

2 Chronicles 33 -3 6

Manasseh and Josiah. Pharaoh Necho. The Final Days.

2 Chronicles Addendum: The Ark of the Covenant

The Ark of the Covenant. The Mercy Seat. The Gift from Ethiopia.

1 Chronicles Session 1 Chapters 1- 3

In Hebrew, this book is called *dibhere ha-yamim*: "the words concerning the days." Chronicles is counted as one book (The Jewish Bible regards the Old Testament as 22 books). The Septuagint labels it: *Paraleipomena*, "Supplements" (to I & II Kings). The Latin Vulgate refers to these books as: *Chromicon*, from which we get "Chronicles."

I & II Kings provides the political record of this time period; I & II Chronicles provides the religious record. Along with Ezra and Nehemiah, these two books were added to the Old Testament last. (They were probably compiled by Ezra after the return from the Exile.)

Overview

I & II Chronicles take the form of a history: commencing with Adam (1 Chr 1:1) through the death of Saul, with only fragmentary segments, ending with the decree of Cyrus of Persia in 538 B.C. (2 Chr 36:23). David and Judah are the focal points, with emphasis on priestly and Levitical orders.

External Source References

The book of the annals of King David	1 Chr 27:24
The book of the kings of Israel and Judah	2 Chr 27:7; 35:27; 36:8
The book of the kings of Judah and Israel	2 Chr 16:11; 25:26; 28:26; 32:32
The book of the kings of Israel	1 Chr 9:1; 2 Chr 20:34
The annals of the kings of Israel	2 Chr 33:18
The records of Samuel the seer	1 Chr 29:29
The records of Nathan the prophet	2 Chr 9:29
The records of Gad the seer	1 Chr 29:29
...and others	Cf. 2 Chr 9:29

Outline

- Genealogies 1 Chr 1 – 9
- Reign of David 1 Chr 10 – 29
- Reign of Solomon 2 Chr 1 – 9
- The Davidic Dynasty 2 Chr 10 - 36

Rise & Fall of the Monarchy

- **1st & 2nd Samuel** (LXX: 1st & 2nd “Kings”)
 - Samuel (Latin Vulgate: “Kings”)
 - Saul
 - David
- **1st & 2nd Kings** (LXX: 3rd & 4th “Kings”)
 - David’s 40 year reign (Latin Vulgate: “Kings”)
 - Solomon
 - The Divided Kingdom
 - The Exile: Assyria and Babylon
- **1st & 2nd Chronicles**
 - Recap of the **Southern Kingdom: Judah**

The 1st Book of Samuel

- **Samuel: The Last of the Judges** Ch. 1 - 7
 - Birth and youth
 - Call and Office
 - Times and Acts
- **Saul: The First of the Kings** Ch. 8 – 15
 - Appointment as king
 - Promising Beginning
 - Later Folly and Sin
- **David: The Greatest of the Kings** Ch. 15 – 31
 - Anointing by Samuel
 - Service before Saul
 - Years as a fugitive

The 2nd Book of Samuel

- **David’s Triumphs** Ch. 1 – 12
 - King of Judah (at Hebron) 7 yrs
 - King of All Israel (at Jerusalem) 13 yrs
- **David’s Troubles** Ch. 13 - 24
 - In his Family
 - In the Nation

The 1st Book of Kings:

(“Discontinuance through Disobedience”)

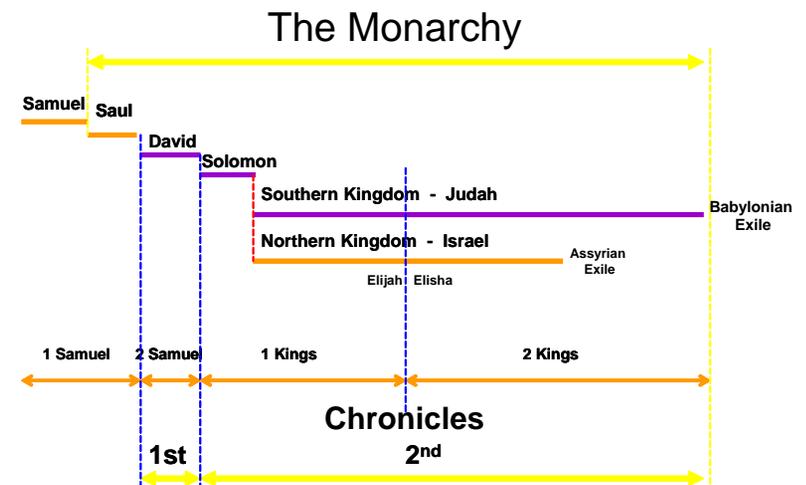
- **King Solomon (40 years)** Ch. 1 - 11
 - Accession
 - Temple Built

- Zenith of Fame and Glory
- Declension and Decease
- **Divided Kingdom (80 years)** Ch. 12 - 22
 - Accession of Rehoboam
 - Kings of Southern Kingdom (“Judah”)
 - Kings of Northern Kingdom (“Israel”)
- **The Prophet Elijah**

The 2nd Book of Kings

(The most tragic national record ever written)

- **Annals of Israel, the Northern Kingdom** Ch.1 - 10
 - Ministry of Elisha
 - To the death of Jehu, Israel’s 10th king
- **Alternating Annals of Both Kingdoms** Ch. 11 - 17
 - (Jonah, Amos, and Hosea prophesy)
 - To the Assyrian Captivity of Israel
- **Annals of Judah, The Southern Kingdom** Ch. 18 - 25
 - (Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah prophesy)
 - Ends with the Babylonian Captivity of Judah



The 1st Book of Chronicles: The House of YHWH

- **Israel’s Main Genealogies** Ch. 1 - 9
 - Adam to Jacob
 - Jacob to David

- David to Zedekiah
- Tribal Allotments
- **David's Reign at Jerusalem** **Ch. 10 - 29**
 - Anointed of the Lord
 - The Ark of the Lord
 - The Covenant of the Lord
 - The Temple of the Lord

The 2nd Book of Chronicles: The Temple vs. The Throne

- **Solomon's 40 Years' Reign** **Ch. 1 – 9**
 - Early Establishment
 - Building the Temple
 - All His Glory
- **Judah's History to the Exile** **Ch. 10 – 36**
 - The Division of the Kingdom
 - The 20 Kings of Judah
 - Deportation to Babylon

The Two Kingdoms

- **The Northern Kingdom – Israel**
 - 19 Kings reigned 250 years
 - 7 different dynasties
 - Assyrian Captivity, 721 B.C. (no return)
- **The Southern Kingdom – Judah**
 - 20 Kings reigned 370 years
 - 1 dynasty: The Davidic
 - Babylonian Captivity, 606 B.C. (70 years)
 - This is the primary background of the dynasty of the King who is coming to rule the Earth.

Robert Dick Wilson

(1955) Head of Semitic Languages, Princeton. He is able to read/write 45 ancient Semitic languages (when he was 25 years old he already knew 9 languages). OT memorized in Hebrew; every syllable; Many NT also. Over 45 years devoted to the OT: all languages, all archeology, all translations. He Investigated every single consonant in the OT: 1,250,000; Over many years: every version, every emendations of critics, notes of the Masoretes, every variation, manuscripts, versions. 29 kings in Bible and also in monuments, 195 consonants; 10 countries. In the OT only 2 consonants ever called into question: exactly as inscribed on

their monuments, some dated 4000 years old. Names exactly the same; every letter clear and correct.

In contrast: Greatest librarian at Alexander 200 B.C. 38 catalogs, only 2 or 3 recognizable. In Assyria: only one recognizable, and not spelled correctly. Ptolemy: 18 kings; none intelligible.

I defy any man on the ground of evidence...there is not a page in the OT about which you need have any doubt.

Dr. Robert Dick Wilson

“What is an Expert,” Bible League Qtrly

[Thanks to Joe Focht, Calvary Chapel Philadelphia.]

1 Chronicles Chapter 1

The Patriarchal Genealogies

- 1] Adam, Sheth, Enosh,
- 2] Kenan, Mahalaleel, Jered,
- 3] Henoch, Methuselah, Lamech,
- 4] Noah, Shem, Ham, and Japheth.
- 5] The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.
- 6] And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.

The Chronicler used Genesis texts selectively to include nations, tribes, and individuals that were relevant to his overall design, especially that one through whom redemptive blessing would come, namely, Shem (cf. Gen 9:26-27).

Are there “Hidden Messages” in the Bible?

A Riddle: Who is the oldest man in the Bible? *Methuselah*; he lived 969 years. Yet he died before his father! *How can that be?* His father was Enoch... At age 65, something happened; he then “walked with God” 300 years...

Methuselah

מות *muth*, a root that means “death”

שלח *shalach*, which means “to bring,” or “to send forth.”

“His death shall bring.”

Genealogy of Genesis 5

Adam:	אָדָם <i>adomah</i> , means “man.”
Seth:	שֵׁת <i>seth</i> , which means “appointed.”
Enosh:	אֱנוֹשׁ which means “mortal,” “frail,” or “miserable.”
Kenan:	קֵינָן which can mean “sorrow,” “dirge,” or “elegy.”
Mahalalel:	מַהֲלָלֵל which means “blessed” or “praise”; and אֱלֹהִים <i>El</i> , the name for God.
Jared:	יָרֵד from the verb <i>yaradh</i> , meaning “shall come down.”
Enoch:	הֶנוֹךְ which means “commencement,” or “teaching.”
Methuselah:	מֵתוּשֶׁלַח <i>muth</i> , a root that means “death” and שָׁלַח <i>shalach</i> , which means “to bring,” or “to send forth.”
Lamech:	לָמֵךְ a root still evident today in our own English word, “lament” or “lamentation. “Despairing.”
Noah:	נֹחַ which is derived from <i>nacham</i> , “to bring relief” or “comfort”; rest.

Man (is) appointed mortal sorrow; (but) The Blessed God shall come down teaching His death shall bring the despairing comfort, or rest.

Enoch’s Prophecy

- We know the Lord’s coming is sure
- We know who will accompany the Lord
- We know the purpose of His coming
- We know the result of the Lord’s coming

Nadir of Apostasy

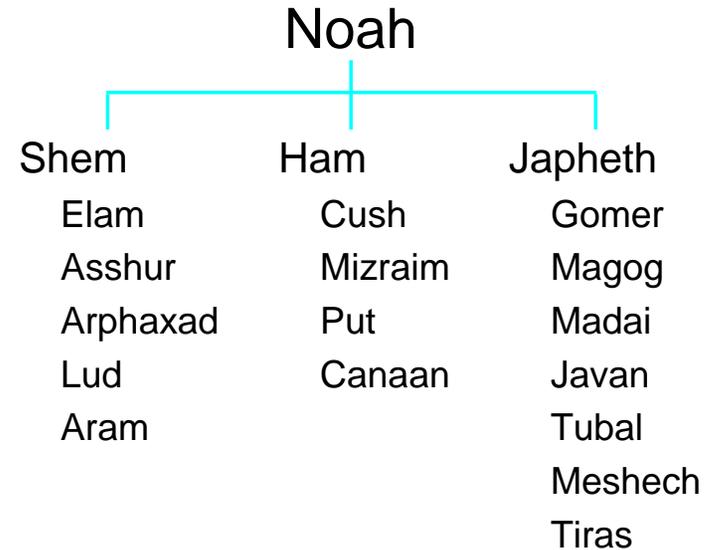
- Enoch was translated (“raptured”?) midway between Adam and Abraham
- Elijah was translated midway between Abraham and Christ

Enoch “Walked with God”

- Not a casual stroll: 300 years (Heb 11:5).
- Agreement; surrender; witness (Amos 3:3).
- Privilege available today (Col 2:6; Gal 5:25; 2 Cor 5:7).

The New Testament *is in the Old Testament concealed;*
The Old Testament *is in the New Testament revealed.*

Genesis 10: The “Table of Nations”



70 Families entered Egypt (Gen 46:10). Bounds set (Deut 32:7, 8).

- 7] And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.
- 8] The sons of Ham; Cush, and Mizraim, Put, and Canaan.
- 9] And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.
- 10] And Cush begat Nimrod: he began to be mighty upon the earth.

This list is almost identical to Genesis 10:6-8, 13-18. There is even the abbreviated narrative concerning Nimrod (1 Chr. 1:10; cf. Gen. 10:8-12), a fact that points decidedly to the view that the chronicler had the Genesis genealogies before him.

- 11] And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,
- 12] And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.
- 13] And Canaan begat Zidon his firstborn, and Heth,
- 14] The Jebusite also, and the Amorite, and the Girgashite,
- 15] And the Hivite, and the Arkite, and the Sinite,
- 16] And the Arvadite, and the Zemarite, and the Hamathite.
- 17] The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.
- 18] And Arphaxad begat Shelah, and Shelah begat Eber.
- 19] And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother’s name was Joktan.

This genealogy of Shem has the added feature of a brief summation of names in which the first five names (Shem through Peleg), which are central to the line of descent, are repeated (cf. vv. 24-25).

- 20] And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,
- 21] Hadoram also, and Uzal, and Diklah,
- 22] And Ebal, and Abimael, and Sheba,
- 23] And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.
- 24] Shem, Arphaxad, Shelah,
- 25] Eber, Peleg, Reu,
- 26] Serug, Nahor, Terah,
- 27] Abram; the same is Abraham.

Striking by omission are the names of Abram's brothers, Nahor and Haran (which are found in Gen 11:26). (The Nahor in 1 Chr 1:26 is Abraham's grandfather, not his brother.) Abraham's brothers were left out by the Chronicler because they were not in the line from Adam to David.

- 28] The sons of Abraham; Isaac, and Ishmael.
- 29] These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam,
- 30] Mishma, and Dumah, Massa, Hadad, and Tema,
- 31] Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

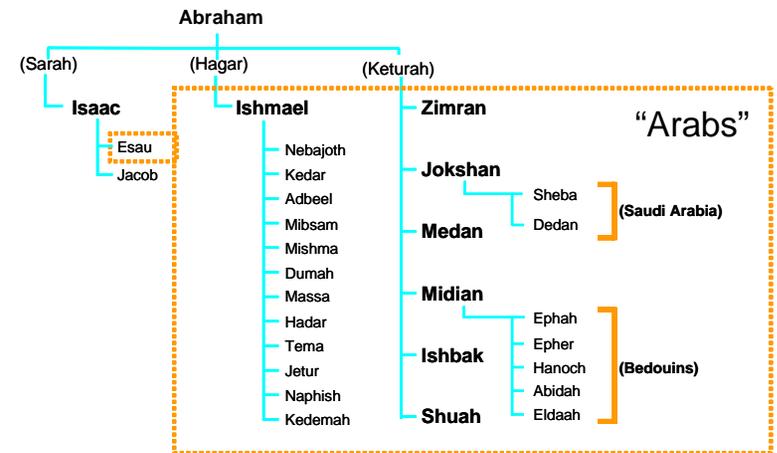
This section is arranged around the descendants of Abraham according to their mothers. 1st, the descent of Ishmael, son of Hagar, appears (cf. Gen 25:12-16). As founder of the various Ishmaelite and, ultimately, Arabic tribes he was important to the chronicler's own historical situation (cf. 1 Chr 27:30; 2 Chr 17:11; 21:16; 22:1; 26:7; also cf. Neh 2:19; 4:7; 6:1).

Abraham

- Mentioned 74 times in NT
- Venerated by all 3 monotheistic religions (Judaism, Christianity, Islam)
- Distinctive titles: "Father of the Faithful" (Heb 11:8); "Friend of God" (Jas 2:23).
- The Descendants of Abraham (see chart at right).

- 32] Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.
- 33] And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah.

The Descendants of Abraham



This second section lists the offspring of Keturah, Abraham's concubine, all of whom are listed in Genesis 25:2-4. Of interest is the chronicler's omission of the descendants of Dedan (who are given in Gen 25:3b), probably because of the geographic distance of the "Dedanites" from Judah (cf. Jer 25:23).

- 34] And Abraham begat Isaac. The sons of Isaac; Esau and Israel.
- 35] The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.
- 36] The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.
- 37] The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

Verse 34 introduces Abraham's line through Sarah, his wife, and Isaac, son of Sarah. It mentions Isaac's two sons . . . Esau and Israel (Jacob), whose own genealogies then follow in verses 35-54 (Esau's line) and Chapters 2-7 (Jacob's line). The descendants of Esau, who settled in the land of Edom, east and south of the Dead Sea (cf. Gen 36:8), are listed in two divisions here, as they are in Genesis. First are the sons of Esau (1 Chr 1:35-37) and then "the kings who reigned in Edom" (vv. 43-54).

- 38] And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishan, and Ezer, and Dishan.
- 39] And the sons of Lotan; Hori, and Homam: and Timna was Lotan's sister.
- 40] The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah.

- 41] The sons of Anah; Dishon. And the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran.

Some Bible versions read as if Timna (v. 36) was a son of Eliphaz. But in Hebrew the name Timna is feminine, and in Gen 36:12 she is said to be a concubine of Eliphaz (son of Esau), and mother of Amalek. Having mentioned Timna, the chronicler then identified her as a native "Seirite" (1 Chr 1:38-39; she was a daughter of Seir), a pre-Edomite.

- 42] The sons of Ezer; Bilhan, and Zavan, and Jakan. The sons of Dishan; Uz, and Aran.
43] Now these are the kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah.
44] And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead.
45] And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

These Edomite kings are not otherwise known but the adverse relationship of the Edomites to Israel and Judah was continuing (to this day!).

- 46] And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.
47] And when Hadad was dead, Samlah of Masrekah reigned in his stead.
48] And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead.
49] And when Shaul was dead, Baalhanan the son of Achbor reigned in his stead.
50] And when Baalhanan was dead, Hadad reigned in his stead: and the name of his city was Pai; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab.
51] Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,
52] Duke Aholibamah, duke Elah, duke Pinon,
53] Duke Kenaz, duke Teman, duke Mibzar,
54] Duke Magdiel, duke Iram. These are the dukes of Edom.

1 Chronicles Chapter 2 Genealogy of Judah

- 1] These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,
2] Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
3] The sons of Judah; Er, and Onan, and Shelah: which three were born unto him

of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him.

David and the Davidic dynasty were Judeans so it is fitting that Judah's genealogy is traced first (2:3-4:23) after listing Israel's 12 sons (2:1-2). The details of the sordid story (Gen 38) of Judah's sons, two of whom (Er and Onan) were slain by the Lord and the third (Shelah) withheld from Tamar, are not discussed here. The editorial role of the Holy Spirit in inserting that tawdry tale in Genesis highlights the continuing focus on preserving and guarding the Messianic line.

- 4] And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.
5] The sons of Pharez; Hezron, and Hamul.
6] And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all.
7] And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed.

These verses mention only selective and representative descendants (sons often means descendants of later generations) of Perez and Zerah as is clear from the fact that Achar (or Achan) is here noted as the son of Carmi (v. 7) and Carmi's father is not mentioned at all. [Where's Dan??] Perhaps Zimri (v. 6) is a variant spelling of Zabdi because in the story of Achan's sin (Josh 7) Achan was a son of Carmi, who was a son of Zabdi (Josh 7:1, marg.), son of Zerah. Even so, the period from Zerah (born ~ 1877 B.C. to Achan (an adult in 1406, Josh 7) was almost 500 years, much too long for four generations. The chronicler's reference to Zerah, is apparently to introduce Ethan, Heman, Calcol, and Darda (Dara), all actually the sons of Mahol, whose ancestor was Zerah, and celebrated sages to whom Solomon was compared (1 Kgs 4:31; Ps 89, title).

- 8] And the sons of Ethan; Azariah.
9] The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai.
10] And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;
11] And Nahshon begat Salma, and Salma begat Boaz,
12] And Boaz begat Obed, and Obed begat Jesse,
13] And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third,
14] Nethaneel the fourth, Raddai the fifth,
15] Ozem the sixth, David the seventh:
16] Whose sisters were Zeruiah, and Abigail. And the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

The Strange Prophecy

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Ruth 4:12

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

Deuteronomy 23:2

1. Pharez
2. Hezron
3. Ram
4. Amminadab
5. Nahshon
6. Salmon
7. Boaz
8. Obed
9. Jesse
10. David Gen 38

- 17] And Abigail bare Amasa: and the father of Amasa was Jether the Ishmeelite.
 18] And Caleb the son of Hezron begat children of Azubah his wife, and of Jerioth: her sons are these; Jeshur, and Shobab, and Ardon.
 19] And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.
 20] And Hur begat Uri, and Uri begat Bezaleel.
 21] And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he was threescore years old; and she bare him Segub.
 22] And Segub begat Jair, who had three and twenty cities in the land of Gilead.
 23] And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, even threescore cities. All these belonged to the sons of Machir the father of Gilead.

Segub, another son of Hezron, was born of the daughter of Makir, a son of Manasseh (Gen 50:23) and father of Gilead (Num 26:29). The name of Gilead was given to the upper Transjordan district.

- 24] And after that Hezron was dead in Calebephratah, then Abiah Hezron's wife bare him Ashur the father of Tekoa.
 25] And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, and Ahijah.
 26] Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam.
 27] And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker.

- 28] And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.
 29] And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid.
 30] And the sons of Nadab; Seled, and Appaim: but Seled died without children.
 31] And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.
 32] And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.
 33] And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.
 34] Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha.
 35] And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai.
 36] And Attai begat Nathan, and Nathan begat Zabad,
 37] And Zabad begat Ephlal, and Ephlal begat Obed,
 38] And Obed begat Jehu, and Jehu begat Azariah,
 39] And Azariah begat Helez, and Helez begat Eleasah,
 40] And Eleasah begat Sisamai, and Sisamai begat Shallum,
 41] And Shallum begat Jekamiah, and Jekamiah begat Elishama.
 42] Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.
 43] And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.
 44] And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai.
 45] And the son of Shammai was Maon: and Maon was the father of Bethzur.
 46] And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.
 47] And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.
 48] Maachah, Caleb's concubine, bare Sheber, and Tirhanah.
 49] She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb was Achsah.
 50] These were the sons of Caleb the son of Hur, the firstborn of Ephrath; Shobal the father of Kirjathjearim,
 51] Salma the father of Bethlehem, Hareph the father of Bethgader.
 52] And Shobal the father of Kirjathjearim had sons; Haroeh, and half of the Manahethites.
 53] And the families of Kirjathjearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites.
 54] The sons of Salma; Bethlehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

The references to Bethlehem (vv. 51, 54), birthplace of both David and Jesus. The town was founded by or named after the great-grandson of Caleb through Caleb's wife Ephrathah (v. 50, spelled Ephrath in v. 19). The combination of Bethlehem and Ephrathah appears also in the story of Rachel's death in childbirth (Gen 35:19).

- 55] And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, and Suchathites. These are the Kenites that came of Hemath, the father of the house of Rechab.

1 Chronicles Chapter 3 Genealogy of David

- 1] Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:
2] The third, Absalom the son of Maachah the daughter of Talmi king of Geshur: the fourth, Adonijah the son of Haggith:
3] The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife.

Comparing to 2 Samuel 3:2-5, this corresponds except in the name of the second son by Abigail. The chronicler calls him Daniel, while he is Kileab in 2 Samuel 3:3. He may have had two names; it is obvious that the chronicler is not slavishly following 2 Samuel.

- 4] These six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.
5] And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel:
6] Ibhar also, and Elishama, and Eliphelet,

The names of the six sons born in Hebron (vv. 1-4a) are followed by those of David's nine sons born in Jerusalem (vv. 4b-8; cf. the corresponding list in 2 Sam 5:14-16). Four of these were sons by Bathsheba (the Heb. has Bathshua, a variant spelling; cf. NIV marg.). This is the only place she is mentioned in Chronicles.

- 7] And Nogah, and Nepheg, and Japhia,
8] And Elishama, and Eliada, and Eliphelet, nine.
9] These were all the sons of David, beside the sons of the concubines, and Tamar their sister.
10] And Solomon's son was Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,
11] Joram his son, Ahaziah his son, Joash his son,

This list of Solomon's descendants is, in effect, a list of Judah's kings from Solomon through Zedekiah (vv. 10-16) and their exilic and post-exilic continuation (vv. 17-24). [Athaliah, the queen who ruled between Ahaziah and Joash, is not mentioned (v. 11) because she was only a political usurper and was not in the true dynastic succession (cf. 2 Kgs 11).

- 12] Amaziah his son, Azariah his son, Jotham his son,
13] Ahaz his son, Hezekiah his son, Manasseh his son,
14] Amon his son, Josiah his son.
15] And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.

Of the sons of Josiah, Johanan is otherwise unknown. He cannot be Jehoahaz (2 Kgs 23:31) because Jehoahaz was younger than Jehoiakim (cf. 2 Kgs 23:36). This means that Shallum is identical to Jehoahaz who, though the next-to-youngest son of Josiah, preceded his brothers on the throne (cf. Jer 22:11-12).

- 16] And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
17] And the sons of Jeconiah; Assir, Salathiel his son,
18] Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
19] And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
20] And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushabhesed, five.
21] And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22] And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.
23] And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.
24] And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

Some Difficulties

Zerubbabel (v.19) is elsewhere called the son of Shealtiel, not the son of Pedaiah (Ezra 3:2, 8; 5:2; Neh 12:1; Hag 1:12, 14; 2:2, 23; Mt 1:12; Lk 3:27). In Luke's genealogy he identifies Shealtiel as the son of Neri, whose descent is not from Solomon (Lk 3:27-31). In Zerubbabel's line the chronicler lists Zerubbabel's seven sons and one daughter (1 Chr 3:19-20), but none of them appear in the genealogies of either Matthew or Luke.

The Blood Curse on Jeconiah

(Jeconiah, Coniah, are alternative names for Jehoiachin)

Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 22:30

Next Session

Resolve the difficulties in Chapter 3. Read the remainder of the genealogical section of the book: Chapters 4 – 9.

1 Chronicles Session 2

Chapters 4 - 9

Review of 1 Chronicles Chapter 3

- 12] Amaziah his son, Azariah his son, Jotham his son,
- 13] Ahaz his son, Hezekiah his son, Manasseh his son,
- 14] Amon his son, Josiah his son.
- 15] And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum.
- 16] And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.
- 17] And the sons of Jeconiah; Assir, Salathiel his son,
- 18] Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.
- 19] And the sons of Pedaiah were, Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
- 23] And the sons of Neriaih; Elioenai, and Hezekiah, and Azrikam, three.
- 24] And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

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Since Shealtiel and Pedaiah were brothers (1 Chr 3:17-18), apparently Shealtiel died early on and his role of dynastic succession was assumed by his younger brother Pedaiah.

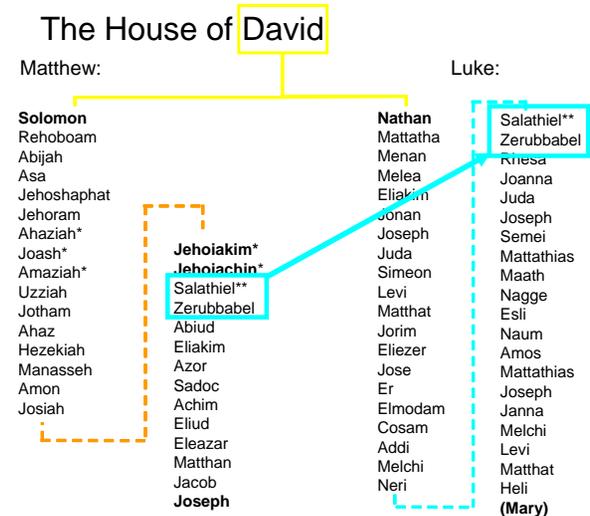
Levirite Marriage

From Latin *levir*, "husband's brother," the Levirite marriage is codified in the *Torah* (Deut 25:5-10). Pedaiah raises up seed for Shealtiel:

Zerubbabel. Luke links Pedaiah to Neri, a blood descendant of David (through Nathan rather than Solomon).

Remaining Difficulty

In Zerubbabel's line the chronicler lists Zerubbabel's seven sons and one daughter (1 Chr 3:19-20), but none of them appear in the genealogies of either Matthew or Luke. Matthew, tracing Jesus' descent from David through Solomon, wrote that the son of Zerubbabel was Abiud (Mt 1:13); Luke, viewing it through Nathan, said Rhesa was that son (Lk 3:27). Either Abiud of Matthew or the Rhesa of Luke are other names for one of the seven sons of Zerubbabel listed in Chronicles or that his name is missing from that list to begin with. That such a thing is possible may be seen in 1 Chr 3:22, where the historian wrote that Shemaiah had six sons but listed only five names.



Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally "to the 3rd and 4th generations (Ex 20:4,5), their names therefore "blotted out" according to the Law (Deut 29:20).

Daughters of Zelophehad

Every detail—even in the regulations of the Torah—are there by deliberate design; and always point to Christ! There is a peculiar exception recorded in the Torah, the result of a petition by the daughters of Zelophehad, which provided for inheritance through the daughter if no sons were available and she married within her tribe. (Num 26:33; 27:1-11;

36:2-12; Josh 17:3-6; 1 Chr 7:15.) It became traditional in such cases that the father would legally adopt his son-in-law (Ezra 2:61=Neh 7:63; Num 32:41, cf. 1 Chr 2:21-22, 34-35; Num 27:3-8). This exception anticipates the lineage of Christ: Joseph was the *son-in-law* of Heli (Lk 3:23) νομίζω *nomizo*, reckoned as by law.

The Virgin Birth

Hinted at the Garden of Eden: “*The Seed of the Woman...*” (Gen 3:15). Prophesied by Isaiah: *A Virgin shall conceive...*” (Isa 7:14). *Required* by the blood curse on the royal line (Jeremiah 22:30).

1 Chronicles Chapter 4 Judah & Simeon

- 1] The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal.
- 2] And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites.
- 3] And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi:

Reaiah (4:2) was no doubt identical to Haroeh (2:52) and was founder of the Zorathites, better known as the family from which Samson came (Judg 13:2).

- 4] And Penuel the father of Gedor, and Ezer the father of Hushah. These are the sons of Hur, the firstborn of Ephratah, the father of Bethlehem.
- 5] And Ashur the father of Tekoa had two wives, Helah and Naarah.

The Ashhurites (4:5-7) were the clan which produced Tekoa, the village of a wise woman (2 Sam. 14:2) and of Amos the prophet (Amos 1:1).

- 6] And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These were the sons of Naarah.
- 7] And the sons of Helah were, Zereth, and Jezoar, and Ethnan.
- 8] And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.
- 9] And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow.

Jabez, (whose ancestral roots are not delineated), prayed for God’s blessing and received it. The village named after him was celebrated as the home of scribes.

- 10] And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.
- 11] And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.
- 12] And Eshton begat Bethrapha, and Paseah, and Tehinnah the father of Irnahash. These are the men of Rechah.
- 13] And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath.
- 14] And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.
- 15] And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.
- 16] And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
- 17] And the sons of Ezra were, Jether, and Mered, and Ephraim, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.
- 18] And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took.

Mered, a son of Ezrah (v. 17) had married a daughter of an Egyptian Pharaoh. This would date the origins of this clan well before Moses’ time, when Israel was still in favor with Egypt (cf. Ex 1:8).

- 19] And the sons of his wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
- 20] And the sons of Shimon were, Amnon, and Rinnah, Benhanan, and Tilon. And the sons of Ishi were, Zoheth, and Benzoheth.
- 21] The sons of Shelah the son of Judah were, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,

Shelah had been promised as husband to Tamar (cf. Gen 38:5, 11, 14). His descendants were busy in linen manufacture (1 Chr 4:21) and ceramics (v. 23) and also ruled over Moab in ancient times.

- 22] And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubilehem. And these are ancient things.
- 23] These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.
- 24] The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerach, and Shaul:

Simeon is listed after Judah because it received no tribal allotment of its own and was eventually assimilated into Judah (cf. Josh 19:1-9). The remainder of Simeon’s genealogy has no Old Testament parallels. The Simeonites did not increase much in population (v. 27) but were limited to certain restricted areas of Judah, primarily in the south-central Negev (vv. 28-33). Eventually they prospered, however, particularly by

means of the rich pasturelands they had appropriated from the original Hamitic settlers (vv. 39-40).

- 25] Shallum his son, Mibsam his son, Mishma his son.
- 26] And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
- 27] And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah.
- 28] And they dwelt at Beersheba, and Moladah, and Hazarshual,
- 29] And at Bilhah, and at Ezem, and at Tolad,
- 30] And at Bethuel, and at Hormah, and at Ziklag,
- 31] And at Bethmarcaboth, and Hazarsusim, and at Bethbirei, and at Shaaraim. These were their cities unto the reign of David.
- 32] And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:
- 33] And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy.
- 34] And Meshobab, and Jamlech, and Joshah the son of Amaziah,
- 35] And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,
- 36] And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,
- 37] And 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 their names were princes in their families: and the house of their fathers increased greatly.
- 39] And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks.
- 40] And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old.
- 41] And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks.
- 42] And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.
- 43] And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

1 Chronicles Chapter 5 Transjordanian Tribes

- 1] Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.
- 2] For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

As Jacob's firstborn, Reuben would ordinarily expect to be the son through whom the leadership and covenant blessing would be transmitted. But Reuben committed adultery with his father's concubine Bilhah (Gen 35:22), and so forfeited his privileges. The right of primogeniture then fell to Joseph, though through Judah came a ruler (David), and through him the Ruler, Jesus Christ.

By-Pass of Firstborn

Seth	Cain
Shem	Japheth
Isaac	Ishmael
Jacob	Esau
Judah, Joseph	Reuben
Moses	Aaron
David	All his brothers

- 3] The sons, I say, of Reuben the firstborn of Israel were, Hanoch, and Pallu, Hezron, and Carmi.
- 4] The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,
- 5] Micah his son, Reaia his son, Baal his son,
- 6] Beerah his son, whom Tilgathpilneser king of Assyria carried away captive: he was prince of the Reubenites.
- 7] And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jeiel, and Zechariah,
- 8] And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baalmeon:
- 9] And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead.
- 10] And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.
- 11] And the children of Gad dwelt over against them, in the land of Bashan unto Salchah:
- 12] Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

There was no clearly defined border between Gilead and Bashan (v. 16) so no doubt the Eastern tribes mingled rather freely. The descendants of Gad listed here appear nowhere else, the names evidently having been compiled from documents of the period of Jeroboam II of Israel (793-753 B.C. and Jotham of Judah (750-735 B.C.).

- 13] And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.
- 14] These are 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, chief of the house of their fathers.

- 16] And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders.
- 17] All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.



Gilead was bounded on the north by Bashan, and on the south by Moab Gen 31:21 Deut 3:12-17. The deep ravine of the river Hieromax separated Bashan from Gilead, which was about 60 miles in length and 20 in breadth, extending from near the south end of the Lake of Gennesaret to the north end of the Dead Sea.

- 18] The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were four and forty thousand seven hundred and threescore, that went out to the war.
- 19] And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

The chronicler interrupts the genealogies to comment on military matters common to the Eastern tribes, recounting their war with the Hagarites (cf. v. 10) and their allies. The Transjordanian tribes, with their 44,760 soldiers, achieved a signal triumph by God's help in answer to their prayers.

- 20] And they were helped against them, and the Hagarites were delivered into their hand, and all that were with them: for they cried to God in the battle, and he was intreated of them; because they put their trust in him.

- 21] And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand.

The number of captured livestock was huge (v. 21), revealing that that land area was fertile for sheep grazing. This occurred in the days of Saul (v. 10), perhaps in connection with Saul's Ammonite wars (cf. 1 Sam 11:1-11).

- 22] For there fell down many slain, because the war was of God. And they dwelt in their steads until the captivity.
- 23] And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baalhermon and Senir, and unto mount Hermon.

The Hagarites, known now from Assyrian inscriptions, were replaced by the victorious Israelites until the Exile (1 Chr 5:22), perhaps the Assyrian Captivity of some Israelites led by Tiglath-Pileser III in 734 B.C. (not to be confused with the final Assyrian Captivity of Israel in 722 B.C.)

- 24] And these were the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, and heads of the house of their fathers.
- 25] And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them.

The half-tribe mentioned here had been allocated a territory east of the Jordan, from Gad in the south to Mount Hermon in the north (cf. Num 32:39-42; Deut 3:12-17; Josh 13:29-31). Though their leaders were celebrated for military exploits, they led the people into idolatry. As a result they were deported along with the Reubenites and Gadites, by Pul (Tiglath-Pileser III) of Assyria.

- 26] And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgathpileseser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

1 Chronicles Chapter 6 Genealogy of Levi

- 1] The sons of Levi; Gershon, Kohath, and Merari.
- 2] And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.
- 3] And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.
- 4] Eleazar begat Phinehas, Phinehas begat Abishua,

- 5] And Abishua begat Bukki, and Bukki begat Uzzi,
6] And Uzzi begat Zerachiah, and Zerachiah begat Meraioth,
7] Meraioth begat Amariah, and Amariah begat Ahitub,
8] And Ahitub begat Zadok, and Zadok begat Ahimaaz,
9] And Ahimaaz begat Azariah, and Azariah begat Johanan,
10] And Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)
11] And Azariah begat Amariah, and Amariah begat Ahitub,
12] And Ahitub begat Zadok, and Zadok begat Shallum,
13] And Shallum begat Hilkiyah, and Hilkiyah begat Azariah,
14] And Azariah begat Seraiah, and Seraiah begat Jehozadak,
15] And Jehozadak went into captivity, when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
16] The sons of Levi; Gershom, Kohath, and Merari.
17] And these be the names of the sons of Gershom; Libni, and Shimei.
18] And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel.
19] The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers.
20] Of Gershom; Libni his son, Jahath his son, Zimmah his son,
21] Joah his son, Iddo his son, Zerach his son, Jeaterai his son.
22] The sons of Kohath; Amminadab his son, Korah his son, Assir his son,

Next is Kohath, Levi's son who was not only an ancestor of Aaron (vv. 2-3) but also an ancestor of the prophet-priest Samuel. Kohath's son Amminadab is otherwise known as Izhar (cf. vv. 2, 18, 38). Whereas Aaron, then, was a Kohathite and founder of the priestly line, Samuel, though a Kohathite, could not function as a high priest. Samuel could (and did), however, officiate at the tabernacle and performed other ministries which evidently included sacrifice (Num 3:27-32; cf. 1 Sam 1:21; 2:11; 9:11-14; etc.).

- 23] Elkanah his son, and Ebiasaph his son, and Assir his son,
24] Tahath his son, Uriel his son, Uzziyah his son, and Shaul his son.
25] And the sons of Elkanah; Amasai, and Ahimoth.
26] As for Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son,
27] Eliab his son, Jeroham his son, Elkanah his son.
28] And the sons of Samuel; the firstborn Vashni, and Abiah.
29] The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,
30] Shimea his son, Haggiah his son, Asaiah his son.
31] And these are they whom David set over the service of song in the house of the LORD, after that the ark had rest.
32] And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office according to their order.
33] And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,

- 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 on his right hand, even Asaph the son of Berachiah, the son of Shimea,
40] The son of Michael, the son of Baaseiah, the son of Malchiah,
41] The son of Ethni, the son of Zerach, the son of Adaiah,

The Gershonite order begins with Asaph, famous as a singer and psalmist (cf. titles of Ps 50; 73-83).

- 42] The son of Ethan, the son of Zimmah, the son of Shimei,
43] The son of Jahath, the son of Gershom, the son of Levi.
44] And their brethren the sons of Merari stood on the left hand: 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 Hilkiyah,
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] Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

The purpose of this entire section (vv. 31-47) is to justify the ministry of David's chief musicians—Heman, Asaph, and Ethan—by describing their pure Levitical lineage.

- 49] But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded.
50] And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,
51] Bukki his son, Uzzi his son, Zerachiah his son,
52] Meraioth his son, Amariah his son, Ahitub his son,
53] Zadok his son, Ahimaaz his son.
54] Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot.
55] And they gave them Hebron in the land of Judah, and the suburbs thereof round about it.
56] But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.
57] And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,
58] And Hilen with her suburbs, Debir with her suburbs,
59] And Ashan with her suburbs, and Bethshemesh with her suburbs:
60] And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with

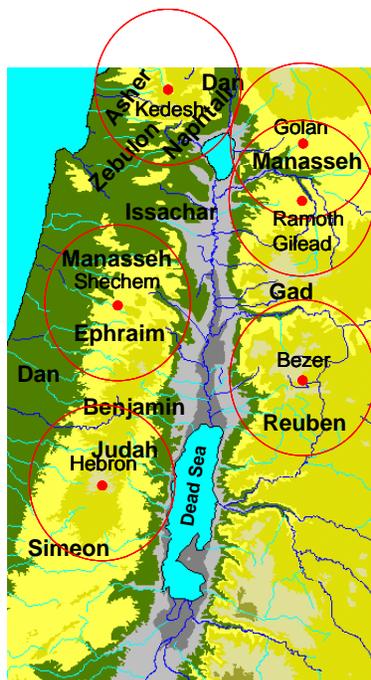
her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities.

One of the towns in Benjamin was Anathoth. The Prophet Jeremiah was a son of a priest from Anathoth and hence must have been a Kohathite (Jer 1:1).

Tribal Allotments:

The Tribes were allocated their portions by casting lots.

Levites were assigned to 48 cities; Six of which were designated "Cities of Refuge."



- 61] And unto the sons of Kohath, which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, by lot, ten cities.
- 62] And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.
- 63] Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
- 64] And the children of Israel gave to the Levites these cities with their suburbs.
- 65] And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.
- 66] And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim.
- 67] And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; they gave also Gezer with her suburbs,

- 68] And Jokmeam with her suburbs, and Bethhoron with her suburbs,
- 69] And Aijalon with her suburbs, and Gathrimmon with her suburbs:
- 70] And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.
- 71] Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:
- 72] And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,
- 73] And Ramoth with her suburbs, and Anem with her suburbs:
- 74] And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,
- 75] And Hukok with her suburbs, and Rehob with her suburbs:
- 76] And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.
- 77] Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:
- 78] And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,
- 79] Kedemoth also with her suburbs, and Mephaath with her suburbs:
- 80] And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
- 81] And Heshbon with her suburbs, and Jazer with her suburbs.

1 Chronicles Chapter 7

Genealogies of the 6 Northern Tribes

- 1] Now the sons of Issachar were, Tola, and Puah, Jashub, and Shimron, four.
- 2] And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; whose number was in the days of David two and twenty thousand and six hundred.
- 3] And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.
- 4] And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.
- 5] And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.
- 6] The sons of Benjamin; Bela, and Becher, and Jediel, three.

This genealogy is greatly expanded in Chapter 8 as a climax to the pre-Davidic history, but appears here in a succinct form characteristic of the other Northern tribes.

- 7] And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of their fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four.
- 8] And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher.
- 9] And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred.
- 10] The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.
- 11] All these the sons of Jediael, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle.
- 12] Shuppim also, and Huppim, the children of Ir, and Hushim, the sons of Aher.
- 13] The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.

The names of the four sons of Naphtali listed here correspond with those in Gen 46:24 and Num 26:48-49 (except that Jahziel in 1 Chr 7:13 is spelled Jahzeel in Num 26:48).

- 14] The sons of Manasseh; Ashriel, whom she bare: (but his concubine the Aramitess bare Machir the father of Gilead:
- 15] And Machir took to wife the sister of Huppim and Shuppim, whose sister's name was Maachah;) and the name of the second was Zelophehad: and Zelophehad had daughters.

The genealogy of Manasseh does not appear in Genesis since Manasseh was at that time part of Joseph. Manasseh and his Aramean concubine had a son Makir (cf v. 17b; Num 26:29; Josh 17:1), who was Gilead's father (cf. Num 26:29; 36:1). Asriel, descended from Manasseh, is not mentioned in Numbers 26:29. (The dual reference to Maachah (1 Chr 7:15-16) is best explained by the coincidence that this was the name of Makir's sister as well as his wife.)

- 16] And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.
- 17] And the sons of Ulam; Bedan. These were the sons of Gilead, the son of Machir, the son of Manasseh.
- 18] And his sister Hammoleketh bare Ishod, and Abiezer, and Mahalah.
- 19] And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.
- 20] And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

The descent of Ephraim, second son of Joseph, culminates in Joshua (v. 27), Moses' illustrious successor.

- 21] And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath that were born in that land slew, because they came down to take away their cattle.
- 22] And 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 bare a son, and he called his name Beriah, because it went evil with his house.
- 24] (And his daughter was Sherah, who built Bethhoron the nether, and the upper, and Uzzenasherah.)
- 25] And Rephah was his son, also Resheph, and Telah his son, and Tahan his son,
- 26] Laadan his son, Ammihud his son, Elishama his son,
- 27] Non his son, Jehoshua his son.
- 28] And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:
- 29] And by the borders of the children of Manasseh, Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

The territory is roughly from Bethel northward to the Valley of Jezreel and from the Jordan River to the Mediterranean Sea.

- 30] The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
- 31] And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith.
- 32] And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister.
- 33] And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet.
- 34] And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram.
- 35] And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal.
- 36] The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,
- 37] Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.
- 38] And the sons of Jether; Jephunneh, and Pispah, and Ara.
- 39] And the sons of Ulla; Arah, and Haniel, and Rezia.
- 40] All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

1 Chronicles Chapter 8 Genealogy of Benjamin

Benjamin and his descendants were briefly introduced earlier (7:6-12) but now a full genealogy is given. Its purpose was obviously to trace the lineage of Saul and his immediate family.

- 1] Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third,
- 2] Nohah the fourth, and Rapha the fifth.
- 3] And the sons of Bela were, Addar, and Gera, and Abihud,
- 4] And Abishua, and Naaman, and Ahoah,
- 5] And Gera, and Shephuphan, and Huram.

- 6] And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:
- 7] And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud.
- 8] And Shaharaim begat children in the country of Moab, after he had sent them away; Hushim and Baara were his wives.

- 9] And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,
- 10] And Jeuz, and Shachia, and Mirma. These were his sons, heads of the fathers.
- 11] And of Hushim he begat Abitub, and Elpaal.
- 12] The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:
- 13] Beriah also, and Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:
- 14] And Ahio, Shashak, and Jeremoth,
- 15] And Zebadiah, and Arad, and Ader,
- 16] And Michael, and Ispah, and Joha, the sons of Beriah;
- 17] And Zebadiah, and Meshullam, and Hezeki, and Heber,
- 18] Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;
- 19] And Jakim, and Zichri, and Zabdi,
- 20] And Elienai, and Zilthai, and Eliel,
- 21] And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;
- 22] And Ishpan, and Heber, and Eliel,
- 23] And Abdon, and Zichri, and Hanan,
- 24] And Hananiah, and Elam, and Antothijah,
- 25] And Iphedeiah, and Penuel, the sons of Shashak;
- 26] And Shamsheraï, and Shehariah, and Athaliah,
- 27] And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.
- 28] These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem.

All these descendants of Benjamin, the chronicler wrote, lived in Jerusalem, which was possible only after Jerusalem was taken by David and made Israel's capital (cf. 2 Sam 5:1-10).

- 29] And at Gibeon dwelt the father of Gibeon; whose wife's name was Maachah:
- 30] And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab,
- 31] And Gedor, and Ahio, and Zacher.
- 32] And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.
- 33] And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal.

- 34] And the son of Jonathan was Meribbaal; and Meribbaal begat Micah.

A grandson of Saul, Merib-Baal, also known as Mephibosheth (2 Sam 4:4), is prominent in the annals of history as are his father Jonathan, his uncle Ish-Bosheth, and his grandfather.

- 35] And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.
- 36] And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,
- 37] And Moza begat Binea: Rapha was his son, Eleasah his son, Azel his son:
- 38] And Azel had six sons, whose names are these, Azrkam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel.
- 39] And the sons of Eshek his brother were, Ulam his firstborn, Jehush the second, and Eliphelet the third.
- 40] And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

1 Chronicles Chapter 9 Leaders, Priests & Levites

The purpose of the remainder of Chapter 9 is to identify the people who settled in Jerusalem and Gibeon after their return from the Exile.

- 1] So all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.
- 2] Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinims.
- 3] And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

Note the "lost" tribes included...

- 4] Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.
- 5] And of the Shilonites; Asaiah the firstborn, and his sons.
- 6] And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.
- 7] And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,
- 8] And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah;
- 9] And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.
- 10] And of the priests; Jedaiah, and Jehoiarib, and Jachin,

- 11] And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;

The lists here compare reasonably with those in Nehemiah, with subtle but explainable differences: spelling, etc.

- 12] And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai 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 the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.
- 14] And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;
- 15] And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;
- 16] And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

The seven families of Levites who lived in Jerusalem (v. 34; cf. “the Holy City,” Neh 11:18) and vicinity (Netophah; v.16, was a suburb of Jerusalem) are the same as those of Nehemiah 11:15-18.

- 17] And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief;
- 18] Who hitherto waited in the king’s gate eastward: they were porters in the companies of the children of Levi.
- 19] And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.
- 20] And Phinehas the son of Eleazar was the ruler over them in time past, and the LORD was with him.
- 21] And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation.
- 22] All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office.
- 23] So they and their children had the oversight of the gates of the house of the LORD, namely, the house of the tabernacle, by wards.
- 24] In four quarters were the porters, toward the east, west, north, and south.
- 25] And their brethren, which were in their villages, were to come after seven days from time to time with them.
- 26] For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God.
- 27] And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them.

- 28] And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale.
- 29] Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices.
- 30] And some of the sons of the priests made the ointment of the spices.
- 31] And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans.
- 32] And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath.
- 33] And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night.
- 34] These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.
- 35] And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife’s name was Maachah:
- 36] And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,
- 37] And Gedor, and Ahio, and Zechariah, and Mikloth.
- 38] And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren.

This genealogical record following is almost identical to that of 8:29-40 (which adds the family of Eshek, brother of Azel, 8:39): but because the chronicler was about to narrate the death of Saul (Ch.10) and the succession of David (11:1-3) he repeated Saul’s genealogy (9:35-44).

- 39] And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. 40 And the son of Jonathan was Meribbaal: and Meribbaal begat Micah.
- 40] And the sons of Micah were, Pithon, and Melech, and Tahrea, and Ahaz.
- 41] And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;
- 42] And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.
- 43] And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

The 12 Tribes

- Gen 29:32 Reuben “Behold a son”
- Gen 29:33 Simeon “Heard”
- Gen 29:34 Levi “Joined to”
- Gen 29:35 Judah “Praise”
- Gen 30:6 Dan “Judge”
- Gen 30:8 Naphtali “Wrestling;” “Struggles”
- Gen 30:11 Gad “Troop;” “fortune”
- Gen 30:13 Asher “Happy”

Gen 30:18 Issachar “Recompense”
 Gen 30:20 Zebulun “Exalted”
 Gen 30:24 Joseph “YHWH has added”
 Gen 35:18 Benjamin “Son of the right hand”

Listing of the 12 Tribes

The Twelve Tribes are listed 20 times in the Bible, in different orders, according to birth, mothers, numeration, encampment, blessing, geography, etc.:

Genesis:

29-35 Origin; natural order of Jacob’s 12 sons
 46 Entering Egypt
 49 Jacob’s Prophetic Blessing

Exodus:

1 Entering Egypt (Joseph omitted, being in Egypt.)

Numbers:

1:1-15 Leaders (Levi omitted)
 1:20-43 1st Census (Levi omitted)
 2 Order of the camp (Only order given three times)
 7 Offerings
 10 Order of March
 13 Spies (Levi omitted)
 26 2nd Census (Levi omitted)
 34 Dividing the Land (Eastern tribes omitted)

Deuteronomy:

27 Blessings and cursings.
 33 Blessing of Moses (Simeon omitted).
 Order is geographical: Benjamin is before Joseph.

Joshua:

13-22 Allocation of territories. (In four groups to furnish cities for four classes of priests.)

Judges:

5 Song of Deborah. (Judah and Simeon omitted.)

1 Chronicles:

2:1,3-8 Genealogies. (Zebulun omitted; Dan in v.7?)
 12, 27 Officers under David (Gad and Asher omitted in 1 Chr 27.)

Ezekiel:

48 Kingdom Divisions, Millennium.

Revelation:

7 Sealing of 12,000 from each tribe. (Dan omitted)

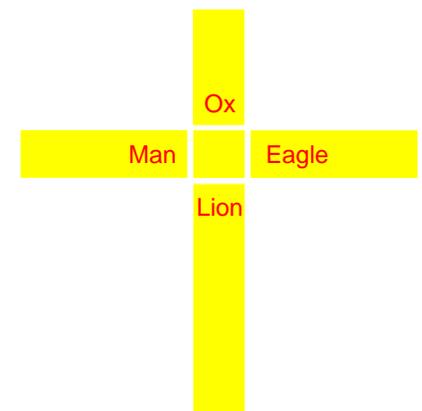
The Twelve Signs

Virgo		Naphtali	
Libra		Asher	The Camp of Dan
Sorpio (Eagle)	Eagle	Dan	N
Sagittarius		Gad	
Capricornus		Simeon	The Camp of Reuben
Aquarius(Man)	Man	Reuben	S
Pisces		Benjamin	
Aries		Manasseh	The Camp of Ephaim
Taurus (Ox)	Ox	Ephraim	W
Gemini		Zebulun	
Cancer		Issachar	The Camp of Judah
Leo (Lion)	Lion	Judah	E

The constellations have shifted eastward about 60° since the days of Hesiod (8th century B.C.); at that time four bright stars, Aldeberan, Antares, Regulus, and Fomalhaut approximated the four cardinal points in the constellations of Taurus (the Bull), Scorpio (Called by Abraham the Eagle), Leo (the Lion), and Aquarius (the Man pouring water), respectively.

Rabbinical Precision

- The Camp of Judah: **East** of Levites.
- The Camp of Reuben: **South** of Levites.
- Strict obedience denies area Southeast. Thus, only cardinal directions ordained.
- Only width of Levite’s camp allowed. Length proportional to population.



Next Session

The **Reign of David** begins: Chapters 10 – 29.
 Read Chapters 10 – 13.

1 Chronicles Session 3

Chapters 10 - 13

The 1st Book of Chronicles: The House of YHWH

- **Israel's Main Genealogies** **Ch. 1 - 9**
 - Adam to Jacob
 - Jacob to David
 - David to Zedekiah
 - Tribal Allotments
- **David's Reign at Jerusalem** **Ch. 10 - 29**
 - Anointed of the Lord
 - The Ark of the Lord
 - The Covenant of the Lord
 - The Temple of the Lord

1 Chronicles

Chapter 10

The Death of Saul

What we know about Saul comes from 1st Samuel. Only his death is recorded here: Chronicles is all about David and his family. Saul ruled for only 40 years [1051-1011 B.C.]; and David's dynasty lasted 425 years [1011-586 B.C.].

Saul

Saul showed early promise: striking physical superiority; he was modest, direct, and generous. But later he declined with irreverent presumption and willful impatience. Ex: The Philistines were arrayed against Israel. Saul was to wait for Samuel at Gilgal. Saul violated the priest's prerogative, offering prearranged sacrifices to the Lord. Following shortly, Saul calls the priest to ask for guidance, but rushes men off... etc. (Haman will be a descendant of Agag, the king of the Amalekites).

In desperation, Saul seeks out a medium, who was herself alarmed by Samuel's arrival... predicting Saul's death the next day at Gilboa. A promising career ended in ignominy. "Self" will miss the best and court the worst. Wonderful opportunities, in themselves, do not crown men.

- 1] Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa.
- 2] And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul.
- 3] And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers.
- 4] Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it.
- 5] And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.
- 6] So Saul died, and his three sons, and all his house died together.

Who killed Saul? 2 Sam 1:1-16: An Amalekite came along after Saul was already dead. The Amalekite knew that David and Saul had been enemies, so he went into the presence of David and took credit for the slaying of Saul. The motive which he had was the hope that David would bestow some honor upon him and give him some reward for the slaying of Saul. He didn't dream that David would react as he did. David executed him on his own confession—David said that he was condemned out of his own mouth.

- 7] And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.
- 8] And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.
- 9] And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.
- 10] And they put his armour in the house of their gods, and fastened his head in the temple of Dagon.

Chronicles adds that the Philistines hung Saul's head in the temple of Dagon but omits the fact that they hung his body on the wall of Beth Shan (1 Sam 31:10).

Dagon

- Since before the 20th century B.C.:
 - Storm God.
 - Sea God.
 - Grain (or fertility).
 - *dag*, a fish; *dagah*, to multiply, increase, grow.
- Regarded as the father of Baal.

- Represented as half-man, half-fish by the Phoenicians and Philistines.

- 11] And when all Jabeshgilead heard all that the Philistines had done to Saul,
- 12] They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.
- 13] So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it;
- 14] And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse.

God's judgment fell because of Saul's disobedience to His Word (cf. 1 Sam. 13:13-14; 15:23) and Saul's recourse to demonic spirits (1 Sam 28:7).

1 Chronicles Chapter 11 The Reign of David

- 1] Then all Israel gathered themselves to David unto Hebron, saying, Behold, we are thy bone and thy flesh.
- 2] And moreover in time past, even when Saul was king, thou wast he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.

In Samuel we were told that for seven years David reigned over the two tribes in the south, Judah and Benjamin, and his capital was Hebron. That is all passed over in Chronicles because God looks at Israel as one nation of twelve tribes. From God's perspective, David really became king when he became the king over all of Israel and all twelve of the tribes of Israel accepted him, and said, "We are thy bone and thy flesh."

The chronicler also did not refer to any factors (such as Abner's machinations, 2 Sam 2:8-32) that might tend to overemphasize the human element, giving Saul's family a hand in David's success. The narration opens, then, with an appeal to David by the men of Israel that he be their ruler. They recognized that his kingship was a matter of divine appointment (1 Chr 11:2).

- 3] Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel.
- 4] And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the inhabitants of the land.

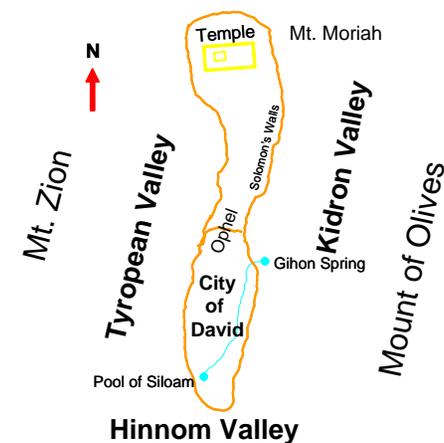
David responded by making a covenant in which he pledged his loyalty to the requirements of the Law of Moses for human kingship (cf. Deut 17:14-20).

- 5] And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David.
- 6] And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief.
- 7] And David dwelt in the castle; therefore they called it the city of David.

David next marched to Jerusalem (Jebus; cf. Josh 18:16, 28; Judg 19:10-11), centrally and neutrally located between Israel and Judah, which he proceeded to conquer and occupy: Joab breached the walls of the Jebusite fortress, possibly by locating the water tunnel and gaining entrance thereby (cf. 2 Sam 5:8).

The fortress of Zion was evidently a hill overlooking the Jebusite city which David added to the original settlement. He himself took up residence on Zion and extended the whole city north to the terraces, encompassing the entirety with walls. This was called the City of David (cf. 2 Sam 5:7, 9; 6:12; 1 Kgs 2:10). The supporting terraces (1 Chr 11:8) is literally, "the Millo." This Hebrew word means "filling," so this may have been the area between the two hills (Jebus and Zion) which was filled in to level the whole city. Joab is singled out as the hero, a point not made in 2 Samuel. This assured Joab the position of commander-in-chief.

Jerusalem During the Kings



- 8] And he built the city round about, even from Millo round about: and Joab repaired the rest of the city.
- 9] So David waxed greater and greater: for the LORD of hosts was with him.
- 10] These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of the LORD concerning Israel.

The rest of David's mighty men: Joab and three others—Jashobeam, Eleazar (vv. 11-12), [and Shammah (2 Sam 23:11)]—comprised the inner circle of the commander and three mighty men.

- 11] And this is the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time.
- 12] And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighties.
- 13] He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines.
- 14] And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the LORD saved them by a great deliverance.

The Inner Circle

- Joab: David's nephew, son of his half sister Zeruiah (1 Chr 2:16; 18:15; 26:28; 27:24).
- Jashobeam: Chief of the officers (or "chief of 30" [or "of 3"]) was famous for slaying 300 at once.
- Eleazar: He distinguished himself by defending Pas Dammim, with David, against the Philistines (1 Chr 11:12-14).
- Shammah [a 3rd great hero, is not included in this list] cf. 2 Sam 23:11-12.

[Jashobeam: 2 Sam 23:8 has 800. The difference may be due to a scribal error in copying Chronicles for the Hebrew numerical symbols 300 and 800 look much alike.]

- 15] Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.

This is not the "1st three"...

- 16] And David was then in the hold, and the Philistines' garrison was then at Bethlehem.
- 17] And David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem, that is at the gate!

- 18] And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the LORD,

This event, paralleled in 2 Samuel 23:13-17, may have occurred at the time of David's first encounter with the Philistines (2 Sam 5:17-21) after his capture of Jerusalem.

- 19] And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.
- 20] And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three.
- 21] Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

Because of his courage in slaying 300 of the enemy Abishai was counted as head of this second group of three. Yet he was not promoted to the level of the first three.

- 22] Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day.

Benaiah became known because of his slaughter of the two mighty Moabites, a lion in a pit, and an Egyptian seven and a half feet tall. Benaiah was put in charge of David's bodyguard. Later, Solomon advanced him to Joab's place as commander-in-chief (cf. 1 Kgs 2:35).

- 23] And he slew an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
- 24] These things did Benaiah the son of Jehoiada, and had the name among the three mighties.
- 25] Behold, he was honourable among the thirty, but attained not to the first three: and David set him over his guard.
- 26] Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,
- 27] Shammoth the Harorite, Helez the Pelonite,
- 28] Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

The list of remaining heroes is nearly identical to the list in 2 Sam 23:24-39 except for spelling variations and other minor differences.

- 29] Sibbecai the Hushathite, Ilai the Ahohite,

- 30] Maharai the Netophathite, Heled the son of Baanah the Netophathite,
- 31] Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,
- 32] Hurai of the brooks of Gaash, Abiel the Arbathite,
- 33] Azmaveth the Baharumite, Eliahba the Shaalbonite,
- 34] The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,
- 35] Ahiam the son of Sacar the Hararite, Eliphai the son of Ur,
- 36] Hephher the Mecherathite, Ahijah the Pelonite,
- 37] Hezro the Carmelite, Naarai the son of Ezbai,
- 38] Joel the brother of Nathan, Mibhar the son of Haggeri,
- 39] Zelek the Ammonite, Naharai the Berothite, the armourbearer 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 captain of the Reubenites, and thirty with him,
- 43] Hanan the son of Maachah, and Joshaphat the Mithnite,
- 44] Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

The Chronicles list does include 16 names after Uriah the Hittite, which are not in 2 Samuel. If the five named members of the two groups of three (1 Chr 11:10-14 and vv. 15-25) are not counted, the Chronicles list (1 Chr 11:26-41a) has 30 heroes from Asahel (v. 26) through Uriah the Hittite (v. 41a), not counting the sons of Hashem (v. 34). The extra 16 after Uriah, then, are an addendum to the original list.

- 45] Jedaiel the son of Shimri, and Joha his brother, the Tizite,
- 46] Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,
- 47] Eliel, and Obed, and Jasiel the Mesobaite.

1 Chronicles Chapter 12

- 1] Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war.
- 2] They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

Most of the mighty men of David listed in 11:26-47 were his fellow tribesmen of Judah. In addition to these, defectors went to David from many other tribes. While he was in exile from Saul at Ziklag (cf. 1 Sam 27:1-7), David was joined by several of Saul's own kin from Benjamin.

min. These 23 men are listed in 1 Chr 12:3-7. The tribe earned a high reputation for bravery and skill in war, and was noted for its slingers with their traditional left-handed action (Judg 3:15; 20:16). They were also known as ferocious: Judg 19:16; 2 Sam 2:15,16; 1 Chr 8:40; 12:2; 2 Chr 17:17).

- 3] The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,
- 4] And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,
- 5] Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,
- 6] Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,
- 7] And Joelah, and Zebadiah, the sons of Jeroham of Gedor.
- 8] And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains;

The next group of men to join David were 11 Gadites who lived on the east side of the Jordan. They came to David's aid in his strong hold, in the desert, apparently during his years of pursuit by Saul. They crossed the Jordan in the first month, probably April-May, when the river was overflowing (cf. Josh 3:15; 4:19). They were fierce, capable warriors (their faces were the faces of lions), and amazingly quick-footed (swift as gazelles).

- 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, Machbanai the eleventh.
- 14] These were of the sons of Gad, captains of the host: one of the least was over an hundred, and the greatest over a thousand.
- 15] These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west.
- 16] And there came of the children of Benjamin and Judah to the hold unto David.
- 17] And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

With the Gadites came many others from Benjamin and Judah. As their leader Amasai said, they knew that God was with David and would help him, so they wished to associate themselves with him (v. 18).

- 18] Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

With the Gadites came many others from Benjamin and Judah (1 Chr 12:16-17). As their leader Amasai said, they knew that God was with David and would help him, so they wished to associate themselves with him.

- 19] And there fell some of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to the jeopardy of our heads.

When David went with the Philistines to engage Israel in battle at Gilboa (cf. 1 Sam 28:1-4) some men of Manasseh came to his aid. But along with David they were dismissed from the battlefield lest they would defect to Saul. When David returned to Ziklag the seven Manasseh men accompanied him, and even helped him pursue and defeat the Amalekites who had pillaged his town in his absence (cf. 1 Sam 30).

- 20] As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh.

The chronicler also enumerated the soldiers (many of them brave and experienced) who made up the delegations seeking to encourage David to expand his rule beyond Hebron.

- 21] And they helped David against the band of the rovers: for they were all mighty men of valour, and were captains in the host.
22] For at that time day by day there came to David to help him, until it was a great host, like the host of God.
23] And these are the numbers of the bands that were ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.
24] The children of Judah that bare shield and spear were six thousand and eight hundred, ready armed to the war.
25] Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.
26] Of the children of Levi four thousand and six hundred.
27] And Jehoiada was the leader of the Aaronites, and with him were three thousand and seven hundred;

They came from Judah, Simeon, Levi, Benjamin, Ephraim, the western ½ of Manasseh, Issachar, Zebulun, Naphtali, Dan, Asher, Reuben, Gad, and eastern Manasseh—a total of well over 300,000 men of war.

- 28] And Zadok, a young man mighty of valour, and of his father's house twenty and two captains.
29] And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul.
30] And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers.
31] And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.
32] And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment.

(The imperative of the “Issachar Track” of the Koinonia Institute.)

- 33] Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.
34] And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand.
35] And of the Danites expert in war twenty and eight thousand and six hundred.
36] And of Asher, such as went forth to battle, expert in war, forty thousand.
37] And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.
38] All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.
39] And there they were with David three days, eating and drinking: for their brethren had prepared for them.
40] Moreover they that were nigh them, even unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

All the tribes were named in order to show that David's support was broad-based, a point not made in 2 Samuel. This point is also made by describing their meeting with David at Hebron as a time of great festivity and joy.

1 Chronicles

Chapter 13

David and the Ark

Review: 1 Samuel 5

- 1] And the Philistines took the ark of God, and brought it from Ebenezer unto Ashdod.

- 2] When the Philistines took the ark of God, they brought it into the house of Dagon, and set it by Dagon.
- 3] And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the LORD. And they took Dagon, and set him in his place again.
- 4] And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.
- 5] Therefore neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.
- 6] But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.
- 7] And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.
- 8] They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about thither.
- 9] And it was so, that, after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, and they had emerods in their secret parts.

טָחַר *Techor (qere): tumors.* לִהְיֶה עִפְסָל (*kethiv*): hemorrhoids

- 10] Therefore they sent the ark of God to Ekron. And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.
- 11] So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.



- 12] And the men that died not were smitten with the emerods: and the cry of the city went up to heaven.

1 Samuel 6

- 1] And the ark of the LORD was in the country of the Philistines seven months.
- 2] And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.
- 3] And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.
- 4] Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords.
- 5] Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.
- 6] Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?
- 7] Now therefore make a new cart, and take two milch kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calves home from them:
- 8] And take the ark of the LORD, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof; and send it away, that it may go.
- 9] And see, if it goeth up by the way of his own coast to Beth-Shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us: it was a chance that happened to us.
- 10] And the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home:
- 11] And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.



- 12] And the kine took the straight way to the way of Beth-Shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-Shemesh.
- 13] And they of Beth-Shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.
- 14] And the cart came into the field of Joshua, a Beth-Shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt offering unto the LORD.
- 15] And the Levites took down the ark of the LORD, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone: and the men of Bethshemesh offered burnt offerings and sacrificed sacrifices the same day unto the LORD.
- 16] And when the five lords of the Philistines had seen it, they returned to Ekron the same day.
- 17] And these are the golden emerods which the Philistines returned for a trespass offering unto the LORD; for Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one;
- 18] And the golden mice, according to the number of all the cities of the Philistines belonging to the five lords, both of fenced cities, and of country villages, even unto the great stone of Abel, whereon they set down the ark of the LORD: which stone remaineth unto this day in the field of Joshua, the BethShemite.
- 19] And he smote the men of Beth-Shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten many of the people with a great slaughter.
- 20] And the men of Beth-Shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?
- 21] And they sent messengers to the inhabitants of Kirjath-Jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.



1 Samuel 7

- 1] And the men of Kirjath-Jearim came, and fetched up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son to keep the ark of the LORD.
- 2] And it came to pass, while the ark abode in Kirjath-Jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the LORD.

1 Chronicles Chapter 13 David and the Ark

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

After David had taken Jerusalem from the Jebusites and made it the capital of the then-united Israel and Judah, he was eager to make it the religious center as well. This could not be done, however, until the ark of the covenant was returned to a permanent resting place in Jerusalem.

- 3] And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul.
- 4] And all the congregation 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 of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjathjearim.

The dangers of relying on human counsel in spiritual matters... This is a sidelight on the days of Saul. During that period the worship of God in the tabernacle was entirely omitted. As a result, the entire tabernacle organization was broken up: the Levites were scattered. Now word is sent out throughout the land that David wants to bring up the ark. [The ark was referred to as “the ark that is called by the name.” This identification of God’s presence with His name was common in later portions of the Old Testament, especially in Chronicles, but was also known in Moses’ time (cf. Deut 12:5, 11, 21; 14:23-24; 16:2, 6, 11; 26:2).]

- 6] And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it.

7] And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

Whoops! This is doing a right thing in a wrong way. God is specific about holy things...

8] And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9] And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled.

10] And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.

10] And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God.

11] And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

With great pageantry the procession made its way until it hit a rough place in the road and the cart on which the ark was riding began to jostle and tip. Instinctively, Uzza reached out to keep the ark from falling, and for his sacrilege he was struck dead. The Law of Moses stipulated that the ark was to be carried by the Levites using poles inserted through its corner rings (Ex 25:13-14; cf. 1 Chr 15:2, 13, 15). The impropriety of David's action and its subsequent punishment by the Lord resulted in a delay of three months in the movement of the ark, a time when it was sheltered in the house of a certain Obed-Edom (13:13). Because of its presence God blessed Obed-Edom and his family (v. 14). A proper attitude toward the things of God brings blessing while a cavalier spirit brings divine displeasure.

12] And David was afraid of God that day, saying, How shall I bring the ark of God home to me?

13] So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-Edom the Gittite.

14] And 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.

God had given explicit directions as to how the ark was to be carried. Other parts of the tabernacle could be transported on carts, but not the ark. The ark was never to be carried on a wagon. It was to be borne on the shoulders of the sons of Kohath. Why? The ark speaks of Christ, and He is to be carried, even today, by individuals.

Today there are many who are putting their hands in the Lord's work where they should not be putting them. They are interfering with the Lord's work. Just so in the case of the ark—the man who interfered was put out of the way.

Next Session

Read 1 Chronicles 14 -17 and 2 Samuel 5 - 71

1 Chronicles Session 4 Chapters 14 - 17

Outline

- Genealogies 1 Chr 1 – 9
- Reign of David 1 Chr 10 – 29
- Reign of Solomon 2 Chr 1 – 9
- The Davidic Dynasty 2 Chr 10 - 36

The 1st Book of Chronicles: The House of YHWH

- **Israel's Main Genealogies** **Ch. 1 - 9**
 - Adam to Jacob
 - Jacob to David
 - David to Zedekiah
 - Tribal Allotments
- **David's Reign at Jerusalem** **Ch. 10 - 29**
 - Anointed of the Lord
 - The Ark of the Lord
 - The Covenant of the Lord
 - The Temple of the Lord

1 Chronicles Chapter 14

- 1] Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.
- 2] And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

At about the time David was arranging for the arrival of the ark (Ch.13) he was also undertaking several building projects (Ch.15:1). Chief

among these was the construction of his own royal palace, a task that was considered essential in the ancient Near East in order to authenticate the reign of a new king. Having entered into a friendly alliance with the Phoenician King Hiram, David engaged him and his artisans in the project of providing cedar logs and doing the work of construction, using skills for which the Phoenicians were famous (cf. 2 Chr 2:8-9).

- 3] And David took more wives at Jerusalem: and David begat more sons and daughters.
- 4] Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,
- 5] And Ibhar, and Elishua, and Elpalet,
- 6] And Nogah, and Nepheg, and Japhia,
- 7] And Elishama, and Beeliada, and Eliphalet.

David recognized that he had been elevated by the Lord to great prominence. Another symbol of oriental regal splendor was the accumulation of a large harem of wives and concubines. Though the Lord forbade polygamy (cf. Deut 17:17), David succumbed to the custom of the day. The list of 13 sons here, those born in Jerusalem, differs from the list in 2 Samuel 5:14-16 by adding Elpelet (spelled Eliphelet in 1 Chr 3:6) and Nogah.

David's Family

Wives	Sons	
Michal (Saul's daughter)		
Ahinoam	Ammon	Ibhar
Abigail (Nabal's widow)	Kileab	Elishua
Macaah (daughter of king of Geshur)	Absalom	Elphelet
Haggith	Adonijah	Nogah
Abital	Sephetiah	Nepheg
Eglah	Ithream	Japhia
Bathsheba	Solomon	Elishama
	Nathan	Eliada
		Eliphelt
		+ others by concubines

- 8] And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them.

- 9] And the Philistines came and spread themselves in the valley of Rephaim.

Another evidence of David's newly found power and grandeur was his successful encounter with Israel's perennial enemies, the Philistines. At one time, during the time of David's rejection, the Philistines thought he had become their man (1 Sam 27). Now that he has returned to his own people and has been crowned as their king, the Philistines are out to get him. The Philistines attacked Israel in the Valley of Rephaim, 3-4 miles southwest of Jerusalem.

- 10] And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand.

Israel circled behind the Philistines and when they heard a marching-like rustle in the balsam trees they attacked and drove the Philistines from Gibeon (cf. 1 Chr 14:16) to Gezer, a distance of 15 miles. Thus friend and foe could see the evidence of God's protection and power on David and his kingdom.

- 11] So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

בַּעַל פְּרָזִים Baal-perazim = "lord of the breaks"; also called "Mount Perazim." God gave Israel victory by breaking out against the enemy like a flood so the battle site became known as Baal Perazim. Ironically, more than a century earlier the Philistines had captured the ark of the Lord (1 Sam 4:11), but now in panic they left their own idols.

- 12] And when they had left their gods there, David gave a commandment, and they were burned with fire.
- 13] And the Philistines yet again spread themselves abroad in the valley.
- 14] Therefore David enquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees.

Ironically, the Philistines abandoned their idols to the Israelites as Israel, in Samuel's early days, had surrendered the ark of the covenant, the token of God's presence, to the Philistines (1 Sam 4:11). After the Philistines were defeated by David they did not lose heart altogether; they returned again to Rephaim. This time the Lord instructed David to set an ambush.

There are times when we are simply to wait until there is no doubt that God is preparing the way for us. "Stepping out on faith" may not be

faith at all: it may be presumption. Instead of trusting God, we may be tempting God. We need to wait for the Lord to give the signal, for that sound in the tops of the mulberry trees. Sometimes we are tempting God instead of trusting Him.

Faith vs. Presumption?

There are a great many Christians who actually tempt the Lord. They don't trust Him; they actually tempt Him. They enter into some sort of a business, or an agreement, or they try to do something and, as the saying goes, they bite off more than they can chew. They claim to be doing it because they "trust the Lord." What makes them think the Lord told them to do it that way? They say they are acting on faith, but it is not faith, but presumption. They call it trusting the Lord but, actually, they do these things when the Lord never indicated to them that they should.

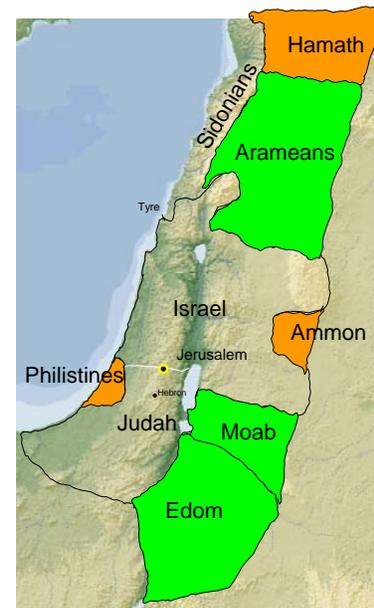
- 15] And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines.
- 16] David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.
- 17] And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations.

David's Zenith

- A victorious warrior and a clever general. He subdued:
 - Philistines to the West (Saul's nemesis)
 - Syrians and Hadadezer in the North
 - Ammonites and Moabites on the East
 - Edomites and Amalekites in the South
- Constructive Administrator
 - "Judgment and justice to all the people"
 - Organizes Priesthood into 24 Courses
- Major Poet, Song Writer: Psalms

1 Chronicles Chapter 15 Ark Brought to Jerusalem

- 1] And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.



David's Kingdom

- Kingdom Proper
- Vassal States
- Acknowledged Israelite Sovereignty

- 2] Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.
- 3] And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it.

At last David prepared once more to relocate and house the ark of the covenant in Jerusalem. Though he planned to place the ark in a substantial temple, for the present he set up a tent, perhaps similar to the Mosaic tabernacle.

- 4] And David assembled the children of Aaron, and the Levites:
- 5] Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:
- 6] Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:
- 7] Of the sons of Gershon; Joel the chief, and his brethren an hundred and thirty:

Then, careful to observe proper protocol (vv. 2, 13, 15), he gathered the priests and Levites and commanded them to transport the ark from the house of Obed-Edom to its new shrine in Jerusalem. The priests were Zadok and Abiathar and the Levites came from the three Levitical families of Kohath, Merari, and Gershon (1 Chr 15:5-7). They were Uriel, Asaiah, and Joel.

- 8] Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:
- 9] Of the sons of Hebron; Eliel the chief, and his brethren fourscore:

- 10] Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

In addition, there were three other Levites, all from the family of Kohath. Shemaiah was of the clan of Elizaphan (15:8, 11; cf. Ex 6:22), Eliel of the clan of Hebron and Amminadab of the clan of Uzziel. There were thus four Levites of Kohath and one each of the other two branches, plus 862 assistants.

- 11] And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,
12] And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto the place that I have prepared for it.
13] For because ye did it not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order.
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 bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

After the prescribed consecration (Num 8:5-13) all these set about the task of transporting the ark.

- 16] And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.
17] So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;

This included more than merely moving the object, however. It was accompanied by great religious celebration. So David ordered the Levitical leaders to appoint musicians who would join in the great procession. The chief of these were Heman, son of Joel (and grandson of Samuel), Asaph, and Ethan, who sounded the bronze cymbals.

- 18] And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, the porters.
19] So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass;
20] And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;
21] And Mattithiah, and Elipheleh, and Mikneiah, and Obedom, and Jeiel, and Azariah, with harps on the Sheminith to excel.

- 22] And Chenaniah, chief of the Levites, was for song: he instructed about the song, because he was skilful.
23] And Berechiah and Elkanah were doorkeepers for the ark.

Kenaniah, the head Levite, was in charge of the vocal music since he had special expertise in that area. Four others were to protect the ark, probably two in front of it and two behind it.

- 24] And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obedom and Jehiah were doorkeepers for the ark.
25] So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obedom with joy.
26] And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams.
27] And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen.
28] Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.
29] And it came to pass, as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

Somewhere in the procession, perhaps at its head, David danced, clothed in the garments of a priest (a robe of fine linen and a linen ephod). Michal, his wife, watching from a window despised him for she mistook his holy zeal for exhibitionism (cf. 2 Sam 6:20).

1 Chronicles Chapter 16

- 1] So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God.
2] And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD.

Burnt Offering

הָאֵלֹהִים עֹלָה “ascending,” the whole being consumed by fire, regarded as ascending to God while being consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a “whole burnt offering.” It was the most frequent form of sacrifice, the only one mentioned in the book of Genesis:

- by Abel Gen 4:3,4
- Noah Gen 8:20
- Abraham Gen 22:2,7,8,13

The law of Moses afterwards prescribed the occasions and the manner in which burnt sacrifices were to be offered:

- the continual burnt offering (Ex 29:38-42; Lev 6:9-13).
- the burnt offering of every sabbath, which was double the daily one (Num 28:9,10).
- the burnt offering of every month (Num 28:11-15).
- the offerings at the Passover (Num 28:19-23).
- the Feast of Shavuot/Pentecost (Lev 23:16).
- the Feast of Trumpets (Lev 23:23-25).
- the Day of Atonement (Lev 16:1).

Peace Offerings

מִלֶּחֶם שְׁלָם (Lev 3:1f; 7:11-21, 29-34). Eucharistic or thanksgiving offerings, expressive of gratitude for blessings received; in fulfillment of a vow, but expressive also of thanks for benefits received; and, free-will offerings, something spontaneously devoted to God.

- 3] And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.
- 4] And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:
- 5] Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obededom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;
- 6] Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

He then appointed Asaph to be in charge of the ark in its new surroundings (cf. v. 37) and to offer prayers and praises to the Lord. With Asaph were certain other Levites, all mentioned in 15:17-18, who were to accompany the praises with musical instruments.

- 7] Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren.
- 8] Give thanks unto the LORD, call upon his name, make known his deeds among the people.
- 9] Sing unto him, sing psalms unto him, talk ye of all his wondrous works.

A model of such praise, a piece undoubtedly composed by David for this occasion, follows.

Hymn of Thanksgiving

This hymn of thanksgiving is actually a compilation of passages from other psalms, previously written by David.

1 Chronicles	Psalms
16:8-22	105:1-15
16:23-33	96:1b-13a
16:34-36	106:1b-c, 47-48

- 10] Glory ye in his holy name: let the heart of them rejoice that seek the LORD.
- 11] Seek the LORD and his strength, seek his face continually.
- 12] Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;
- 13] O ye seed of Israel his servant, ye children of Jacob, his chosen ones.

Psalm 105: The psalmist began with a call to Israel, to praise and rejoice because of the Lord's many wonderful acts and His holy name: His name means His attributes that are revealed to man (Cf. Ex 20:7 = not mere vocabulary: Ambassadorship). Israel should depend on the Lord (look and seek His face; Cf. 2 Chr 7:14). Failure to remember (acknowledge) His marvelous works results in a specific judgment: homosexuality! (Cf. Rom 1:20ff).

- 14] He is the LORD our God; his judgments are in all the earth.
- 15] Be ye mindful always of his covenant; the word which he commanded to a thousand generations;
- 16] Even of the covenant which he made with Abraham, and of his oath unto Isaac;
- 17] And hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant,

We cannot overemphasize the Abrahamic (and Davidic) Covenants!

- 18] Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;
- 19] When ye were but few, even a few, and strangers in it.
- 20] And when they went from nation to nation, and from one kingdom to another people;
- 21] He suffered no man to do them wrong: yea, he reprov'd kings for their sakes,
- 22] Saying, Touch not mine anointed, and do my prophets no harm.
- 23] Sing unto the LORD, all the earth; shew forth from day to day his salvation.
- 24] Declare his glory among the heathen; his marvellous works among all nations.
- 25] For great is the LORD, and greatly to be praised: he also is to be feared above all gods.
- 26] For all the gods of the people are idols: but the LORD made the heavens.
- 27] Glory and honour are in his presence; strength and gladness are in his place.
- 28] Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.

- 29] Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.
- 30] Fear before him, all the earth: the world also shall be stable, that it be not moved.
- 31] Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.
- 32] Let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein.
- 33] Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth.
- 34] O give thanks unto the LORD; for he is good; for his mercy endureth for ever.

The creation will rejoice when He comes to judge the earth: Rom 8:18-25.

- 35] And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise.

“...gather us together from the heathen” implies that they were dispersed among the heathen.

- 36] Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD.
- 37] So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day’s work required:
- 38] And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters:

Asaph was in charge. Others included two Obed-Edoms:

- 1) (v. 38a) was a musician and minister of the ark (15:21, 24; 16:5), who may be the same man who looked after the ark in his own home (13:14).
 - 2) The other was a gatekeeper identified as a son of Jeduthun (16:38b); he is also mentioned in 26:4, 8, 15. (This Jeduthun should not be confused with the chief musician Jeduthun (16:41-42; 25:1, 3; 2 Chr 5:12) who was also known as Ethan (1 Chr 6:44; 15:17) and was a descendant of Merari. The Jeduthun in 16:38, whose son was Obed-Edom, was a descendant of Korah (26:1, 4), a grandson of Kohath.
- 39] And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon,
- 40] To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel;

The reference to Zadok as priest of the tabernacle at Gibeon reveals the reason for the retention of two high priests: Zadok, of the Aaronic line

of Eleazar, was in charge of the Gibeon sanctuary, while Abiathar, of the line of Ithamar, officiated at the new tent-shrine in Jerusalem. The origin of Gibeon as the site of a tabernacle is not known but it must not have been deemed illicit since David appointed Zadok as priest there and later on Solomon offered sacrifices there with God’s approval (cf. 1 Kgs 3:4-10). In fact it appears that sometime after the ark was taken from Shiloh the tabernacle was moved also, eventually ending up at Gibeon (1 Chr 21:29). Zadok thus was ministering at the original Mosaic house of worship. While Asaph was with Abiathar in David’s tabernacle, which housed the ark.

- 41] And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy endureth for ever;
- 42] And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were porters.

Heman and Jeduthun (also called Ethan; cf. 6:44; 15:17) functioned with Zadok at the original Mosaic tabernacle of Gibeon.

- 43] And all the people departed every man to his house: and David returned to bless his house.

1 Chronicles Chapter 17 David and the Temple

- 1] Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD remaineth under curtains.
- 2] Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

We should be careful not to speak before praying...

- 3] And it came to pass the same night, that the word of God came to Nathan, saying,
- 4] Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:
- 5] For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

The divine message to David through Nathan is almost identical here in its wording to 2 Samuel 7:1-17.

- 6] Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?
- 7] Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldst be ruler over my people Israel:
- 8] And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth.
- 9] Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,
- 10] And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house.
- 11] And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

David learned that God would build a house for David instead! (cf. vv. 25, 27); "House" here means dynasty.

- 12] He shall build me an house, and I will stablish his throne for ever.
- 13] I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:
- 14] But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

Whereas 2 Sam 7:15 refers to Saul by name, the chronicler simply called him David's predecessor: this may reflect a certain abhorrence toward Saul on the chronicler's part.

The Davidic Covenant: 2 Samuel 7

- Affects all that follows in the Scriptures and in the history of mankind.
- Divine Confirmation of throne in Israel.
- Perpetuity of the Davidic Dynasty.
- Davidic Covenant is Unconditional.
- Messianic Implications: "Son of David, Son of Abraham" (Mt 1:1); "Lion of the Tribe of Judah, Root of David" (Rev 5:5).

The Scarlet Thread Continues

- **The "Seed of the Woman"** (The Race) **Genesis 3:15**
- **Abraham** (The Nation) **Genesis 22:18**

- **Jacob** (The Tribe) **Genesis 49:10**
- **David** (The Family) **2 Samuel 7:11-16**

The Davidic Messiah

- Abrahamic Covenant (Gen 17:6,16; 35:11).
 - Promised to Judah (Gen 49:10).
 - Anointed by Samuel (1 Sam 16:12).
 - David aware of his election (Ps 2:6-7; 110).
 - Prophets attest to a Davidic Messiah (Isa 9:1-7; 11:1-5; Jer 30:4-11; Ezek 34:23-24; 37:24-25; Amos 9:11-15).
- 15] According to all these words, and according to all this vision, so did Nathan speak unto David.
- 16] And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto?
- 17] And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God.
- 18] What can David speak more to thee for the honour of thy servant? for thou knowest thy servant.
- 19] O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things.
- 20] O LORD, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.
- 21] And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?
- 22] For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.
- 23] Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.
- 24] Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee.
- 25] For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee.

"House" here means dynasty.

- 26] And now, LORD, thou art God, and hast promised this goodness unto thy servant:
- 27] Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and it shall be blessed for ever.

Davidic Covenant

- The house to be built for David would be a royal house, a dynasty of kings. It would originate with him but would never end (2 Sam 7:16).
- The kingdom and its throne would be permanent, a realm over which the Son of David would reign forever (2 Sam 23:5).
- The promise that David and his seed would be kings fulfilled the even more ancient Abrahamic Covenant blessing that the patriarchs would be the fathers of kings (Gen 17:6, 16; 35:11).
- To Judah, great-grandson of Abraham, was given the explicit pledge that a promised ruler would come from him (Gen 49:10).
- Samuel anointed David himself from Judah, of whom the Lord said, “He is the one” (1 Sam 16:12).
- David was aware of his election by God and of the theological significance of that election as part of the messianic line that would result in a divine Descendant and King (Ps 2:6-7; 110; cf. Ethan’s words, Ps 89:3-4).
- The prophets also attested to the Davidic Messiah, the One who would rule over all and forever on His throne (Isa 9:1-7; 11:1-5; Jer 30:4-11; Ezek 34:23-24; 37:24-25; Amos 9:11-15).
- The promise that the people of the Lord, David’s kingdom Israel, would have an enduring land of their own was also based on earlier commitments of the Lord:
 - The seed of Abraham, God said, would be given Canaan as a home forever (Gen 13:15; 15:18; 17:8; Deut 34:4).
 - This very commitment is being challenged by the world today.

The Kingdom of David’s Greater Son

- Isa 9:6, 7
- Jer 23:5-6
- Jer 33:22, 25-26
- Jer 30:8-9
- Jer 33:14-17, 20-21
- Ezek 37:24-25
- Dan 7:13-14
- Hosea 3:4-5
- Amos 9:11
- Zech 14:3-9
- Luke 1:32

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son

of the Highest: and the Lord God shall give unto Him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Luke 1:31-33

Next Session

Read David’s Wars: Chronicles 18 - 21.

1 Chronicles Session 5 Chapters 18 – 21 The Wars of David

Review: The Scarlet Thread Continues

- **The “Seed of the Woman”** (The Race) **Genesis 3:15**
- **Abraham** (The Nation) **Genesis 22:18**
- **Jacob** (The Tribe) **Genesis 49:10**
- **David** (The Family) **2 Samuel 7:11-16**

The Davidic Messiah

- Abrahamic Covenant Genesis 17:6,16; 35:11
- Promised to Judah Genesis 49:10
- Anointed by Samuel 1 Samuel 16:12
- David aware of his election Psalm 2:6-7; 110
- Prophets attest to a Davidic Messiah Isaiah 9:1-7; 11:1-5; Jeremiah 30:4-11; Ezekiel 34:23-24; 37:24-25; Amos 9:11-15

1 Chronicles Chapter 18

Philistines, Moabites, Arameans, & Edomites

- 1] Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines.
- 2] And he smote Moab; and the Moabites became David’s servants, and brought gifts.
- 3] And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

The description of Moab's defeat is much milder in tone than that in 2 Sam 8:2. The chronicler merely mentioned that Moab became a vassal state, whereas Samuel spoke of David's systematic slaughter of two thirds of the population. The reason may be the chronicler's overall purpose to extol the Davidic dynasty, the roots of which are at least partially found in Moab with his great-grandmother Ruth (Ruth 4:13, 21).

- 4] And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.
- 5] And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.
- 6] Then David put garrisons in Syria-damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.
- 7] And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.
- 8] Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.
- 9] Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;
- 10] He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.
- 11] Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
- 12] Moreover Abishai the son of Zeruiah slew of the Edomites in the valley of salt eighteen thousand.

David dedicated to the Lord (for the temple construction) the wealth acquired from the nations he conquered (cf. 2 Sam 8:7-13; 1 Chr 22:14; 26:26; 29:2-5). In his recounting of the Edomite conquest, the chronicler gave credit for its success to David's nephew Abishai (Zeruiah was a half sister of David), who killed 18,000 Edomites, rather than to David himself (cf. 2 Sam 8:13). This is unusual in that the chronicler generally promoted David rather than his underlings. The Valley of Salt is evidently in Edom, near the Dead Sea.

The superscription to Psalm 60 states, on the other hand, that Joab, Abishai's brother, killed 12,000 Edomites in the Valley of Salt. Perhaps this difference is explainable by noting that the entire campaign was under Abishai's direct command, and that Joab was responsible (with the soldiers in his contingency) for killing two thirds of the Edomites.

- 13] And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.
- 14] So David reigned over all Israel, and executed judgment and justice among all his people.
- 15] And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud, recorder.
- 16] And Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha was scribe;
- 17] And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.

1 Chronicles Chapter 19 Ammonites

- 1] Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.
- 2] And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

The war with the Ammonites was introduced by the chronicler the same way it was introduced in 2 Samuel—the king of Ammon had died and David had sent a delegation to comfort the king's son and successor, Hanun (cf. 2 Sam 10:1-2).

- 3] But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?
- 4] Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away.

But David's messengers were humiliated by the Ammonites, with the result that they returned to Israel in embarrassing ignominy.

- 5] Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.
- 6] And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.
- 7] So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

- 8] And when David heard of it, he sent Joab, and all the host of the mighty men.
 9] And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field.
 10] Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians.

The account of the strategy for preparation is practically the same in 2 Samuel. The Ammonites guarded the gate of their capital city and the Arameans took to the surrounding fields (the open country). This meant that Joab, David's commander, would have to defeat the Arameans on the outer perimeter before he could even get close to the Ammonites themselves.

- 11] And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon.
 12] And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

In order to effect this, Joab divided his troops into two units, one of which he led against the Arameans and the other he entrusted to his brother Abishai to engage the Ammonites. After agreeing to come to each other's aid if need be, Joab and Abishai undertook the campaign.

- 13] Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do that which is good in his sight.
 14] So Joab and the people that were with him drew nigh before the Syrians unto the battle; and they fled before him.

Confident in the Lord, they achieved success. The Arameans were routed, and the Ammonites retreated to the security of the fortifications of their city, Rabbah.

- 15] And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem.
 16] And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that were beyond the river: and Shophach the captain of the host of Hadarezer went before them.

Meantime the Arameans called for reinforcements from across the Euphrates (the River) and with Shophach (spelled Shobach in 2 Sam 10:15) as their leader engaged David's troops at Helam (2 Sam 10:16-17) in the Transjordan.

- 17] And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.

- 18] But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host.
 19] And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

Again David was victorious, killing 7,000 charioteers (cf. 2 Sam 10:18), 40,000 infantrymen, and Shophach himself. This squelched any further desire of the Arameans to confront David; in fact the Arameans made themselves vassals to Israel.

1 Chronicles Chapter 20 Philistines

The Ammonites remained in Rabbah until the next spring when Joab once again took up the siege of the city. The chronicler wrote that David remained in Jerusalem and in line with his overall design wrote nothing of David's adulterous and murderous activities (cf. 2 Sam 11:2-12:25). Chronicles also omitted the report of how David, who took the great crown of gold (weighing ~ 75 pounds) from the Ammonite king, happened to be at Rabbah. According to 2 Samuel 12:26-29, after Joab had taken the city's water supply, he invited David to come and personally lead the attack on the citadel or inner fortification. Having captured the city, David reduced its population to slave labor involving saws . . . picks . . . axes, and brick making (cf. 2 Sam 12:31). Thus the Ammonites also came under David's authority.

- 1] And it came to pass, that after the year was expired, at the time that kings go out to battle, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it.
 2] And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city.
 3] And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
 4] And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.
 5] And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

The chronicler's record of David's conquests begins and ends with references to wars against the Philistines (18:1; 20:4-8). Israel had no more inveterate and persistent foe than the Philistines and Israel was never able to dominate them completely. This is why "Palestina" (Latin for Philistines) is the label of the land by Israel's enemies.

- 6] And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.
 7] But when he defied Israel, Jonathan the son of Shimea David's brother slew him.
 8] These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

The third Philistine war narrative reveals that a Philistine giant (Rephaim) met death at the hands of David's nephew Jonathan (cf. 2 Sam 21:20-21). There follows a succinct summary of the defeat of the Philistines, epitomized in the deaths of Rephaim (1 Chr 20:8). The Rephaim co-existed with the early Philistines and perhaps even intermarried with them (cf. Gen 14:5; Deut 2:11, 20; 3:11; 1 Chr 20:4).

David's 5 Stones: 1 Samuel 17:40

- Goliath David
- Ishbi-Benob Abishai (David's life saved by the act)
- Sippai Sibbechai
- Lahmi Elhanan
- (Unnamed) Jonathan, David's nephew (2 Sam 21:18-22).

Samuel refers to David's hand-to-hand fight with the giant Ishbi-Benob (2 Sam 21:15-17), in which David nearly lost his life and was then advised by Abishai not to take part in further combat.

Rephaim

Nephilim (Gen 6:1-4)... Also after that" (Gen 6:4).

And there we saw the Nephilim, the sons of Anak, which come of the Nephilim: and we were in our own sight as grasshoppers, and so we were in their sight.

Numbers 13:33

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

Genesis 6:1-2

"Sons of God"

בְּנֵי־הָאֱלֹהִים *Bene HaElohim* = angels (OT: Job 1:6, 2:1, 38:7; NT: Luke 20:36). Also, Book of Enoch and Septuagint (LXX)

There were Nephilim in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

Genesis 6:4

Daughters of Adam, not just Cain. (Adam had daughters (Gen 5:4): that's where Cain got his wife! "took...of all they chose": doesn't sound like the girls had much choice in the matter...)

The Nephilim

נְפִילִים *Nephilim*: "the fallen ones."
 נָפַל *Nephal*: "to fall, be cast down; to fall away; desert."
 הַגִּבּוֹרִים *HaGibborim*: "the mighty ones."

Septuagint (Greek) LXX:

γίγαντες gigantes (~"giants?")
 γίγας gigas = "earth-born"

Geneges is the same word used in Greek mythology for "Titans," creatures emerging from interbreeding of the Greek gods with human beings. *Genea*, means "breed," or "kind." The English words "genes" and "genetics" come from the same root.

These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Genesis 6:9

"...perfect": = מְיֻמָּא תְּמִים = "without blemish, sound, healthful, without spot, unimpaired."

New Testament Confirmations

"In the mouth of 2 or 3 witnesses..."

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going

after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Jude 6, 7

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

1 Peter 3:19, 20

For if God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah...

2 Peter 2:4, 5

Tartarus

- Greek term for dark abode of woe
- Pit of darkness in the unseen world
- Homer's *Iliad*: "...as far below Hades as the earth is below heaven..."

Greek Titans

- Partly terrestrial; partly celestial
- Rebelled against their father Uranus
- After prolonged contest were defeated by Zeus and condemned into *Tartarus*

"Angel" View: B.C.

- Traditional Rabbinical literature
- *Book of Enoch* (2nd Century BC)
- *Testimony of the 12 Patriarchs*
- Josephus Flavius
- Septuagint (LXX)

"Angel" View: Church Fathers

- Philo of Alexandria
- Justin Martyr
- Irenaeus
- Athenagoras
- Tertullian
- Lactantius
- Amrose
- Julian

Modern Scholarship

- G.H. Pember
- M.R. DeHaan
- C.H. McIntosh
- F. Delitzsch
- A.C. Gaebelein
- A.W. Pink
- Donald Barnhouse
- Henry Morris
- Merril F. Unger
- Arnold Fruchtenbaum
- Hal Lindsey
- Chuck Smith

Sethite View Summary

- Text Itself
- Inferred Separation
- Inferred Godliness of Sethites
- Inferred Cainite subset Adamites
- Unnatural Offspring
- New Testament Confirmations
- *Post-Flood & Prophetic Issues*

Who Built the Ancient Monuments?

- The Great Pyramid at Giza?
- Stonehenge in Britain?
- The "Circle of the Rephaim"?

Gilgal Rephaim: "The Circle of Rephaim"



- 5 circles including 20-ton stones (diameter =155 meters).
- Dated: 3000 B.C.
- Built on flat plateau; only visible from above.
- 10 miles from Asteroth-Karnaim (Gen 14:5; Josh 12:4; 1 Chr 6:71).

Post-Flood Nephilim

- "...also after that..." (Gen 6:4).
- *Rephaim, Emim, Horim, Zamsummim* (Gen 14, 15).
- Arba, Anak & his seven sons (*Anakim*), encountered in Canaan (Num 13:33).
- Og, King of Bashan (Deut 3:11; Josh 12).
- Goliath and his four brothers (2 Sam 21:16-22; 1 Chr 20:4-8).

Rephaim

*They are dead, they shall not live; they are **deceased**, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.*

Isaiah 26:14

“deceased”: רָפָיִם = rephaim.

The Stratagems of Satan

- | | |
|------------------------------------|-----------------|
| • Corruption of Adam’s line | Gen 6 |
| • Abraham’s seed | Gen 12, 20 |
| • Famine | Gen 50 |
| • Destruction of male line | Ex 1 |
| • Pharaoh’s pursuit | Ex 14 |
| • The populating of Canaan | Gen 12:6 |
| • Against David’s line | 2 Sam 7 |

Attacks on David’s Line

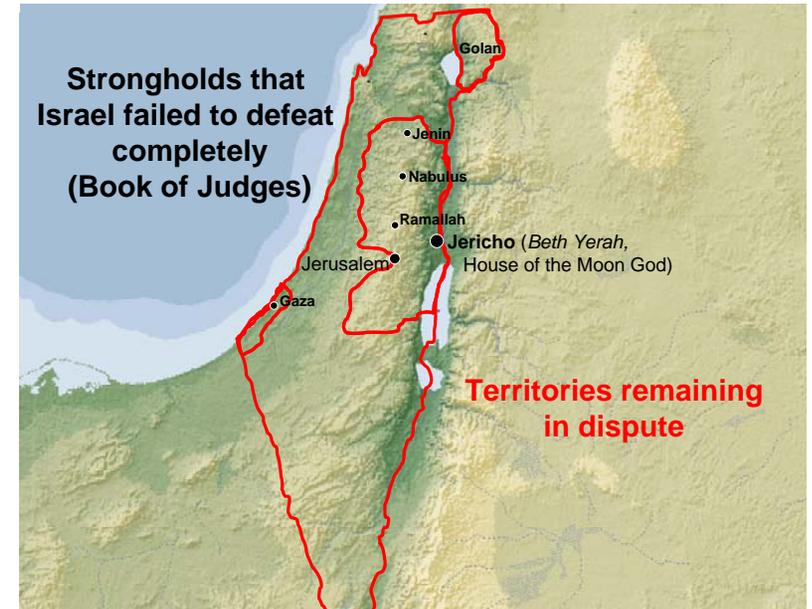
- | | |
|-------------------------------------|------------|
| • Jehoram kills his brothers | 2 Chr 21 |
| • Arabians slew all (but Ahazariah) | |
| • Athaliah kills all (but Joash) | 2 Chr 22 |
| • Hezekiah assaulted, etc. | Isa 36, 38 |
| • Haman’s attempts | Esther 3 |

New Testament Stratagems

- | | |
|------------------------|------------|
| • Joseph’s fears: | Mt 1 |
| • Herod’s attempts: | Mt 2 |
| • At Nazareth: | Lk 4 |
| • 2 storms on the Sea: | Mk 4; Lk 8 |
| • The Cross | |
| • Summary: | Rev 12 |
- ...and he’s not through...

An Enigma

What does the Golan Heights, Hebron, and the Gaza Strip have in common? They were the areas that Joshua *failed* to exterminate the Rephaim (Deut 20:16-18; Josh 15:14, Judges, et al.).



“The Bulls of Bashan?”

Many bulls have compassed me: strong bulls of Bashan have beset me round.

Psalms 22:12

1 Chronicles Chapter 21 David’s Census

- 1] And Satan stood up against Israel, and provoked David to number Israel.
- 2] And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

This will turn out to be a major sin of King David. David’s immediate purpose was to assess his military strength. This incurred divine displeasure because it suggested that he was relying more on military capabilities than on God’s power. David admitted that his action was sin (v. 8).

- 3] And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?
- 4] Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.
- 5] And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred threescore and ten thousand men that drew sword.
- 6] But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

When Moses had taken the census, he had 603,000 men. David has a million more men than Moses had! Joab reported the totals of 1,100,000 men of Israel and 470,000 of Judah; Joab did not count the Levites or Benjamites: Levi was exempt militarily (Num 1:47-49) and the census may have been frustrated before Benjamin could be counted (1 Chr 27:24).

Alternative Reckonings

The Samuel account indicates that there were 800,000 combat troops in Israel and 500,000 in Judah (2 Sam 24:9); the NIV suggests that the 1,100,000 (**in all Israel**) *included* the 470,000 of Judah (1 Chr 21:5) thus giving a total of 630,000 for Israel proper. The 800,000 of 2 Samuel might include an *estimate* of 170,000 Levites plus 630,000 other Israelites; the 500,000 Judeans of 2 Samuel could also include an *estimated* 30,000 Benjamites, who were not counted by the chronicler.

The chronicler's grand total of 1,100,000 may have included a standing army of 300,000, thus reducing the total to 800,000 given in 2 Samuel. The 500,000 Judeans (2 Sam account) may have included the 470,000 of 1 Chronicles along with a standing army of 30,000 (2 Sam 6:1).

- 7] And God was displeased with this thing; therefore he smote Israel.
- 8] And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

David's Sin

God was not pleased when David took a census because David was not delighting in the Lord; he was delighting in his own might. So the thing that motivated him to number the people was the awful sin of *unbelief*. David was trusting numbers instead of trusting God.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.

Jeremiah 9:23,24

- 9] And the LORD spake unto Gad, David's seer, saying,
- 10] Go and tell David, saying, Thus saith the LORD, I offer thee three things: choose thee one of them, that I may do it unto thee.
- 11] So Gad came to David, and said unto him, Thus saith the LORD, Choose thee
- 12] Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me.
- 13] And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great are his mercies: but let me not fall into the hand of man.
- 14] So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.
- 15] And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite.

[The Angel of the Lord: Some identify Him with God Himself, even the preincarnate Christ (cf. Gen 16:13; 18:1-2; 22:11-12; 48:16; Judg 6:16, 22; 13:22-23; Zech 3:1).]

- 16] And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces.
- 17] And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued.
- 18] Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite.
- 19] And David went up at the saying of Gad, which he spake in the name of the LORD.
- 20] And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.
- 21] And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground.
- 22] Then David said to Ornan, Grant me the place of this threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people.

- 23] And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all.
- 24] And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.
- 25] So David gave to Ornan for the place six hundred shekels of gold by weight.
- 26] And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering.
- 27] And the LORD commanded the angel; and he put up his sword again into the sheath thereof.

Note how the offering was accepted: fire from heaven! (That’s probably how Abel knew his was accepted, and Cain’s was not.) The sword of judgment was sheathed. But at Golgotha, that sword pierced the side of the Lord Jesus Christ. As someone has said, “I got into the heart of God through a spear wound.”

Ornan or Araunah?

- **Ornan**
 - 600 shekels of gold 1 Chr 21:15
 - *For the entire site*
- **Araunah** 2 Sam 24:16
 - 50 shekels of silver
 - Floor plus oxen 2 Sam 24:24
 - Araunah was one of David’s chief friends, and spared by him when he took the citadel [Josephus *Ant.* 7:13, sec. 9.]

Fire from Heaven

- **Offerings**
 - Abel’s offering Gen 4:4
 - When the tabernacle is first set up Lev 9:24
 - David’s Repentance (here) 1 Chr 21:26
 - The temple is consecrated 2 Ch. 7:1
- **Judgments**
 - Sodom & Gomorrah Gen 19:24
 - Elijah 1 Kings 1, 18
 - Post-Millennium Rev 20:9
- **Deception**
 - False Prophet Rev 13:13

- 28] At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there.
- 29] For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, were at that season in the high place at Gibeon.
- 30] But David could not go before it to enquire of God: for he was afraid because of the sword of the angel of the LORD.

As a result David began to worship there regularly instead of going to Gibeon where the Mosaic tabernacle was located.

David’s Lesson

It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes.

Psalm 118:8,9

In thee, O LORD, do I put my trust: let me never be put to confusion.

Psalm 71:1

Our Lesson

We need to ask ourselves these penetrating questions:

- Do we really trust God?
- Do we really believe God? “But without faith it is impossible to please him ...” (Heb 11:6);
- The Lord Jesus said that when the Holy Spirit would come into the world, He would convict the world of sin. What kind of sin? “... because they *believe not* on me” (Jn 16:9);
- “... for whatsoever is not of faith is sin” (Rom 14:23).

Next Session

Read 1 Chronicles 22 – 25.

1 Chronicles Session 6 Chapters 22 – 25 David’s Temple

Outline: 1 & 2 Chronicles

- Genealogies 1 Chr 1 - 9
- Reign of David 1 Chr 10 - 29
- Reign of Solomon 2 Chr 1 - 9
- The Davidic Dynasty 2 Chr 10 - 36

1 Chronicles

Chapter 22

David's Temple Plans

Since the record in Chronicles was written from the priestly viewpoint, we would expect the strong emphasis here on the building of the temple. The chronicler, acknowledging that David was not to build the temple (1 Chr 17:4-12), details David's preparations, plans, and materials for the project. There follows then a description of these steps.

It's remarkable that the temple was built on the property David purchased from Ornan, a reminder of David's great sin in numbering the people (1 Chr 21). The temple was built by Solomon, a son of Bathsheba, the woman with whom David had committed adultery. Only God can take a man's two greatest sins and build a temple out of them. "But where sin abounded, grace did much more abound" (Rom 5:20).

- 1] Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel.
- 2] And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.

God gave David the plans for the temple (1 Chr 28:11-12, 19) just as He had given Moses the plans for the tabernacle (Ex 25:40).

- 3] And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;
- 4] Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David.
- 5] And David said, Solomon my son is young and tender, and the house that is to be builded for the LORD must be exceeding magnificent, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.
- 6] Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.
- 7] And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:
- 8] But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.
- 9] Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.
- 10] He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

David's heart had always been set on building a temple for the Lord (see 2 Sam 7); Throughout his life, David had gathered treasures to be used for the temple, and these he now turned over to his son Solomon.

- 11] Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.
- 12] Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.
- 13] Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.
- 14] Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto.

3,750 tons of gold + 37,500 tons of silver [≈ \$80 billion today?!]

- 15] Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work.
- 16] Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.
- 17] David also commanded all the princes of Israel to help Solomon his son, saying,
- 18] Is not the LORD your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people.

Solomon was anointed king privately, in the presence of the leaders, so that the throne would be secure; and then the new king was publicly presented to the people (Ch. 28).

- 19] Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

1 Chronicles

Chapter 23

Theocratic Organization

Levites

38,000 Levites were available; David divided them into four units: 24,000 to supervise the work in the temple; 4,000 as musicians; 4,000 as doorkeepers (the temple treasuries and storerooms); 6,000 to be scattered throughout the nation to minister as judges and teachers of the law.

- 1] So when David was old and full of days, he made Solomon his son king over Israel.
- 2] And he gathered together all the princes of Israel, with the priests and the Levites.
- 3] Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

2 Chronicles 29:25 tells us that David's plan for organizing the priests and Levites was given to him by the Lord through his two prophets, Gad and Nathan. Not only the plan for the temple itself, but also what went on in the temple and how it was organized, were commanded by the Lord.

- 4] Of which, twenty and four thousand were to set forward the work of the house of the LORD; and six thousand were officers and judges:
- 5] Moreover four thousand were porters; and four thousand praised the LORD with the instruments which I made, said David, to praise therewith.
- 6] And David divided them into courses among the sons of Levi, namely, Gershon, Kohath, and Merari.
- 7] Of the Gershonites were, Laadan, and Shimei.
- 8] The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.
- 9] The sons of Shimei; Shelomith, and Haziël, and Haran, three. These were the chief of the fathers of Laadan.

During the years of Israel's wandering, the descendants of Levi were assigned to take down the tabernacle and carry its various parts, reassembling the tabernacle at the place God told the people to camp (Cf. Num 3-4). Now that they would be serving in a permanent sanctuary, the three families of the sons of Levi were assigned to other duties.

- 10] And the sons of Shimei were, Jahath, Zina, and Jeush, and Beriah. These four were the sons of Shimei.
- 11] And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.
- 12] The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.
- 13] The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever.
- 14] Now concerning Moses the man of God, his sons were named of the tribe of Levi.
- 15] The sons of Moses were, Gershom, and Eliezer.
- 16] Of the sons of Gershom, Shebuel was the chief.
- 17] And the sons of Eliezer were, Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many.
- 18] Of the sons of Izhar; Shelomith the chief.
- 19] Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

- 20] Of the sons of Uzziel; Michah the first, and Jesiah the second.
- 21] The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish.
- 22] And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them.
- 23] The sons of Mushi; Mahli, and Eder, and Jeremoth, three.
- 24] These were the sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.
- 25] For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:

Since these presupposed a much larger ecclesiastical burden, David lowered the age of Levitical service to 20 from the previously designated 30 (vv. 24, 27; cf. v. 3).

- 26] And also unto the Levites; they shall no more carry the tabernacle, nor any vessels of it for the service thereof.
- 27] For by the last words of David the Levites were numbered from twenty years old and above:
- 28] Because their office was to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;
- 29] Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size;
- 30] And to stand every morning to thank and praise the LORD, and likewise at even;
- 31] And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:
- 32] And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the LORD.

1 Chronicles Chapter 24 The 24 Courses of Priests

- 1] Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar.
- 2] But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office.
- 3] And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.
- 4] And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were

Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Revelation 7:13-14

Angels?

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

Revelation 7:11

Angels are not numbered, crowned, or enthroned. These elders are distinguished from the angels (5:8-11; 7:11).

The 24 Elders?

- Represent completed group 1 Chr 24
- Cannot be:
 - Tribulation Believers Rev 7:13-14
 - Angels Rev 7:11
 - Nation of Israel Rev 7 & 12
- Distinguishing Characteristics:
 - Thrones Rev 3:21
 - White Raiment Rev 3:25
 - Crowns of gold Rev 2:10; 3:11
 - Song of Redeemed Rev 5:9,10
 - Called “Elders,” “Kings & Priests” Rev 5:10

Elders (*presbuteros*) in NT are highest officials in church; representative of the whole church (Titus 1:5; Acts 15:6; 20:28; 1 Pet 2:5, 9). Cf. Dan 7:13,14: no 24 elders: Eph 3.3-7!

And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth.

Revelation 5:7-10

“New Song”: very common in the Psalms (Ps 33:3; 40:3; 98:1; 96:1; 144:9; 149:1). However, this is closer to Isaiah (42:9,10). NOTE: “... us” in 24 manuscripts, including Codex Siniaticus; Basilianus (Vatican);

sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers.

- 5] Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.
- 6] And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.
- 7] Now the first lot came forth 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 Aphses,
- 16] The nineteenth to Pethahiah, the twentieth to Jehezkel,
- 17] The one and twentieth to Jachin, the two and twentieth to Gamul,
- 18] The three and twentieth to Delaiah, the four and twentieth to Maaziah.
- 19] These were the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him.

This appears to be the only “24” in Scripture (along with the singers in Ch. 25); they appear to set the order that appears with the “Kings and Priests” in Revelation 4 & 5...

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation 4:4

24 Elders...

- David’s 24 courses 1 Chr 24:1-19
(Each course relieved each Sabbath.)
- Non-Levitical Priesthood Orders
 - Jethro Ex 3:1
 - Jacob’s tithes? Gen 28:22
 - Melchizedek Gen 14:18-20
- Messianic Ps 110:4; Heb 5,6,7

Tribulation Saints?

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him,

Latin Coptic, Memphitic; (vs. “them”): only 1: Codex Alexandrinus). “Some churches tend to delete “by thy blood” from their hymnals (and sermons.) Perhaps that’s why the Lord isn’t going to embarrass them by taking them into heaven because they would have to sing about the blood up there.” (J. Vernon McGee). Rev 1:6 settles the identity issue!

*Unto Him that loved us, and washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father; to Him be
glory and dominion for ever and ever. Amen.*

Revelation 1:5b,6

- 20] And the rest of the sons of Levi were these: 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] And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jekameam the fourth.
- 24] Of the sons of Uzziel; Michah: of the sons of Michah; Shamir.
- 25] The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah.
- 26] The sons of Merari were Mahli and Mushi: the sons of Jaaziah; Beno.
- 27] The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.
- 28] Of Mahli came Eleazar, who had no sons.
- 29] Concerning Kish: the son of Kish was Jerahmeel.
- 30] The sons also of Mushi; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers.
- 31] These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

The Birth of Christ?

Most serious Bible students realize that Jesus was probably not born on December 25th. The shepherds had their flocks in open field (Lk 2:8), which implies a date prior to October.

Furthermore, no competent Roman administrator would require registration, involving travel during the season when Judea was impassable (Mt 24:20).

The first recorded mention of December 25 is in the Calendar of Philocalus (354 A.D.), which assumed Jesus’ birth to be Friday, December 25, 1 A.D. December 25th was officially proclaimed by the church fathers in 440 A.D. This date, however, was a vestige of the Roman holiday of Saturnalia.

The Year of Christ’s Birth

The year of Jesus’ birth is broadly accepted as 4 B.C., primarily from erroneous conclusions derived from Josephus’ recording of an eclipse, assumed to be on March 13, 4 B.C., “shortly before Herod died.”

There are several problems with this, in addition to the fact that it is more likely the eclipse occurred on December 29, 1 B.C. Considerable time elapsed between Jesus’ birth and Herod’s death, since the family fled to Egypt to escape Herod’s edict and they didn’t return until after Herod’s death (Mt 2:15, 19-22). Furthermore, Herod died on January 14, 1 B.C. [*Magillath Ta’anith.*]

Tertullian (born about 160 A.D.) stated that Augustus began to rule 41 years before the birth of Jesus and died 15 years after that event [*Tert. adv. Judaeos* c.8.] Augustus died on August 19, 14 A.D., placing Jesus’ birth at 2 B.C. (Note: no year 0.) Tertullian also notes that Jesus was born 28 years after the death of Cleopatra in 30 B.C., which is consistent with a date of 2 B.C.

Irenaeus, born about a century after Jesus, also notes that the Lord was born in the 41st year of the reign of Augustus. Since Augustus began his reign in the autumn of 43 B.C., this also appears to substantiate the birth in 2 B.C.

Eusebius (264-340 A.D.), the “Father of Church History,” ascribes it to the 42nd year of the reign of Augustus and the 28th from the subjection of Egypt on the death of Anthony and Cleopatra. [*Eccle. Hist.* i.5.] The 42nd year of Augustus ran from the autumn of 2 B.C. to the autumn of 1 B.C. The subjugation of Egypt into the Roman Empire occurred in the autumn of 30 B.C. The 28th year extended from the autumn of 3 B.C. to the autumn of 2 B.C. The only date that would meet both of these constraints would be the autumn of 2 B.C.

John the Baptist

Elisabeth, John’s mother, was a cousin of Mary and the wife of a priest named Zacharias who was of the course of Abijah (Lk 1:5, 8-13, 23-24). When the Temple was destroyed by Titus on August 5, 70 A.D., the first course of priests had just taken office. [Talmud & Josephus.] Since the course of Abijah was the 8th course, Zacharias ended his duties on July 13, 3 B.C. (1 Chr 24:10). If John’s birth took place 280 days later, it would have been on April 19-20, 2 B.C., precisely on the feast of Passover. John began his ministry in the 15th year of Tiberius Caesar (Lk 3:1). The

minimum age for the ministry was 30 (Num 4:3). As Augustus died on August 19, 14 A.D., that was the accession year for Tiberius. If John was born on April 19-20, 2 B.C., his 30th birthday would have been April 19-20, 29 A.D., or the 15th year of Tiberius. This seems to confirm the 2 B.C. date and, since John was five months older, this also confirms the autumn birth date for Jesus.

The Birth Date of Christ

Elisabeth hid herself for five months before the Angel Gabriel visited her cousin: Mary went “with haste” to visit Elisabeth, who was then in the first week of her 6th month, or the 4th week of December 3 B.C. If Jesus were born 280 days later, it would place the date of his birth on September 29, 2 B.C., which was also the 1ST of Tishri, the day of the Feast of Trumpets

1 Chronicles Chapter 25 The Singers & Musicians

- 1] Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:
- 2] Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king.
- 3] Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, Hashabiah, and Mattithiah, six, under the hands 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, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamtiezer, Joshbekashah, Mallothi, Hothir, and Mahazioth:
- 5] All these were the sons of Heman the king’s seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.
- 6] All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king’s order to Asaph, Jeduthun, and Heman.
- 7] So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was two hundred fourscore and eight.
- 8] And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar.
- 9] Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons were twelve:
- 10] The third to Zaccur, he, his sons, and his brethren, were twelve:

- 11] The fourth to Izri, he, his sons, and his brethren, were twelve:
- 12] The fifth to Nethaniah, he, his sons, and his brethren, were twelve:
- 13] The sixth to Bukkiah, he, his sons, and his brethren, were twelve:
- 14] The seventh to Jesharelah, he, his sons, and his brethren, were twelve:
- 15] The eighth to Jeshaiah, he, his sons, and his brethren, were twelve:
- 16] The ninth to Mattaniah, he, his sons, and his brethren, were twelve:
- 17] The tenth to Shimei, he, his sons, and his brethren, were twelve:
- 18] The eleventh to Azareel, he, his sons, and his brethren, were twelve:
- 19] The twelfth to Hashabiah, he, his sons, and his brethren, were twelve:
- 20] The thirteenth to Shubael, he, his sons, and his brethren, were twelve:
- 21] The fourteenth to Mattithiah, he, his sons, and his brethren, were twelve:
- 22] The fifteenth to Jeremoth, he, his sons, and his brethren, were twelve:
- 23] The sixteenth to Hananiah, he, his sons, and his brethren, were twelve:
- 24] The seventeenth to Joshbekashah, he, his sons, and his brethren, were twelve:
- 25] The eighteenth to Hanani, he, his sons, and his brethren, were twelve:
- 26] The nineteenth to Mallothi, he, his sons, and his brethren, were twelve:
- 27] The twentieth to Eliathah, he, his sons, and his brethren, were twelve:
- 28] The one and twentieth to Hothir, he, his sons, and his brethren, were twelve:
- 29] The two and twentieth to Giddalti, he, his sons, and his brethren, were twelve:
- 30] The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve:
- 31] The four and twentieth to Romamtiezer, he, his sons, and his brethren, were twelve.

The courses of singers, like the courses of priests in 24:7-18, number twenty-four.

Next Session

Read 1 Chronicles 26 – 29.

1 Chronicles Session 7 Chapters 26 – 29 David’s Final Reign

The first and second books of Chronicles take the form of a history: David and Judah are the focal points, with an emphasis on priestly and Levitical orders. Ezra, Nehemiah, Chronicles were apparently written together.

A substantial library was available to the author: public documents, e.g., letters to and from Cyrus, Artaxerxes, Darius, and Artaxerxes Longimanus (Ezra 1:1; 6:3; 4:7,17; 5:6 ; 6:6; 7:11; Neh 2:7).

1 Chronicles

Chapter 26

Temple Organization

- 1] Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph.
- 2] And the sons of Meshelemiah were, Zechariah the firstborn, Jedaiel the second, Zebadiah the third, Jathniel the fourth,
- 3] Elam the fifth, Jehohanan the sixth, Elioenai the seventh.
- 4] Moreover the sons of Obededom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,
- 5] Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him.
- 6] Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour.
- 7] The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah.
- 8] All these of the sons of Obededom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obededom.
- 9] And Meshelemiah had sons and brethren, strong men, eighteen.
- 10] Also Hosah, of the children of Merari, had sons; Simri the chief, (for though he was not the firstborn, yet his father made him the chief;)
- 11] Hilkiyah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.
- 12] Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the LORD.
- 13] And they cast lots, as well the small as the great, according to the house of their fathers, for every gate.

There will be guards placed to watch the gates on duty 24 hours a day.

- 14] And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward.
- 15] To Obededom southward; and to his sons the house of Asuppim.
- 16] To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward.
- 17] Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two.
- 18] At Parbar westward, four at the causeway, and two at Parbar.
- 19] These are the divisions of the porters among the sons of Kore, and among the sons of Merari.
- 20] And of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things.
- 21] As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were Jehieli.

- 22] The sons of Jehieli; Zetham, and Joel his brother, which were over the treasures of the house of the LORD.
- 23] Of the Amramites, and the Izharites, the Hebronites, and the Uzzielites:
- 24] And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures.
- 25] And his brethren by Eliezer; Rehabiah his son, and Jeshaiyah his son, and Joram his son, and Zichri his son, and Shelomith his son.
- 26] Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.
- 27] Out of the spoils won in battles did they dedicate to maintain the house of the LORD.
- 28] And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.
- 29] Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for officers and judges.
- 30] And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king.
- 31] Among the Hebronites was Jerijah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead.
- 32] And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king.

1 Chronicles

Chapter 27

Civil Government

Chapter 27 concludes with a list of officers which are in charge of King David's personal properties.

- 1] Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

Here is an account of the standing military force of Israel. A militia formed, it would seem, at the beginning of David's reign was raised in the following order: twelve legions, corresponding to the number of tribes, were enlisted in the king's service. Each legion comprised a body of twenty-four thousand men, whose term of service was a month

in rotation, and who were stationed either at Jerusalem or in any other place where they might be required.

- 2] Over the first course for the first month was Jashobeam the son of Zabdiel: and in his course were twenty and four thousand.
- 3] Of the children of Perez was the chief of all the captains of the host for the first month.
- 4] And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.

If you compare 1 Chr 11:10ff with the list of leaders in vv. 2-15, you will see that David's "mighty men" were in charge of the army.

- 5] The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.
- 6] This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.
- 7] The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.
- 8] The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand.
- 9] The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.
- 10] The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.
- 11] The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.
- 12] The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.
- 13] The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.
- 14] The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.
- 15] The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

Not only were there capable soldiers to lead each of the twelve units of the army, but there were capable officers assigned to the tribes of Israel. David's "chain of command": each tribe had a representative before the king.

- 16] Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:
- 17] Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:
- 18] Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael:

- 19] Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:
- 20] Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah:
- 21] Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

How interesting that a son of Abner was one of David's trusted officers. Abner had tried to maintain Saul's dynasty after Saul was slain and had created problems for David (2 Sam 1-4). David obeyed Deut 24:16: "...sons not to be put to death for the sins of father..."

- 22] Of Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.
- 23] But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens.
- 24] Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David.
- 25] And over the king's treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziath:
- 26] And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub:

We should recognize that, since there were no taxes on the citizens, the king had to use much of his income for the administration of his own government. All of these holdings had to be supervised, the laborers paid, and the profits guarded.

- 27] And over the vineyards was Shimei the Ramathite: over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite:
- 28] And over the olive trees and the sycomore trees that were in the low plains was Baalhanan the Gederite: and over the cellars of oil was Joash:
- 29] And over the herds that fed in Sharon was Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adlai:
- 30] Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite:
- 31] And over the flocks was Jaziz the Hagerite. All these were the rulers of the substance which was king David's.
- 32] Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni was with the king's sons:
- 33] And Ahithophel was the king's counsellor: and Hushai the Archite was the king's companion:
- 34] And after Ahithophel was Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army was Joab.

1 Chronicles

Chapter 28

David's Final Message

He has a message for Israel and a message for Solomon that the nation will hear. This is a wise move on David's part.

- 1] And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

David was devoted to God, and his posterity. It's tragic that the devotion to posterity that characterized our founding fathers has been lost in the treasonous attitudes of current politicians...

- 2] Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:
- 3] But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.
- 4] Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

David emphasized the fact that it was God who chose the tribe of Judah to be the royal tribe (Gen 49:8-10); and from Judah, God chose David's family to be the royal family (1 Sam 16:6-13; 2 Sam 7).

- 5] And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel.
- 6] And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

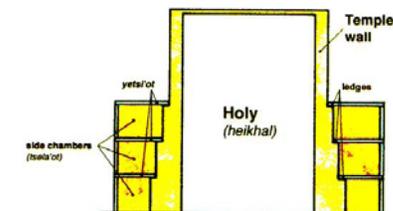
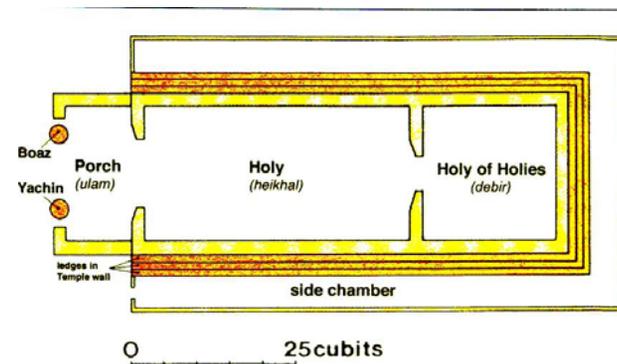
Then God chose Solomon to be David's successor and the one to build the temple.

- 7] Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.
- 8] Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

What good was a beautiful temple if the people were disobedient to their God? They owed it to the Lord and to one another, as fellow citizens in God's assembly, to live according to the Law that God had graciously given to them. The Jews owned the land by virtue of God's covenant with Abraham (Gen 12:1-3; 13:14-18), but they possessed and enjoyed the land only so long as they obeyed God's Word. See Deut 27-30. If they wanted to maintain possession of the land and leave it to the next generation, then they had to be an obedient people.

- 9] And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.
- 10] Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do it.
- 11] Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

(David's) Solomon's Temple



- 12] And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:
- 13] Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.
- 14] He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service:
- 15] Even the weight for the [lampstands] of gold, and for their lamps of gold, by weight for every [lampstand], and for the lamps thereof: and for the [lampstands] of silver by weight, both for the [lampstands], and also for the lamps thereof, according to the use of every [lampstand].

Menorah = lampstand, not “candlestick”

- 16] And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver:
- 17] Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight for every bason; and likewise silver by weight for every bason of silver:
- 18] And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered 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, even all the works of this pattern.

This is a remarkable verse. The pattern of the temple was from God just as much as the pattern of the tabernacle was from God.

- 20] And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.
- 21] And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

1 Chronicles Chapter 29 David's Exhortation

- 1] Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the LORD God.

- 2] Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

Oh, to have his heart! The gifts were his own personal property.

- 3] Even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal:
- 4] The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto the LORD?
- 5] Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,

David knew that his people must have a share in the cost of the temple, so he asked the leaders of the nation to contribute, and they did so willingly. David had first set the example in giving, and he reminded the people that they were giving to the Lord. The mentioning of “gold, silver, and precious stones” reminds us of 1 Cor 3:10-23 and the language used to describe the building of the local church.

- 6] And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron.
- 8] And they with whom precious stones were found gave them to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.
- 9] Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.
- 10] Wherefore David blessed the LORD before all the congregation: and David said, Blessed be thou, LORD God of Israel our father, for ever and ever.
- 11] Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.

David's kingdom prayer... When God created Adam, He gave him dominion. Now what does He mean by “the Kingdom”? It is the rule of God over the earth. It is a prayer for the recovery of the earth, to bring it back under the rule of God.

- 12] Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.
- 13] Now therefore, our God, we thank thee, and praise thy glorious name.
- 14] But who am I, and what is my people, that we should be able to offer so willingly

after this sort? for all things come of thee, and of thine own have we given thee.

- 15] For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding.
- 16] O LORD our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own.

The fact that we are “strangers and sojourners” in this world ought to encourage us to give generously to the Lord, for only what we give to Him will last (Mt 6:19-21). Life is brief and we can’t keep anything for ourselves or take it with us when we go (1 Tim 6:7; see Ps 90:11).

- 17] I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee.
- 18] O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:
- 19] And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision.
- 20] And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king.
- 21] And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:
- 22] And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the LORD to be the chief governor, and Zadok to be priest.
- 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] And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king.
- 25] And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

The tragedy is that Solomon did not maintain a perfect heart before the Lord, but loved foreign women and worshiped their false gods (1 Kgs 11). A perfect heart is not a sinless heart, for nobody can live without sinning in some way. It means a heart totally devoted to the Lord, a sincere heart. When Solomon began to worship other gods along with Jehovah, he had a divided heart and was not true to the Lord. It was when Solomon forsook the Word of God that he began to worship idols (see Deut 17:14–20; Josh 1:8).

- 26] Thus David the son of Jesse reigned over all Israel.
- 27] And the time that he reigned over Israel was forty years; seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.
- 28] And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.
- 29] Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,
- 30] With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.

1 Chronicles closes with a summary which may naturally be regarded as the closing of a book.

Lessons

You and I cannot build Him a temple, but we can offer the temples of our bodies to Him. Read Chapter 29 carefully and note how the people gave and why they gave; then read 2 Corinthians 8–9 and note how Paul taught many of these same truths about giving.

2 Corinthians 8

- 1] Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;
- 2] How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
- 3] For to their power, I bear record, yea, and beyond their power they were willing of themselves;
- 4] Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
- 5] And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.
- 6] Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
- 7] Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.
- 8] I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.
- 9] For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.
- 10] And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.
- 11] Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

- 12] For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.
- 13] For I mean not that other men be eased, and ye burdened:
- 14] But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:
- 15] As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.
- 16] But thanks be to God, which put the same earnest care into the heart of Titus for you.
- 17] For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
- 18] And we have sent with him the brother, whose praise is in the gospel throughout all the churches;
- 19] And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:
- 20] Avoiding this, that no man should blame us in this abundance which is administered by us:
- 21] Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
- 22] And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.
- 23] Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.
- 24] Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

2 Corinthians 9

- 1] For as touching the ministering to the saints, it is superfluous for me to write to you:
- 2] For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.
- 3] Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:
- 4] Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.
- 5] Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.
- 6] But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.
- 7] Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

- 8] And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work:
- 9] (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.
- 10] Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)
 - 11] Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.
 - 12] For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;
 - 13] Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;
 - 14] And by their prayer for you, which long after you for the exceeding grace of God in you.
 - 15] Thanks be unto God for his unspeakable gift.

Next Session

The reign of Solomon. Read 2 Chronicles 1 - 4 and 1 Kings 1 - 11.

1 & 2 Chronicles Session 8 2 Chronicles Chapters 1-4 Reign of Solomon

Outline: 1st & 2nd Chronicles

- Genealogies 1 Chr 1 - 9
- Reign of David 1 Chr 10 - 29
- **Reign of Solomon 2 Chr 1 - 9**
- The Davidic Dynasty 2 Chr 10 - 36

Solomon

- Jedidiah.
 - Nathan, to whom his education was intrusted, called him Jedidiah; i.e., “beloved of the Lord” (2Sam 12:24,25).
- Solomon (Shelomoh).
- Lemuel (Prov 31).
- The Koholeth – the Preacher (Ecc 1:1).
- The Aguar – the Collector (Prov 30:1).

Solomon was David’s second son by Bathsheba; the first after their legal marriage (2 Sam 12:1). He was probably born about 1035 B.C. (1 Chr 22:5; 29:1). He succeeded his father on the throne in early manhood, probably

about 16 - 18 years old. His elevation to the throne took place before his father's death, and was hastened on mainly by Nathan and Bathsheba, in consequence of the rebellion of Adonijah (1 Kgs 1:5-40).

By the interposition of Nathan the prophet, Zadok the priest, Benaiah, Shimei, and Rei, David's mighty men, Solomon was at David's command, taken on the king's own mule to Gihon, anointed, and proclaimed king.

Adonijah

Adonijah was the fourth son of David (2Sam 3:4). After the death of his elder brothers, Amnon and Absalom, he became heir-apparent to the throne. But Solomon, a younger brother, was preferred to him. Adonijah, however, when his father was dying, caused himself to be proclaimed king.

But Nathan and Bathsheba induced David to give orders that Solomon should at once be proclaimed and admitted to the throne. Adonijah fled and took refuge at the altar, and received pardon for his conduct from Solomon on the condition that he showed himself "a worthy man" (1Kgs 1:5-53). He afterwards made a second attempt to gain the throne, but was seized and put to death (1Kgs 2:13-25). Solomon would have spared Adonijah but for his incestuous and treasonous desire to have Abishag his father's companion; Solomon mercifully spared the rest of his brothers who had joined Adonijah.

Abiathar was banished to Anathoth for treason, thus fulfilling the old curse on Eli (1 Sam 2:31-35). Joab the murderer he put to death, according to his father's dying charge (Cf. Solomon's own words in Eccl 8:12,13). Shimei fell by breaking his own engagement on oath. Solomon's reverent dutifulness to his mother amidst all his kingly state appears in the narrative (1 Kgs 2:12; Ex 20:12; Ps 45:9; Prov 1:8; 4:3; 6:20; 10:1).

Before his death, David gave parting instructions to his son (1Kgs 2:1-9 1Chr 22:7-16, 28). As soon as he had settled himself and arranged the affairs of his extensive empire, he entered into an alliance with Egypt by the marriage of the daughter of Pharaoh (1Kgs 3:1). The latter half of his reign was clouded by the idolatries into which he fell, mainly from his heathen intermarriages (1Kgs 11:1-8 14:21,31: 700 wives + 300 concubines). The idle king living among these idle women, with all their idle and mischievous attendants, filled the palaces and pleasure-houses which he had built (1Kgs 11:3). He learned first to tolerate and then to imitate their heathenish ways.

Solomon's Palace

It took Solomon seven years to build the temple; 13 years to build his royal palace on Ophel (1Kgs 7:1-12). It was 100 cubits long, 50 broad, and 30 high. Its lofty roof was supported by forty-five cedar pillars, so that the hall was like a forest of cedar wood, and hence "The House of the Forest of Lebanon."

In front of this "house" was the "Porch of Pillars." In front of this again was the "Hall of Judgment," or Throne-room (1Kgs 7:7, 10:18-20; 2Chr 9:17-19). A portion of it was set apart as the residence of the queen consort, the daughter of Pharaoh (of whom, however, nothing further is recorded).

Solomon wrote 3,000 Proverbs and 1005 Songs. The visit of the Queen of Sheba "the queen of the south" (Mt 12:42; 1Kgs 10:1-13 2Chr 9:1-12) was a memorable occasion. Deep, indeed, must have been her yearning, and great his fame, which induced a secluded Arabian queen to break through the immemorial custom of her dreamy land, and to put forth the energy required for braving the burdens and perils of so long a journey across a wilderness. Yet this she undertook, and carried it out with safety." She was filled with amazement by all she saw and heard: "there was no more spirit in her."

Solomon Typology

6-6-6: The "Seal of Solomon" = occultic symbol? Always diminutive: "In all his glory, arrayed less than lilies." (Lk 12:27).

2 Chronicles Chapter 1 Solomon Takes Over

- 1] And Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him, and magnified him exceedingly.
- 2] Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.
- 3] So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.
- 4] But the ark of God had David brought up from Kirjathjearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem.

Solomon and Israel's leaders made a pilgrimage to the tabernacle at Gibeon to offer sacrifices on the great bronze altar, made by Bezalel (Ex 31:11) under Moses' direction (Ex 38:17) that was still located there (1 Chr 16:39-40; Ex 38:1-7). The ark, however, was still in Jerusalem, where it had been brought from Kiriath Jearim by David (1 Chr 15:1).

- 5] Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.
- 6] And Solomon went up thither to the brasen altar before the LORD, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.
- 7] In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

Along with the other national leaders Solomon expressed his devotion to the Lord by offering 1,000 burnt offerings on that one occasion.

- 8] And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.
- 9] Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.
- 10] Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

- “Wisdom” חִכְמָה *chokmah* refers to discernment and judgment.
- “knowledge” מִדָּעָה *madda`* means practical know-how in every-day affairs

- 11] And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:
- 12] Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.
- 13] Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.
- 14] And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

The Heb. Word פָּרָשִׁים *parashim* can mean either horses or charioteers (Cf. Deut 17:16-17).

- 15] And the king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance.

- 16] And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.
- 17] And they fetched up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

2 Chronicles

Chapter 2

Preparations to Build

- 1] And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.
- 2] And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

He apparently waited four years to begin...

- 3] And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

Hiram, King of Tyre

Hiram entered into an alliance with David, and assisted him in building his palace by sending him able workmen, and also cedar-trees and fir-trees from Lebanon (2 Sam 5:11; 1 Ch 14:1). After the death of David he entered into a similar alliance with Solomon, and assisted him greatly in building the temple (1 Kgs 5:1 9:11; 2 Chr 2:3). He partnered in Solomon's traffic to the Eastern Seas (1 Kgs 9:27, 10:11; 2 Chr 8:18, 9:10).

- 4] Behold, I build an house to the name of the LORD my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This is an ordinance for ever to Israel.
- 5] And the house which I build is great: for great is our God above all gods.
- 6] But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him?
- 7] Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide.
- 8] Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants,

- 9] Even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great.
- 10] And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

The hewers of which would receive 20,000 cors (~ 125,000 bushels) of ground wheat, 20,000 cors of barley, 20,000 baths (~ 115,000 gallons) of wine, and 20,000 baths of olive oil (2:8-10).

- 11] Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.
- 12] Hiram said moreover, Blessed be the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.
- 13] And now I have sent a cunning man, endued with understanding, of Hiram my father's,
- 14] The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

The man whom Hiram chose to send to Solomon was Hiram-Abi, a half-Israelite whose mother was from the tribe of Dan. Yet, according to 1 Kgs 7:14, his "mother was a widow from the tribe of Naphtali." This is an example of ethnic and geographic labels being commingled. This will prove significant when we get to 2 Chronicles 11.

- 15] Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:
- 16] And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.
- 17] And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.
- 18] And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

2 Chronicles

Chapter 3

Building the Temple

- 1] Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that

- David had prepared in the threshingfloor of Ornan the Jebusite.
- 2] And he began to build in the second day of the second month, in the fourth year of his reign.

He waited four years to begin... According to some chronological calculations this would be 966 B.C. The author of 1 and 2 Kings added the interesting fact that this was 480 years after the Exodus, an event which would then be dated at 1446 B.C. (1 Kgs 6:1).

Overview

- The Tabernacle
- "1st Temple": Solomon's Temple
- "2nd Temple":
 - Zerubabel's Temple
 - Herod's Temple
- "3rd Temple"
- Ezekiel's Temple

The Tabernacle: "The House of Blood"

In addition to the famed Two Tablets of the Law, Moses also received a set of engineering specifications for a portable sanctuary. The Scriptures devote more space to the description of the Tabernacle than any other single subject.

The Tabernacle (see graphic on page 112)

- The Structure
- The Furniture
- The Priesthood
- The Offerings (Leviticus)

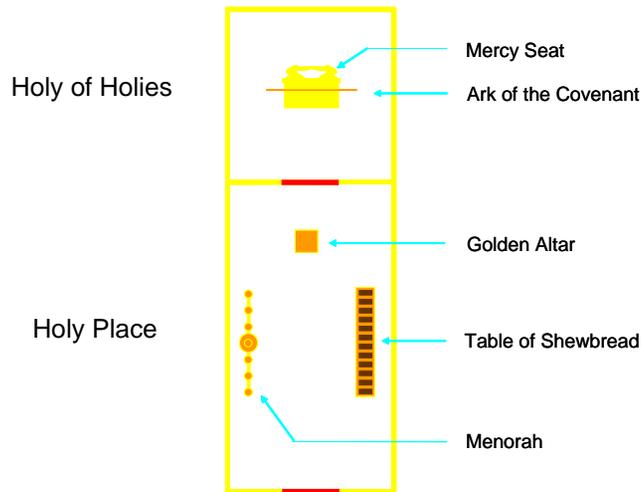
Material Symbolism

- | | |
|----------|---|
| • Brass | Fire, Judgment |
| • Gold | Deity |
| • Silver | Blood (Silver; Redemption Shekel; 30 pieces of betrayal silver) |

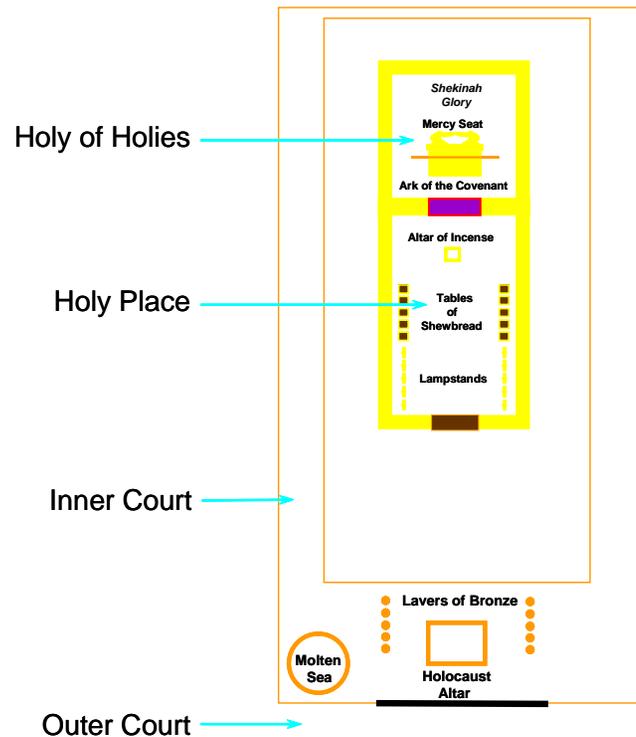
The Temple

- Preparations
 - Cedars of Lebanon (vs. coarser sycamore)
 - Hiram's friendship with David

Tabernacle



Temple



- Design given to David by God
- 183,300 Workforce
 - 30,000 men (10,000/mo shift)
 - 70,000 carriers
 - 80,000 hewers in the mountains
 - 3,300 supervision

Our Personal Architecture?

Seven times the Bible declares: “Ye are the Temple of God” (1 Cor 3:9-17; 6:19; 2 Cor 6:16; Eph 2:20,21; Heb 3:6; 1 Pet 2:5; 4:17). The Greatest Commandment: We are instructed to “love God with all of our heart, soul, strength and mind” (Cf. Deut 6:5; Mt 22:37). What does this mean? You can’t determine the architecture of software by external means; you need the designer’s manual. [See Nancy Missler’s *Way of Agape* series.]

- Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits.
- And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold.
- And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.
- And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim.
- He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.
- And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.
- And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold.
- And in the most holy house he made two cherubims of image work, and overlaid them with gold.
- And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house: and the other wing was likewise five cubits, reaching to the wing of the other cherub.
- And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub.
- The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward.
- And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

- 15] Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits.
- 16] And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains.
- 17] And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2 Chronicles Chapter 4 The Temple Furnishings

- 1] Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.
- 2] Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

The “Molten Sea”: 1 Kings 7:23 & 2 Chronicles 4:2

And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about.

1Kings 7:23

וַיַּעַשׂ אֶת־הַיָּם מוֹצֵק עֵשֶׂר בְּאַמָּה מִשְׁפָּחוֹ עַד־שְׁפָחוֹ
 עֵגֶל סָבִיב וְחָמֵשׁ בְּאַמָּה קוֹמָתוֹ (וַיְקוּהוּ) [וַיְקוּהוּ]
 שְׁלֹשִׁים בְּאַמָּה יָסֹב אֹתוֹ סָבִיב:

Inerrancy?

This would seem to be an “error.” The “line of 30 cubits compassing it roundabout,” that is, the circumference, is not three times the diameter, but 3.14159265358979, commonly known as π .

However, in the Masoretic text, the term is misspelled (known as a *kethiv*) with an extra heh, קיה. The marginal correction (known as a *qere*) is spelled correctly, קי. The gematrical value as recorded is 111; the correct value would be 106.

When this correction, 111/106, is applied to three times the diameter of 10 cubits, the circumference would be 31.41509433962 cubits: in a circumference of over 46 feet, an error of less than 15 thousandths of an inch!

Epistemological Addenda:

The Constant Constants

The velocity of light is now recognized to be slowing down. Other fundamental “constants” appear to be changing...

Our physical universe appears to be a mere shadow of a larger reality...

Scientific American, June 2005

- Two key verses on the Creation: Genesis 1:1 and John 1:1.
- Two *dimensionless* Constants of the Universe: pi, π and Natural Logarithms, \log_e



The number of letters x the product of the letters
The number of words x the product of the words

$$= 3.1416 \times 10^{17} = \pi$$

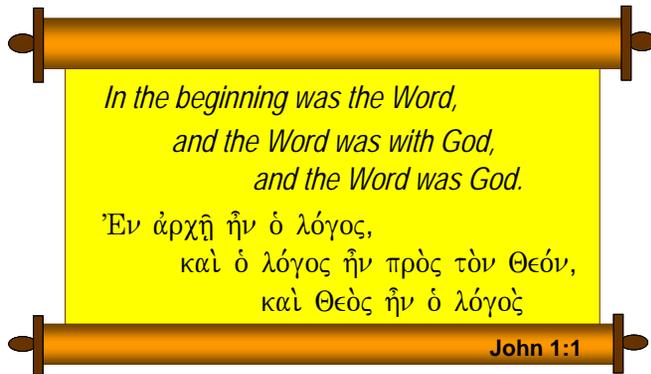
John Napier (Mathematician, 1550-1617)

- Activist for the Reformation and Protestant affairs in Scotland.
- Inventor of Logarithms: “Natural” or “Napierian” Logarithms \log_e , \ln .
- Use of decimal point in fractions.

Natural Logarithms

- In wave mechanics, $X = Ae^{kt}$
- In electrical theory, $Q(t) = Qe^{-t/RC}$
- In advanced math, $e^{ix} = \cos x + i \sin x$
 where $i = \sqrt{-1}$
- Distribution of prime numbers: $A(x) = x / \log_e x$
- It is defined by $e = \lim_{n \rightarrow \infty} (1 + 1/n)^n$

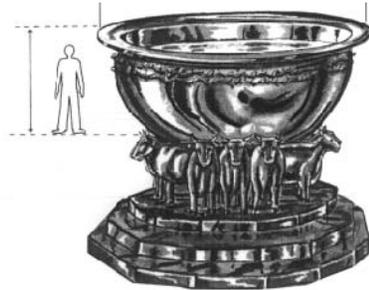
and it is usually approximated by 2.718281828...



The number of letters x the product of the letters
The number of words x the product of the words

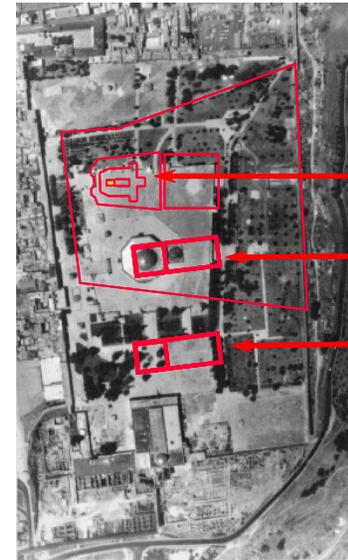
$$= 2.7183 \times 10^{65} = e$$

- 3] And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast.
 - 4] It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.
 - 5] And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.
 - 6] He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.
 - 7] And he made ten [lampstands] of gold according to their form, and set them in the temple, five on the right hand, and five on the left.
- “...candlesticks...”: מְנוֹחָה = menorah.
- 8] He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.
 - 9] Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.
 - 10] And he set the sea on the right side of the east end, over against the south.



- 11] And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God;
- 12] To wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars;
- 13] And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars.
- 14] He made also bases, and lavers made he upon the bases;
- 15] One sea, and twelve oxen under it.
- 16] The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.
- 17] In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.
- 18] Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.
- 19] And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the shewbread was set;
- 20] Moreover the [lampstands] with their lamps, that they should burn after the manner before the oracle, of pure gold;
- 21] And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold;
- 22] And the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

Where Did the Temple Stand?



Northern Conjecture

Traditional View

Southern Conjecture

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Next Session

The Dedication of the Temple. Read 2 Chronicles 5-8. Note the details about the Ark of the Covenant. (*2 Chronicles 35 will yield some surprises, widely overlooked, concerning the whereabouts of the Ark and the Mercy Seat.*)

1 & 2 Chronicles Session 9 2 Chronicles Chapters 5 - 8 Reign of Solomon

2 Chronicles Chapter 5 Ark Brought to the Temple

The project took seven years (1 Kings 6:8). So great were David's and the leaders' contributions that Solomon's craftsmen had not required all those metals. (According to 1 Kings 7:50 even the door sockets were made of gold.)

- 1] Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

The Ark had remained in a tabernacle David had built on Mount Zion (1 Chr 15:1) but all was ready now for its removal to Solomon's temple. The time chosen for this momentous event was the Feast of Tabernacles in September-October (Lev 23:33-36). This was in 959 B.C.

- 2] Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion.
- 3] Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month.

The Feasts of Israel

The Spring Feasts (1st Month: Nisan)

- Passover
- Feast of Unleavened Bread
- Feast of First Fruits

- Pentecost

The Fall Feasts (7th Month: Tishri)

- Feast of Trumpets
- Yom Kippur
- Feast of Tabernacles/booths

Sukkot: Feast of Booths

- Feast of Tabernacles
- Leave their temporary dwellings for their permanent ones (1 Cor 5:2?)
- Ark brought to Jerusalem
- Cf. Transfiguration? (Mt 17)

The Appointed Times

And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

Genesis 1:14

- "...seasons": הַמּוֹעֲדִים = "appointed times."
- Statistical expectation: 52 sabbaths
+ 7 days of Passover (including its related feast days)
5 times in the + 1 *Shavout*, Feast of Weeks (Pentecost)
78,064 letters + 1 *Yom Teruah*, Feast of Trumpets
of Genesis; + 1 *Yom Kippur*, Day of Atonement
+ 7 days of *Sukkot*, Feast of Tabernacles
- As an *equidistant letter* + 1 *Shimini Atzeret*, 8th Day of Assembly
70

sequence, it appears **only once** in Genesis;

- At an interval of 70;
- It is centered on Genesis 1:14.
- Odds against this by unaided chance have been estimated at greater than *70,000,000 to one*.

- 4] And all the elders of Israel came; and the Levites took up the ark.
- 5] And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.
- 6] Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.
- 7] And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims:
- 8] For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.
- 9] And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

It was to move no more. “It is finished” = it is permanent, it is basic, it is established. The Ark speaks of Christ: There will be no other way of salvation. (Acts 4:12) He is our sabbath rest (Heb 4). He is preparing a place for us: John 14:2,3.

- 10] There was nothing in the ark save the two tables which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt.

The author of Hebrews wrote that the ark also contained Aaron’s rod and a pot of manna (Heb 9:4). This is nowhere attested in the Old Testament (Ex 16:33-34 and Num 17:10 state that the rod and manna were placed in front of the tabernacle, not in the ark).

And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant; And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

Hebrews 9:3-5

Memorials

The manna was a symbol of Christ as the Bread of Life, who feeds those who are His own (Num 17). The manna would disappear if the people

didn’t gather it and if it was not eaten the same day, it would spoil. Aaron’s rod that budded is a symbol of Christ’s resurrection (Ex 16).

- 11] And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course:
- 12] Also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

All the courses came up for this act of dedication. The singers were there, and the orchestra with cymbals and psalteries and harps, and 120 trumpet players!

- 13] It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the LORD, saying, For he is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the LORD;
- 14] So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Shekinah

From *shakan* “to dwell,” from whence comes *mishkan* “the tabernacle.” The Shekinah was God’s visible manifestation in a cloudy pillar and fire; especially over the mercy-seat or *capporeth* (Ex 13:21,22; 14:19,20; 16:7-10). The earliest notice of the *Shekinah* was as a swordlike flame between the cherubim, being the “Presence of Jehovah” from which Cain went out, and before which Adam and succeeding patriarchs worshipped (Gen 3:24). They anticipated the *Shekinah*’s return under Messiah; “I will cause My *Shekinah* to dwell in it in glory” (Hag 1:8); “I will cause My *Shekinah* to dwell in the midst of thee,” (Zech 2:10).

The continued presence of the *Shekinah* down to Nebuchadnezzar’s destruction of the temple is implied in Josh 3; 4; 6; Ps 68:1; cf. Num 10:35; Ps 132:8; 80:1; 99:1,7; Lev 16:2. Its absence from Zerubbabel’s temple is one of the five particulars reckoned by the Jews as wanting in the 2nd temple. In the New Testament the Shekinah is mentioned:

- “the glory of the Lord” (Lk 2:9; cf. Deut 33:2; Acts 7:2,53,55; Heb 2:2; 9:5; Rom 9:4).
- “the Word tabernacled (*eskeenosen*) among us, and we beheld His glory” (Jn 1:14).
- “that the power of Christ may tabernacle (*episkeenosee*) upon me” (2 Cor 4:6; 12:9).

- His coming again with clouds and fire is the anti-type of this *Shekinah* (Mt 26:64; Lk 21:27; Acts 1:9,11; 2 Thess 1:7,8; Rev 1:7; 21:3).
- Angels or cherubim generally accompany the *Shekinah* (Rev 4:7,8; Ps 68:17; Zech 14:5).

2 Chronicles Chapter 6

The Message & Prayer of Dedication

- 1] Then said Solomon, The LORD hath said that he would dwell in the thick darkness.
- 2] But I have built an house of habitation for thee, and a place for thy dwelling for ever.
- 3] And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.
- 4] And he said, Blessed be the LORD God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying,
- 5] Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

The term name, which occurs 14 times in this chapter and 14 times elsewhere in 2 Chronicles, refers to God's attributes or presence (cf. 1 Chr 13:6).

- 6] But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.
- 7] Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.
- 8] But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

In God's sovereign will He chose Jerusalem to be the center and the capital of this earth. It will be that some day. He chose Jerusalem for the place the temple would stand; He chose David to be the king, and now one in David's line. This is the absolute will of God making this choice.

- 9] Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.
- 10] The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.
- 11] And in it have I put the ark, wherein is the covenant of the LORD, that he made with the children of Israel.

- 12] And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:
- 13] For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,

After blessing the people, Solomon offered a dedicatory prayer (vv. 14-42).

- 14] And said, O LORD God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant, and shewest mercy unto thy servants, that walk before thee with all their hearts:
- 15] Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day.
- 16] Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.
- 17] Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.
- 18] But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!
- 19] Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

“Harken.” (hear) occurs five times in vv. 19-21...and He will respond from heaven (cf. vv. 23, 25, 27, 30, 33, 35, 39), His true dwelling place (cf. vv. 30, 33, 39; 30:27).

- 20] That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.
- 21] Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

Because Solomon spoke of the Israelites praying toward this place (6:21; cf. vv. 34, 38), centuries later Daniel faced Jerusalem as he prayed (Dan 6:10).

- 22] If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;
- 23] Then hear thou from heaven, and do, and judge thy servants, by requiring the

wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

- 24] And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;
- 25] Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.
- 26] When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;
- 27] Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.
- 28] If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be:
- 29] Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:
- 30] Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)
- 31] That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.
- 32] Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;
- 33] Then hear thou from the heavens, even from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name.
- 34] If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;
- 35] Then hear thou from the heavens their prayer and their supplication, and maintain their cause.
- 36] If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near;
- 37] Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;
- 38] If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name:

Daniel opened his windows toward Jerusalem (the temple by that time had been destroyed), kneeled, and prayed to God three times a day (Dan 6:10). And God heard his prayer.

- 39] Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.
- 40] Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.
- 41] Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.
- 42] O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

2 Chronicles Chapter 7 The Temple Sanctified

- 1] Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.
- 2] And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

Just as when Moses finished the construction of the tabernacle in the wilderness (Ex 40:34-35). In the New Testament, in Paul's Epistle to the Romans, he answers the question: who are Israelites? He gives eight fingerprints of identification, one of which is that they had the glory. No other people have had the visible presence of God except the Israelites.

- 3] And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.
- 4] Then the king and all the people offered sacrifices before the LORD.
- 5] And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.
- 6] And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.
- 7] Moreover Solomon hallowed the middle of the court that was before the house of the LORD: for there he offered burnt offerings, and the fat of the peace

offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

- 8] Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.
- 9] And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

Hamath (Israel's northern boundary toward the Euphrates River) to the Wadi of Egypt (modern Wadi el-Arish, south of Gaza).

- 10] And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.
- 11] Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

Finally, on the 8th day, which followed the seven-day Feast of Tabernacles (Lev 23:36), the people assembled once more just before returning to their homes. In all, the temple celebration lasted 15 days, for having begun in the 7th month (2 Chr 5:3) and probably on the 15th day (cf. Lev 23:39), the Feast of Tabernacles extended through the 22nd day.

- 12] And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.
- 13] If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

The blessings would become effective if the subservient party would stay loyal to the great king while the curses would be expected to fall on the disobedient. (Cf. Deut 27-28)

- 14] If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

This does not suggest that the Davidic Covenant is conditional from God's standpoint. He had said it would be forever (2 Sam 7:13, 15-16). But Solomon's (or any king's) enjoyment of it would depend on his obedience to God.

- 15] Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.
- 16] For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

Whenever we are in Jerusalem we might keep this in mind!

- 17] And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;
- 18] Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel.

“Sit thou at my right hand, until I make thine enemies thy footstool” (Ps 110:1; see also Heb 10:12–13).

- 19] But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;
- 20] Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations.

Indeed: the Dome of the Rock signifies the present desecration of the site. “Allah does not beget and is not begotten!” “Allah Ackbar = Allah is Greater!” (A comparative.)

- 21] And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?
- 22] And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

Later Solomon did worship other gods (1 Kgs 11:4-8), as did many of his successors, so the nation was exiled (2 Chr 6:36; 36:17-18, 20) to Babylon and the temple destroyed. Everyone who would witness the desolation of the land and the temple would know that it was a mark of God's judgment on His people because of their sin.

2 Chronicles

Chapter 8

Solomon's Years of Conquest

- 1] And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,
- 2] That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.
- 3] And Solomon went to Hamath-zobah, and prevailed against it.
- 4] And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

Cf. 1 Kings 9:10-14: these towns, 20 in all, had originally been given by Solomon to Hiram, but Hiram was displeased with them. The chronicler was possibly referring to the return of these rejected towns to Solomon who then restored them.

At that time Solomon began his conquest of foreign states, commencing with the Aramean city of Hamath Zobah, almost 300 miles N of Jerusalem. He then refortified Tadmor (later known as Palmyra), a desert oasis trading center on the main highway from Mesopotamia, about 150 miles NE of Damascus.

- 5] Also he built Beth-Horon the upper, and Beth-Horon the nether, fenced cities, with walls, gates, and bars;
- 6] And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

Beth Horon was about 10 miles NW of Jerusalem on the border between Judah and the Northern tribes (Josh 18:13). Baalath was in the territory of Dan (Josh 19:44). The other unnamed cities probably include Hazor, Megiddo, and Gezer (1 Kgs 9:15).

- 7] As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel,
- 8] But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

Solomon conscripted his forced labor from among non-Israelite population groups still living in the land. The Israelites were exempted from such drudgery, serving instead in the army and as labor foremen. The 250 supervisors were only Israelites whereas the 550 officials in 1 Kgs 9:23 probably included Canaanite foremen as well. In addition to the 250, Solomon had 3,600 other foremen (2 Chr 2:18), a total of 3,850, which equals 3,300 (1 Kgs 5:16) plus 550 (1 Kgs 9:23).

Solomon's Conscripted

- **Hittites** (originally from central Anatolia, in modern-day Turkey).
- **Amorites** (early hill-dwellers in Canaan).
- **Perizzites** (a Canaanite subtribe).
- **Hivites** (probably the same as the Indo-Aryan Hurrians).
- **Jebusites** (the original Canaanite inhabitants of Jerusalem)—peoples not fully subjugated by Israel in the Conquest (Judg 3:1-6).

- 9] But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.
- 10] And these were the chief of king Solomon's officers, even two hundred and fifty, that bare rule over the people.
- 11] And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come.
- 12] Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

A final political achievement by Solomon was his relocation of his wife, the daughter of the Pharaoh of Egypt (Pharaoh Siamun of Dynasty 21?), from David's old palace on Mount Zion (the City of David; cf. 1 Kgs 3:1; 1 Chr 11:5) to her new palace on the temple mount (cf. 1 Kgs 7:8; 9:24). The reason given is that she, an Egyptian, would profane David's palace, which at one time had such close connection with the ark of the covenant.

- 13] Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

2 Chronicles does not mention Solomon's introduction of pagan shrines and worship, a point stressed in 1 Kgs 11:1-13.

- 14] And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.
- 15] And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.
- 16] Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. So the house of the LORD was perfected.
- 17] Then went Solomon to Ezion-geber, and to Elath, at the sea side in the land of Edom.
- 18] And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

Solomon's Maritime Empire

Much of Solomon's prosperity was due to his maritime industry, an enterprise he was able to undertake with Phoenician help. Operating out

of Ezion Geber and Elath, seaports on the eastern arm of the Red Sea (known today as the Gulf of Aqaba or Gulf of Eilat), his and Hiram's sailors sailed to distant points such as the land of Ophir (cf. 1 Chr 29:4) whence they imported 450 talents of gold (ca. 17 tons, or 34,000 pounds), apparently on one voyage. (1 Kgs 9:28 has 420 talents, ca. 16 tons. One of the two figures may be due to a copyist confusing the two similar-looking Hebrew letters for 450 and 420.)

Some Concluding Thoughts: 2 Chronicles 7:14

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

2 Chronicles 7:14

“If My people, who are called by my Name”: God has a people which we call the church or the body of Christ, those who have accepted the Savior, “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (Titus 2:14).

“Shall humble themselves”: The flesh is proud but we are admonished to be humble. “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph 4:1–2). Longsuffering and meekness are fruits of the Spirit (Gal 5:22–23).

“And pray”: Certainly many, many times in the New Testament we are admonished to pray. The Lord Jesus told His disciples to watch and pray. The epistles contain numerous commands to pray.

“And seek My face”: This is also a New Testament admonition: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth” (Col 3:1–2).

“And turn from their wicked ways”: This also applies to us. God has a great deal to say about repentance for believers. “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Rev 3:19).

Then, how about God's part? God had promised that He would *hear*: “And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn 3:22).

God promised to *forgive*: “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn 1:9).

God also promised to then *heal their land*.

Only a God-given revival can save our land.

Robert Bork, *Slouching Towards Gomorrah*

A revival or an overdue judgment?

I tremble for my country when I recall that God is just, and that His justice cannot sleep forever.

Thomas Jefferson, 1781

Next Session

The visit of the Queen of Sheba (The last chapter on Solomon). Cf. 1 Kgs 10:1-13. Read 2 Chronicles 9 – 12: The continuing dynasty of David.

1 & 2 Chronicles Session 10

2 Chronicles Chapters 9 - 12

Davidic Dynasty

2 Chronicles

Chapter 9

The Queen of Sheba

- 1] And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.
- 2] And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

She traveled over 1200 miles! Deep, indeed, must have been her yearning, and great his fame, which induced a secluded Arabian queen to break through the immemorial custom of her dreamy land, and to put forth the energy required for braving the burdens and perils of so long a journey across a wilderness. Yet this she undertook, and carried it out “with safety.” (1 Kgs 10:1-13; 2 Chr 9:1-12).

- 3] And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4] And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her.

She was filled with amazement by all she saw and heard: “there was no more spirit in her.”

- 5] And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom:
 6] Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.
 7] Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom.
 8] Blessed be the LORD thy God, which delighted in thee to set thee on his throne, to be king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.
 9] And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.
 10] And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alghum trees and precious stones.

Then the queen of Sheba bestowed her gifts, the gold alone amounting to 120 talents (41½ tons, or 9,000 pounds), spices, and precious stones. The spices exceeded in quality (and quantity?) anything ever seen before in Israel. The land of Ophir yielded not only gold but also alghum wood (cf. 2 Chr 2:8; perhaps a name for sandalwood) and precious stones. The alghum wood was employed in the steps of the temple and the royal palace and as frames for harps and lyres. Solomon also gave gifts to the queen.

- 11] And the king made of the alghum trees terraces to the house of the LORD, and to the king’s palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah.
 12] And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

Ethiopian Legend

The Ethiopian claim to the Queen of Sheba is detailed in the famous epic *Kebra Nagast* (The Glory of Kings). It is based on the visit described in the Bible but adds that the queen bore a son, Menelik, to King Solomon. When Menelik was grown, he visited his father, who anointed him to rule in Africa and sent the sons of his own counselors to assist Menelik

as king. The young men were reluctant to leave the famous temple in Jerusalem, especially as it contained the Ark of the Covenant. In secret they removed the Ark and took it with them to Ethiopia (and left a replica?)

For centuries, Ethiopian tradition has maintained that it is still preserved and guarded in the compound at Axum. The Ethiopian epic was compiled and recorded in writing during the 13th century, but its origin is difficult to determine. From the restoration of the Solomonic Dynasty around 1270 B.C. until the death of the last emperor, Haile Selassie, the emperors of Ethiopia claimed descent from Solomon and the Queen of Sheba. Haile Selassie I (1892-1975), was a grandnephew of Emperor Menelik II, the last emperor of Ethiopia (1930-1974).

The Solomonic claim was part of the constitution proclaimed by Selassie in 1955. The Solomonic claim is widely regarded as non-Biblical (the Ark was still around long after Solomon; cf. 2 Chr 35:3) and it will “no longer come to mind” (Jer 3:16). However, we will review some surprising conjectures about the Ark of the Covenant in a later session...

- 13] Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;
 14] Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

666 talents = 25 tons, or 50,000 pounds) This did not include profits through taxation or tolls on caravans and other merchants.

The Seal of Solomon



And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and

bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 13:12-18

Satan + the 1st and 2nd beasts = Satanic trinity? “Signs and miracles,” see Jannes & Jambres (Ex 7:11; 2 Tim 3:8; 2 Thess 2:9-11; cf. 2 witnesses). Prophecy, not “signs and wonders” is Jesus’ primary evidence (Mt 11:1-6). [Note the head wound as his identifier, again.] “Image”: 7 passages—13:15; 14:9,11; 15:2; 16:2; 19:20; 20:4; cf. Dan 2, 3; Ps 73:20.

χάραγμα charagma: brand, seal. A mark is prohibited (Lev 19:28;21:5; Deut 14:1; Isa 49:16; Ezek 9:4; Ex 13:9, 16).

666

Letters in Hebrew, Greek, and Latin have numerical equivalents. Roman numerals add up to 666; Arabic numbers from 1 to 62 (36) add up to 666; (some MSS read 616); It is the number of man, not God! Sabbath for man, (6 days +1); Goliath: 6 cubits; 6 shekel spear; 6 pieces of armor; etc. Nebuchadnezzar’s image: 60 cubits high, 6 cubits wide; 6 instruments of music.

Solomon as a Type? 666: 1 Kgs 10:14; 2 Chr 9:13; [Ezra 2:13 vs. Neh 7:18]; Queen of Sheba? Goddess of Fortresses? Six steps to throne; founded commerce, banking, trading in horses (vs. Deut 17:16); “Magen David” = occultic “Seal of Solomon”? (see previous page).

Whose number? Insertable chips, RFID, bar codes, etc. for implementation? Remember: it is His number and name that are the critical identity issues.

Woe to the idol shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Zechariah 11:17

- 15] And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target.
16] And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Two hundred large shields, each containing 600 bekas (71½ pounds) of gold, and 300 small shields each with half that amount (300 bekas) of gold. These shields were only ornamental, for they were placed in the Palace of the Forest of Lebanon, one of Solomon’s public buildings in Jerusalem, probably built mostly of cedar (cf. 1 Kgs 7:2; Lebanon was the major source of cedar). The royal palace was a separate building (cf. 1 Kgs 7:2 with 1 Kgs 7:8).

The house of the forest of Lebanon, built of a forest of cedar pillars, and serving also as an armory (1 Kgs 10:17). 100 cubits long, 50 broad, 30 high, on four rows of cedar pillars and hewn cedar beams over the pillars. There were 45 side rooms, forming three stories of 15 rooms each, the pillar hall with the porch, lying between the house of the forest of Lebanon (1 Kgs 7:6). The throne room and judgment hall (1 Kgs 7:7). The king’s dwelling house and that of Pharaoh’s daughter (1 Kgs 7:8).

- 17] Moreover the king made a great throne of ivory, and overlaid it with pure gold.
18] And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:
19] And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom.
20] And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon.
21] For the king’s ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.
22] And king Solomon passed all the kings of the earth in riches and wisdom.
23] And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

Tarshish?

Tarshish was a distant port from which silver, iron, tin, lead, ivory, monkeys and peacocks were brought to Israel (1 Kgs 10:22; Jer 10:9; Ezek 27:12). From Akkadian, “to be smelted”; “Beyond the Pillars of Hercules” (beyond the Mediterranean...Herodotus 4:152); Tarshish had strong ships capable of long voyages (Isa 60:9).

“Britannia Metal”

Tarshish was an island (over one-year distant) which was, among other things, a key source of tin. “Britannia metal” was an alloy of 93% tin, 5% antimony, and 2% copper, used for making various utensils, including

teapots, jugs, drinking vessels, candlesticks and urns, and for official maces. Similar in color to pewter, “Britannia metal” was harder, stronger, and easier to work than other tin alloys. Global commerce from Britain was confirmed by archaeological discoveries at Stonehenge (1500 B.C.). Tin was exported to Europe in large quantities from Cornwall, England, during the Roman period.

- 24] And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.
- 25] And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.
- 26] And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.
- 27] And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low plains in abundance.
- 28] And they brought unto Solomon horses out of Egypt, and out of all lands.

In Summation

Solomon’s rule extended from the Euphrates River to Egypt’s border (1 Kgs 4:21,24). His incalculable wealth was produced largely through his trading expertise (2 Chr 9:27,28). The extent of Solomon’s kingdom did not fulfill the Abrahamic Covenant (Gen 15:18) because many countries in that territory only paid tribute to Solomon and were not assimilated into the nation Israel (1 Kgs 4:21).

- 29] Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?
- 30] And Solomon reigned in Jerusalem over all Israel forty years.
- 31] And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

2 Chronicles Chapter 10 Rehoboam Takes Over

- 1] And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.
- 2] And it came to pass, when Jeroboam the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard it, that Jeroboam returned out of Egypt.

Strangely, though Solomon must have had many sons, none is mentioned except Rehoboam, whom he begot by Naamah the Ammonitess (cf. 1 Kgs

14:21). Having no doubt sensed the increasing spirit of alienation on the part of Israelites in the northern part of the kingdom against his father, Rehoboam went to Shechem to be formally coronated. This city had held an important part in Israel’s life since the time of Abraham. Joshua had reaffirmed the Mosaic Covenant there and from that time Shechem had been more or less the unofficial capital of the north (cf. Josh 24:1-28).

- 3] And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,
- 4] Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.
- 5] And he said unto them, Come again unto me after three days. And the people departed.

Jeroboam was formerly the foreman of labor in Ephraim, in which Shechem was located. When he heard that Solomon had died, he returned from Egypt where he had fled from Solomon sometime previously (1 Kgs 11:26-28, 40). By popular demand, Jeroboam headed a delegation which appealed to Rehoboam to lighten their load of labor and taxation (2 Chr 10:3-4). Asking for three days to consider the matter, Rehoboam consulted with the old advisers of his father, who counseled him to listen to the Israelites

- 6] And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me to return answer to this people?
- 7] And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.
- 8] But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

Then he turned to his own young peers who urged him not to relent but rather to make the people’s yoke all the heavier.

- 9] And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?
- 10] And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father’s loins.
- 11] For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions.
- 12] So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

Rehoboam's young advisers said his heavier burden would be like his little finger being thicker than his father's waist and like scorpions (a cruel kind of whip with sharp pieces of metal) compared with his father's whips.

- 13] And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,
- 14] And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions.
- 15] So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

This, the chronicler wrote, was of God, however, for He had already promised Jeroboam that he would rule over the Northern tribes (cf. 1 Kgs 11:29-39).

- 16] And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents.

When the assembly heard the words of Rehoboam they disassociated themselves from the house of David (To your tents, O Israel! cf. 2 Sam 20:1) and, in effect, declared their independence of Judah.

- 17] But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.
- 18] Then king Rehoboam sent Hadoram that was over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.
- 19] And Israel rebelled against the house of David unto this day.

So serious was the cleavage that Adoniram (Heb. has *Hadoram*, a variant spelling), probably the new work manager over Ephraim (cf. 1 Kgs 4:6), was stoned to death by the Israelites when Rehoboam sent him to them to arbitrate their differences.

2 Chronicles Chapter 11 The Kingdom Divides

- 1] And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.
- 2] But the word of the LORD came to Shemaiah the man of God, saying,

When Rehoboam arrived in Jerusalem he amassed an army of 180,000 men from Judah and Benjamin (Benjamin had become part of Judah politically) and made plans to launch an attack on the rebel tribes. His plans were interrupted, however, by the word of the Lord through Shemaiah the prophet, who proclaimed that the rupture of the kingdom was in the plan of God. Rehoboam nonetheless built defensive outposts in a number of places throughout Judah and Benjamin, the 15 cities listed here forming pretty much a circular defense all around Judah.

- 3] Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,
- 4] Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.
- 5] And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.
- 6] He built even Bethlehem, and Etam, and Tekoa,
- 7] And Bethzur, and Shoco, and Adullam,
- 8] And Gath, and Mareshah, and Ziph,
- 9] And Adoraim, and Lachish, and Azekah,
- 10] And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities.
- 11] And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.
- 12] And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.
- 13] And the priests and the Levites that were in all Israel resorted to him out of all their coasts.
- 14] For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:
- 15] And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

The priests and Levites of the North came south to join Rehoboam because Jeroboam (1 Kgs 12:25-14:16) had removed them from office and replaced them with an illegitimate priesthood (2 Chr 11:13-15).

- 16] And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.
- 17] So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

The devout populace of the North also recognized the impropriety of the new Jeroboam cult and, for at least three years, made their pilgrimages to Jerusalem to offer worship to the Lord.

“Lost Ten Tribes”?

Southern Kingdom	Northern Kingdom
1. Judah	1. Ephraim
2. Simeon	2. Manasseh
3. Benjamin	3. Asher
4. Levi	4. Naphtali
	5. Zebulun
	6. Gad
	7. Reuben
	8. Dan



The myth of the “Ten Lost Tribes” is the basis for “British-Israelism” and similar legends, but has no real Biblical basis. It’s a misconception from the misreading of passages such as 2 Kgs 17:7-23, 2 Chr 6:6-11, etc. The “tribal” terms refer to geography as much as for the tribes themselves.

When the Assyrians conquered the northern kingdom (which included remnants of all 12 tribes) they scattered their captives throughout their empire, and repopulated the area with captives from elsewhere. Thus, these descendants were the “Samaritans” who were considered “half-Jews” (cf. Pentecost, Acts 2; Epistles of James & 1 Peter: “to 12 tribes.”)

The Faithful Voted with Their Feet

Before the Assyrian captivity, substantial numbers from the northern tribes had identified themselves with the house of David (1 Kgs 12:16-20; 2 Chr 11:16-17). The rebellion of Jeroboam, and subsequent crises, caused many to repudiate the Northern Kingdom and unite with the Southern Kingdom in a common alliance to the house of David and to worship the Lord (2 Chr 19:4; 30:1, 10-11, 25-26; 34:5-7, 22; 35:17-18; etc.).

In 930 B.C., Jeroboam ruled the Northern Kingdom from his capital in Samaria (1 Kgs 11:43-12:33). When Jeroboam turned the Northern Kingdom to idolatry, the Levites (and others who desired to remain faithful) migrated south to Rehoboam (2 Chr 11:14-17). Horrified that Jeroboam set up a rival religion, with golden calf worship at Bethel and Dan, many northerners moved south, knowing that the only place

acceptable to God was the Temple on Mt. Moriah (Deut 12:5-7; 16:2-6; Isa 18:7). Those who favored idolatry, migrated north to Jeroboam.

Later, when Asa reigned as king in the south, another great company came from the north (2 Chr 15:9). Years after the deportation by Assyria, King Hezekiah of Judah issued a call to all Israel to come and worship in Jerusalem and celebrate Passover (2 Chr 30:5-6, 10-11, 21). Eighty years later, King Josiah of Judah also issued a call and an offering for the temple came back from “Manasseh and Ephraim and all the remnant of Israel...” (2 Chr 34:9). Eventually all 12 tribes were represented in the south. God even addresses the 12 tribes in the south: “Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin...” (2 Chr 11:3).

When encountering the tribal designations, it is important to distinguish between the *territories* allocated to the tribes and the people themselves: the “tribe of Judah” is often used generically for the Southern Kingdom (2 Kgs 17:18, 1 Kgs 11:13,32, et al.).

The Deportation

In 724 B.C., Shalmaneser V besieged Samaria for 3 years (2 Kgs 17). King Hoshea of Israel attempted to revolt against paying Assyrians annual tribute money; A treaty with Pharaoh of Egypt did not help (2 Kgs 18:2). Samaria, Jeroboam’s capital, fell in 722 B.C. Assyrians pulled down towers, took captives; placed an Assyrian ruler over the city; looted it of royal chariots, etc.

The Assyrians implemented their infamous policy of mixing conquered peoples to keep them from organizing a revolt. Israelite captives were mixed with Persians and others; and strangers from far-off lands were resettled in Samaria. The northern kingdom was taken by Assyria as slaves, which were a valuable commodity: It is difficult to view them as careless enough to let them wander off to Europe!

The Samaritans

The resulting mixed, quasi-Jewish populations resulted in “Samaritans” (Jn 4:20-22). Not all of the northern kingdom was deported. Archaeologists have uncovered annals of the Assyrian Sargon, in which he tells that he carried away only 27,290 people and 50 chariots (cf. *Biblical Archaeologist*, VI, 1943). Estimates of the population of the Northern Kingdom at that time range from 400,000 to 500,000; less than 1/20th were deported—mostly the leadership from around the capital, Samaria.

Tribes Commingled

When the northern kingdom went into captivity (722 B.C.), all 12 tribes were also represented in the south. When the Babylonians took the southern kingdom into captivity members of all 12 tribes of Israel were involved (586 B.C.) Isaiah, prophesying to Judah, refers to them as the “House of Jacob, which are called by the name of Israel...” (Isa 48:1, 12-14). When the Babylonians later take over Assyria, the descendants of the “10 tribes” were probably again commingled with the other captives of Judah.

New Testament Testimony

Our Lord is said to have offered Himself to the nation, “the lost sheep of the house of Israel” (Mt 10:5-6; 15:24). Other tribes than Judah are mentioned specifically as being represented in the land (Mt 4:13,15; Lk 2:36; Acts 4:36; Phil 3:5; “the twelve tribes” Acts 26:7; James 1:1).

Anti-Semitic Discriminants

After the Babylonian captivity, the terms “Jew” and “Israelite” are used interchangeably. Ezra calls the returning remnant “Jews” 8 times, “Israel” 40 times, and “all Israel”: Ezra 2:70; 3:11; 8:35; 10:25, et al. Nehemiah uses the term “Jews” 11 times, “Israel” 22 times, and “all Israel” as being back in the land (Neh 12:47); Malachi calls the remnant “the nation” (Mal 1:1, et al.).

“Jews” vs. “Israelite”

Anna knew her tribal identity was of the tribe of Asher (Lk 2:36). Paul knew he was of the tribe of Benjamin, a “Jew” and an “Israelite” (Rom 11:1). The New Testament uses “Israel” 75 times and “Jew” 174 times. At the Feast of Pentecost Peter cries, “Ye men of Judea” (Acts 2:14); “Ye men of Israel...” (Acts 2:22); and, “All the house of Israel” (Acts 2:36).

Regathered as One

In Ezekiel’s “Dry Bones Vision” (Ezek 36 & 37) he declares that Judah (“Jews”) and “Israel” (10 tribes) shall be joined as one in the regathering (Ez 37:16-17, 21-22). This is true today. *The total physical descendants were not the people to whom the promises were made* (Rom 9:4-7).

[Gal 6:16 is often misunderstood by failing to note the *kai* before “the Israel of God,” contrasting them to the Gentiles. See Arnold Fruchten-

baum’s book, *Israelology: The Missing Link in Systematic Theology* (pp. 690-699).]

- 18] And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse;
- 19] Which bare him children; Jeush, and Shamariah, and Zaham.
- 20] And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

The chronicler’s purpose was to magnify the Davidic dynasty: unlike the author of 1 and 2 Kings, he related that Rehoboam’s wife was a descendant of David from two sides (2 Chr 11:18-19). Her father Jerimoth is otherwise unknown but here is identified as a son of David. Her mother was Abihail, daughter of David’s brother Eliab. (So Jerimoth married his cousin Abihail.) Rehoboam’s second wife, Maacah, was a daughter of Absalom (v. 20). This may not be David’s son, Absalom, however, for he apparently left no children who achieved adulthood except a daughter Tamar (cf. 2 Sam 14:27; 18:18). Moreover, Maacah’s father is otherwise named Abishalom (1 Kgs 15:10) and Uriel (2 Chr 13:2).

- 21] And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)
- 22] And Rehoboam made Abijah the son of Maachah the chief, to be ruler among his brethren: for he thought to make him king.

By this second wife, Abijah was born. Rehoboam loved his second wife more than any other of his 18 wives and 60 concubines. Like his father Solomon and his grandfather David he was guilty of polygamy (cf. Deut 17:16-17). Abijah was his father’s choice to succeed him as king, so Rehoboam made him crown prince (cf. 2 Chr 13:1).

- 23] And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives.

To palliate the other sons, however, Rehoboam gave them political appointments, with handsome remunerations.

2 Chronicles Chapter 12 The Attack by Egypt

- 1] And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

- 2] And it came to pass, that in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

Egypt's Invasion

Rehoboam had not been ruling long when it became apparent that his border fortifications were inadequate to guard Judah against the invasion of the Egyptian army under King Shishak I (~935-914 B.C.) Shishak was the founder of Egypt's 22nd dynasty. Shishak had earlier given asylum to Jeroboam (1 Kgs 11:40). In Rehoboam's fifth year (926 B.C.) the Lord brought Shishak as a punishment for Rehoboam's sin of abandoning the Law of the Lord (1 Kgs 14:22-24).

- 3] With twelve hundred chariots, and threescore thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.
4] And he took the fenced cities which pertained to Judah, and came to Jerusalem.

With 1,200 chariots and 60,000 cavalry and aided by his Libyan, Sukkite (Egyptian foreign mercenaries), and Cushite allies, the Egyptian king had no difficulty in overrunning the fortresses and was ready to attack Jerusalem itself. On the walls of the temple of Amon at Karnak, Egypt, he carved the names of Israelite cities he conquered.

- 5] Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.
6] Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD is righteous.
7] And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.
8] Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.
9] So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.
10] Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house.

Before Shishak withdrew from Jerusalem, he plundered the temple and the royal palace of all their gold. The gold supply was so diminished that Rehoboam had to replace the golden ornamental shields (cf. 9:15-16) with bronze.

- 11] And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.
12] And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy him altogether: and also in Judah things went well.

To protect the new shields from theft, guards carried them from the guard-room to the temple and back, whenever Rehoboam went to the temple.

- 13] So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.
14] And he did evil, because he prepared not his heart to seek the LORD.
15] Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And there were wars between Rehoboam and Jeroboam continually.
16] And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

Next Session

Abijah and Asa: Read 2 Chronicles 13 - 16. Prominent Davidic Kings: Asa, Chapters 14-16; Jehoshaphat, Chapters 17-20; Joash, Chapters 23-24; Hezekiah, Chapters 29-32; and Josiah, Chapters 34-35.

1 & 2 Chronicles Session 11 2 Chronicles Chapters 13 - 16

Outline: 1st & 2nd Chronicles

Genealogies	1 Chr 1-9
Reign of David	1 Chr 10-29
Reign of Solomon	2 Chr 1

Davidic Dynasty

Solomon	2 Chr 1-9
Rehoboam	2 Chr 10-12
Abijah	2 Chr 13
Asa	2 Chr 14-16
Jehoshaphat	2 Chr 17-20
Jehoram	2 Chr 21
Ahaziah & Athaliah	2 Chr 22, 23
Joash	2 Chr 24
Amaziah	2 Chr 25

2 Chronicles

Chapter 13

King Abijah

- 1] Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.
- 2] He reigned three years in Jerusalem. His mother's name also was Michaiiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.

By a different chronological system at use in Judah from that in Israel, Abijah began his reign in the 18th year of Jeroboam of Israel but only in the 17th year of his father Rehoboam, though both began to rule at the same time. Thus Abijah came to power in 913 B.C. and reigned until 911 B.C.

Abijah

אֲבִיָּהּ “YHWH is my father”; i.e., one whose will is that of God (1Kgs 15:1). It is the name of seven or more men and two women in the Old Testament:

1. Son and successor of Rehoboam, king of Judah in the 18th year of Jeroboam I of Israel (1 Kgs 14:31; 2 Chr 12:16).
2. Son of Jeroboam I, “in whom alone of Jeroboam's house some good thing was found toward the Lord God of Israel”; therefore, he alone was permitted to go down to the grave in peace (1 Kgs 14:13).
3. A priest (1 Chr 24:10). Of the 24 courses of the priesthood, only four returned, of which Abijah's course was not one (Ezra 2:36-39; Neh 7:39-42; 12:1). But the four were divided into the original 24, with the original names. Zacharias, father of John the Baptist, is described as “of the course of Abia” (Lk 1:5).
4. The 7th son of Becher the son of Benjamin (1 Chr 7:8).
5. The 2nd son of the prophet Samuel (1 Sam 8:2; 1 Chr 6:13, 28).
6. The 8th among “the holy captains and captains of God” appointed by lot by David in connection with the priestly courses (1 Ch 24:10).
7. A priest of Nehemiah's time, who sealed the covenant (Neh 10:7).
8. The wife of Ahaz, and mother of good Hezekiah; perhaps a descendant of the Zechariah slain between the temple and the altar (2 Chr 24:21; 26:5; 29:1).
9. The wife of Judah's grandson Hezron, to whom was traced the origin of Tekoa (1 Chr 2:24).

Abijah's Mother

The statements concerning Abijah's mother afford great opportunity for a person who is interested in finding discrepancies in the Bible narrative: she is said to have been Maacah the daughter of Absalom (1Kgs 15:2; 2 Chr 11:20,21,22). As more than 50 years elapsed between the adolescence of Absalom and the accession of Rehoboam, the suggestion at once emerges that she may have been Absalom's granddaughter, but Maacha the daughter of Absalom was the mother of Asa, Abijam's son and successor (1 Kgs 15:10,13; 2 Chr 15:16).

Further, we are explicitly told that Absalom had three sons and one daughter (2 Sam 14:27). It is inferred that the three sons died young, inasmuch as Absalom before his death built him a monument because he had no son (2 Sam 18:18). The daughter was distinguished for her beauty, but her name was Tamar, not Maacah. Finally, the narrative tells us that the name of Abijah's mother was “Micaiah the daughter of Uriel of Gibeah” (2 Chr 13:2). Tamar, the daughter of Absalom, married Uriel of Gibeah; their daughter was Maacah, named for her great-grandmother (2 Sam 3:3; 1 Chr 3:2—Micaiah is a variant of Maacah, as Abijah is of Abijam). Maacah married Rehoboam, the parties being second cousins on the father's side

Very likely Solomon, through the marriage, hoped to conciliate an influential party in Israel which still held the name of Absalom in esteem; (perhaps he also hoped to supplement the moderate abilities of Rehoboam by the great abilities of his wife. She was a brilliant woman, and Rehoboam's favorite; 2 Chr 11:21).

Upon Abijah's accession she held at court the influential position of king's mother; she was so strong that she continued to hold it, when, after a brief reign, Abijah was succeeded by Asa; though it was a position from which Asa had the authority to depose her (1 Kgs 15:13; 2 Chr 15:16).

- 3] And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.
- 4] And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;

Hoping to forestall a bloody encounter, Abijah addressed his Israelite brothers from Mount Zemaraim, perhaps a short distance east of Bethel (cf. Josh 18:22).

- 5] Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?
- 6] Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

He reminded them that the true kingship lay with David's dynasty, not with Jeroboam. Covenant of Salt: suggesting durability; since salt was regarded in the ancient East as not being destructible by fire, "a covenant of salt" seems to refer to an eternal covenant (cf. Lev 2:13; Num 18:19).

- 7] And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.
- 8] And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods.

In fact Jeroboam's rebellious action was possible only because naive Rehoboam had been duped by his counselors.

- 9] Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest of them that are no gods.

The Israelites indeed had a vast army, Abijah said, but since they had exiled the true priests and Levites (cf. 11:14b-15) and chosen other gods (golden calves; cf. goat- and calf-idols, 11:15) they could have no hope of victory for the Lord God was on the side of Judah. (However, cf. Abijah's sins, 2 Chr 13:21; 1 Kgs 15:3.)

- 10] But as for us, the LORD is our God, and we have not forsaken him; and the priests, which minister unto the LORD, are the sons of Aaron, and the Levites wait upon their business:
- 11] And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also set they in order upon the pure table; and the [lampstand] of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

Abijah referred to only one lampstand, though Solomon's temple had 10 (2 Chr 4:7). Perhaps this one was the original lampstand Moses made for the tabernacle.

- 12] And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

- 13] But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment was behind them.
- 14] And when Judah looked back, behold, the battle was before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.
- 15] Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.
- 16] And the children of Israel fled before Judah: and God delivered them into their hand.
- 17] And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.
- 18] Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.
- 19] And Abijah pursued after Jeroboam, and took cities from him, Bethel with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

Thus defeated, Israel retreated and left Judah to occupy (a) Bethel, where Jeroboam had set up a golden calf for worship (1 Kgs 12:26-29, 33); (b) Jeshanah (now Burj el-Isaneh, four miles south of Shiloh); and, (c) Ephron (four miles northeast of Bethel).

- 20] Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.
- 21] But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.
- 22] And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

Jeroboam never recovered from this blow and died at about the same time as Abijah (910 B.C.). Abijah, like his father and grandfather, was strong politically. Like them, he too was involved in polygamy (cf. 2 Chr 11:21), having 14 wives and 38 children.

Abijah (Summary)

Abijah began his three years' reign with a strenuous but unsuccessful effort to bring back the Northern tribes to their allegiance (2Chr 12:16-13:1,2). In a very bloody battle, 500,000 of the army of Israel perished on the field. Abijah walked "in all the sins of his father" (1Kgs 15:3-2Chr 11:20-22). One of the chronicler's apparent purposes was to provide a comprehensive account of the divine selection of David and his dynasty. Thus, the kings of Judah dominate the record and those of Israel appear only when they relate to affairs in the Southern Kingdom. (This is contrary to the approach in 1 and 2 Kings, where the rulers of Israel are pivotal and those of Judah, at least till the fall of Samaria.)

2 Chronicles

Chapter 14

King Asa's Obedience

Revival

Asa is one of the 5 kings whom God used to bring revival to the Southern Kingdom. The Northern Kingdom never had a revival. They had 19 kings, and *all of them were bad*.

The Southern Kingdom had 20 kings: 10 of them could be called good, five were outstanding: Asa, Jehoshaphat, Joash, Hezekiah, and Josiah.

We come to the first revival. God has given us a lesson on revival: the road to revival is a rocky, unpaved, uphill road. However, the road is well-marked, the road maps are clear, and there are certain bridges that must be crossed.

- 1] So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.
- 2] And Asa did that which was good and right in the eyes of the LORD his God:
- 3] For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves:

The sacred stones and Asherah poles were Canaanite fertility symbols which played an important role in the people's depraved nature religion.

Asa, son of Abijah, occupied the Davidic throne for 41 years (911-870 B.C.) His 10 years of peace preceded the attack by Zerah (vv. 9-15). Asa was assessed as a generally good ruler who destroyed pagan objects of worship and urged compliance with the covenant of the Lord.

- 4] And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.
- 5] Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.
- 6] And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.
- 7] Therefore he said unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the LORD our God, we have sought him, and he hath given us rest on every side. So they built and prospered.

Asa refortified Judah's defensive posts, apparently the ones his grandfather Rehoboam had fortified and which Shishak had captured.

- 8] And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.
- 9] And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

Asa raised an army from Judah and Benjamin of 580,000 brave spearmen and bowmen, in anticipation of the invasion by Zerah the Cushite (southern Egypt, Sudan, and northern Ethiopia); Zerah apparently was the mercenary general under Osorkon I of Egypt (914-874 b.c.), successor to Shishak. Mareshah 25 mi. SW of Jerusalem.

- 10] Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.
- 11] And Asa cried unto the LORD his God, and said, LORD, it is nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou art our God; let not man prevail against thee.

Asa was a man of prayer. We have a glimpse into the private life of the king, and it is commendable.

- 12] So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.
- 13] And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

Whereas Shishak had been successful in his invasion of Judah, Zerah was not. Shishak's success was because of Rehoboam's sins whereas Zerah's defeat was because of Asa's faithfulness (cf. 14:2).

- 14] And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.
- 15] They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

The Cushites fled to Gerar (~ 20 miles farther SW of Mareshah), to an area that may have already been in Egyptian hands. When Asa got there he plundered Gerar and the surrounding villages.

Judah had no more war with Egypt till Josiah and Neco met in battle in 609 B.C. (35:20-24).

2 Chronicles

Chapter 15

Asa's Reforms

- 1] And the Spirit of God came upon Azariah the son of Oded:
- 2] And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.
- 3] Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.

“...teaching priests”: not just preachers, *Bible teaching* pastors.

- 4] But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.
- 5] And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries.

Three Bridges

1) Knowledge of the Word of God: This is from J. Vernon McGee's “3 Bridges” needed for revival. Not a superficial familiarity; not just an artificial vocabulary; a real love and knowledge of the Word of God.

- 6] And nation was destroyed of nation, and city of city: for God did vex them with all adversity.
- 7] Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

God always rewards the diligent. [How serious are you?] Our nation has attempted to outlaw God: from the schools, from the courts, et al. What will be the predictable result?

- 8] And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that was before the porch of the LORD.
- 9] And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him.
- 10] So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

Note the defectors from the Northern Kingdom...(Apparently some Simeonites, who had not been assimilated into the tribe of Judah, had previously migrated north.) God always has a remnant...

- 11] And they offered unto the LORD the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep.
- 12] And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;
- 13] That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

Those refusing to renew the covenant were to be put to death for by their refusal they indicated their enmity to the Lord and acceptance of other gods (v. 13; cf. Deut 13:6-9).

- 14] And they swear unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.
- 15] And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

Three Bridges

2) Scriptural Separation: “The word separation is one of the most abused words in Christian circles. I am weary of folk who consider themselves separated and roundly criticize everyone else in the ministry whose methods are different from theirs. My friend, that is not Scriptural separation at all. Separation is not an attempt to straighten out every individual and try to force men whom God is using to conform to your pattern. That is the narrowest form of bigotry. I feel that some folk ought to get separated from themselves—that would really be separation! If you want revival, the place to begin is with yourself. I suggest that you get in a room by yourself, draw a circle right around you, and say, “Lord, begin a revival, and let it start inside this circle.” [McGee, J. Vernon: *Thru the Bible Commentary*, Thomas Nelson, 1997.]

- 16] And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron.
- 17] But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

His own mother was engaged in idolatry! Notice that she wasn't just a friend of people who were idolaters, but she herself was an idolater. This is the reason Asa removed her from the place of influence.

- 18] And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.
- 19] And there was no more war unto the five and thirtieth year of the reign of Asa.

He also enriched the temple with silver and gold given by Abijah and himself, presumably to help replace some of what Shishak had plundered in Asa's grandfather's day. Finally, God gave Asa a period of peace until his 35th year.

2 Chronicles Chapter 16 Asa's Lapse of Faith

- 1] In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.
- 2] Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Benhadad king of Syria, that dwelt at Damascus, saying,

In Asa's 36th year he was confronted by Baasha, king of Israel, who built a fortress at the Israel-Judah border at Ramah, about 6 miles N of Jerusalem. Baasha's purpose was to prevent further movement of Israelites south to Judah. [Why were they emigrating southward? Hunger for the Word of God.]

- 3] There is a league between me and thee, as there was between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.
- 4] And Benhadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abelmaim, and all the store cities of Naphtali.

Asa felt so threatened by this turn of events that he bribed Ben-Hadad the Aramean king of Damascus to make a defense treaty with him and to break Ben-Hadad's treaty with Baasha. Money worked.

- 5] And it came to pass, when Baasha heard it, that he left off building of Ramah, and let his work cease.
- 6] Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

This diverted Baasha from barricading Ramah so that Asa dismantled Baasha's work there and used the materials to build his own defenses at Geba and Mizpah, both on the border of Judah and Israel. Geba is probably Gibeah (the city of Saul).

- 7] And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.
- 8] Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

Carnal policy brings on the very evil which it shuns, and which would have been completely averted by a policy of faith. Hanani reproved Asa, telling him that if he had not relied on the king of Syria, instead of on Jehovah, he should have had him as a vassal instead of being himself subordinate to Syria.

- 9] For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt **have wars**.
- 10] Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.

As a result, Asa would experience war to the end of his days. This so angered Asa that he cast the prophet into prison and took out his frustrations on the people.

Three Bridges

3) Faith in God: "The Just shall Live by Faith" (Hab 2:4). Faith in God—not faith in methods, nor in man, nor in a church, nor in a system, nor in an organization. Do you live like a Christian? Or like an agnostic? [McGee, J. Vernon: *Thru the Bible Commentary*, Thomas Nelson, 1997.]

- 11] And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.
- 12] And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the LORD, but to the physicians.
- 13] And Asa slept with his fathers, and died in the one and fortieth year of his reign.

The book of the kings of Judah and Israel (not 1 and 2 Kings) recorded more details on Asa's reign. When Asa suffered a foot disease in his 39th year of rule (872 B.C.) he refused to seek God's help but only turned to the physicians. The dates of Jehoshaphat, Asa's son (873-848), reveal a coregency of some three years. This may reflect the period of Asa's incapacity.

- 14] And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him.

Two years later he died and was buried with an impressive state funeral. The fire was not a cremation. Though Asa was generally an upright king, his reign was marred by his reliance on the ungodly Ben-Hadad and his failure to trust the Lord in his illness.

Next Session

King Jehoshaphat: Read 2 Chronicles 17 – 20; also 1 Kings 22:41-50.
King Ahaziah & Queen Athaliah: Read 2 Chronicles 21-23.

1 & 2 Chronicles Session 12 2 Chronicles Chapters 17 – 23 The Dynasty Continues

2 Chronicles Chapter 17 King Jehoshaphat

Jehoshaphat

יהושפט: "He whom YHWH judges." There were Jehoshaphat:

- 1) One of David's body-guards (1Chr 11:43);
- 2) Son of Ahilud; Recorder or annalist in David's & Solomon's court; a state officer of high rank, chancellor or vizier of the kingdom (2 Sam 8:16; 1 Kgs 4:3; cf. Esther 6:1).
- 3) A priest. Blew the trumpet before the ark in its passage from Obed Edom's house to Jerusalem (1 Chr 15:24).
- 4) Son of Paruah. One of Solomon's twelve purveyors, in Issachar (1 Kgs 4:17).
- 5) The son of Nimshi, and father of Jehu, king of Israel (2 Kgs 9:2,14).
- 6) **Son of Asa and Azubah; 4th King of Judah.** At 35 he began to reign, the first 3 years during his father's incapacity through disease in the feet, then 22 alone, beginning at 914 B.C., 25 years in all (1 Kgs 15:24; 22:41-50; 2 Kgs 8:16; 2 Chr 17:1-21. 3).

- 1] And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.
- 2] And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.
- 3] And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;
- 4] But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel.
- 5] Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.
- 6] And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.
- 7] Also in the third year of his reign he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.
- 8] And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.
- 9] And they taught in Judah, and had the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.
- 10] And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.
- 11] Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.
- 12] And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.
- 13] And he had much business in the cities of Judah: and the men of war, mighty men of valour, were in Jerusalem.
- 14] And these are the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.
- 15] And next to him was Jehohanan the captain, and with him two hundred and fourscore thousand.
- 16] And next him was Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.
- 17] And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.
- 18] And next him was Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.
- 19] These waited on the king, beside those whom the king put in the fenced cities throughout all Judah.

Jehoshaphat went to Samaria, Israel's capital, to see Ahab. After flattering Jehoshaphat with an elaborate banquet Ahab urged him to go to Ramoth Gilead to join him in war against the Arameans...

2 Chronicles

Chapter 18

Jehoshaphat's Alliance with Ahab

- 1] Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.
- 2] And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth Gilead.

An Alliance with the North

One of the strangest partnerships in the Bible...

One result of Jehoshaphat's formidable strength was his attractiveness to Ahab, king of Israel, who both feared him and wished to use him as an ally. Ahab was the second king of the Omride dynasty of Israel, the most illustrious family in the Northern Kingdom's history. He had come to power at about the same time as Jehoshaphat (Ahab reigned from 874 to 853 B.C.). He was related to Jehoshaphat by a marriage alliance (Jehoshaphat's son Jehoram had married Athaliah, Ahab and Jezebel's daughter; 1 Kgs 21:6; 22:2b). Toward the end of Ahab's life (in 853) he was engaged in bitter hostilities with the Arameans in the Jordan (1 Kgs 22:1-4).

- 3] And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth Gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.
- 4] And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

God had given Jehoshaphat peace. Ahab is asking him to go to war.

- 5] Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.
- 6] But Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him?

Who are these prophets? They are prophets of Baal!

- 7] And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

- 8] And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla.

Jehoshaphat, however, knew the prophets were charlatans so he asked for a true prophet of the Lord. The only one available was Micaiah son of Imlah, but Ahab hated him because he would not compromise his integrity and give Ahab any good words (cf. 2 Chr 18:17).

- 9] And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.
- 10] And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.
- 11] And all the prophets prophesied so, saying, Go up to Ramoth Gilead, and prosper: for the LORD shall deliver it into the hand of the king.
- 12] And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good.
- 13] And Micaiah said, As the LORD liveth, even what my God saith, that will I speak.
- 14] And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand.
- 15] And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?
- 16] Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return therefore every man to his house in peace.
- 17] And the king of Israel said to Jehoshaphat, Did I not tell thee that he would not prophesy good unto me, but evil?
- 18] Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and on his left.
- 19] And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramothgilead? And one spake saying after this manner, and another saying after that manner.
- 20] Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?
- 21] And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the LORD said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so.
- 22] Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

Micaiah's ridiculous parable is a subtle way of saying that all these prophets of Baal are a pack of liars!

- 23] Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?
- 24] And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.
- 25] Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

On hearing that, Zedekiah slapped Micaiah, who then predicted that Zedekiah would suffer calamity in the day of Israel's defeat. Ahab then returned Micaiah to Amon, the mayor of Samaria, and to Joash the king's son. ["King's son" is apparently a title of a royal official, not a literal son of Ahab (cf. Jer 36:26; 38:6; 2 Chr 28:7).]

- 26] And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.
- 27] And Micaiah said, If thou certainly return in peace, then hath not the LORD spoken by me. And he said, Hearken, all ye people.
- 28] So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth Gilead.

Ahab also commanded that Micaiah be imprisoned, but as Ahab left, the man of God once more promised that the king would not return whole.

- 29] And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.
- 30] Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel.

Ahab set Jehoshaphat up as a clay pigeon to be slain in the battle. It was not Jehoshaphat's fight at all, but he almost got killed!

- 31] And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him.
- 32] For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.
- 33] And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.
- 34] And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

"He drew his bow at a venture"—he wasn't aiming at anything. But that arrow had old Ahab's name on it, and it got him. What happened? He died, just as Micaiah said he would.

The Vision of Micaiah

Then Micaiah related a vision in which he saw God commission a demonic spirit to inspire the prophets of Ahab to lie to him (2 Chr 18-22). The vision of Micaiah is troublesome to some as it seems to suggest that God is the author of deceit. However, it is clearly just one of many examples of the sovereignty of God who does not initiate evil but sometimes allows it to occur for His own purposes (cf. 1 Sam 16:14; Job 1:12; 2:5-6; 2 Cor 12:7).

2 Chronicles Chapter 19

When he got back to Jerusalem, however, he was met by the Prophet Jehu (cf. 20:34), the son of Hanani, who rebuked him for his ungodly alliance with Ahab.

- 1] And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.
- 2] And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.
- 3] Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

The prophet did praise him, though, for his removal of paganism in Judah and his love for the Lord.

- 4] And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beersheba to mount Ephraim, and brought them back unto the LORD God of their fathers.
- 5] And he set judges in the land throughout all the fenced cities of Judah, city by city,
- 6] And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who is with you in the judgment.
- 7] Wherefore now let the fear of the LORD be upon you; take heed and do it: for there is no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

Part of Jehoshaphat's program of reform was his personally traveling through Judah to encourage people to turn back to the Lord. He also appointed godly judges throughout the land, arbiters whose task it was to judge without partiality or bribery (cf. Deut 16:18-20).

- 8] Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.
- 9] And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.
- 10] And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

He did the same in Jerusalem with a kind of supreme court charged with hearing the matters referred to them from outlying districts.

- 11] And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good.

Over this court he selected Amariah the chief priest to oversee religious cases and Zebadiah (not the same Zebadiah as in 2 Chr 17:8, who was a Levite) to be over civil cases. The Levites would serve as officers to implement the work of the judges as a whole.

2 Chronicles Chapter 20

- 1] It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle.
- 2] Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazontamar, which is Engedi.
- 3] And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.
- 4] And Judah gathered themselves together, to ask help of the LORD: even out of all the cities of Judah they came to seek the LORD.
- 5] And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,
- 6] And said, O LORD God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?
- 7] Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?
- 8] And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,
- 9] If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

- 10] And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;
- 11] Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.
- 12] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.
- 13] And all Judah stood before the LORD, with their little ones, their wives, and their children.
- 14] Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;
- 15] And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.
- 16] To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.
- 17] Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.
- 18] And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.
- 19] And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.
- 20] And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.
- 21] And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever.
- 22] And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.
- 23] For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.
- 24] And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.
- 25] And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.
- 26] And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

Berachah = “the place to praise the Lord.”

- 27] Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.
- 28] And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.
- 29] And the fear of God was on all the kingdoms of those countries, when they had heard that the LORD fought against the enemies of Israel.
- 30] So the realm of Jehoshaphat was quiet: for his God gave him rest round about.
- 31] And Jehoshaphat reigned over Judah: he was thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother’s name was Azubah the daughter of Shilhi.
- 32] And he walked in the way of Asa his father, and departed not from it, doing that which was right in the sight of the LORD.
- 33] Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.
- 34] Now the rest of the acts of Jehoshaphat, first and last, behold, they are written in the book of Jehu the son of Hanani, who is mentioned in the book of the kings of Israel.
- 35] And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:
- 36] And he joined himself with him to make ships to go to Tarshish: and they made the ships in Eziongeber.
- 37] Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

Conclusion

Jehoshaphat died after a reign of 25 years, being 60 years of age. He was buried in a magnificent manner, for he had imitated the actions of David (Josephus, *Ant.*, IX, iii, 2). He had this testimony, that “he sought the Lord with all his heart” (2 Chr 22:9). The kingdom of Judah was never more prosperous than under his reign. The kingdom was left to Jehoram, who inaugurated the beginning of his reign by causing the massacre of his brethren.

2 Chronicles Chapter 21 Jehoram

- 1] Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.
- 2] And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah,

and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel.

Jehoshaphat was succeeded by his son Jehoram, the oldest of his 7 sons. Jehoshaphat gave to each of the others properties and goods.

- 3] And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn.
- 4] Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the princes of Israel.

When Jehoram came to power, however, he killed his brothers along with others of the royal family, perhaps because of his close ties with the wicked rulers of Israel.

- 5] Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.
- 6] And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the LORD.

He too would suffer a cruel death after a brief reign of only eight years (848-841 B.C.). Like his father, Jehoram had a close tie with the Omrides, going so far as to marry Athaliah, daughter of Ahab.

- 7] Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.
- 8] In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

Since the time of David and Solomon, Israel and Judah had held certain foreign provinces, including Edom. Moab had finally revolted from Israel’s King Joram, in the last years of Jehoshaphat and, in an action not recounted by the chronicler, the two kings had attempted, apparently unsuccessfully, to regain their tribute state (cf. 2 Kgs 3). Now Edom revolted from Judah, an action which called forth a futile response from Jehoram.

- 9] Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.
- 10] So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

- 11] Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.
- 12] And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

This is the only known written message from the great prophet. The record in Kings tells us that Elijah was translated in the eighteenth year of Jehoshaphat. A prophet to the Northern Kingdom, whose ministry isn't yet finished...

- 13] But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself:
- 14] Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:
- 15] And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.
- 16] Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians:

The prophecies of Elijah came to pass. Judah was invaded by the Philistines and South Arabians who lived near the Cushites (of the Cush that was in southern Arabia, not the Cush in northeastern Africa).

- 17] And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.
- 18] And after all this the LORD smote him in his bowels with an incurable disease.
- 19] And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.
- 20] Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2 Chronicles

Chapter 22

Ahaziah & Athaliah

- 1] And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.
- 2] Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also was Athaliah the daughter of Omri.

Ahaziah was Jehoram's youngest and only surviving son (cf. 21:17). He became king and reigned for one year (841 B.C.). He may have been 22 years old at the time (42 is considered by some as a copyist's error).

- 3] He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.
- 4] Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

His mother was Athaliah, daughter of Ahab (and granddaughter of Omri): it is little wonder that Ahaziah's brief tenure was evil.

- 5] He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramothgilead: and the Syrians smote Joram.
- 6] And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

This gets confusing, because there was a Jehoram in both the Northern and the Southern Kingdoms. Jehoram, king of Judah, is dead. His son, Ahaziah, is the king, and now he aligns himself with Jehoram, king of Israel. Jehoram was wounded in this battle with the Syrians. Hazael, having murdered Ben-Hadad, was king of Aram (2 Kgs 8:14-15).

- 7] And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.
- 8] And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

Jehu son of Nimshi, an Israelite military officer whom the Lord had chosen to be Israel's next king (cf. 2 Kgs 9:1-13), met them.

- 9] And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he is the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

After Jehu killed Joram (2 Kgs 9:24), he pursued Ahaziah (who had fled to Samaria, about 20 miles south) and brought him back to Jezreel. In addition to murdering the two kings, Jehu almost annihilated the royal families of both Israel and Judah (2 Chr 22:8; cf. 2 Kgs 10:1-14). This left Jehu in power in the north; and there was no male survivor

in the Davidic dynasty except Joash, an infant son of Ahaziah back in Jerusalem (cf. 2 Chr 22:11).

- 10] But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.
- 11] But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.
- 12] And he was with them hid in the house of God six years: and Athaliah reigned over the land.

Power corrupts; absolute power corrupts absolutely.

2 Chronicles Chapter 23 Athaliah's End

Ahaziah's wicked Israelite mother finished the bloody massacre begun by Jehu and destroyed all remaining members of the Judean royal family she could find. This meant, of course, that she put to the sword many of her own flesh and blood since she was the queen mother! Thanks to Jehosheba, sister of Ahaziah, the infant Joash, her nephew, was spared and placed under close security during the six years of Athaliah's reign (841-835 B.C.).

- 1] And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

Jehoiada the priest (and husband of Jehosheba cf. 2 Chr 22:11) made his move.

- 2] And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.
- 3] And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

Eager to restore the Davidic family, specifically Joash, to the throne, he engineered a plot with 5 army officers to assemble the Levites and leaders of Judah in Jerusalem and persuaded them to support the young king in a formal covenant ceremony.

- 4] This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors;
- 5] And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the LORD.
- 6] But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the LORD.
- 7] And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.
- 8] So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses.
- 9] Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God.
- 10] And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.
- 11] Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

When all was ready Jehoiada presented him to the crowd, crowned him, gave him a copy of the covenant (i.e., the Law) as protocol required (cf. Deut 17:18-20), anointed him, and led the acclamation, Long live the king!

- 12] Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:
- 13] And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.
- 14] Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.
- 15] So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.
- 16] And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.
- 17] Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.
- 18] Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD,

to offer the burnt offerings of the LORD, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David.

- 19] And he set the porters at the gates of the house of the LORD, that none which was unclean in any thing should enter in.
- 20] And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.
- 21] And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

Davidic Dynasty

	2 Chronicles	2 Chronicles
Solomon	1- 9	Uzziah 26
Rheoboam	10-12	Jotham 27
Abijah	13	Ahaz 28
Asa	14-16	Hezekiah 29-32
Jehoshaphat	17-20	Manasseh 33
Jehoram	21	Josiah 34,35
Ahaziah & Athaliah	22, 23	[Ark of the Covenant]
Joash	24	Jehoahaz,
Amaziah	25	Jehoiakim,
		Jehoiachin,
		Zedekiah 36

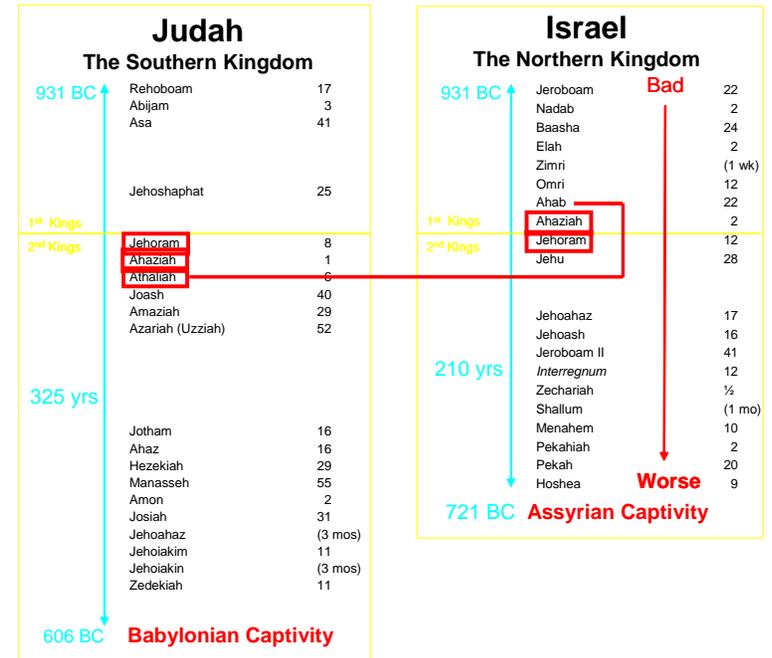
Next Session(s)

More bad kings and then Hezekiah. Read 2 Chronicles 24 - 32.

1 & 2 Chronicles Session 13 2 Chronicles Chapters 24 - 28

Queen Athaliah

The daughter of Ahab and Jezebel, Athaliah married Jehoram, eldest son of Jehoshaphat, King of Judah (2 Kgs 8:18). When Jehoram was 32, he succeeded to the throne, and Athaliah became Queen of Judah. The first recorded act of Jehoram's reign was the murder of his six younger brothers.



Grandchildren Murdered

After 8 years of royal life, Athaliah became a widow. Her son, Ahaziah, then 22, ascended his father's throne. Within one year, the young king was slain by Jehu, along with the brethren of Ahaziah and their sons (42 men). Athaliah then destroyed all the royal seed of the house of Judah (2 Chr 22:10). Joash, a babe, escaped by the intervention of his aunt, Jehosheba (1 Kgs 11:2; 2 Chr 22:11).

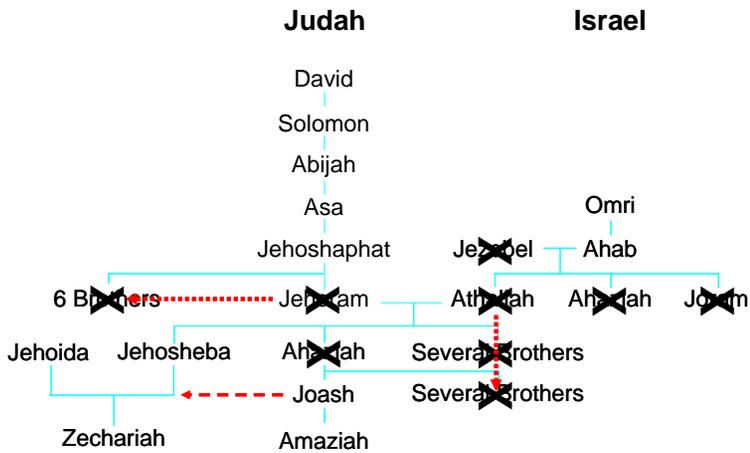
Throne Usurped

Athaliah had herself proclaimed sovereign and held reign for six years. A portion of the temple of YHWH was pulled down and the material was used in the structure of a temple of Baal (2 Chr 24:7).

Counter-Revolution

Jehoiada had married the daughter of Athaliah, Jehosheba (2 Chr 22:11). He was promoted to High priest and was secretly true to YHWH. For six years Joash, the young child of Ahaziah, was concealed in their apartments. In the seventh year, counter-revolution occurred and Athaliah was killed by avenging guards.

Family of Athaliah



2 Chronicles Chapter 24 Joash

- 1] Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba.
- 2] And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.

Only while Jehoiada was alive; he then went downhill fast...

- 3] And Jehoiada took for him two wives; and he begat sons and daughters.
- 4] And it came to pass after this, that Joash was minded to repair the house of the LORD.
- 5] And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

Perhaps as much as 20 years later (cf. 2 Kgs 12:6) the young monarch decided to restore the temple, which had deteriorated during the apostate days of Athaliah. To do so required the raising of funds, so he ordered the priests and Levites to go throughout the land and collect the temple taxes required by the Law of Moses (cf. Ex 30:12-16). These may not have been gathered for many years. When the Levites were slow to

act, Joash rebuked Jehoiada for not having seen the task to completion. Part of the reason for the need of temple restoration was the fact that God's house had been looted and its contents used for the worship of the Baals.

- 6] And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?
- 7] For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.
- 8] And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.
- 9] And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection that Moses the servant of God laid upon Israel in the wilderness.
- 10] And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

[“Chest of Joash” often used in fundraising.]

- 11] Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that there was much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.
- 12] And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.
- 13] So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.
- 14] And when they had finished it, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.
- 15] But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old was he when he died.
- 16] And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.
- 17] Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

Unfortunately, however, Jehoiada died and with him died the spirit of reformation.

- 18] And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass.
- 19] Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

As long as Jehoiada lived, the princes did not dare go into idolatry. Jehoiada maintained a very strong influence. Joash is a young king and probably very lenient. These princes pledge allegiance to him, but they go out and worship idols again.

- 20] And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

In His mercy, God sends prophets to warn them, but they will not listen. So God sends a message by a man who is the son of Jehoiada.

- 21] And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.
- 22] Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon it, and require it.

This so infuriated the mob that they stoned Zechariah to death in the temple courtyard! Even Joash, forgetting the kindness of Jehoiada to him, took part in the murder of Zechariah. Perhaps this was the Zechariah Jesus referred to in Matthew 23:34-35. If so, Zechariah may have been the son of Berekiah and also the "son" (i.e., grandson) of Jehoiada. However, Jesus may have been referring *not* to this Zechariah in 2 Chronicles but to the Zechariah who wrote the Old Testament book that bears his name, for he was the son of Berekiah. As Zechariah expired, he pronounced a divine curse on the king.

- 23] And it came to pass at the end of the year, that the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

How God often uses enemies as instruments of judgment: Northern Kingdom; et al. (America's jeopardy?)

- 24] For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.
- 25] And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada

the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

Jehoiada the priest had been buried with honor; now Joash the king is buried with dishonor. So we see that Joash at the beginning led a revival under the influence of Jehoiada; but, after Jehoiada's death, he apparently lapsed into a state of apostasy.

- 26] And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.
- 27] Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the story of the book of the kings. And Amaziah his son reigned in his stead.

The names of the two assassins (also given in 2 Kgs 12:21) the chronicler added that they were an Ammonite and a Moabite. Apparently this was his way of blaming foreigners for this deed against an anointed son of David.

2 Chronicles Chapter 25 Amaziah

- 1] Amaziah was twenty and five years old when he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem.
- 2] And he did that which was right in the sight of the LORD, but not with a perfect heart.
- 3] Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

One of his first official acts was the avenging of his father's murder...

- 4] But he slew not their children, but did as it is written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

But his heart for God is seen by his sparing the assassins' sons in accord with Moses' principle that children must not be punished for the sins of their fathers (cf. Deut 24:16).

- 5] Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years

old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield.

- 6] He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.
- 7] But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD is not with Israel, to wit, with all the children of Ephraim.

Amaziah's interest in military affairs was manifested by his conscripting an army of 300,000 men. He even went so far as to hire 100,000 mercenary Israelites for 100 talents of silver (~ 33¼ tons). However, this was tantamount to making an ungodly alliance, which was made pointedly clear to him by a man of God (whose name is unknown), who reminded the king that the Lord was not with Israel, so He would not be with Judah in battle if Israel went along.

- 8] But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.
- 9] And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

Amaziah was convinced of the correctness of this advice but wondered how he would get back the silver he had already paid. After all, he has the example of Jehoshaphat and Asa in the past. He should know that God would not want him to hire men of Israel. To this the prophet responded that God could more than make it up to Amaziah.

- 10] Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.
- 11] And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

So Amaziah sent the Israelites home, but they became angry (furious and in a great rage) that they were prevented from participation. No doubt they felt gypped out of their plunder. Judah then marched against the men of Seir (Edomites; cf. Gen 36:9; 2 Chr 20:2 with 20:22) in the Valley of Salt (probably the salt plains south of the Dead Sea) and killed 10,000 of them. (For other battles fought there see Gen 14:3; 1 Chr 18:12.)

- 12] And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

- 13] But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

With unusual brutality the Judeans took an additional 10,000 men as prisoners and threw them over a cliff to their deaths. (High cliffs were in that area; cf. Obad 1, 3.) Meanwhile the frustrated Israelite troops raided Judean outposts in central and southern Israel, killed 3,000 persons, and took great amounts of their possessions.

- 14] Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them.

When Amaziah returned from his victory over the Edomites, he brought as a part of the spoils the idols of that land. It is amazing that this man would do a thing like this, but it reveals the iniquity that is in the human heart.

- 15] Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

He went so far as to set them up and worship them, a blasphemous act that prompted the Lord to send a prophet (also anonymous; cf. 25:7) to rebuke him. Why, the man of God asked, should Amaziah worship gods which could not even save their own people?

- 16] And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

The king was cut to the quick and threatened to kill the man of God on the spot if he would not desist. In his last words to the king the prophet announced that Amaziah would come to know God's punishment because of his idolatry and rejection of the prophet's counsel.

- 17] Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

Amaziah then turned his attention to the Israelite raids on his outposts. He in effect challenged Jehoash king of Israel (grandson of Jehu) to wage war, "eyeball to eyeball." Joash replies to Amaziah with a little parable.

18] And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle.

But Jehoash answered in the form of a parable or fable. It concerned a thistle (Amaziah) who demanded of a cedar (Jehoash) that the cedar give his daughter as a wife for the thistle's son. The thistle was rewarded for his presumptuousness by being overrun by a wild beast (Israel's army).

19] Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee?

20] But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.

Jehoash interpreted his own story by comparing Amaziah to a mere bush who, because he defeated the minor power of Edom, thought he was equal to a mighty tree, an insulting way of saying, "If you stay home and mind your own business, you won't get hurt." Amaziah would not listen. Now God judges him.

21] So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Bethshemesh, which belongeth to Judah.

22] And Judah was put to the worse before Israel, and they fled every man to his tent.

God had determined to use Jehoash as His punishing rod for Amaziah's idolatry: Israel attacked Judah, achieved a smashing victory, and captured Amaziah himself at Beth Shemesh (15 miles SW of Jerusalem).

23] And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Bethshemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

From there they brought the humiliated king to Jerusalem itself, broke down a long section (600 feet) of its walls from the Ephraim Gate (cf. Neh 8:16; 12:39) on the N to the NW Corner Gate (cf. Jer 31:38, Zech 14:10).

24] And he took all the gold and the silver, and all the vessels that were found in the house of God with Obedom, and the treasures of the king's house, the hostages also, and returned to Samaria.

25] And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

He took all the temple articles that were under the care of the family of Obed-Edom (cf. 1 Chr 26:4-8) and the palace treasures and prisoners back to Samaria.

26] Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel?

27] Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

He had become unpopular with his own people in Jerusalem, however, and was forced finally to go into exile at Lachish (~ 30 miles SW of Jerusalem). He was not safe even there, for a band of assassins found him, killed him, and brought his body back for burial. His father Joash had been assassinated too.

28] And they brought him upon horses, and buried him with his fathers in the city of Judah.

The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

Deuteronomy 29:20

Ahaziah slain by Jehu	2 Kings 9
Joash slain by servant	2 Kings 12
Amaziah slain by Jerusalem	2 Kings 14
All blotted out of Matthew's genealogy...	

2 Chronicles

Chapter 26

Uzziah

Uzziah was a good king, but not an outstanding one. There was no revival during his reign. Even a good king has weaknesses...It was during this period that Isaiah began his ministry. He was commissioned at the death of Uzziah (Isaiah 6:1).

- 1] Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.
- 2] He built Eloth, and restored it to Judah, after that the king slept with his fathers.
- 3] Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

Apparently the leadership of Judah, fearing early in Amaziah's reign that he was unstable and incompetent, made his young son Uzziah vice-regent. In other words after Amaziah had reigned only six years (796-790 B.C.) Uzziah, then (in 790) 16 years old, was appointed second to the king. From then until Amaziah's death (767) they reigned together for 23 years (790-767). Then Uzziah reigned alone for 29 years until his own death. (For a full discussion see Edwin R. Thiele, *The Mysterious Numbers of the Hebrew Kings*. Rev. ed. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1983, pp. 113-23.)

- 4] And he did that which was right in the sight of the LORD, according to all that his father Amaziah did.
- 5] And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

Zechariah, however, was stoned to death by some Judeans before the death of Amaziah's predecessor Joash (24:21-22), who died in 796. Uzziah, then, obviously was of a teachable age before 796 (by 796 he would have been 10 years old). His major independent accomplishments could not have come about until his sole regency began in 767, so these are the ones with which the historian is particularly concerned.

- 6] And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.
- 7] And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.
- 8] And the Ammonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly.
- 9] Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them.
- 10] Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

Husbandry: a farmer and rancher at heart...

- 11] Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains.
- 12] The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred.
- 13] And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.
- 14] And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones.

שִׁירְיוֹן *shiryown* "body armor": He reorganized an army of 307,500 men (similar in size to Amaziah's army, 2 Chr 25:5) into well-trained and well-equipped divisions under 2,600 leaders.

- 15] And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

He pioneered the use of certain advanced weapons such as catapults to hurl arrows and large stones a great distance. All this enhanced his reputation and increased his strength.

- 16] But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.
- 17] And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men:

The inevitable nemesis: Pride; which proved to be his downfall (cf. Prov. 16:18; 18:12). Apparently he began to depend on men and weapons rather than on the Lord. He even presumed to offer incense in the temple, a sacrilege for which Azariah the priest and 80 other priests roundly condemned him.

- 18] And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

He was unfaithful to the Law (2 Chr 26:16-18), which limited this function to the priest (Ex 30:7-8).

- 19] Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

That was one way to exclude the king from the Temple! (Lev 13).

- 20] And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him.
- 21] And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.
- 22] Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

He had to yield the reins of government to Jotham his son; he was in quarantine the rest of his life. Other information on Uzziah may be found, the chronicler indicated, in the writings of the Prophet Isaiah.

- 23] So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

Even in death he was ostracized because of his disease and was buried near his fathers (ancestors), not with them (cf. 21:20; 24:25; 28:27). It was during this period that Isaiah began his ministry. He was commissioned at the death of Uzziah (Isaiah 6:1).

2 Chronicles Chapter 27 Jotham

Another good king; three in a row...

- 1] Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zadok.
2] And he did that which was right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

The reign of Uzziah's son Jotham began in 750 B.C. and hence overlapped Uzziah's by about 11 years (till Uzziah died in 739). This is understandable in light of Uzziah's incapacity in the last years of his life (26:21). But Jotham also co-reigned with his son for four years (735-731), so that the reference to his length of reign as 16 years (cf. 27:8) does not include that period. His dates as principal ruler were the 16-year period of 750-735.

- 3] He built the high gate of the house of the LORD, and on the wall of Ophel he built much.
4] Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.
5] He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

The Ammonites fell behind in their payment of tribute (cf. 26:8) so Jotham brought them to heel by conquering them: now they were required

to pay 100 talents of silver (33¼ tons), 10,000 cors of wheat (62,000 bushels), and 10,000 cors of barley. This they did for 3 successive years, after which perhaps the burden was lessened.

- 6] So Jotham became mighty, because he prepared his ways before the LORD his God.
7] Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah.
8] He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

The rest of Jotham's affairs could be found in the records of the kings of Israel and Judah: (cf. 2 Kgs 15:32-38).

- 9] And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

2 Chronicles Chapter 28 Ahaz

- 1] Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father:
2] For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

Ahaz co-reigned for four years with Jotham, so Ahaz reigned (alone) for 16 years (731-715 B.C.). Unlike David his father (ancestor), Ahaz was evil, walking in the pattern of the kings of the Northern Kingdom, all of whom were wicked (and were on the verge of falling to the Assyrians).

- 3] Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.
4] He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

He made Baal idols, offered sacrifices in the Valley of Ben Hinnom, which included human victims (even his own sons!); and practiced the Canaanite cult on the high places and in the sacred groves (cf. 28:19, 22-25). [Idolatry: the worship of the gods who are not, and the demons who are!]

The Valley of Hinnom

Human sacrifice was associated with the Ammonite god Molech and was vehemently condemned in the Law (Lev 18:21; 20:2-5; Deut 12:31). It was practiced especially in the Hinnom Valley, just S and W of Jerusalem, a place later known as *Gehenna* (from *ge*, "valley," and the proper name *Hinnom*). Because of the fires which burned there, both in these sacrificial orgies and to consume garbage, *Gehenna* became a term for hell.

- 5] Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

Because of Ahaz's gross sins against God, he fell into the hands of the Arameans (whose king was Rezin, 2 Kgs 16:5), who took many Judeans as prisoners to Damascus. This was the third time the Arameans fought Judah (cf. 22:5; 24:23).

- 6] For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the LORD God of their fathers.

Ahaz also suffered defeat by the armies of Israel under their King Pekah, who killed 120,000 Judean soldiers in one day.

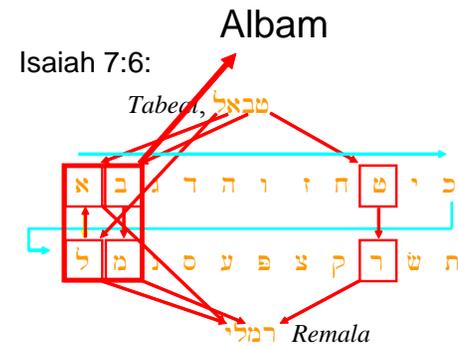
Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal:

Isaiah 7:5,6

Encryption in Isaiah 7

In Isaiah 7 we encounter the scheming of Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israel, confederating against Ahaz in Judah. In verse 6, the plan is to establish the "son of Tabeel" as king, if the plot would have succeeded. The Midrash notes that "Tabeel" is the name "Remaliah" encrypted using the method of Albam (see charts on following page).

- 7] And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was next to the king.
8] And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.



Atbash



Jeremiah 25:26 & 51:41:

ששך Sheshach = בבל Babel

Jeremiah 51:1:

לב קמאי leb kamai = פשדים Kashdim
"heart of my enemy" "Chaldeans"

These included several casualties within Ahaz's own family and court. Also "Israel" took 200,000 wives, sons, and daughters of Judah off to Samaria.

- 9] But a prophet of the LORD was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up unto heaven.

2 Kings 16:5: Ahaz was not totally overcome but he clearly was in great jeopardy. Meanwhile Oded, a prophet in Samaria, persuaded the leaders of "Israel" that God was angry for taking these prisoners of Judah to make them slaves.

- 10] And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the LORD your God?
11] Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD is upon you.

- 12] Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

The leaders therefore ordered the returning army not to bring the prisoners to Samaria.

- 13] And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel.
14] So the armed men left the captives and the spoil before the princes and all the congregation.
15] And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

So the leaders gave the prisoners food and clothing and led the prisoners to Jericho where they could be repatriated to their own country. Ironically Israel listened to the Lord whereas Judah did not.

- 16] At that time did king Ahaz send unto the kings of Assyria to help him.
17] For again the Edomites had come and smitten Judah, and carried away captives.

Not satisfied with Israel's kind overtures, Ahaz entered into negotiations with the king of Assyria, who at that time was Tiglath-Pileser III (745-727 B.C.). [Isaiah had tried to prevent Ahaz from turning to Assyria (cf. Isa 7:4-9)].

- 18] The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Bethshemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

Ahaz thought this move was necessary because of intensifying pressure from the Edomites to the east and the Philistines to the west (the foothills) and south (the Negev, the desert south of Judah). In addition, of course, was the continuing threat from the Arameans and Israelites (cf. 28:5-8), a factor mentioned in 2 Kgs 16:5-9 and Isa 7:1-17.

- 19] For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.
20] And Tilgathpilneser king of Assyria came unto him, and distressed him, but strengthened him not.
21] For Ahaz took away a portion out of the house of the LORD, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not.

Tiglath-Pileser proved to be a curse rather than a blessing for despite receiving a generous bribe from Ahaz from the temple and the palace, the Assyrian king gave no help. The Bible tells us we are not to put our trust in man.

- 22] And in the time of his distress did he trespass yet more against the LORD: this is that king Ahaz.
23] For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.
24] And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.
25] And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

Ahaz abandoned the Lord and robbed and barred the temple. In their place he established pagan worship centers throughout Jerusalem and the entire land (cf. vv. 2-4).

- 26] Now the rest of his acts and of all his ways, first and last, behold, they are written in the book of the kings of Judah and Israel.
27] And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

As a final indictment of this evil king, the chronicler remarked that he was buried in Jerusalem but not in the tombs of the kings (cf. 21:20; 24:25; 26:23). Repeatedly the chronicler noted that Judah's troubles were God's judgment (in anger) on Ahaz's and Judah's sins (28:9, 19, 25b).

Next Session

King Hezekiah, one of Judah's greatest kings. Read 2 Chronicles 29 - 32; Isaiah 36 - 39 and 2 Kings 18 - 20.

1 & 2 Chronicles Session 14 2 Chronicles Chapters 29 - 32 Hezekiah

You would think that after the reign of Ahaz there would be no hope for the nation. They were depleted of their resources, they had been defeated in war, they had been betrayed by Assyria, and you would think there would be no help for them from any quarter. However, Hezekiah came to the kingdom for such a time as this, because he is God's man.

Davidic Dynasty

	2 Chronicles		2 Chronicles
Solomon	1- 9	Uzziah	26
Rheoboam	10-12	Jotham	27
Abijah	13	Ahaz	28
Asa	14-16	Hezekiah	29-32
Jehoshaphat	17-20	Manasseh	33
Jehoram	21	Josiah	34,35
Ahaziah & Athaliah	22, 23	Jehoahaz	36
Joash	24	Jehoiakim	
Amaziah	25	Jehoiachin	
		Zedekiah	

There were only five outstanding kings in the Davidic dynasty: Asa, Jehoshaphat, Joash, Hezekiah and Josiah.

2 Chronicles Chapter 29

- 1] Hezekiah began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah.
- 2] And he did that which was right in the sight of the LORD, according to all that David his father had done.

Hezekiah, whose independent reign lasted 29 years (715-686 B.C.), also apparently co-reigned with his father Ahaz for 14 years (729-715). The account of his life in 2 Chronicles covers his 29-year period after 715. Israel, the Northern Kingdom, had already fallen to the Assyrians in 722 B.C. and its people had been deported in large numbers (cf. 2 Kgs 17:1-6).

Both the mother and the grandfather are mentioned here, but there is no mention of his father, old Ahaz. Apparently Hezekiah had a godly mother and a godly grandfather, and they influenced this young man.

He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

2 Kings 18:4

And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Numbers 21:5-9

How strange! Moses should make another serpent, yet it was serpents that caused all the trouble to begin with! Were there not enough of them in the camp already? No explanation or rationale throughout the entire OT... [Later, Hezekiah had to destroy the bronze snake because it had become an object of idolatry (2 Kgs 18:4).]

Why?

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:11

“examples” = τύπος tupos: a figure, image, pattern, a prefiguring; a type (cf. a “prototype”). To the Hebrew mind, prophecy is pattern.

Types

- The Order of the Camp Num 2
- Manna Num 11
- Aaron's Rod Num 17
- Water from the Rock Num 20
- **Brazen Serpent Num 21**

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:14-16

It wasn't until Nicodemus came to Jesus one night that this strange enigma is explained: it, too, was a Messianic prophecy!

He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him. For he clave to the LORD, and departed not from following him, but kept his commandments, which the LORD commanded Moses.

2 Kings 18:5,6

- 3] He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.
- 4] And he brought in the priests and the Levites, and gathered them together into the east street,

In the very first month of his sole reign (in 715 B.C.) he opened the temple doors to repair them and restore the Lord's house, since Ahaz, his wicked father, had barred the temple (2 Chr 28:24).

- 5] And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy place.
- 6] For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.

Hezekiah gathered the priests and the Levites before the temple (on the east side) and commanded them to consecrate themselves to the work of purifying and repairing the temple, which, in the years of Ahaz especially, had fallen into a sorry state of deterioration.

- 7] Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.
- 8] Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

The Lord in His anger (cf. 28:9, 25) had therefore sent judgment on the nation, so much so that some of them had gone into captivity to the Arameans, Israelites, and Edomites (cf. 28:5-8, 17).

- 9] For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.
- 10] Now it is in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.
- 11] My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

Hezekiah now intended to renew the ancient Mosaic Covenant with the Lord so that He might once again bless the nation. To this call the Levites assented and by their allotted divisions began to do the work.

- 12] Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zim-mah, and Eden the son of Joah:
- 13] And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

The Gershonites and Merarites evidently made up the smaller groups while the Kohathites were further subdivided by the clans of Elizaphan (v. 13; cf. 1 Chr 15:8) and Heman. Asaph, however, was a Gershonite...

- 14] And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.
- 15] And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

...and Jeduthun was a Merarite. Of the 14 Levites in all, 6 were descended from Kohath and 4 each were of Gershon and Merari.

- 16] And the priests went into the inner part of the house of the LORD, to cleanse it, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took it, to carry it out abroad into the brook Kidron.

They, with their comrades, began to remove to the Kidron Valley (cf. 15:16; 30:14) everything impure from the temple. In this action Hezekiah was following the word of the Lord, as given in Deut 12:2-4.

- 17] Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

Then for eight days, they reconsecrated everything outside the temple and for eight more everything inside.

- 18] Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.
- 19] Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the LORD.

When the Levites had finished, they reported to Hezekiah that they had not only reconsecrated the temple and all its contents but had retrieved all the objects Ahaz had carried away to use in his pagan services.

- 20] Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.
- 21] And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the LORD.

The next day Hezekiah led the people in a great festival of sacrifice to make atonement for their sins.

- 22] So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.
- 23] And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:
- 24] And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.
- 25] And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the LORD by his prophets.

With the musicians in their prescribed places, the sacrifices, including also a burnt offering (cf. Lev 1), began to the accompaniment of vocal and instrumental music. The Levites played cymbals, harps, and lyres, as David had prescribed when he moved the ark to Jerusalem.

- 26] And the Levites stood with the instruments of David, and the priests with the trumpets.
- 27] And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began also with the trumpets, and with the instruments ordained by David king of Israel.

Also the priests played trumpets, as was done when Solomon took the ark to the temple (2 Chr 5:12-13).

- 28] And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.
- 29] And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

Then the king and the people prostrated themselves before the Lord while psalms of David and Asaph were sung.

- 30] Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

- 31] Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

Since the offerings just made were for the kingdom, the temple, and the collective covenant community (v. 21), Hezekiah now gave individuals an opportunity to participate.

- 32] And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, and two hundred lambs: all these were for a burnt offering to the LORD.
- 33] And the consecrated things were six hundred oxen and three thousand sheep.

The people brought 70 bulls, 100 rams, and 200 male lambs as burnt offerings. The people also brought 600 bulls, and 3,000 sheep and goats as sacrifices for burnt offerings and thank offerings (v. 31).

- 34] But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the other priests had sanctified themselves: for the Levites were more upright in heart to sanctify themselves than the priests.

The thank offerings were called fellowship offerings in Leviticus 3; 7:11-21. Because of a shortage of priests, the Levites assisted in slaughtering the animals. These burnt and thank offerings were expressions of personal piety above and beyond those offered on behalf of the nation as a whole.

- 35] And also the burnt offerings were in abundance, with the fat of the peace offerings, and the drink offerings for every burnt offering. So the service of the house of the LORD was set in order.
- 36] And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was done suddenly.

Thus in his first month Hezekiah had reestablished proper temple worship, an accomplishment that brought great rejoicing.

2 Chronicles Chapter 30 The Great Passover

Remember that his father had carried on warfare against the northern kingdom, and many of those from Judah had been taken captive. You might think that Hezekiah would have come to the throne with a spirit

of vengeance in his heart and with a spirit of getting even. But notice that after he had opened up the temple of God, restoring the worship of God and giving his own public testimony, he sends an invitation to the northern kingdom to come and worship God.

- 1] And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

In anticipation of what must have been the first Passover of his reign, Hezekiah sent out invitations throughout all Israel and Judah, including even Ephraim and Manasseh, to encourage the faithful to attend. Some of the people in those two Northern tribes had apparently not been taken captive by Assyria.

- 2] For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.
- 3] For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.
- 4] And the thing pleased the king and all the congregation.

This feast was usually held in the first month (of the religious calendar; cf. Ex 12:1-2), but Hezekiah had not been able to recruit sufficient priestly personnel that early, nor had the people been able to arrive from distant points. Authority for observing the Passover in the second month, instead of the first, is given in Numbers 9:10-11.

- 5] So they established a decree to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done it of a long time in such sort as it was written.

An announcement was sent out from Beersheba to Dan (the southernmost and northernmost cities in Judah and Israel) with the expectation of great attendance.

- 6] So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

Hezekiah's proclamation was to the effect that those Israelites who had escaped Assyrian deportation should repent of their sins and turn to the Lord submit to Him, and serve Him.

- 7] And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see.
- 8] Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

They should express the genuineness of their contrition by assembling at the temple in Jerusalem (come to the sanctuary) to celebrate the Passover. This was one of the three annual festivals which every adult male was supposed to attend in Jerusalem (Deut 16:16).

- 9] For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him.

By assembling for the Passover, they would bring God's forgiveness and could even expect the return of their captured loved ones. Their repentance would divert God's fierce anger, for He is gracious and compassionate.

- 10] So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.
- 11] Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

Alas, the message was spurned except for a few who came from Asher, Manasseh, Zebulun (& Ephraim, and Issachar).

- 12] Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.
- 13] And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

In addition, of course, the people of Judah came with united purpose and commitment to celebrate the Feast of Unleavened Bread. This seven-day festival followed immediately after the Passover (cf. Ex 12:11-20; Lev 23:4-8).

- 14] And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.
- 15] Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

Indicative of the people's dedication was their disavowal once more of heathen altars, discarding them into the Kidron Valley (cf. 15:16; 29:16). When the priests and the Levites saw the dedication of the throngs of people they were chagrined and quickly consecrated themselves (by burnt offerings) for the service of Passover.

- 16] And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites.
- 17] For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the LORD.

Ordinarily the laity could offer their own Passover lambs in sacrifice (cf. Ex 12:3). But because of the laxity of many of the Israelites in those apostate days, especially in the Northern Kingdom, they were ceremonially unclean and thus could not slaughter their own Passover lambs.

- 18] For a multitude of the people, even many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one
- 19] That prepareth his heart to seek God, the LORD God of his fathers, though he be not cleansed according to the purification of the sanctuary.

Nonetheless they did eat of the Passover even though they were ritually disqualified. When Hezekiah realized this, he prayed on their behalf that God might be more impressed with the sincerity of their hearts and motives than with matters of mere ceremonialism.

- 20] And the LORD hearkened to Hezekiah, and healed the people.
- 21] And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, singing with loud instruments unto the LORD.

The essence of God's grace is seen in His favorable response to the king's prayer. During the seven-day Feast of Unleavened Bread, which followed the Passover, the people praised the Lord with joy.

- 22] And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.
- 23] And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness.

In fact all the people were so caught up in their devotion to and joy in the Lord that they decided to extend the festivities for another week.

- 24] For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

This impressed the king and his officials, so he provided at his own expense 1,000 bulls and 7,000 sheep and goats for sacrifice by the people, and the officials provided 1,000 bulls and 10,000 sheep and goats.

- 25] And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.
- 26] So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem.

Since the days of Solomon, the chronicler related, there had never been anything like this.

- 27] Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven.

God heard from heaven, His dwelling place (cf. 2 Chr 6:21, 30, 33, 39; Ps 11:4; Hab 2:20), and blessed their outpouring of praise and consecration.

2 Chronicles

Chapter 31

Temple Worship Reestablished

- 1] Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

The most reasonable follow-up of the great 15-day festival ensued: The Israelites (and probably the Judeans) went through Judah and Benjamin destroying all remaining remnants of Baal's sacred places. They then did the same in Ephraim and Manasseh, and returned to their homes.

- 2] And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

Based on the requirements and guidelines of the Law, Hezekiah next proceeded to reestablish proper temple worship. He gave instruction concerning the service of the priests and Levites, assigning them their 24 divisions (1 Chr 24);

- 3] He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the LORD.
- 4] Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

He contributed animals for the burnt offerings for daily, weekly, monthly, and annual sacrifices (cf. Num 28-29; 1 Chr 23:30-31); and he directed the people to support the priests and Levites.

- 5] And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.

The citizens of Jerusalem and the surrounding towns and cities complied by presenting the firstfruits (cf. Ex 23:19a; Num 18:12) and tithes (cf. Lev 27:30-33; Num 18:21-24) of their produce of field crops and livestock and all other goods.

- 6] And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid them by heaps.
- 7] In the third month they began to lay the foundation of the heaps, and finished them in the seventh month.

For four months they continued bringing their gifts to the temple. The third month was May-June, the beginning of grain harvesting, and the seventh month was September-October, the time of vine and fruit harvesting.

- 8] And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.
- 9] Then Hezekiah questioned with the priests and the Levites concerning the heaps.
- 10] And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left is this great store.

In fact Azariah the chief priest said that the quantities Hezekiah saw represented a surplus beyond what the priests and Levites needed. So

the king ordered that storerooms be prepared in the temple to accommodate the excess.

- 11] Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared them,
- 12] And brought in the offerings and the tithes and the dedicated things faithfully: over which Cononiah the Levite was ruler, and Shimei his brother was the next.

Cononiah with his brother Shimei were placed over 10 supervisors whose ministry was to oversee the collection and distribution of all these gifts.

- 13] And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.
- 14] And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.
- 15] And next him were Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in their set office, to give to their brethren by courses, as well to the great as to the small:

As for the gifts made to the Lord Himself—a way of describing freewill (voluntary) offerings (cf. Lev 7:11-21), these were the responsibility of Kore and his six associates. It was their duty to distribute them to the priests who lived in 13 towns outside Jerusalem (cf. Josh 21:13-19).

- 16] Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;
- 17] Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

Even the priests' young boys three years old and above received freewill offerings for they would someday serve as priests. The Levites, on the other hand, received their portions only if they were at least 20 years old (cf. 1 Chr 23:24).

- 18] And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

Obviously there were many more Levites than priests. The families of both the priests and the Levites were, of course, supported similarly (2 Chr 31:17-18) since the Law of Moses forbade the clergy from engaging in secular work to provide for themselves (cf. Num 18:21-24).

- 19] Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

Finally, any priests or Levites who did not live in either Jerusalem or a designated priestly town were not to be overlooked.

- 20] And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the LORD his God.
21] And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

All these things, the chronicler wrote, Hezekiah did wholeheartedly (a word used by the chronicler six times: 1 Chr 29:9; 2 Chr 6:14; 15:15; 19:9; 25:2; 31:21) and in strict compliance with the Lord's commands.

There Is No Merit in "Faith"

It is not a matter of believing enough. You could believe the wrong thing. There are many people who die as martyrs for fanatic beliefs. They can have ever so much faith, but it is in the wrong thing or the wrong person.

J. Vernon McGee

It is not thy hold on Christ that saves thee. It is Christ. It is not thy joy in Christ that saves thee. It is Christ. It is not even thy faith, though that be the instrument; it is Christ's blood and merit.

Charles Haddon Spurgeon

2 Chronicles Chapter 32 Sennacherib's Invasion

- 1] After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.
2] And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

Shortly after Hezekiah began his independent reign he broke the treaty which had existed between his father Ahaz and the Assyrians (2 Kgs 16:7) and rebelled against Assyria (2 Kgs 18:7). This probably occurred at the time Sargon II (722-705 B.C.) of Assyria was preoccupied with

rebellions in his Babylonian provinces and so could not punish Hezekiah. Sargon's successor, Sennacherib (705-681), did decide to bring Judah into line, however, so he led a campaign against Hezekiah in that king's 14th year (2 Kgs 18:13), 701 B.C. At first the Assyrians laid siege to the various military towns, but then moved on Jerusalem.

- 3] He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.
4] So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

Hoping to prevent Jerusalem's capture, Hezekiah took measures to conceal the city's outside water supplies. The stream was probably the Gihon spring (v. 30).

- 5] Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.
6] And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

Then he repaired breaches in the wall and built towers on it. He even constructed an outer wall, greatly strengthened the terraces below the walls of the city (cf. 1 Kgs 9:24), and added to the nation's weaponry.

- 7] Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for there be more with us than with him:
8] With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

Next he mobilized the people under army officers and encouraged them not to fear but to trust the Lord, a Power far superior to Assyria. Hezekiah's reassurance that God was with them to help them (cf. 2 Chr 14:11; 20:4; 25:8) helped build the people's confidence in the Lord in the face of the awesome Assyrians (cf. comments about the Assyrians in the Book of Nahum). Not mentioned in 2 Chronicles is the fact that Hezekiah tried to stave off Sennacherib by giving him huge amounts of gold and silver (2 Kgs 18:14-16).

- 9] After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,
10] Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

Before Sennacherib arrived in person he sent an embassy from Lachish bearing terms of surrender for Hezekiah to accept.

- 11] Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?
- 12] Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

In his message he boasted that no other god had been able to protect his people from the Assyrians. (Some of those nations and cities are listed in 2 Kgs 19:12-13.)

- 13] Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?
- 14] Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

How then could Israel expect the Lord to do so since He was just another god? In fact Israel, Sennacherib said, had no god since Hezekiah had removed His high places and altars. (Assyria, of course, worshiped many gods.)

- 15] Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?
- 16] And his servants spake yet more against the LORD God, and against his servant Hezekiah.
- 17] He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

Sennacherib's taunt was followed by still other addresses and letters bearing the same theme—the Lord is just another impotent god unable to save His people.

- 18] Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.
- 19] And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man.

The Assyrian delegation even spoke in Hebrew to the Judeans on the wall, to make sure that even the common people would hear and understand every word and so become demoralized.

- 20] And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

Desperate, Hezekiah turned to the Lord with the Prophet Isaiah and together they sought divine deliverance. When Hezekiah received the letter, he went up into the house of the Lord, and spread the letter before Him. His wonderful prayer is recorded in 2 Kgs 19:14–19. Hezekiah was a real man of prayer.

- 21] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

God gave a reassuring answer through the prophet Isaiah (2 Kgs 19:20-34). An angel destroyed the Assyrian host, forcing Sennacherib to retreat in humility; 185,000 Assyrians were slaughtered (2 Kgs 19:35). Sometime after Sennacherib's return the Assyrian king was murdered by two of his sons in the temple of his god Nisroch in Nineveh (2 Kgs 19:37,38). (According to Assyrian historical annals this assassination occurred in 681 B.C., 20 years after the aborted campaign against Jerusalem in 701.)

- 22] Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.
- 23] And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

As a result of this miraculous deliverance of Jerusalem and similar experiences, Judah's God and king were given gifts and recognition from all the surrounding nations.

- 24] In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

The story of Hezekiah's illness and miraculous healing and extension of life is reported in Isaiah 38:1-8:

In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live. Then Hezekiah

turned his face toward the wall, and prayed unto the LORD, And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. Then came the word of the LORD to Isaiah, saying, Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city. And this shall be a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken; Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

Isaiah 38:1-8

- 25] But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

The story extension of Hezekiah's life is greatly abbreviated by the chronicler (cf. 2 Kgs 20:1-11), perhaps because his intent here was to emphasize the pride of the king and not his piety. The reasons for such pride could well be the accomplishments which the historian cataloged in verses 27-31.

- 26] Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.
- 27] And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

The kingdom of Judah had become very poor during the reign of Ahaz, but now it has again become wealthy.

- 28] Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.
- 29] Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

He had wealth and honor; he built storage facilities, agricultural settlements, and villages, etc.

- 30] This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

The Tunnel of Hezekiah

He rerouted the city's water supply from the Gihon spring (in the Kidron Valley on the east) to the west side, and succeeded in these and many other undertakings. The tunnel of Hezekiah was dug through solid rock from the Gihon spring to the Pool of Siloam, a distance of 1,777 feet with workmen digging from each end and meeting in the middle.

In 1880 an inscription was discovered on the wall of the tunnel about 19 feet from where it opens into the Pool of Siloam. It briefly narrates the history of the excavation and was probably executed by Hezekiah's workmen. (It may, however, be possible that this tunnel was actually executed in the time of Solomon.)

- 31] Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

Hezekiah foolishly and proudly displayed all the wealth of the temple and his palace to the Babylonian envoys of Merodach-Baladan (2 Kgs 20:12-19; Isa 39). The chronicler without details simply recorded that God allowed all this to test him and to know everything that was in his heart. That is, God wanted to show Hezekiah himself the consequences of pride.

- 32] Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel.

His other deeds, the historian said, were found in the records of Isaiah (cf. Isa 36-39) and of the kings of Israel and Judah.

- 33] And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

After Hezekiah died he was buried with honor among his fathers (royal ancestors).

Next Session

Manasseh, the worst of the bunch; Josiah; and, an unsolved mystery. Read 2 Chronicles 33 - 36 and 2 Kings 21- 25.

1 & 2 Chronicles Session 15

2 Chronicles Chapters 33 – 36

Manasseh & Josiah

Outline: 1st & 2nd Chronicles

- Genealogies 1 Chr 1 – 9
- Reign of David 1 Chr 10 – 29

- Reign of Solomon 2 Chr 1 – 9
- The Davidic Dynasty 2 Chr 10 - 36

Davidic Dynasty

	2 Chronicles		2 Chronicles
Solomon	1- 9	Uzziah	26
Rheoboam	10-12	Jotham	27
Abijah	13	Ahaz	28
Asa	14-16	Hezekiah	29-32
Jehoshaphat	17-20	Manasseh	33
Jehoram	21	Josiah	34,35
Ahaziah & Athaliah	22, 23	Jehoahaz	36
Joash	24	Jehoiakim	
Amaziah	25	Jehoiachin	
		Zedekiah	

2 Chronicles

Chapter 33

Manasseh

Hezekiah's Extension

It was during that 15-year period extension that Hezekiah displayed the wealth of his kingdom to the ambassadors from Babylon. This opened the door for Nebuchadnezzar to come years later and take the city.

Manasseh was twelve years old when he began to reign. This means that this boy was born during the fifteen-year period after God had extended the life of Hezekiah. Manasseh was the most wicked king of all.

- 1] Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:
- 2] But did that which was evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

Though he reigned with Hezekiah for some 11 years, the young king either learned nothing from his father or quickly repudiated it, for he set about to rebuild the high places, altars, and sacred poles dedicated to the Baals and Asherah, the female fertility goddess of the Canaanites.

- 3] For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.
- 4] Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

Manasseh also worshiped the gods of the heavens, represented in the pagan mind by the starry hosts (i.e., the sun, moon, stars, and planets) in violation of Deut 4:19. He was as bad as Ahab and Jezebel, and he worshiped Baal as they had done. He even placed pagan shrines (altars) of the stellar gods within the temple of the Lord itself.

- 5] And he built altars for all the host of heaven in the two courts of the house of the LORD.
- 6] And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

Like his grandfather Ahaz, he also offered his own sons as human sacrifices in the Valley of Ben Hinnom (cf. 2 Chr 28:3). Manasseh consulted mediums and spiritists, diviners whose specialty was to seek to consult the dead. Is there anything like that today?

Manasseh's Indulgences

- **Sorcery:** Seeking to gain power from evil spirits.
- **Divination:** Seeking to interpret the future by omens.
- **Witchcraft:** Seeking to control others through communication with evil spirits.

All of which were commonly employed in other nations of the ancient Near East to discern the planned activities of the gods. (Cf. Kabbalah and Gnosticism today...)

- 7] And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

Perhaps most serious of all, he set up the image (of Asherah; cf. 2 Kgs 21:7) within the temple, which was to be reserved exclusively for the Lord (2 Chr 33:7-8; cf. 7:16).

- 8] Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.
- 9] So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel.
- 10] And the LORD spake to Manasseh, and to his people: but they would not hearken.

The king also caused innocent people to die (2 Kgs 21:16). So Manasseh led his nation away from God (2 Chr 33:9).

- 11] Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

Because Manasseh and his people ignored the Lord, His punishment was swift and sure. Assyria, the instrument of the Lord, came down against Judah. With great ruthlessness they bound Manasseh put a hook in his nose as though he were a wild bull, and took him off to Babylon, Assyria's southern province.

- 12] And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,
- 13] And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he was God.

After a time Manasseh repented before the Lord and soon was allowed to return to his own land and people. The chronicler included this fact about Manasseh's restoration (not given in 2 Kings) to emphasize the fact that even the most wicked could and did receive forgiveness if they met the Lord's conditions. God did not give up on him. This gives hope to us all!

- 14] Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed

about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

When Manasseh returned he rebuilt the outer wall on the east side of Jerusalem from the Gihon spring (cf. 32:30) northwesterly to the Fish Gate, and from Gihon south to encircle Ophel, the original old city. He also regarrisoned the fortress cities throughout Judah, probably in anticipation of another Assyrian onslaught.

- 15] And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast them out of the city.
- 16] And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

He then removed all the pagan idols and other accoutrements for which he had been responsible and restored the proper worship of the Lord.

- 17] Nevertheless the people did sacrifice still in the high places, yet unto the LORD their God only.
- 18] Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they are written in the book of the kings of Israel.

But the people had become used to worshiping at the high places, and so continued there though they only worshiped the Lord. "Israel" here, as in 20:34, probably stands for Judah, since only the Southern Kingdom was in the land.

- 19] His prayer also, and how God was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.
- 20] So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

Because of his general wickedness he was not buried in the tombs of the kings but in his own palace.

- 21] Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem.
- 22] But he did that which was evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

Amon, in his brief two-year reign (642-640 B.C.), imitated the wickedness of Manasseh. But unlike his father, he did not repent.

- 23] And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.
- 24] And his servants conspired against him, and slew him in his own house.
- 25] But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

So Amon's top leaders assassinated him. As it turned out this was an unpopular move for the assassins themselves were disposed of and Josiah, Amon's son, was put in power by the masses.

2 Chronicles Chapter 34 Josiah

The last revival of the nation. The Spirit of God is sovereign, and God can move in. And He can move in today.

- 1] Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.
- 2] And he did that which was right in the sight of the LORD, and walked in the ways of David his father, and declined neither to the right hand, nor to the left.

Josiah, son of Amon, who was only 8 years old when his father died, ruled over Judah for 31 years (640-609 B.C.) Much like his great-grandfather Hezekiah, Josiah loved the Lord and began to demonstrate this actively by the time he was 16 years old. He did that which was right in the sight of the Lord. It is what God says is right that is right and what God says is wrong that is wrong. Remember that it was God who divided the light from the darkness. You and I cannot do that!

- 3] For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

In his 12th year as king (age 20) he initiated a campaign to rid the land of all vestiges of Canaanite religion. Apparently Manasseh's later purge (33:15) related only to the idols and pagan altars in the temple, not to those throughout the land.

- 4] And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

Josiah went so far as to scatter the smashed idols and other paraphernalia over the graves of their worshipers and to burn the bones of the pagan priests on their very altars.

- 5] And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem.
- 6] And so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

And this purge was not limited to Judah: In Israel, all the way up to Naphtali in the north, the work of extirpation of idolatry went on.

- 7] And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.
- 8] Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

When Josiah was 26 years old, he began the repair of the temple. It had fallen into disrepair under the reign of Manasseh, his grandfather, and Amon, his father.

- 9] And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

These tribes (which some call "lost tribes") certainly were not lost in this day, as they were sending in money for the repair of the temple.

- 10] And they put it in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:
- 11] Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.
- 12] And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward; and other of the Levites, all that could skill of instruments of musick.
- 13] Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.
- 14] And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD given by Moses.

The Book of the Law: some suspect that it may have been Moses' original copy!

- 15] And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the book to Shaphan.
- 16] And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it.

The Torah (Books of Moses) had been comprehensively destroyed in the days of Manasseh except for this primary copy hidden in the temple. (ch.33). This is believed (by some) to be Moses' copy of the law, in his own handwriting, or at, least an original temple copy.

- 17] And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.
- 18] Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read it before the king.
- 19] And it came to pass, when the king had heard the words of the law, that he rent his clothes.

Realizing the significance of the message, the king tore his robes (as an expression of grief).

- 20] And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

A return to the Word of God brings revival. Nothing else will bring revival. What is wrong in our day? Why don't we see revival? The reason is simple. The church has neglected the Word of God. No "seeker friendly" approach here...

- 21] Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

He issued a command to Hilkiyah and the others that the entire text be studied and that the mind of the Lord in relation to it be ascertained. He was concerned that his ancestors had incurred God's anger by not obeying God's Word. Josiah's personal display of grief may have been in reaction to statements in Deuteronomy concerning the role and responsibility of the king as covenant leader, a role he probably felt he had not fulfilled (cf. Deut 17:18-20).

- 22] And Hilkiyah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that effect.

- 23] And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

Why Huldah the prophetess as a source? (The Ark was not present in the Temple!)

- 24] Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

She related to them that God was going to bring His judgment on the land—all according to the curses written in the newly found scroll (cf. Deut 28:15-68; Lev 26:14-39).

- 25] Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.
- 26] And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard;
- 27] Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the LORD.
- 28] Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.
- 29] Then the king sent and gathered together all the elders of Judah and Jerusalem.

Though the wrath of God was sure because of the nation's apostasy and idolatry, Josiah himself would be spared because of his wholehearted devotion to the Lord. The impending doom would be postponed until after Josiah's death.

- 30] And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.
- 31] And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

This may be the section known by that phrase in Exodus 20:1-23:33, or it may be all of Deuteronomy.

- 32] And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.
- 33] And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers.

2 Chronicles Chapter 35 Josiah & Pharaoh Necho

- 1] Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth day of the first month.
- 2] And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

In Josiah's 18th year (v. 19, age 26), the same year in which the temple was repaired (34:8), he celebrated the Passover (cf. Hezekiah's Passover celebration, ch. 30).

- 3] And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; it shall not be a burden upon your shoulders: serve now the LORD your God, and his people Israel,

The Ark was not in the Temple; it was on the shoulders of the Levites (in transit) and apparently not even in Israel! *It doesn't say that they complied.* They had taken the Ark (and the Mercy Seat): out of the jurisdiction of Manasseh: out of the Temple; out of Jerusalem; out of the country...

- 4] And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.
- 5] And stand in the holy place according to the divisions of the families of the fathers of your brethren the people, and after the division of the families of the Levites.

Having charged the priests and the Levites to fulfill their designated responsibilities for the occasion, he instructed they were to divide up by their stated divisions as David had instructed (cf. 1 Chr. 24), and Solomon reaffirmed (2 Chr. 8:14). In the court of the temple they were to perform their ministry on behalf of the people according to clans.

- 6] So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the LORD by the hand of Moses.

- 7] And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance.

Out of the royal flocks and herds the king provided for the people: 30,000 sheep and goats and 3,000 cattle. (Hezekiah, for the Passover celebration in his day, had given 7,000 sheep and 1,000 bulls.)

- 8] And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen.

Josiah's leading officials also gave generously. Finally, the chief priests gave their fellow priests 2,600 Passover offerings (i.e., sheep and goats) and 300 cattle while the heads of the Levites gave their Levitical colleagues 5,000 Passover offerings (sheep and goats) and 500 cattle.

- 9] Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen.
- 10] So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.
- 11] And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them.
- 12] And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as it is written in the book of Moses. And so did they with the oxen.
- 13] And they roasted the passover with fire according to the ordinance: but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.
- 14] And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.
- 15] And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them.
- 16] So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.
- 17] And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.
- 18] And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

- 19] In the eighteenth year of the reign of Josiah was this passover kept.
 20] After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

Why? By the year 609 B.C. Assyria had become so weak that she had lost practically all her empire, especially to the Babylonians (or Chal-deans). Nineveh had fallen in 612, so the Assyrians had concentrated their forces around Haran and Carchemish on the upper Euphrates River. The attack by Josiah understandably strikes Necho as strange: “the enemy of my enemy should be my friend!”

- 21] But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.

Why does Pharaoh Necho believe God is with him?

- 22] Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

“...from the mouth of God”?! How? [Note: Pharaoh Necho was Ethiopian: The 25th Dynasty is known as the Ethiopian Dynasty.]

- 23] And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded
 24] His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

The death of Josiah came a shock to Israel...

- 25] And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

(Probably not the Book of Lamentations...)

- 26] Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the LORD,
 27] And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

2 Chronicles Chapter 36 The Final Days

Davidic Dynasty

	2 Chronicles		2 Chronicles
Solomon	1- 9	Uzziah	26
Rheoboam	10-12	Jotham	27
Abijah	13	Ahaz	28
Asa	14-16	Hezekiah	29-32
Jehoshaphat	17-20	Manasseh	33
Jehoram	21	Josiah	34,35
Ahaziah & Athaliah	22, 23	Jehoahaz	36
Joash	24	Jehoiakim	
Amaziah	25	Jehoiachin	
		Zedekiah	

- 1] Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father’s stead in Jerusalem.
- 2] Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem.
- 3] And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

Josiah had at least four sons (cf. 1 Chr 3:15), three of whom became kings of Judah. The first of these (though not the oldest) was Jehoahaz, an appointee by the people after Josiah’s tragic death. He remained in power for only three months for reasons not given; Neco dethroned him, levied on Judah a tax of 100 talents of silver (33¼ tons) and a talent of gold (75 pounds).

- 4] And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
- 5] Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the LORD his God.

Then Neco replaced Jehoahaz with his brother Eliakim, whom Neco renamed Jehoiakim. Jehoahaz was then taken prisoner to Egypt. Jehoia-kim, a wicked king, reigned in Jerusalem 11 years (609-598 B.C.), part

of the time under Necho and the Egyptians and part of the time under Nebuchadnezzar and the Babylonians.

- 6] Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.
- 7] Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

Nebuchadnezzar's 1st Siege

Because of his wickedness (cf. Jer 26:21-24) the Lord allowed him to fall to Nebuchadnezzar, who had driven the Egyptians out of Palestine by 605 B.C. (In that year Daniel and his friends were taken captive to Babylon.)

Jehoiakim had at first been loyal to Nebuchadnezzar but after 3 years (in 602) he rebelled (cf. 2 Kings 24:1). The chronicler (but not the author of 2 Kings) reported that Jehoiakim was then bound with bronze shackles and taken to Babylon along with sacred objects from the temple.

This was Nebuchadnezzar's first of three attacks on Jerusalem—in 605, 597, and 586 B.C. Apparently Jehoiakim was released or escaped from Babylon because he was given a dishonorable burial outside the gates of Jerusalem (Jer. 22:18-19). His wicked reign was also recorded in the book of the kings of Israel and Judah.

- 8] Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.
- 9] Jehoiachin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the LORD.

Jehoiachin, son of Jehoiakim, was 18 years old when he succeeded his father (most translations have 8 years, which seems unlikely since he had wives; cf. 2 Kgs 24:15). He reigned only three months and 10 days (598-597 B.C.).

The Blood Curse on Jechoniah (Jehoiachin)

Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 22:30

The Genealogies

Luke	Matthew & Luke	Luke	Matthew
Adam		Nathan	Solomon
Seth		Mattatha	Rehoboam
Enosh		Menan	Abijah
Kenan		Melea	Asa
Mahalalel		Eliakim	Jehoshaphat
Jared		Jonan	Jehoram
Enoch		Joseph	Ahaziah*
Methuselah		Juda	Joash*
Lamech		Simeon	Amaziah*
Noah		Levi	Uzziah
Shem		Matthat	Jotham
Arphaxad		Jorim	Ahaz
Salah		Eliezer	Hezekiah
Eber		Jose	Manasseh
Peleg		Er	Amon
Reu		Elmodam	Josiah
Serug		Cosam	Jehoiakim*
Nahor		Addi	Jehoiachin*
Terah		Melchi	Salatheil
	↓	Neri	Zerubbabel
	Abraham	Salathiel	Abiud
	Isaac	Zerubbabel	Eliakim
	Jacob	Rhesa	Azor
	Judah	Joanna	Sadoc
	Pharez	Juda	Achim
	Hezron	Joseph	Eliud
	Ram	Semei	Eleazar
	Amminadab	Mattathias	Matthan
	Nahshon	Maath	Jacob
	Salmon	Nagge	Joseph
	Boaz	Esli	
	Obed	Naum	
	Jesse	Amos	
	David	Mattathias	
		Joseph	
		Janna	
		Melchi	
		Levi	
		Matthat	
		Heli	
		(Mary)	

* Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally "to the 3rd and 4th generations" (Ex 20:4-5); their names are therefore "blotted out" according to the Law (Deut 29:20). Jehoiakim and Jechoniah likewise, since the kingdom ended as an independent kingdom with Josiah's death at Megiddo. Thus these were "blotted out" of the groups of "14 generations" in Matthew's account. [E.W. Bullinger's *Companion Bible*, Appendix 99.]

Levirate Marriage

Levirate (from Latin *levir*, “husband’s brother”) marriage was codified in the Torah (Deut 25:5-10); Pedaiah raises up seed for Shealtiel: Zerubbabel. Luke links Pedaiah to Neri, a blood descendant of David (through Nathan rather than Solomon)

In Zerubbabel’s line the chronicler lists Zerubbabel’s seven sons and one daughter (1 Chr 3:19-2), but none of them appear in the genealogies of either Matthew or Luke: Matthew, tracing Jesus’ descent from David through Solomon, wrote that the son of Zerubbabel was Abiud (Mt 1:13); Luke, viewing it through Nathan, said Rhesa was that son (Lk 3:27). Either Abiud of Matthew or the Rhesa of Luke are other names for one of the seven sons of Zerubbabel listed in Chronicles or that his name is missing from that list to begin with. That such a thing is possible may be seen in 1 Chr 3:22, where the historian wrote that Shemaiah had six sons but listed only five names.

Daughters of Zelophehad

Every detail—even in the regulations of the Torah—are there by deliberate design; and always point to Christ! There is a peculiar exception recorded in the Torah, the result of a petition by the daughters of Zelophehad, which provided for inheritance through the daughter, if no sons were available and she married within her tribe. (Num 26:33; 27:1-11; 36:2-12; Josh 17:3-6; 1 Chr 7:15.) It became traditional in such cases that the father would legally adopt his son-in-law (Ezra 2:61= Neh 7:63; Num 32:41, cf. 1 Chr 2:21-22, 34-35; Num 27:3-8). This anticipates the lineage of Christ (Joseph was the son-in-law of Heli (Luke 3:23 uses the word *νομίζω*, *nomizo*, reckoned as by law).

The Virgin Birth

Hinted at the Garden of Eden: “*The Seed of the Woman...*” (Gen 3:15) and prophesied by Isaiah: “*A Virgin shall conceive...*” (Isa 7:14). *Required* by the blood curse on the royal line (Jer 22:30).

- 10] And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.
- 11] Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

He too was evil, so when Nebuchadnezzar undertook his next western campaign in the spring he took the young king and his family into cap-

tivity (along with 10,000 Jews, 2 Kgs 24:13-14) and set Zedekiah on Judah’s throne. In 2 Kings 25:27-30 is the additional information that Jehoiachin was released from Babylonian imprisonment in the 37th year of his captivity (560 B.C.) and was placed on a royal pension in Babylon for the rest of his life. This is now confirmed in the Neo-Babylonian texts (James B. Pritchard, ed., *Ancient Near Eastern Texts Relating to the Old Testament*, 3rd ed. Princeton, N.J.: Princeton University Press, 1969, p. 308). This was two years after Nebuchadnezzar died and may have been because of Daniel’s influence.

- 12] And he did that which was evil in the sight of the LORD his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the LORD.
- 13] And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

Having removed Jehoiachin, Nebuchadnezzar replaced him with his uncle Zedekiah, Judah’s last king in Old Testament times. His 11-year reign (597-586 B.C.) was evil, well documented by the Prophet Jeremiah (cf. Jer 21:3-7; 32:1-5).

- 14] Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.
- 15] And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

Zedekiah rebelled against King Nebuchadnezzar in his 9th year (588 B.C.; cf. 2 Kgs 25:1), and despite the increasing peril of his predicament he would not turn to the Lord nor would any of the other leaders or the general population.

- 16] But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy.
- 17] Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand.

Yet the Lord in His mercy (pity) continued to send warnings through the prophets (His messengers) but the people despised the word of the Lord and mocked His prophets. Thus there was no remedy (cf. Jer 5:10-13; 7:12-15).

- 18] And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all these he brought to Babylon.
- 19] And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

At last Nebuchadnezzar's army came and delivered a smashing blow that brought Judah's independence to an end. Young and old alike were killed and many of the others taken as prisoners. The valuable treasures of the temple were looted and the building itself burned and reduced to rubble, along with the palaces. Also the city's wall was broken down. Those who escaped death were taken to Babylon where they existed as slaves till Babylon's fall to Persia in 539 B.C.

- 20] And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:
- 21] To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

Propheesied by Jeremiah (cf. Jer 29:10; Daniel's reading of it, Dan 9:1ff).

And the LORD spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: for it is a year of rest unto the land.

Leviticus 25:1-5

God essentially said, "For 490 years you didn't; you now owe me 70." God's clock is spelled I-S-R-A-E-L, and it runs only while Israel is in the land.

In the Davidic Dynasty, there were five revivals, renewals, and reformation: all by return to the Word of God. No "seeker friendly" compromises here.

- 22] Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

Cyrus king of Persia (559-530 B.C.): In his 1st year over Babylon (538) he issued a decree which allowed the people of Judah to return to their land and rebuild their temple. This proclamation—identical to Ezra 1:2-3a and confirmed by the Cylinder of Cyrus. This is a fulfillment of Jeremiah's prophetic word (Jer 25:12; 29:10; cf. Daniel's prayer in Dan 9:4-19).

- 23] Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

Next Session:

A provocative addenda: The Ark of the Covenant & The Mercy Seat.

1 & 2 Chronicles Session 16 The Ark of the Covenant A Relic with a Future?

Ethiopian Legend

The Ethiopian claim to the Queen of Sheba is detailed in the famous epic *Kebrä Nagast* (The Glory of Kings). It is based on the visit described in the Bible but adds that the queen bore a son, Menelik, to King Solomon. When Menelik was grown, he visited his father, who anointed him to rule in Africa and sent the sons of his own counselors to assist Menelik as king.

The young men were reluctant to leave the famous temple in Jerusalem, especially as it contained the Ark of the Covenant. In secret, they removed the Ark and took it with them to Ethiopia (and left a replica?). For centuries, Ethiopian tradition has maintained that it is still preserved and guarded in the compound at Aksum.

The Ethiopian epic was compiled and recorded in writing during the 13th century, but its origin is difficult to determine. From the restoration of the Solomonic Dynasty around 1270 until the death of the last emperor, Haile Selassie, the emperors of Ethiopia claimed descent from Solomon and the Queen of Sheba. Haile Selassie I (1892-1975), was a grandnephew of Emperor Menelik II, the last emperor of Ethiopia (1930-74). The Solomonic claim was part of the constitution proclaimed by Selassie in 1955, but is widely regarded as non-Biblical.

The Ark was still around long after Solomon (2 Chr 35:3) and it will “no longer come to mind” (Jer 3:16). *However, what is overlooked by many is that the Ark may have gotten there by a different path that is hinted at in the Scriptures!*

The Ark of the Covenant, The Mercy Seat, and the Gift from Ethiopia

There are at least six theories:

- 1) Taken by Menilik to Ethiopia during Solomon’s apostasy?
 - 2) Taken by Shishak? (2 Chr 12:9)
 - 3) Hidden by Jeremiah on Mt. Nebo? (2 Maccabees 2:4-5)
 - 4) Hidden under the Temple Mount?
 - 5) Taken by the Babylonians?
 - 6) Taken to Egypt during Manasseh’s atrocities? (2 Chr 35:3, 21, 22)
- Why did Josiah persist in attacking Pharaoh Necho?
 - Why did Pharaoh Necho feel that he had God on his side?
 - How could Pharaoh Necho have had instructions “from the mouth of God”? (Pharaoh Necho wasn’t Egyptian: *He was Ethiopian*; cf. *Pulpit Commentary*, Vol 6, p.436.)

A Continuing Trust?

There is a 2400-year history of a sacred relic, guarded by the Ethiopians, from its tenure at:

- Elephantine Island in Upper Egypt (642 B.C.);
- Tana Kirkos Island on Lake Tana (470 B.C.);
- to its present location in its compound at Axum.

It is to be protected until they deliver it to the Messiah when He rules at Mt. Zion (Isa 18, Zeph 3:10).

Ethiopian Expedition: Trip Report

Elephantine Island

Early advance outpost of Egypt; southernmost border town. It was a fortified installation serving as First Dynasty fortress and had military importance during XXV Dynasty. There was a Temple to YHWH which served a Jewish colony prior to Persian occupations of 525-404 B.C. [*Elephantine, Official Guidebook*, German Institute of Archaeology, Cairo, 1998.]



Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation tall and smooth of skin, to a people terrible from their beginning hitherto; a nation meted

out and trodden down, whose land the rivers divide. All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

Isaiah 18:1-3

In that time shall the present be brought unto the LORD of hosts of a people tall and smooth of skin, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

Isaiah 18:7

The Offering

From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering.

Zephaniah 3:10

“bring” = יָבַל *yabal*: to bear or carry, as in a royal procession.

“offering” = מִנְחָה *minchah*: a gift, tribute, present.

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

Jeremiah 3:16-17

The Ark is no longer the focus of worship in Jerusalem. It will be replaced by the Throne of the Lord as all nations shall be gathered to it. *The Ark and Mercy Seat were two separate objects in the Scripture.*

Yom Kippur

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

Leviticus 16:15

The Mercy Seat

This verse speaks of the priest sprinkling the blood of the sacrificed animal on the Mercy Seat in payment of the sins of the people. This was done once a year on the specific day known as Yom Kippur.

Jesus Christ, known as the Lamb of God, the blood sacrifice for our sins. The Mercy Seat is certainly suitable for His throne.

And I heard him speaking unto me out of the Temple; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and my holy name, shall the house of Israel no more defile, neither they, nor their kings, by their whoredom, nor by the carcasses of their kings in their high places.

Ezekiel 43:6-7

This verse is a prophecy specific to the Second Coming of Christ, known as the Messianic Reign. We see in this verse that God speaks from the *Temple* and from His *Throne*, a place where He will **dwel**l in the midst of the children of Israel *forever*.

The Ethiopian Treasurer: Acts 8

- 26] And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.
- 27] And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,
- 28] Was returning, and sitting in his chariot read Esaias the prophet.
- 29] Then the Spirit said unto Philip, Go near, and join thyself to this chariot.
- 30] And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your reward. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isaiah 52:11-15

Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement

of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Isaiah 53:1-8

- 31] And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.
- 32] The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:
- 33] In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.
- 34] And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?
- 35] Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.
- 36] And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?
- 37] And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
- 38] And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.
- 39] And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

Why was the Ethiopian Treasurer visiting Jerusalem? Why was he confused? After being saved, what did he report to Candace, the Queen of Ethiopia? “Has the time come?”

“Not yet!”

An Appointment with Destiny

Received at the home of the Administrator (with his potential replacement). They reviewed the eschatological passages for several hours. Their commitment to the Solomonic legends are an ostensible obstacle, but there was keen interest in the apparent prophetic role of the Mercy Seat...

Ark Deal Struck?

Prime Minister Zenawi Meles and his security chief, Getachew Assefa, have secretly struck a deal with the Israeli government to find a way of moving the Ark of the Covenant to Israel. The deal, reportedly struck

during the recent three-day visit of Israeli Foreign Minister Silvan Shalom to Ethiopia, provides the Israeli government free access to investigate the presence of the Ark in Axum and find a means of taking it out of Ethiopia without raising the suspicion by the Church community or the Ethiopian people.

The Israeli government will in return grant a “permanent friendship” between Meles and Israel: “Permanent friendship”: rescuing Meles from any danger and providing him protection and a place to live in Israel in case of regime change. [January 7-9, 2004.]

* * *

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Notes:

About The Cover Design

(on the tape cassette volumes)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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