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COMMENTARIES

EXPOSITION OF THE OLD AND NEW TESTAMENTS **1 CHRONICLES**

by John Gill

*Thou hast given a standard to them that fear thee;
that it may be displayed because of the truth*
— Psalm 60:4

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1 CHRONICLES

INTRODUCTION TO 1 CHRONICLES

This and the following book were reckoned by the Jews as one book, as appears by the Masoretic note at the end of the second book, and as is affirmed by Origen^{f1} and Jerom^{f2}; and they were by the ancients^{f3} called Chronicles, as they are by us; but they are different from the book of the chronicles of the kings of Israel and Judah, so often mentioned in the preceding books, seeing several things there referred to, as in them, are not to be found here; though no doubt many things here recorded were taken from thence under a divine direction. In the Greek version, and so in the Vulgate Latin version after that, they are called “Paralipomena”, that is, things passed over or omitted, because they contain several anecdotes which are not to be found in the books of Samuel and Kings. The Hebrew title of them is, “Dibre Hayamim”, words of days, day books or diaries, and what the Greeks call “Ephemerides”; though, as “yamim” sometimes signifies years, they may be named “annals”; and so the Arabic inscription is,

“the Books of Annals;”

and because they chiefly respect the kings of Judah, the Syriac inscription is,

“the Book of the Things that were done in the Times of the Kings of Judah.”

The Targum is,

“the Book of Genealogies, the Words of Days, which were from the Days of the World;”

because the first ten chapters consist of genealogies beginning from Adam. The inspired penman of these books must live after the return of the Jews from the Babylonish captivity, since he carries down the genealogy of the kings and princes of Judah beyond that time, (~~1387~~1 Chronicles 3:17-19 9:1). It is generally thought by the Jews and Christians that Ezra was the

writer of them, with which agrees the age in which he lived; and as it may seem, from the last of these books ending with the same words with which that under his name begins: so the Talmudists^{f4} say, that Ezra wrote his own book, and the genealogy of the chronicles unto his own, or unto Velo, “and he had brethren”, (<4212>2 Chronicles 21:2) and Jarchi affirms that he wrote them by the hand or means of Haggai, Zechariah, and Malachi, inspired prophets; though some Jewish writers^{f5} suppose they were written partly by him, and partly by Nehemiah; that all to (<4212>2 Chronicles 21:2) were written by Ezra, and the rest by Nehemiah. Kimchi thinks that Ezra was not the first author and writer of these books, but that the books of Chronicles and Annals of the kings of Judah, and of the kings of Israel, were separately written before him; but that he only revised them, and with the men of the great synagogue added the genealogies, and put them into the canon of the Scriptures^{f6}. Spinosa^{f7} fancies they were written after Judas Maccabaeus had restored the temple, since the historian tells what families dwelt in Jerusalem in the times of Ezra, (<1301>1 Chronicles 9:1) and speaks of the porters, (<1307>1 Chronicles 9:17) two of which are mentioned, (<4119>Nehemiah 11:19) as if Ezra could not describe the families that lived when he did, or name the porters of the temple, since it was finished and dedicated in his time, (<1315>Ezra 6:15), but however there is no doubt to be made of the authenticity of these books, since not only they have always been acknowledged by the Jews as a part of the canonical Scripture, and by ancient Christians, as appears by the catalogues of Melito^{f8} and Origen^{f9}; but there are plain references to them in the New Testament. The genealogy of Christ, by the evangelists, is formed out of them; the doxology in (<4152>Revelation 5:12) as some have observed, comes very near to what is used by David, (<1301>1 Chronicles 29:11) and the passages in (<4178>Acts 7:48 17:24) contain the sense of what is expressed in (<4415>2 Chronicles 2:5,6 6:18). The use and design of these books are chiefly to give a larger account of the kingdom of Judah, especially after the division of it from the ten tribes, and of the kings thereof, than what is given in the preceding books, as in the last of these books; and particularly they ascertain the genealogy of Christ, that it might be clear and plain of what tribe and family the Messiah came, that he descended from the tribe of Judah, and from the kings of the house of David, as in this first book. They both contain an history from Adam, to the deliverance of the Jews from their captivity in Babylon. The first of these books reaches, according to Hottinger^{f10}, to A. M. 2985, and the latter is an history of four hundred

and seventy two years. According to Bishop Usher^{f11} the former contains a course of 2990 years, and the latter of four hundred and seventy eight.

CHAPTER 1

INTRODUCTION TO 1 CHRONICLES 1

This chapter gives us the genealogy of the patriarchs from Adam to Noah, (~~<1300>~~1 Chronicles 1:1-4) of the sons of Noah, and their posterity, to Abraham, (~~<1306>~~1 Chronicles 1:5-27) of the sons of Abraham and their posterity, (~~<1308>~~1 Chronicles 1:28-34) and of the sons of Esau, (~~<1305>~~1 Chronicles 1:35-42) and of the kings and dukes that reigned in Edom, (~~<1304>~~1 Chronicles 1:43-54).

Ver. 1-4. *Adam, Seth*, etc.] These first four verses exactly agree with the account of the antediluvian patriarchs in (~~<0300>~~Genesis 5:1-32), the first letter in Adam is larger than usual, as a memorial, as Buxtorf^{f12} observes, of the first and only man, from whence mankind had their beginning, and whose history the author had undertaken to write.

Ver. 5-27. *The sons of Japheth, Gomer*, etc.] Here begins the genealogy of the sons of Noah after the flood; of the sons of Japheth the elder, in this and the two following verses; next of the sons of Ham, the younger brother, (1 Chronicles 8-16), then of Shem, whose posterity are mentioned last, because from him, in the line of Heber, sprang Abraham, the ancestor of the Jewish nation, of whom the Messiah was to come, for whose sake this genealogy is given, (~~<1307>~~1 Chronicles 1:17-27). The whole is the same with the account in (~~<0300>~~Genesis 10:1-11:29)

Ver. 28-34. *The sons of Abraham*, etc.] The famous and well known ancestor of the Jews; of Ishmael his firstborn, and his posterity; of his sons by Keturah; and of Isaac and his sons, an account is given from hence to the end of (~~<1304>~~1 Chronicles 1:34) entirely agreeing with that in (~~<0200>~~Genesis 25:1-34).

Ver. 35-37. *The sons of Esau*, etc.] The firstborn of Isaac; his posterity are named in this and the two following verses, as in (~~<0300>~~Genesis 36:1-6) only it should be observed, that Timna, (~~<1306>~~1 Chronicles 1:36) is not the name of a man, but was the concubine of Eliphaz, the eldest son of Esau, and the

mother of Amalek, (^{<01362>}Genesis 36:12), and so in the Arabic version it is read,

“and Timna, which was the concubine of Eliphaz, the son of Esau, bare him Amalek;”

and so the Alexandrian copy of the Septuagint.

Ver. 38-42. *And the sons of Seir*, etc.] This man and his posterity were not of the race of Esau, but are mentioned because they were a family into which Esau, and a son of his, married, and whose possessions he and his obtained. The account from hence, to the end of (^{<01342>}1 Chronicles 1:42) is the same with (^{<01351>}Genesis 36:20-28), with some little variation of names.

Ver. 43-54. *Now these are the kings that reigned in the land of Edom*, etc.] Which had its name from Esau, who was so called, (^{<01250>}Genesis 25:30). From hence, to the end of the chapter, an account is given of the kings and dukes of Edom, in the same order as in (^{<01331>}Genesis 30:31-43).

CHAPTER 2

INTRODUCTION TO 1 CHRONICLES 2

This chapter begins with the twelve sons of Israel or Jacob, (^{<1301>}1 Chronicles 2:1,2), then reckons the sons of Judah, the fourth son of Jacob, (^{<1303>}1 Chronicles 2:3,4), then the posterity of Pharez and Zerah, sons of Judah, (^{<1305>}1 Chronicles 2:5-8), next the sons of Hezron, a son of Pharez, (^{<1307>}1 Chronicles 2:9), particularly the posterity of Ram, a son of Hezron, from whom sprung Jesse and his family, (^{<1309>}1 Chronicles 2:10-17), then of Caleb: another son of Hezron, (^{<1311>}1 Chronicles 2:18-24), and next of Jerahmeel, the firstborn of Hezron, (^{<1313>}1 Chronicles 1:25-33) and particularly the posterity of Sheshan, a descendant of his, (^{<1315>}1 Chronicles 1:34-41) and then other sons of Caleb, with their posterity, are reckoned, (^{<1317>}1 Chronicles 1:42-54) and the chapter is closed with the families of the Scribes in Jabesh, the same with the Kenites, (^{<1319>}1 Chronicles 2:55).

Ver. 1, 2 *These are the sons of Israel*, etc.] Or Jacob, the other son of Isaac, who had the name of Israel given him, because of his power with God, (^{<1321>}Genesis 32:28), whose twelve sons are here mentioned by name; the first four according to their birth of Leah, Reuben, Simeon, Levi, and Judah; then the two sons of Zilpah, Leah's handmaid, Issachar and Zebulun; and between Dan and Naphtali, the sons of Bilhah, Rachel's handmaid, are placed Joseph and Benjamin, the sons of Rachel.

Ver. 3. *The sons of Judah*, etc.] The genealogy begins with him, though the fourth son of Jacob; because, as Kimchi says, this book treats chiefly of the kings of Judah; but rather not only because Jesse and David sprang from him, but also the King Messiah:

Er, and Onan, and Shelah, which three were born unto him of the daughter of Shua the Canaanitess; (see ^{<1323>}Genesis 38:2,12),

and Er, the firstborn of Judah, was evil in the sight of the Lord; because he did that which was evil:

and he slew him; he died by the immediate hand of God, and so his brother Onan, being wicked also, (^{<1325>}Genesis 38:7,10).

Ver. 4. *And Tamar his daughter in law bare him Pharez and Zerah, etc.]* Through incest; they were twins, (^{<1837>}Genesis 38:27-30) all the sons of Judah were five; who are before mentioned by name.

Ver. 5. *The sons of Pharez, etc.]* One of the above twins, born to Judah: *Hezron and Hamul;* (see ^{<1492>}Genesis 46:12).

Ver. 6. *And the sons of Zerah, etc.]* The other twin of Judah:

Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all; the Targum calls them governors, and adds, on whom the spirit of prophecy dwelt; and in the Jewish chronology ^{f13} they are said to prophesy in Egypt; and the four last are supposed to be the same with those in (^{<1081>}1 Kings 4:31). ((See Gill on “^{<1081>}1 Kings 4:31”)).

Ver. 7. *And the sons of Carmi, etc.]* The Targum adds, this is Zimri; but in (^{<1010>}Joshua 7:1) Carmi is said to be the son of Zabdi, who seems to be the same with Zimri; and some supply the word here, and read ^{f14} the sons of Zimri, Carmi, Achar, who was the grandson of Zimri; his proper name was Achan, (^{<1010>}Joshua 7:1), but called Achar here by way of reproach, as Jarchi and others observe; being, as it follows,

the troubler of Israel, as Achar signifies: “who transgressed in the thing accused”; devoted to the Lord, by taking it away for his own use, (see ^{<1667>}Joshua 6:17 7:21), hence the valley in which he was put to death was called Achor, (^{<1665>}Joshua 6:26).

Ver. 8. *And the sons of Ethan; Azariah.]* Including his posterity, (see ^{<1423>}Genesis 46:23,31), the posterity of the other three sons of Zerah are not mentioned, either because the writer could not find the genealogy of them, as Kimchi; or rather, as he thinks, he cuts short the genealogy of Zerah, because the kingdom did not proceed from him, and returns to the genealogy of Hezron, from whence it did, or perhaps they had no children.

Ver. 9. *The sons also of Hezron, that were born unto him, etc.]* The Targum adds, in Timnath; but most likely in Egypt:

Jerahmeel, and Ram, and Chelubai; afterwards called Caleb.

Ver. 10-12. *And Ram begat Amminadab, etc.]* Ram is the same with Aram, (^{<4083>}Matthew 1:3,4) the genealogy is carried down from him to

Jesse in the same order as there, and in (^{<0849>}Ruth 4:19-22) only here Nahshon the son of Amminadab is called

the prince of the children of Judah; which Kimchi and Jarchi say is written for the honour of David, who descended from him; and Salmon his son is here called Salma.

Ver. 13-15. *And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third, Nathanael the fourth, Raddai the fifth, Ozem the sixth, David the seventh.*] But Jesse had eight sons, (^{<0160>}1 Samuel 16:10,11 17:12), one of them therefore is not reckoned, either because he was by another woman, and the writer only mentions those that were of the same mother with David; this is the opinion of Aben Ezra and Kimchi; some say he was dead before David came to the kingdom; Kimchi mentions a Midrash, or exposition of theirs, according to which his name was Elihu, and was younger than David, who is mentioned in (^{<1378>}1 Chronicles 27:18), and Jarchi observes, that the writer, having found the pearl (David), reckons not the eighth son Elihu, though the Syriac and Arabic versions have inserted him in this order, “Elihu the seventh, David the eighth”; some take the eighth to be a grandson of Jesse, Jonathan the son of Shimea, (^{<0221>}2 Samuel 21:21) the third son of Jesse, here called Shimma, as he is Shammah, (^{<0163>}1 Samuel 16:9 17:18).

Ver. 16. *Whose sisters were Zeruiah and Abigail.* etc.] That is, sisters of David:

and the sons of Zeruiah; Abishai, and Joab, and Asahel, three; all valiant men and captains in David’s army; their father’s name is nowhere mentioned.

Ver. 17. *And Abigail bare Amasa,* etc.] Who was Absalom’s general, afterwards reconciled to David, and designed to be made general of his army, but was slain by Joab, (see ^{<0175>}2 Samuel 17:25 19:13 20:10),

and the father of Amasa was Jether the Ishmaelite; he is called an Israelite, (^{<0175>}2 Samuel 17:25), and so in the Targum here, he being either a proselyte, or else he was an Israelite by birth, but called an Ishmaelite, because he had dwelt among the Ishmaelites some time, as Obededom is called the Gittite for the like reason; so Jarchi and Kimchi interpret it.

Ver. 18. *And Caleb the son of Hezron*, etc.] The same that is called Chelubai, (^{<1118>}1 Chronicles 2:9) but not the same with Caleb the son of Jephunneh, made mention of in the books of Numbers, Joshua, and Judges:

he begat children of Azubah his wife, and of Jerioth; who were both his wives; or it may be rather, since Azubah is so particularly called his wife, Jerioth might be a concubine: or of Azubah he begat Jerioth; so the Vulgate Latin, Syriac, and Arabic versions; though it seems best with Hillerus ^{f15} to interpret these names of the same person, and render the last clause, “that is, of Jerioth”, of her whose name also was Jerioth, Azubah having two names; and the rather, since only the children of one are mentioned, as follows:

her sons are these; Jesher, and Shobab, and Ardon of whom we read nowhere else; the Targum says, Azubah was so called, because she was barren and despised, which this clause contradicts.

Ver. 19. *And when Azubah was dead, Caleb took unto him Ephrath*, etc.] The Targum is, “Miriam, who was called Ephrath”; but, according to Josephus ^{f16}, it was his son Hur that was the husband of Miriam the sister of Moses:

which bare him Hur; ((See Gill on “^{<1270>}Exodus 17:10”)).

Ver. 20. *And Hur begat Uri, and Uri begat Bezaleel*.] Who yet is not thought to be the same Bezaleel we read of in (^{<1230>}Exodus 31:2) though the fathers and grandfathers of both have the same names, and were of the same tribe.

Ver. 21. *And afterward Hezron went in to the daughter of Machir the father of Gilead*, etc.] Which Machir was the son of Manasseh, and Gilead was his grandson, (^{<1259>}Numbers 26:29) the Targum is, “but he enticed a virgin, the daughter of Machir;”

which suggests, that he committed fornication with her, though he afterwards married her; her name is not mentioned; to me it seems to be Abiah, (^{<1124>}1 Chronicles 2:24) and whom the Targum there calls the daughter of Machir:

whom he married when he was sixty years old; the Targum is sixty six; this seems to be his last wife:

and she bare him Segub; the same name with the youngest son of Hiel, who rebuilt Jericho, (^{<11634>}1 Kings 16:34).

Ver. 22. *And Segub begat Jair, who had twenty three cities in the land of Gilead.*] Which, according to Kimchi, he inherited in right of his wife, which, he says, he took out of the land of Gilead; but they seem to be rather what he took by force of arms from the former inhabitants; (see ^{<0634>}Numbers 32:41).

Ver. 23. *And he took Geshur, and Aram, with the towns of Jair, from them,* etc.] Cities or countries which the Geshurites and Aramaeans, or Syrians, before inhabited; and which he took from them, together with other towns, which, being taken by him, were called after his name; the Targum is, the Geshurites and Aramaeans took the villages of Jair from them; that is, from the sons of Jair in later times; (see ^{<06215>}Joshua 12:5 13:13)

with Kenath, and the towns thereof; which Jair took by Nobah his general, and called it after his name, (^{<0632>}Numbers 32:42), even sixty cities; (see ^{<06304>}Deuteronomy 3:4-14 ^{<06130>}Joshua 13:30)

all these belonged to the sons of Machir the father of Gilead: being given him by Moses, (^{<06340>}Numbers 32:40 ^{<06315>}Deuteronomy 3:15).

Ver. 24. *And after that Hezron was dead in Calebephratah,* etc.] Supposed to be the same with Bethlehem; and was so called, both from Caleb the son of Hezron, and Ephrath his wife, (^{<1319>}1 Chronicles 2:19),

then Abiah, Hezron's wife, bare him Ashur the father of Tekoa; being left with child by him at his death; the whole verse is paraphrased thus in the Targum,

“and after Hezron died in the house of Caleb his son in Ephrath, the wife of Hezron the daughter of Machir was left with child, and she bare to him after his death Ashur the prince of the Tekoites;”

whose son gave name very probably to the city of Tekoa, (^{<1042>}2 Samuel 14:2).

Ver. 25. *And the sons of Jerahmeel, the firstborn of Hezron, were Ram the firstborn,* etc.] So called by his father after the name of his brother, (see ^{<1319>}1 Chronicles 2:9)

and Bunah, and Oren, and Ozem, and Ahijah; or “of Ahijah”, as some^{f17} render it, this being the name of his wife, who bare him the sons before named, since mention is made of another wife in the next verse.

Ver. 26. *Jerahmeel had also another wife, whose name was Atarah*, etc.] Distinct from his wife before named; or “another woman”, which is a phrase for an harlot or concubine, (^{<47112>}Judges 11:2) which she might be, as Kimchi observes; though the former seems best:

she was the mother of Onam; and perhaps was the only son she bore to Jerahmeel, of whose sons (see ^{<41228>}1 Chronicles 2:28).

Ver. 27. *And the sons of Ram the firstborn of Jerahmeel*, etc.] By his first wife:

were Maaz, and Jamin, and Eker; of whom no other notice is taken; perhaps they left no children.

Ver. 28. *And the sons of Onam*, etc.] The son of Jerahmeel by his other wife:

were Shammai and Jada. And the sons of Shammai; Nadab, and Abishur; whose posterity are mentioned in the two following verses.

Ver. 29. *And the name of the wife of Abishur was Abihail*, etc.] Of the same name was a wife of Rehoboam, a daughter of his grandfather David’s eldest brother, Eliab, (^{<44118>}2 Chronicles 11:18)

and she bare him Ahban, and Molid; which are no more mentioned, they perhaps leaving no posterity.

Ver. 30. *And the sons of Nadab*, etc.] The eldest son of Shammai, (^{<41228>}1 Chronicles 2:28),

Seled and Appaim; but Seled died without children; and therefore we hear no more of him.

Ver. 31. *And the sons of Appaim; Ishi. And the sons of Ishi: Sheshan*, etc.] Though they had each of them but one son, yet the plural number is used, their posterity being included, as in (^{<41228>}1 Chronicles 2:8) and so in the next clause:

and the children of Sheshan; Ahlai; who, from (^{<41234>}1 Chronicles 2:34,35) appears to be a daughter.

Ver. 32. *And the sons of Jada the brother of Shammai, etc.*] (^{<1328>}1 Chronicles 2:28),

Jether and Jonathan: and Jether died without children; the posterity of Jonathan are given the next verse.

Ver. 33. *And the sons of Jonathan; Peleth and Zaza, etc.*] Of whom no mention is made elsewhere:

these were the sons of Jerahmeel; not only his immediate sons, but their posterity, called from him Jerahmeelites, (^{<9270>}1 Samuel 27:10).

Ver. 34. *Now Sheshan had no sons, but daughters, etc.*] And but one of that sort, whose name was Ahlai, (^{<1323>}1 Chronicles 2:31) the plural being put here for the singular; or, if that is the name of a son, as some think, he died in his father's lifetime, and left no issue; so that there only remained daughters, and it seems but one by the next verse:

and Sheshan had a servant, an Egyptian, whose name was Jarha; one born in his house, and brought up by him, and a proselyte, such an one as Eliezer in Abraham's family.

Ver. 35. *And Sheshan gave his daughter to Jarha his servant to wife, etc.*] Having first given him his freedom, as the Targum premises; this daughter seems to be Ahlai, (^{<1323>}1 Chronicles 2:31) which receives confirmation from Zabad, one of the descendants of this man, (^{<1326>}1 Chronicles 2:36), being said to be the son of Ahlai, (^{<3144>}1 Chronicles 11:41), that is, great-grandson:

and she bare him Attai; the genealogy of whose descendants is given to the end of (^{<1321>}1 Chronicles 2:41), of whom no mention is made elsewhere, but of Zabad, as before observed; and, according to the Jews, it is given for the sake of Ishmael, the son of Nethaniah the son of Elishama, the last person mentioned in this genealogy; which Ishmael slew Gedaliah governor of Jerusalem, and is said to be of the seed royal, (^{<2440>}Jeremiah 41:1).

Ver. 42. *Now the sons of Caleb the brother of Jerahmeel, etc.*] Called Chelubai, (^{<1319>}1 Chronicles 2:9) and is the same Caleb spoken of in (^{<1328>}1 Chronicles 2:18) and his sons next reckoned were by a third wife, Azubah, Ephrath being dead, (^{<1329>}1 Chronicles 2:19) and these sons were

Mesha his firstborn, which was the father of Ziph; who gave name to the city of Ziph; there were two of this name in the tribe of Judah, (^{<61524>}Joshua

15:24,55) or this is the title of Mesha, governor of the city of Ziph; so the Targum calls him, prince of the Ziphites:

and the sons of Mareshah the father of Hebron; according to Kimchi and Ben Melech, the words are to be supplied thus, “and the sons of Ziph were Mareshah the father of Hebron”; which, though sometimes the name of a city in the tribe of Judah, is here the name of a man, from whom, perhaps, the city had its name, since Hebron is said to have sons in the next verse; Jarchi makes Mesha to be the prince of Ziph, and prince of the children of Mareshah, and prince of Hebron.

Ver. 43. *And the sons of Hebron: Korah, and Tappuah, and Rekem, and Shema.*] One of these, Tappuah, is the name of a city in the tribe of Judah, (^{<1653>}Joshua 15:34) and there is also Bethtappuah in the same tribe, (^{<1653>}1 Chronicles 2:53) which one, or both, might have their name from this man; and Shema also, (^{<1626>}1 Chronicles 2:26).

Ver. 44. *And Shema begat Raham, the father of Jorkoam,* etc.] Which Hillerus^{f18} takes to be the name of a city in the tribe of Judah; and Jarchi’s note is, that wherever the word “father” is here used, it is to be understood of the prince of a city that follows:

and Rekem begat Shammai; there is a descendant of Jerahmeel, the brother of Caleb, of this name, (^{<1628>}1 Chronicles 2:28).

Ver. 45. *And the son of Shammai was Maon,* etc.] Who gave name to a city in the tribe of Judah, (^{<1655>}Joshua 15:55) (see ^{<1623>}1 Samuel 23:24,25 25:2)

and Maon was the father of Bethzur; prince of a very strong fortified city of this name in the same tribe, (^{<1658>}Joshua 15:58), unless this was a son of Maon’s, from whom the city had its name.

Ver. 46. *And Ephah Caleb’s concubine bare Haran, and Moza, and Gazez,* etc.] An half-wife, or secondary wife; for though this man seems not to have had more wives than one at a time, yet he had concubines with them; we read of another after this, if not a third:

and Haran begat Gazez; whom he so named after his brother.

Ver. 47. *And the sons of Jاهدai,* etc.] Who is not mentioned by this name before; perhaps the same with Moza, who might have two names, though, according to Hillerus^{f19}, he was the son of Moza; some take it to be the

name of another of Caleb's concubines, by whom he had the six following sons:

Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph; one of these, Pelet perhaps, gave name to Bethpalet in the tribe of Judah, (^{<0657>}Joshua 15:27).

Ver. 48. *Maachah, Caleb's concubine*, etc.] Another concubine of his:

bare Sheber, and Tirhanah; or of whom Caleb begot those two; for the verb is masculine; so Kimchi.

Ver. 49. *She bare also Shaaph the father of Madmannah*, etc.] Prince of a place so called, in the tribe of Judah, (^{<0658>}Joshua 15:31)

Sheva the father of Machbenah, and the father of Gibeah; prince of two cities of those names in the same tribe; of the latter (see ^{<0657>}Joshua 15:57), *and the daughter of Caleb was Achsah*; Caleb, the son of Jephunneh, had a daughter of this name, but neither he nor she are here meant, (^{<0656>}Joshua 15:16,17) but by whom Caleb, the son of Hezron, had this daughter, is not said; perhaps by Maachah his concubine last mentioned.

Ver. 50. *These were the sons of Caleb the son of Hur, the firstborn of Ephratah*, etc.] This is another Caleb, the grandson of Caleb the son of Hezron, called after his name; he was the son of Hur, the firstborn of his wife Ephratah, (^{<0659>}1 Chronicles 2:19).

Shobal the father of Kirjathjearim: of the inhabitants of that place; they sprung from him; or, as the Targum, he was prince of Kirjathjearim, a city in the tribe of Judah, (^{<0650>}Joshua 15:60).

Ver. 51. *Salma the father of Bethlehem*, etc.] Or prince of Bethlehem, as the Targum; not the same as in (^{<0661>}1 Chronicles 2:11) he was the son of Nahshon, this of the younger Caleb:

Hareph, the father of Bethgader; prince of a place of that name called Gedor, (^{<0660>}1 Chronicles 4:4), and where this man's name is Penuel; Gedor was in the tribe of Judah, (^{<0658>}Joshua 15:58).

Ver. 52. *And Shobal, the father of Kirjathjearim had sons*, etc.] Which shows that Kirjathjearim is not the name of a man, or of any of Shobal's sons, who are next mentioned, but of a place of which he was prince: the first is

Haroeh, who is called Reaiah, (^{<1302>}1 Chronicles 4:2) a word of the same signification:

and half of the Manahethites; which Kimchi takes to be the proper name of a man called Chatzihamanaheth, another son of Shobal's; but Jarchi interprets it of the name of a place or province called Manahath, (^{<1306>}1 Chronicles 8:6) over half of which Haroeh was governor.

Ver. 53. *And the families of Kirjathjearim*, etc.] That dwelt there, of which Shobal was prince, and who sprung from him, are as follow:

the Ithrite, and the Puhites, and the Shumathites, and the Mishraites; who had their names from Jether, Putha, Shumath, and Mishra, descendants of Shobal:

of them came the Zareathites, and the Eshtaulites; that is, from the Mishraites sprung the inhabitants of Zeroth and Eshtaul, places in the tribe of Judah, (^{<1653>}Joshua 15:33).

Ver. 54. *The sons of Salma*, etc.] Another son of the younger Caleb, (^{<1325>}1 Chronicles 2:50,51) whose sons were Bethlehem, the inhabitants of the place, at least many of them, of which he was prince, (^{<1325>}1 Chronicles 2:51) and the Netophathite; the inhabitants of Netophah, a place in the tribe of Judah, mentioned along with Bethlehem, (^{<1476>}Nehemiah 7:26) these sprung from Salma:

Ataroth, the house of Joab; Ataroth seems to be the name of a place in the tribe of Judah, where the family of Joab lived, the inhabitants of which were the descendants of Salma:

and half of the Manahethites; the other half of the inhabitants of Manahath, (see ^{<1325>}1 Chronicles 2:52),

the Zorites; part also of them, called Zareathites, (^{<1325>}1 Chronicles 2:53).

Ver. 55. *And the families of the scribes which dwelt at Jabez*, etc.] A city in Judah, the founder of which, perhaps, was Jabez, mentioned in (^{<1349>}1 Chronicles 4:9) in which learned men dwelt:

the Tirathites, the Shimeathites, and Suchathites; who sprung from men whose names were Tira, Shimea, and Sucha; and if they were not the posterity of Salma, yet dwelt among his, and so are reckoned with them; perhaps the latter might have their name from dwelling in tents; the former

clause may be rendered, “that dwelt with Jabez”, who was their master, and they his scholars; in the Vulgate Latin version the words are rendered as appellatives, “singing and resounding, and dwelling in tents”: Conrad Pellican, on the place, goes a middle way, and interprets these families as dwelling with Jabez their master, and they his scholars, and that they were called by their progenitors Tirathites, because learned and ingenious, and praecentors of the divine oracles; Shimeathites, because they diligently hearkened to the sacred songs, and the doctrines of the law of God; and Suchathites, because they dwelt not in cities, but in tents, despisers of all worldly things, that they might freely attend to learn:

these are the Kenites; that is, the Suchathites are the Kenites, who, it is well known, dwelt in tents, and not in cities; though Jarchi takes these Kenites to be the inhabitants of Cain, a city in the tribe of Judah, (~~1657~~Joshua 15:57) but they seem rather to be the Kenites that sprung from Jethro, here made mention of, because some of them dwelt in the tribe of Judah, and among the posterity of Salma, (see ~~17116~~Judges 1:16)

that came of Hemath, the father of the house of Rechab; the prince of that family, and who from Rechab were called Rechabites, (~~2481D~~Jeremiah 35:2).

CHAPTER 3

INTRODUCTION TO 1 CHRONICLES 3

This chapter gives an account of the sons of David, born to him both in Hebron and in Jerusalem, (^{<1390>}1 Chronicles 3:1-9), and of his successors in the kingdom, to the Babylonish captivity, (^{<1390>}1 Chronicles 3:10-16), and of his family, to the coming of the Messiah, (^{<1397>}1 Chronicles 3:17-24).

Ver. 1-4 *Now these were the sons of David*, etc.] The six following born in Hebron, who are reckoned in the same order as in (^{<1082>}2 Samuel 3:2-5), only here the second son is called Daniel, who there goes by the name of Chileab; he had two names, the reason of which see there; and here David's wife, Eglah, is said in the Targum to be Michal, Saul's daughter, ((See Gill on "^{<1085>}2 Samuel 3:5")), to which is added an account of his reign both in Hebron and Jerusalem, agreeably to (^{<1085>}2 Samuel 5:5).

Ver. 5-8. *And these were born unto him in Jerusalem*, etc.] Whose names follow, in all nine; there are but seven mentioned in (^{<1054>}2 Samuel 5:14-16) the reason of which see in the notes there; it may be observed that Bathsheba is here called Bathshua, and her father Ammiel, whose name is Eliam in (^{<1082>}2 Samuel 11:3), names of much the same signification.

Ver. 9. *These were all the sons of David*, etc.] By his wives:

beside the sons of the concubines; who are not reckoned, and how many they were is not known; he had ten concubines at least, (^{<1056>}2 Samuel 15:16) and (^{<1082>}2 Samuel 20:3).

And Tamar their sister; not the sister of the sons of the concubines, but of his other sons, and only of Absalom by the mother's side, of whom (see ^{<1082>}2 Samuel 13:1-39).

Ver. 10-14. *And Solomon's son was Rehoboam*, etc.] From hence to the end of the fourteenth verse, David's successors are reckoned, according to the order of their reign, unto Josiah and his sons:

Solomon, Rehoboam, Abia, Asa, Jehoshaphat, Joram, Ahaziah, Joash, Amaziah, Azariah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, in all sixteen.

Ver. 15. *And the sons of Josiah were, the firstborn Johanan*, etc.] Of whom we nowhere else read; he probably died before his father Josiah:

the second Jehoiakim: whose name was Eliakim, changed for the former by the king of Egypt, when, he deposed his younger brother, and set him on the throne, (^{<1234>}2 Kings 23:24)

the third Zedekiah; whose name was Mattaniah, but changed by the king of Babylon, when he placed him on the throne in the room of his brother's son, (^{<1247>}2 Kings 24:17),

the fourth Shallum: the same with Jehoahaz, who was first made king in the room of his father; but reigning so short a time, and making so mean a figure, is mentioned last, (see ^{<1221>}Jeremiah 22:11).

Ver. 16. *And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son.*] This is not the Zedekiah mentioned in the preceding verse; for he was not the son but the uncle of Jeconiah, unless he should be called his son because he succeeded him in the kingdom; but he seems to be another of that name, nowhere else mentioned, and not the son of Jeconiah in any sense; he is not reckoned among them in the following verses, but of Jehoiakim.

Ver. 17. *And the sons of Jeconiah*, etc.] For though he was pronounced childless, (^{<1230>}Jeremiah 22:30), that respects not his having no children in any sense, but none to succeed him in the kingdom:

Assir; which signifies bound, or a prisoner, because, as Kimchi thinks, he was born in a prison, his father then being a captive in Babylon; but rather it refers to Jeconiah himself, and is an appellation of him, and to be rendered,

the sons of Jeconiah the captive: which agrees best with the Hebrew accents:

Salathiel his son; the same that is called Shealtiel, (^{<3000>}Haggai 1:1) who was both the proper son of Jeconiah, and who succeeded him, as some think, in the honour and dignity the king of Babylon raised him to.

Ver. 18. *Malchiram also*, etc.] That is, was a son of Jeconiah as well as Salathiel, and so the rest that follow:

and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah; Kimchi says these were the sons of Salathiel; but I rather think they were the sons of Jeconiah, and brethren of Salathiel, because of what follows.

Ver. 19-24. *And the sons of Pedaiah were, Zerubbabel and Shimei*, etc.] Here arises a difficulty, since elsewhere Zerubbabel is said to be the son of Shealtiel, (^{3700b}Haggai 1:1 ⁴⁰¹²Matthew 1:12 ⁴⁰⁷⁷Luke 3:27) some think this is not the same Zerubbabel here as there; so Grotius ^{f20}; but I see no reason for that; but this difficulty may be removed by observing, that if Pedaiah was a son of Salathiel, as Kimchi thinks, then Zerubbabel, being his grandson, may be called his son, as grandsons are sometimes called sons in Scripture; or rather, Salathiel, having no children, adopted Zerubbabel, his brother's son, and made him successor in the government; so that he was the son of Pedaiah by birth, and of Salathiel by adoption; or else Salathiel dying without children, his brother Pedaiah, according to the law, married his widow, and by her had Zerubbabel, who was the proper son of Pedaiah, and the legal son of Salathiel:

and the sons of Zerubbabel; Meshullam: who is called Abiud, (⁴⁰¹³Matthew 1:13) another son of his, with their father, is mentioned in this verse, and five more in the next. From hence to the end of the chapter, the genealogy is carried on from the captivity of Babylon, out of which Zerubbabel came, to the coming of Christ; and if Ezra was the writer of this book, as is generally thought, who was contemporary with Zerubbabel, this account must be written by another hand: and it may be observed, that it is carried on in the same number of generations as in Matthew; and here it stands thus:

Zerubbabel, Hananiah, Jesaiah, Rephaiah, Arnan, Obadiah, Shecaniah, Shemaiah, Neariah, Elioenai, Anani; in Matthew thus, “Zerubbabel, Abiud, Eliakim, Azor, Sadoc, Achim, Eliud, Eleazar, Matthan, Jacob, Joseph”; the difference in names may be accounted for by their having two names; and it is remarkable that the Targum makes Anani to be the King Messiah, who was to be revealed; which, though it makes one generation less to his time, yet plainly shows that the Jews expected the Messiah to come at the end of this genealogy, and about the time Jesus the true Messiah did. Anani is reckoned by other Jews a name of the Messiah, who

is said to come in the clouds of heaven, which “Anani” signifies, ((see Gill on “²⁰⁷¹³Daniel 7:13”)).

CHAPTER 4

INTRODUCTION TO 1 CHRONICLES 4

In this chapter is a further account of the tribe of Judah, and of some principal families in it, (^{<100>}1 Chronicles 4:1-23) and of the tribe of Simeon, their families, cities, and villages, (^{<101>}1 Chronicles 4:24-38) and of the enlargement of their borders, and conquest of the Amalekites, (^{<102>}1 Chronicles 4:39-43).

Ver. 1. *The sons of Judah: Pharez,* etc.] The posterity of Judah in the line of Pharez, for he only is mentioned:

Hezron, and Carmi, and Hur, and Shobal. Hezron was the son of Pharez, and Carmi is supposed to be Chelubai, or Caleb, the son of Hezron; and Hur the son of Caleb; and Shobal was the son of the second Caleb the son of Hur; (see ^{<103>}1 Chronicles 2:5,9,19,50).

Ver. 2. *And Reaiah the son of Shobal begat Jahath,* etc.] Reaiah is the same with Haroeh, (^{<104>}1 Chronicles 2:52) the names are of the same signification:

and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites; who inhabited Zoreah, as the Targum, at least part of it; (see ^{<105>}1 Chronicles 2:53,54).

Ver. 3. *And these were of the father of Etam,* etc.] Or of the prince of Etam: or, as the Targum, these are princes that dwelt in Etam, a place not far from Zorah, (^{<106>}Judges 15:8) and is mentioned with Bethlehem and Tekoa in the tribe of Judah, (^{<107>}2 Chronicles 11:6), namely, which follow:

Jezreel, and Ishma, and Idbash; these were the sons of the governor of Etam:

and the name of their sister was Hazelelponi; who, perhaps, was a person of great note in those days, though now unknown; indeed, a Jewish chronologer^{f21} tells us, that the mother of Samson was Hazalelponith, of the tribe of Judah.

Ver. 4. *And Penuel the father of Gedor*, etc.] The prince of that place, according to some, and the same with Hareph, (^{<1325>}1 Chronicles 2:51), *and Ezer the father of Hushah*: thought to be the same with Shuah, (^{<1341>}1 Chronicles 4:11),

these are the sons of Hur, the firstborn of Ephratah: Caleb's wife, (^{<1329>}1 Chronicles 2:19) the Targum adds, the same with Miriam; and so other Jewish writers ^{f22} say, Miriam had two names, and one was Ephratah; though Josephus makes ^{f23} Hur to be her husband, and not her son, as here:

who was the father of Bethlehem; of the inhabitants of that city, at least part of them, or prince of that place, as his grandson Salma also was, (^{<1325>}1 Chronicles 2:51).

Ver. 5. *And Ashur the father of Tekoa*, etc.] A son of Hezron by Abiah, (^{<1325>}1 Chronicles 2:24)

had two wives, Helah and Naarah; as Lamech had, polygamy not being reckoned unlawful in those times.

Ver. 6. *And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari*, etc.] Of whom we have no account elsewhere:

these were the sons of Naarah; the second wife of Ashur.

Ver. 7. *And the sons of Helah*, etc.]] The other wife:

were Zereth, and Zoar, and Ethnan: nowhere else mentioned.

Ver. 8. *And Coz*, etc.] Another son of Helah, and brother of the before mentioned:

begat Anub, and Zobebah; of whom we nowhere else read:

and the families of Aharhel, the son of Harum; these were of the posterity of Coz; the Targum is,

“and the family of Aharhel, this is Hur, the firstborn of Miriam;”

which is not at all probable.

Ver. 9. *And Jabez was more honourable than his brethren*, etc.] The Targum adds,

“and wiser in the law than his brethren;”

or he might be a man of great wealth and riches, or of great strength and courage, all which make a man honourable; or he may be so called, because a praying man, as follows, a man of devotion and religion, a man of God, (see ^{<0005>}1 Samuel 9:6), but who he was is not easy to say, probably a son or brother of Harum, or however that belonged to one of the families of Aharhel, mentioned in the preceding verse; for that he was Othniel, as say the Targumist and other Jewish writers ^{f24}, is not probable, and besides is after spoken of distinct from him, (^{<0043>}1 Chronicles 4:13)

and his mother called his name Jabez, saying, because I bare him with sorrow; either with sorrow for her husband, being dead, or by reason of very sharp pains she endured at the birth of him; he was another Benoni.

Ver. 10. *And Jabez called on the God of Israel*, etc.] Or prayed to him, as the Targum; though some understand it as a vow, promising what he would do if God would do thus and thus for him; the Syriac and Arabic versions read in the third person, taking it to be what others, his parents and friends, wished for him,

let him bless thee, etc.] but they are doubtless his own words, and a supplication of his to the Lord:

saying, oh that thou wouldst bless me indeed; the Targum adds, with children; but he no doubt prayed for greater blessings than any outward or temporal ones are, even spiritual blessings, covenant blessings, the sure mercies of David, which are solid, substantial, durable, and irreversible:

and enlarge my coast; the Targum is,

“multiply my borders with disciples.”

It may be understood of an enlargement of the borders of his country, by expelling the Canaanites that might dwell in it, and of an increase of his worldly substance for good ends and purposes; or rather of a spiritual enlargement by deliverance from spiritual enemies, and of grace as to exercise; and particularly of spiritual light and knowledge, and of the affections and desires of the soul after divine things, (see ^{<0001>}Psalm 4:1 119:32 ^{<1003>}1 Kings 4:29 ^{<0061>}2 Corinthians 6:11,12)

and that thine hand might be with me; the Targum adds, in business, prospering and succeeding him; the sense may be, that his hand of providence might be with him to protect him, of grace and love to comfort

and help him in every time of need, of wisdom to direct him, and of power to keep him:

and that thou wouldst keep me from evil; from the evil of affliction, and especially from the evil of sin, and from the evil one, Satan, and from all evil men and evil company; the Targum is, ``and make me companions such as I am:”

that it may not grieve me; alluding to his name Jabez, which he had from the sorrow and grief of his mother; and nothing is more grieving to a good man than the evil of sin, so contrary to the nature and will of God, being committed against a God of infinite love, grace, and mercy, whereby the name, ways, and truths of Christ are dishonoured, and the Spirit of God grieved, and saints are bereaved of much comfort; and therefore desire to be kept from it, knowing they cannot keep themselves, but the Lord can and will, at least from the tyranny of it, and destruction by it: the Targum is,

“lest the evil figment (or corruption of nature) should move or provoke me:”

and God granted him that which he requested; as he does whatever is asked in faith, according to his will, and will make for his glory, and the good of his people; (see ^{<1304>}1 John 5:14,15).

Ver. 11. *And Chelub the brother of Shuah begat Mehir*, etc.] If Shuah is the same with Hushah, (^{<1304>}1 Chronicles 4:4), then Chelub was the son of Ezer:

which was the father of Eshton; not the prince of a place called Eshton, as Vatablus; for it is the name of a man, the son of Mehir, and who in the next verse is said to beget sons.

Ver. 12. *And Eshton begat Bethrapha*, etc.] Or the family of Rapha:

and Paseah, and Tehinnah the father of Irnashah; or the city of Nahash; Tehinnah seems to have been the prince or governor of a city, so called:

these are the men of Rechah; these sons of Eshton dwelt in a place called Rechah; the Targum, without any reason, says, these are the men of the great sanhedrim.

Ver. 13. *And the sons of Kenaz*, etc.] Who was either the son of Chelub, or of Eshton:

Othniel, and Seraiah; the first of these is he who is mentioned, (^{<657>}Joshua 15:17 ^{<613>}Judges 1:13 3:9) and was the first judge in Israel:

and the son of Othniel, Hathath; and the next mentioned.

Ver. 14. *And Meonothai*, etc.] Another son of Othniel:

begat Ophrah; and Seraiah, the brother of Othniel, begat Joab; not David's general, but another of the same name, who lived long before him, (see ^{<15>}1 Chronicles 2:54)

the father of the valley of Charashim: of the inhabitants of the valley, or the prince of them, called the valley of craftsmen, (^{<15>}Nehemiah 11:35) the reason of which is here given:

for they were craftsmen; that dwelt in it, carpenters and smiths, both which the word signifies, men that wrought in stone, wood, and iron.

Ver. 15. *And the sons of Caleb the son of Jephunneh*, etc.] Jephunneh is not the same with Hezron, as the Targum, but another son of Kenaz, hence called the Kenezite, (^{<16>}Joshua 14:6) and brother of Othniel; and Caleb his son is the same that was sent one of the spies of the land of Canaan by Moses, (see ^{<16>}Numbers 13:6 14:6)

his sons were Iru, Elah, and Naam; of whom we nowhere else read:

and the sons of Elah, even Kenaz; another Kenaz, or rather it should be read Uknaz; so Jarchi and Kimchi.

Ver. 16. *And the sons of Jehaleleel*, etc.] Who probably was the son of Uknaz:

Ziph, and Ziphah, Tiria, and Asareel; there were two cities in the tribe of Judah of the name of Ziph, (^{<16>}Joshua 15:24,55), which might be called from these men, or from Ziph in (^{<16>}1 Chronicles 2:42).

Ver. 17. *And the sons of Ezra*, etc.] Who was perhaps the son of Asareel, last mentioned:

Jether, and Mered, and Epher, and Jalon; only one of them, Mered, is after mentioned:

and she bare Miriam; which is not the name of a woman, but of a man, as Kimchi observes; and, according to him, his mother was the wife of Mered, which he gathers from the next verse; though she seems to be the wife of Ezra, who bare him other sons:

and Shammai, and Ishbah the father of Eshtemoa; a prince of a city in the tribe of Judah, so called, (^{<0650>}Joshua 15:50 21:14).

Ver. 18. *And his wife Jehudijah*, etc.] Another wife of Ezra; or, according to Kimchi, of Mered; a Jewess, as the word is by some rendered, to distinguish her from another wife, an Egyptian, in the latter part of the verse:

bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah; who were princes, as Jarchi seems rightly to observe; of several cities of these names in the tribe of Judah, as of Gedor, (see ^{<0658>}Joshua 15:58), of Socoh, (^{<0658>}Joshua 15:35,48), of Zanoah, (^{<0658>}Joshua 15:34), the Targum interprets the names of all these men of Moses, whom Pharaoh's daughter brought up; and so other Jewish writers ^{f25}, into which mistake they were led by what follows:

and these are the sons of Bithiah, the daughter of Pharaoh, which Mered took; that is, to wife; this Mered was one of the sons of Ezra, (^{<13017>}1 Chronicles 4:17) the Targum, and other Jewish writers ^{f26}, say this was Caleb, called Mered, because he rebelled against the counsel of the spies; but this contradicts their other notion of Jehudijah, or Bithiah, Pharaoh's daughter, whom he married, the one who brought up Moses, since Moses was elder than Caleb; but Bithiah, whom Mered married, was not a daughter of Pharaoh king of Egypt, but of an Israelite of this name; her sons are supposed to be those in the latter part of (^{<13017>}1 Chronicles 4:17).

Ver. 19. *And the sons of his wife Hodiah*, etc.] Another wife of Mered. Hillerus ^{f27} takes her to be the same with Jehudijah, (^{<13018>}1 Chronicles 4:18), though some ^{f28} take Hodiah to be the name of a man, and read the words, "and the sons of the wife of Hodiah"; which wife of Hodiah was

the sister of Naham; or rather Ahotnaham, we render the sister of Naham, is the name of the first son of Hodiah, as some think ^{f29}:

the father of Keilah the Garmite; prince of the city of Keilah, in the tribe of Judah, (^{<0654>}Joshua 15:44) who sprung from the family of Garmi:

and Eshtemoa the Maachathite; the father or prince of the inhabitants of Eshtemoa, another city in the same tribe, (see ^{<13047>}1 Chronicles 4:17) who sprung from Maachah, (see ^{<1308>}1 Chronicles 2:48).

Ver. 20. *And the sons of Shimon*, etc.] Perhaps another son of Mered by his last wife, or the same with Shammai, (^{<13047>}1 Chronicles 4:17) were

Amnon, and Rinnah, Benhanan, and Tilon; nowhere else mentioned:

and the sons of Ishi: who it may be was the brother of Shimon or Tilon: were

Zoheth, and Benzoheth; of whom we know no more than their names.

Ver. 21. *The sons of Shelah, the son of Judah, were*, etc.] The genealogy of the posterity of Judah, in the lines of Pharez and Zerah, being given, and very largely in that of the former, because of the honour of David, and his kingdom, which sprang from thence, as Jarchi observes, and also the King Messiah, the writer returns to give an account of his posterity by Shelah, a son he had by the daughter of Shuah, (^{<01302>}Genesis 38:2-5) and the only one that had children: which were as follow,

Er the father of Lecah: prince of a city of this name in the tribe of Judah; Shelah gave him the name of Er, in memory of his brother, (^{<01303>}Genesis 38:3),

and Laadah the father of Mareshah; prince of a city of this name in the same tribe, (^{<01354>}Joshua 15:44)

and the families of the house of them that wrought fine linen, of the house of Ashbea; which last clause explains what house these families were of, which sprang from Shelah, and were employed in making fine linen; the Targum adds, for the garments of kings and priests, or for the curtains of the tabernacle, as Jarchi; for not with the Egyptians and Greeks only fine linen was made, but among the Hebrews, as Pausanias ^{f30} testifies.

Ver. 22. *And Jokim*, etc.] The Vulgate Latin version is,

and he that made the sun to stand: as if Joshua was meant; and in the Talmud it is ^{f31} said Jokim, this is Joshua, who confirmed the oath to the Gibeonites; and the Targum here is,

“and the prophets of the scribes that sprang from the posterity of Joshua;”

but Joshua was of the tribe of Ephraim, and not of Judah; though some interpret it of Elimelech, as Lyra observes ^{f32}, of whom the fable is, that the sun stood still at his prayers, as it did in Joshua's time, to convert the men of Bethlehem; but Jokim is no doubt the proper name of some famous man or family that descended from Shelah:

and the men of Chozeba: which signifies a lie; and the Targum interprets it of the Gibeonites, who lied to Joshua; but those were Canaanites, and not of the posterity of Shelah, and tribe of Judah; Chezib, or Achzib, a city in the tribe of Judah, very probably is meant, as Kimchi, the very place where Shelah was born, (^{QEB5}Genesis 38:5) and where dwelt some of his posterity:

and Joash and Saraph, who had the dominion in Moab; some render the word, "which married in Moab"; and so the Targum interprets it of Mahlon and Chilion, who took wives of the daughters of Moab; but rather it is to be understood of some who were governors in Moab in the times of David, when Moab was subdued by him, (^{QBE2}2 Samuel 8:2) or however were such, who, at one time or another, made war with Moab, and overcame them:

and Jashubilehem: which the Targumist understands of Boaz, prince of the wise men of the school of Bethlehem, and the Talmudists ^{f33} of Ruth, that dwelt in Bethlehem; and may be interpreted of some of the inhabitants of that place which sprang from Shelah; or rather is the name of a single man, famous in his time, though not now known:

and these are ancient things; an account of persons that lived in ancient times, and which the writer of this book gives not on his own knowledge, but by tradition, or rather by inspiration.

Ver. 23. *These were the potters*, etc.] Or are the potters; the posterity of those men, who were so famous in their day, are now of mean employments: some of them made earthen pots; and some of them

dwelt among plants and hedges; or were employed in planting gardens and orchards, and making fences for them; or, as others think, "dwelt in Netaim and Gadara", cities in the tribe of Judah:

there they dwelt with the king for his work; to make pots, plant gardens, and set hedges for him; either for the king of Judah, or it may be for the king of Babylon, where they were carried captive, and now chose to

remain, doing those servile works for the king, without the city, in the fields.

Ver. 24. *The sons of Simeon*, etc.] The account of whom, next to the tribe of Judah, is given before Reuben, because its inheritance lay in the tribe of Judah, (^{<0690>}Joshua 19:1) his sons were Nemuel, the same with Jemuel, (^{<0460>}Genesis 46:10)

and Jamin, Jarib, Zerah, and Shaul; who, in the place referred to, is said to be the son of a Canaanitish woman; and Jarib and Zerah are the same with Jachin and Zohar there: and Obed is here omitted, it may be because he died without issue; (see ^{<0462>}Numbers 26:12,13).

Ver. 25. *Shallum his son*, etc.] The son of Shaul, and Mibsam was the son of Shallum, and Mishma the son of Mibsam.

Ver. 26. *And the sons of Mishma*, etc.] These were Hamuel, Zacchur, and Shimei.

Ver. 27. *And Shimei had sixteen sons and six daughters*, etc.] None of which are mentioned by name:

but his brethren had not many children: Hamuel and Zacchur:

neither did all their family multiply like to the children of Judah: to show the fruitfulness and great increase of which tribe, the genealogical account of it, in this and the two preceding chapters, is given.

Ver. 28. *And they dwelt at Beersheba*, etc.] posterity of Simeon; and this and the other places of their habitation are mentioned in the same order, and with very little variation of names to the end of (^{<1066>}1 Chronicles 4:31), as in (^{<0692>}Joshua 19:2-6) and here, at (^{<1061>}1 Chronicles 4:31) it is added,

these were their cities unto the reign of David; when, according to Kimchi, and other Jewish writers, he expelled them from thence, and restored them to the tribe of Judah.

Ver. 32. *And their villages were Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities*.] There are but four mentioned in (^{<0690>}Joshua 19:7) one might be added since, or new built, namely, Tochen; these, according to Kimchi, were all that remained for them to dwell in, in the times of David; and therefore they were obliged to seek out for new settlements for themselves and flocks, as in (^{<1069>}1 Chronicles 4:39), etc.

Ver. 33. *And all their villages that were round about the same cities, unto Baal,* etc.] The same with Baalathbeer, (^{<1698>}Joshua 19:8)

these were their habitations, and their genealogy; as before described, until the times of David.

Ver. 34-37. *And Meshobab, and Jamlech,* etc.] These, with those that follow to the end of (^{<1345>}1 Chronicles 4:37) were famous men in the tribe of Simeon, of rank and dignity, and eminent for courage and valour, as the latter part of the chapter testifies, though they are nowhere else taken notice of. Jamlech, as Fabritius ^{f34} observes, is not very different from Jamblichus, the name of a famous Platonic philosopher.

Ver. 38. *These mentioned by [their] names [were] princes in their families,* etc.] The principal men of them, heads of their fathers' houses:

and the house of their fathers increased greatly; by them, so that they were obliged to seek out for new habitations, as follows.

Ver. 39. *And they went to the entrance of Gedor,* etc.] There was a city of this name in the tribe of Judah, (^{<1318>}1 Chronicles 4:18) but this seems to be further off, and perhaps is the same with Gedaris, mentioned by Strabo ^{f35} along with Azotus and Askelon, cities that belonged to the Philistines; since it was inhabited by the posterity of Ham, of whom the Philistines were, as in the following verse:

even unto the east side of the valley; which was near to Gedor, and a suitable place:

to seek pasture for their flocks; their sheep and goats.

Ver. 40. *And they found fat pasture and good,* etc.] In or near the valley of Gedor:

and the land was wide, and quiet, and peaceable; there was room enough for them and their flocks, and they had no enemies on either side to disturb them:

for [they] of Ham had dwelt there of old; either the Canaanites who descended from Canaan the son of Ham, and had never been expelled from thence; or the Philistines, who were a colony of the Egyptians, the posterity of Ham; and these inhabitants being of this cursed race, the Simeonites scrupled not to dispossess them.

Ver. 41. *And these written by name*, etc.] Before in (~~1306~~1 Chronicles 4:34-37),

came in the days of Hezekiah king of Judah; as Dr. Lightfoot^{f36} thinks, not within the first fourteen years of his reign, when the Syrian army was abroad, and none dost peep out, but in his last fifteen years, when the army was destroyed and gone:

and smote their tents; the tents of those who dwelt there for the sake of feeding their flocks, and whose pasturage the Simeonites wanted:

and the habitations that were found there; or the Meunaim or Maonites, which the Septuagint Version here calls Mineans, a people sometimes mentioned along with the Philistines, and others: (see ~~0701E~~Judges 10:11,12 ~~1306~~1 Chronicles 26:6,7)

and destroyed them utterly unto this day: to the writing of this book; they had not then recovered their possessions:

and dwelt in their room, because there was pasture there for their flocks; which was the thing they were in search of.

Ver. 42. *And some of them, even of the sons of Simeon, five hundred men went to Mount Seir*, etc.] In the land of Edom:

having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi; these four captains are said, by the ancient Rabbins, to be of the tribe of Manasseh, as Kimchi observes; (see ~~1304~~1 Chronicles 5:24) but as the five hundred they were at the head of were of the sons of Simeon, the captains, no doubt, were of the same race.

Ver. 43. *And they smote the rest of the Amalekites that were escaped*, etc.] That escaped the sword^{f37} of Saul; though, according to the Jews^{f37}, 100,000 of them were slain by him in one day; and of the sword of David, though he is said not to leave man or woman alive, (~~0278~~1 Samuel 27:8,9)

and dwelt there unto this day; in the cities of the Amalekites, even of the posterity of the above; who were some of the remnant of Israel, that were not carried away by the king of Assyria, and who dwelt here after the return of the Jews from the Babylonish captivity, even in the times of Ezra, the writer of this book; (see ~~1480~~2 Chronicles 34:9).

CHAPTER 5

INTRODUCTION TO 1 CHRONICLES 5

This chapter relates the genealogy of the tribes that lived on the other side Jordan; of the Reubenites, (~~1381~~ 1 Chronicles 5:1-10), of the Gadites, (~~1381~~ 1 Chronicles 5:11-17) of the half tribe of Manasseh, (~~1383~~ 1 Chronicles 5:23,24) and of their war with the Hagarites, in conjunction with each other, and their conquest of them, (~~1385~~ 1 Chronicles 5:18-22) and who for their sins were all carried captive by the king of Assyria, (~~1385~~ 1 Chronicles 5:25,26).

Ver. 1. *Now the sons of Reuben, the firstborn of Israel*, etc.] Are as follow in (~~1388~~ 1 Chronicles 5:3) where the account begins; for what comes between this and that is in a parenthesis:

for he was the firstborn; of Jacob by his wife Leah; that must be owned, and Jacob allows it, (~~1448~~ Genesis 49:3) and yet the genealogy in this book begins not with him, as might on that account be expected; the reason follows:

but forasmuch as he defiled his father's bed: by lying with Bilhah his concubine:

his birthright was given unto the sons of Joseph the son of Israel; his beloved son by his beloved wife Rachel and so had a double portion given him; his two sons being equally ranked with the other sons of Jacob, and became distinct tribes, and each had their lot in the land of Canaan, (see ~~1485~~ Genesis 48:5,22) compared with (~~15217~~ Deuteronomy 21:17)

and the genealogy is not to be reckoned after the birthright; or, “but the genealogy”, etc. ^{f38}; neither after the birthright of Reuben, which he had by nature, being Jacob's firstborn; nor after the birthright of Joseph, which he had by his father's gift, as it might be thought it should; the reason of which follows.

Ver. 2. *For Judah prevailed above his brethren*, etc.] That is, the tribe of Judah prevailed above the rest in number, in valour, and courage, and in

dignity; wherefore the genealogy is not reckoned according to birthright, but dignity and dominion; hence this genealogical account began with Judah,

[because] of him [came] the chief ruler; David and the kings of Judah, his successors; and above all, from him the Prince Messiah was to spring, and did, according to (^{<0490>}Genesis 49:10) so both the Syriac and Arabic versions read,

“out of Judah should go forth the King Messiah:”

but the birthright [was] Joseph’s or “though” ^{f39} it was; yet Judah having the dominion and dignity, that tribe is first genealogized.

Ver. 3. *The sons, [I say], of Reuben the firstborn of Israel, were, Hanoch, and Pallu, Hezron, and Carmi.*] As in (^{<0440>}Genesis 46:9).

Ver. 4,5. *The sons of Joel*, etc.] Who was either the son of Carmi last mentioned, or rather of Hanoch, Reuben’s firstborn, since the descendants of him were the princes of the tribe: his posterity in succession were, Shemaiah, Cog, Shimei, Micah, Reaia, Baal, Beerah; of whom we know no more than their names, and by these the descent is carried down to the captivity by Tiglathpileser, as follows.

Ver. 6. *Beerah his son*, etc.] The last of Joel’s posterity, who, according to the Targum and other Jewish writers ^{f40} was a prophet, and the father of Hosea, (see ^{<2000>}Hosea 1:1) but neither the name, title, time, nor tribe, agree:

whom Tilgathpilneser king of Assyria carried away captive; the same with Tiglathpileser by a transposition of letters, (^{<1550>}2 Kings 15:29) and is read the same here in the Greek, Syriac, and Arabic versions:

he [was] prince of the Reubenites; at that time; that is, Beerah was.

Ver. 7. *And his brethren by their families*, etc.] Either the brethren of Beerah, or the rest of the posterity of Reuben:

(when the genealogy of their generations was reckoned;) either in the times of Jotham and Jeroboam, (^{<1517>}1 Chronicles 5:17) or at the time of their captivity, as in the preceding verse:

[were] the chief, Jehiel, and Zechariah; these were the principals or heads of their families.

Ver. 8. *And Bela the son of Azaz, the son of Shema, the son of Joel,* etc.]

The pedigree of Bela, another principal man in the tribe of Reuben, is traced up to Joel the father of Shema; the same with Shemaiah, according to Kimchi and Ben Melech, (~~1360~~ 1 Chronicles 5:4)

who dwelt in Aroer; which belonged to the tribe of Gad, and was rebuilt by them, (~~0423~~ Numbers 32:34) wherefore Kimchi observes, it may be interpreted, either from Aroer, or on the border of it, Bela dwelt:

even unto Nebo, and Baalmeon; of which ((see Gill on “~~0423~~ Numbers 32:38”)).

Ver. 9. *And eastward he inhabited,* etc.] Either Bela, or the tribe of Reuben:

unto the entering in of the wilderness; the wilderness of Kedemoth, which was near to Sihon king of Heshbon, whose land the Reubenites inhabited, (~~0825~~ Deuteronomy 2:26)

from the river Euphrates; a learned man ^{f41} thinks that this river Phrat was different from the Euphrates near Babylon, which was northward, since this was to the east or southeast:

because their cattle were multiplied in the land of Gilead; therefore their habitation was extended further, even to the river Euphrates, as in the days of David and Solomon, (~~088~~ 2 Samuel 8:3 ~~102~~ 1 Kings 4:21).

Ver. 10. *And in the days of Saul they made war with the Hagarites,* etc.]

Not with the Hungarians, as the Targum, a people not then in being; but the Ishmaelites, so called because they descended from Hagar ^{f42}, Sarah's maid; the same that are placed by Pliny ^{f43} and Ptolemy ^{f44} in Arabia, near the Batanaeans, or inhabitants of Bashan; with those the Reubenites made war, in conjunction with the Gadites and half tribe of Manasseh, (~~1368~~ 1 Chronicles 5:18,19), perhaps this war might be much about the time Saul relieved Jabeshgilead, and beat the Ammonites, (~~0800~~ 1 Samuel 11:1-14) by which the tribes on that side Jordan might be encouraged to it:

who fell by their hand; were worsted and conquered by them:

and they dwelt in their tents; in which the Arabians used to dwell, because of their flocks; hence some of them were called Scenites:

throughout all the east [land] of Gilead; or rather throughout all the land of the Hagarites, which lay to the east of Gilead, as the Vulgate Latin version; or otherwise the land of Gilead itself was their original possession.

Ver. 11. *And the children of Gad dwelt over against them*, etc.] Or by them, the Reubenites; and one part of Gilead was given them between them, and the other to the half tribe of Manasseh:

in the land of Bashan, unto Salcah; for though all Bashan is said to be given to the half tribe of Manasseh, (^{<RB13>}Deuteronomy 3:13) yet that is to be understood of the greater part of it; all of that which belonged to Og, but what did not, the Gadites, either from the first, or in later times, inhabited even as far as Salcah, which was one of the cities of Og, (^{<RB10>}Deuteronomy 3:10) and which Benjamin of Tudela ^{f45} makes mention of, being called by the same name in his days.

Ver. 12. *Joel the chief*, etc.] In this and the following verse are reckoned up the principal men in the tribe of Gad, and the chief of all was Joel, another from him in the tribe of Reuben, (^{<RB14>}1 Chronicles 5:4)

and Shapham the next; the second chief man, from whom, Reland ^{f46} conjectures, Shophan, a city in the tribe of Gad, had its name, (^{<RB25>}Numbers 32:35)

and Jaanai; from whom Danjaan might be called, as Michaelis intimates, (^{<RB16>}2 Samuel 24:6)

and Shaphat in Bashan; not Shaphat the father of Elisha, according to a tradition of the Jews, mentioned by Kimchi; which is not at all probable.

Ver. 13. *And their brethren of the house of their fathers*, etc.] Who were also men of eminence and note in them:

were, Michael, and Meshullam, and Shebai, and Jorai, and Jachan, and Zia, and Heber, seven; so they are as here mentioned by name.

Ver. 14. *These are the children of Abihail the son of Huri*, etc.] That is, the seven before mentioned; they were the posterity of Abihail, whose pedigree is traced from his father Huri to Buz, the intermediate progenitors being Jaroah, Gilead, Michael, Jeshishai, Jahdo.

Ver. 15. *Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.*] Which Ahi was a principal man in the families the seven above

men belonged to; besides them, or those three, were everyone of them heads of families.

Ver. 16. *And they dwelt in Gilead*, etc.] In that part of it which belonged to the tribe of Gad:

in Bashan, and in her towns; ((see Gill on “^{<1351>}1 Chronicles 5:11”)),

and in all the suburbs of Sharon, upon their borders; there were two Sharons, one to the west of the land of Israel near the Mediterranean sea, which is mentioned in (^{<405>}Acts 9:35) as near Lydda and Joppa; and the other to the east or northeast, beyond Jordan, which is here meant.

Ver. 17. *All these were reckoned by genealogies*, etc.] All before mentioned:

in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel; not that those two kings reigned at the same time, and one and the same reckoning is meant; but, as Dr. Lightfoot^{f47} observes, there were two reckonings; his words are,

“in the days of Jotham there was an account taken of the families of Reuben, Gad, and half Manasseh, (^{<1357>}1 Chronicles 5:17) and so had there been in the days of Jeroboam the second; then at their restoring by Jeroboam out of the hands of Hamath and Syria, and now at their arming against the Assyrian, under whom they fell in the time of Pekah, and are never again restored to Israel.”

Ver. 18. *The sons of Reuben, and the Gadites, and half the tribe of Manasseh*, etc.] These all joined together, living together on the one side of Jordan:

of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war; strong able bodied men; and not only able to bear and carry arms, sword in one hand, and shield in another; but were men of valour and courage, and had military skill, and knew how to handle their arms to advantage:

[were] four and forty thousand seven hundred and threescore, that went out to the war: that used to go out when there was occasion, and did at this time.

Ver. 19. *And they made war with the Hagarites*, etc.] Before mentioned, (^{<1359>}1 Chronicles 5:19)

with Jetur, and Nephish: with the posterity of these men, who were sons of Ishmael, (^{<0255>}Genesis 25:15) and so was Nodab; perhaps the same with Kedemah, mentioned along with the other two there; so Hillerus ^{f48} thinks.

Ver. 20. *And they were helped against them*, etc.] The Israelites were helped against the Ishmaelites, to fight with them, and overcome them; either by their brethren of the house of Israel, as the Targum, those on this side Jordan; or rather by the Lord, to whom they cried, and who was entreated by them as follows:

and the Hagarites were delivered into their hand, and all that [were] with them; they and their confederates and auxiliaries, the Ituraeans, etc.

for they cried to God in the battle; which at first seems to have gone against them; and they prayed to God, as the Targum, while they were fighting, that he would appear for them, and give them victory:

and he was entreated of them; he received their prayer, as the same paraphrase; he heard them, and answered them:

because they put their trust in him; in his power and providence, and not in their own strength, courage, and military skill; the Targum is,

“because they trusted in his word.”

Ver. 21. *And they took away their cattle*, etc.] Which they brought with them, and they found in their camp when they fled, or in their fields:

of their camels fifty thousand; with which Arabia abounded, and were fit to travel with in those hot and desert countries, being strong to carry burdens, and able to bear much thirst. The Arabians, as Diodorus Siculus ^{f49} reports, brought up camels, for almost all the uses of life; as for the sake of their milk and flesh to feed upon, as well as for carrying burdens in common; and which in time of war they loaded with provisions for the army, and fought upon, one of them carrying two archers with their backs to each other, the one to meet the enemy in front, the other to annoy those that pursued them; and so the Parthians made use of camels both to fight on, and to carry provisions for their soldiers ^{f50}:

and of sheep two hundred and fifty thousand; which these Hagarites kept both for food and clothing, and some of them might be now taken with them to supply their army; the Spartans carried sheep with them in their expeditions, as sacrifices to their gods ^{f51}; but it need not be supposed that these creatures, and those that follow, were in such large numbers with the Hagarites in the battle, but were afterwards found, partly in their camp, and partly in the places inhabited by them:

and of asses two thousand; used to ride on, and carry loads, and also to plough with; and in all these lay the wealth of men in those times and countries, (see ~~<800>~~ Job 1:1,3)

and of men one hundred thousand; so that they took captive above as many more as their army consisted of.

Ver. 22. *For there fell down many slain*, etc.] Many were killed in the battle, besides the great number of prisoners made, so that the army the Ishmaelites brought into the field was very great:

because the war was of God; or from the Word of the Lord, as the Targum; he stirred up the Israelites to it, directed, assisted, and succeeded them, that vengeance might be taken on this wicked and idolatrous people:

and they dwelt in their stead until the captivity; the Targum adds, of Sennacherib king of Assyria; but this captivity of the tribes referred to was not by him, but by Tilgathpilneser king of Assyria, (~~<1355>~~ 1 Chronicles 5:26) and they dwelt not in the country of the Arab-hagarites, or Ishmaelites in their stead there, but in Gilead, as in (~~<1350>~~ 1 Chronicles 5:10) which belonged to the Gadites and Reubenites originally, but had been dispossessed of it, or however distressed in it by these Hagarites, which they now drove out, and dwelt in their stead; for as for the Scenite-arabs or Ishmaelites, they never were conquered and brought into subjection by any people, but always maintained their independency ^{f52}; and lived upon the plunder of their neighbours, pitching their tents here and there for their convenience, which in these parts were at this time spoiled.

Ver. 23. *And the children of the half tribe of Manasseh dwelt in the land*, etc.] Not in the land of the Hagarites, but in the land of Gilead and Bashan beyond Jordan, given them by Moses. The writer, having reckoned the genealogies of some of the principal men of Reuben and Gad, proceeds to give a short account of some principal men in this half tribe:

they increased from Bashan; where they first settled, and extended their possessions:

unto Baalhermon and Senir, and unto Mount Hermon; mountains which lay to the north of the land of Canaan, and are what geographers call Antilibanus.

Ver. 24. *And these were the heads of the house of their fathers*, etc.] Some of the principal men of this half tribe:

even Ephher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel; but of none of these we read elsewhere, excepting Hepher and Azriel, (^{0431b}Numbers 26:31,32)

mighty men of valour, famous men, and heads of the house of their fathers; men that obtained a name for their strength, courage, and valour, and military exploits, and were the chiefs of the families in this half tribe, and by whom they were denominated; so from Hepher were the family of the Hopherites, and from Azriel the family of the Azrielites, as in the place before quoted.

Ver. 25. *And they transgressed against the God their fathers*, etc.] Against his law, will, word, and ordinances, not only the half tribe of Manasseh, but the Reubenites and Gadites also:

and went a whoring after the gods of the people of the land, whom God destroyed before them; that is, committed idolatry, which is spiritual fornication or whoredom; worshipped the idols either of the Amorites, who were destroyed by the Lord to make way for their first settlement; or of the Ishmaelites, whom they conquered, and whose land they dwelt in to the captivity.

Ver. 26. *And the God of Israel*, etc.] The Targum is,

“the word of the God of Israel:”

stirred up the spirit of Pul king of Assyria: in the times of Menahem king of Israel:

and the spirit of Tilgathpilneser; in the times of Pekah king of Israel, to invade the land, and make war in it:

and he carried them away: not the former, but the latter:

even the Reubenites, and the Gadites, and the half tribe of Manasseh; these entirely together, with some other parts of the land, (see ^{<12159>}2 Kings 15:29)

and brought them unto Halah, and Habor, and Hara, and to the river Gozan; to the very same places where afterwards Salmaneser carried the ten tribes, or what remained of them, (see ^{<12176>}2 Kings 17:6)

unto this day; the times of Ezra, the writer of this book, after the tribe of Judah returned from the captivity of Babylon; but the ten tribes remained where they were carried, and have not returned even to this day.

CHAPTER 6

INTRODUCTION TO 1 CHRONICLES 6

This chapter begins with the fathers and heads of the tribe of Levi, (^{<3161>}1 Chronicles 6:1-3), and reckons up the high priests in the line of Eleazar, to the Babylonish captivity, (^{<3161>}1 Chronicles 6:4-15) gives an account of the families of the sons of Levi, (^{<3166>}1 Chronicles 6:16-30) and of those Levites that were employed as singers, and in other ministrations in the sanctuary in the times of David and Solomon, (^{<3161>}1 Chronicles 6:31-49), then follows a repetition of the sons of Aaron in the line of Eleazar, to the said times, (^{<3161>}1 Chronicles 6:50-53), and a recital of the dwelling places of the Levites in the several tribes, (^{<3164>}1 Chronicles 6:54-81).

Ver. 1. *The sons of Levi*, etc.] After an account of the chief of the tribes of Judah and Simeon, of Reuben, Gad, and the half tribe of Manasseh, follows that of Levi, and his posterity; the kingdom being given to Judah, the birthright to Joseph, and the priesthood to Levi: the immediate sons of Levi were

Gershon, Kohath, and Merari; as in (^{<0461>}Genesis 46:11 ^{<0166>}Exodus 6:16), from these sprung the three families of the Levites.

Ver. 2. *And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel*, etc.] Given in the same order as in (^{<0168>}Exodus 6:18), ((See Gill on "^{<0168>}Exodus 6:18"))).

Ver. 3. *And the children of Amram, Aaron, and Moses, and Miriam*, etc.]. Very memorable persons: Aaron was the high priest, Moses the prophet and lawgiver, and Miriam a prophetess, (see ^{<0304>}Micah 6:4),

the sons also of Aaron, Nadab and Abihu, Eleazar and Ithamar; the two first were destroyed by fire from heaven for offering strange fire, (^{<0301>}Leviticus 10:1,2) and the third succeeded his father in the high priesthood; the line of which is drawn from Aaron through him unto the Babylonish captivity, from hence to the end of the fifteenth verse, where it ends: Jehozadak is the same with Josedech, (^{<3101>}Haggai 1:1) who went young into Babylon, and whose son Joshua, born in the captivity, came out

of it on the proclamation of Cyrus, (^{<100>}Ezra 2:2 3:2). According to Josephus^{f53}, and other Jewish writers^{f54}, in the times of Uzzi, (^{<100>}1 Chronicles 6:6) the priesthood was translated into the family of Ithamar, of which Eli was the first high priest; where it continued to the times of Solomon, when it was restored to Zadok, of the line of Eleazar. It is particularly observed of Azariah, (^{<100>}1 Chronicles 6:10) that he it was that executed the priest's office in the temple built by Solomon; not that he was the first that officiated in it, that was Zadok; but this seems to be Azariah, who was the high priest in the times of Uzziah, who opposed him when he would have offered incense in the temple, (^{<100>}2 Chronicles 26:17,18), which may be the reason why he is so particularly taken notice of here; though some think this is to be understood of Johanan, the father of Azariah, supposed to the same with Jehoiada, who, in the times of Athaliah, was the instrument of preserving both church and state, (^{<100>}2 Kings 11:4-12), the temple in which he ministered is described as built by Solomon, because at the time of the writing of this there was another temple built, or building, by Zerubbabel.

Ver. 16-19. *The sons of Levi, Gershon, Kohath, and Merari.*] Which is repeated from (^{<100>}1 Chronicles 6:1) for the sake of their posterity, whose names are given in the three following verses, in the same manner as in (^{<100>}Exodus 6:17-19).

Ver. 20, 21. *Of Gershon, Libni his son,* etc.] Whose genealogy runs thus, Jahath, called Jehiel, (^{<100>}1 Chronicles 23:8). Zimmah, between whom was Shimei, (^{<100>}1 Chronicles 6:42). Joah, the same with Ethan, (^{<100>}1 Chronicles 6:42). Iddo, called Adaiah, (^{<100>}1 Chronicles 6:41). Zerah, Jeaterai, whose name was also Ethni, (^{<100>}1 Chronicles 6:41), the posterity of Shimei, the brother of Libni, are omitted.

Ver. 22-28. *The sons of Kohath, Amminadab,* etc.] The same with Izhar, (^{<100>}1 Chronicles 6:2,18,38) the posterity of his brethren, Amram, Hebron, and Uzziel, are omitted; and his genealogy is carried to a considerable length, for the sake of Samuel the prophet, who sprang from him: it stands thus, Korah, Assir, Elkanah, Ebiasaph, Assir, Tahath, Uriel, called Zephaniah, (^{<100>}1 Chronicles 6:36) Uzziah, the same with Azariah, (^{<100>}1 Chronicles 6:36). Shaul, whose name is Joel, (^{<100>}1 Chronicles 6:36) then through the sons of Elkanah, before mentioned, Amasai, Ahimoth, called Mahath, (^{<100>}1 Chronicles 6:35) another Elkanah, Zophai, or Zuph, (^{<100>}1 Chronicles 6:35). Nahath, the same with Toah, (^{<100>}1 Chronicles 6:34) and

Tohu, (^{<0001>}1 Samuel 1:1), Eliab, called Eliel, (^{<0364>}1 Chronicles 6:34), and Elihu, (^{<0001>}1 Samuel 1:1), Jeroham, another Elkanah, the father of Samuel the prophet, whose firstborn was Vashni, and whose name also was Joel, (^{<0363>}1 Chronicles 6:33 ^{<0082>}1 Samuel 8:2) and so here it is read in the Syriac and Arabic versions:

and his second son Abiah.

Ver. 29, 30. *The sons of Merari; Mahli,* etc.] The posterity of his brother Mushi are omitted; his genealogy is drawn thus, Libni, Shimei, Uzza, Shimea, Haggiah, Asaiah.

Ver. 31. *And these are they,* etc.] Who follow; the account of whom begins (^{<0363>}1 Chronicles 6:33),

whom David set over the service of the song in the house of the Lord: whom he appointed chief musicians, and masters of the chorus, to manage and conduct that part of divine service in the sanctuary, singing the praises of God, both with vocal and instrumental music:

after the ark had rest; which was when it was brought from the house of Obedom to the city of David, and was placed in a tabernacle he provided for it, (^{<0082>}2 Samuel 6:12-17), where it remained until the temple was built, when and which was the only time it was removed, whereas before it had been removed from place to place, and so till now had no rest; though some understand this of the ceasing or silence of the oracle over the ark, which was neither consulted by Solomon and his successors, nor any of the high priests afterwards ^{f55}.

Ver. 32. *And they ministered before the dwelling place of the tabernacles of the congregation with singing,* etc.] Psalms, hymns, and spiritual songs; this service they performed before the ark, which was in a tent or tabernacle David pitched for it; and which the Targum here calls the tabernacle of time, or a temporary tabernacle:

until Solomon had built the house of the Lord in Jerusalem; the temple there:

and then they waited on their office according to their order; performed it in the manner prescribed by David, (see ^{<0370>}1 Chronicles 25:1-31).

Ver. 33-38. *And these are they that waited with their children,* etc.] They and their posterity, who officiated in the service of singing psalms in the

sanctuary: the three heads of them were of the three families of the Levites, as follow:

of the sons of the Kohathites, Heman a singer; the chief of the singers, and who composed psalms and hymns, which are in the book of Psalms:

the son of Joel, the son of Shemuel; or Samuel. This Heman was grandson of Samuel the prophet; for whose sake his genealogy is traced up to Jacob or Israel in the following verses, and stands thus; after Samuel, Elkanah, Jeroham, Eliel, Toah, Zuph, Elkanah, Mahath, Amasai, Elkanah, Joel, Azariah, Zephaniah, Tahath, Assir, Ebiasaph, Korah, Izhar, Kohath, Levi, Israel.

Ver. 39-43. *And his brother Asaph*, etc.] That is, Heman's brother; so Asaph was, as he was a descendant from the same original ancestor Levi, yet in the line of Gershon; and as being of the same office, a precentor, or chief singer:

who stood on his right hand; he was next to Heman; Heman stood in the middle, which was the most honourable ^{f56}, and Asaph on his right hand, and Ethan, after mentioned, on his left; even Asaph, whose name is often met with in the book of Psalms; and his genealogy here stands thus, as traced up to Levi, viz. Berechiah, Shimea, Michael, Baaseiah, Malchiah, Ethni, Zerah, Adaiah, Ethan, Zimmah, Shimei, Jahath, Gershon, Levi.

Ver. 44-47. *And their brethren, the sons of Merari*, etc.] Who were the brethren of the Kohathites and Gershonites, descending from the same ancestor Levi: stood

on the left hand; that is, of Heman, (see ~~<1369>~~ 1 Chronicles 6:39), the chief of whom was Ethan, sometimes called Jeduthun, (~~<1364>~~ 1 Chronicles 16:41 25:1,3,6) and often in the book of Psalms; his genealogy is traced up to Levi thus; Kishi, called Kushaiah, (~~<1357>~~ 1 Chronicles 15:17) Abdi, Malluch, Hashabiah, Amaziah, Hilkiah, Amzi, Bani, Shamer, Mahli, Mushi, Merari, Levi.

Ver. 48. *Their brethren also the Levites*, etc.] Who were not skilled in singing, and employed in that service, even the rest of the Kohathites, Gershonites, and Merarites:

were appointed unto all manner of service of the tabernacle of the house of God; some were porters at the gates; others had the care of the vessels;

others slew the beasts for sacrifices, flayed them, and cut them up, and brought the pieces to the altar of burnt offerings, for the priests to offer.

Ver. 49-53. *But Aaron and his sons*, etc.] Those that descended from him, though of the same tribe of Levi were all priests:

and they offered upon the altar of burnt offerings; the daily sacrifice, and all the offerings of the people brought to them:

and on the altar of incense; they burnt incense night and morning: and were appointed

for all the work of the place most holy; such as were high priests of the line of Eleazar, whose work it was to go into the most holy place once a year:

to make atonement for all Israel, according to all that Moses the servant of God commanded; in (~~4860~~Leviticus 16:1) which see; and on mention of this, a list of the high priests from Aaron, in the line of Eleazar, is given, to the times of Solomon, in the four following verses, just in the same order as in (~~1360~~1 Chronicles 6:4-8).

Ver. 54-81. *Now these are their dwelling places*, etc.] The dwelling places of the priests and Levites, assigned and given to them in the several tribes of Israel; and the account of them agrees with that in (~~620~~Joshua 21:1) with some few variations of names of places, which have been there observed: see the notes there; only in (~~1357~~1 Chronicles 6:57-60) two cities are omitted, Juttah and Gibeon, through want of care in transcribing, since they are said to be “thirteen”, as they should be, whereas eleven only are mentioned. The Jews say ^{f57}, the cities of the suburbs (those here mentioned) ceased from the time the first temple was destroyed; and yet Ezra, who lived after the captivity, and the building the second temple, here gives a very particular account of them; the suburbs belonging to every city, which he particularly mentions, were 2000 cubits, both to the cities of refuge, and the rest, (~~485~~Numbers 35:5) Hebron, the first city mentioned in the next verse, was a city of refuge, and had suburbs of such a space; and it is remarkable, that some of the temples with the Heathens, which were asylums, or places of refuge, had the space of 2000 paces assigned them for the same sanctity and privilege ^{f58}.

CHAPTER 7

INTRODUCTION TO 1 CHRONICLES 7

In this chapter are given the genealogies of the tribes of Issachar, (~~1300~~ 1 Chronicles 7:1-5) of Benjamin, (~~1306~~ 1 Chronicles 7:6-12) Naphtali, (~~1307~~ 1 Chronicles 7:13), of Manasseh, (~~1307~~ 1 Chronicles 7:14-19) of Ephraim, (~~1307~~ 1 Chronicles 7:20-29) and of Asher, (~~1307~~ 1 Chronicles 7:30-40), even of the chief men of them; and their numbers are reckoned as in the times of David. The tribes of Dan and Zebulun are omitted.

Ver. 1. *Now the sons of Issachar were Tola, Puah, Jashub, and Shimron, four.*] The same number is given, (~~0463~~ Genesis 46:13) with a small variation of two of their names, there called Phuvah and Job, from whence so many families sprang, mentioned (~~0463~~ Numbers 26:23,24), where the names are the same as here.

Ver. 2. *And the sons of Tola, etc.*] The eldest son of Issachar, whose posterity are only reckoned by name:

Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola; the principal man of his family:

[they] were valiant men of might in their generations, famous for their courage and military exploits, though they sprang from Tola, whose name signifies "a worm"; and which name Bochart^{f59} conjectures was given him by his parents, because he was so weakly that they had no hopes of raising him; and yet from him sprung such mighty men, and from them such a numerous race, as follows:

whose number was, in the days of David, two and twenty thousand and six hundred; besides those of the posterity of Uzzi, after mentioned. This was at the time Joab took the number of Israel, by the order of David, (~~1306~~ 1 Chronicles 21:5).

Ver. 3. *And the sons of Uzzi; Izrahiah, etc.*] Including his posterity:

and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five; together with their father, all reckoned the sons of Uzzi:

all of them chief men; in their father's house, heads of families.

Ver. 4. *And with them, by their generations, after the house of their fathers, were bands of soldiers for war,* etc.] Companies of men of military courage and skill, who could and did go out to war upon occasion:

six and thirty thousand [men]; besides the 22,600 Tolaites, (^{
}1 Chronicles 7:2),

for they had many wives and sons; having many wives, they had many sons; polygamy was the cause of their large numbers; and that they gave into for the sake of the multiplication of Abraham's seed, according to the divine promise.

Ver. 5. *And their brethren among all the families of Issachar,* etc.] As those of Puah, Jashub, and Shimron, (^{
}1 Chronicles 7:1)

were men of might; valiant and courageous:

reckoned in all, by their genealogies, fourscore and seven thousand; that is, including with these those of Tola and Uzzi before given.

Ver. 6. *The sons of Benjamin; Bela, and Becher, and Jediael, three.*] Benjamin had ten sons, but three only are mentioned first; the latter of these seems to be the same with Ashbel, (^{
}Genesis 46:21).

Ver. 7. *And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five,* etc.] These are thought by some to be the grandsons of Bela, because of the different names in (^{
}1 Chronicles 8:3-5),

heads of the house of their fathers, mighty men of valour; principal men in their tribe and families, and of great courage:

and were reckoned by their genealogies twenty and two thousand and thirty and four; who sprung from these men.

Ver. 8. *And the sons of Becher,* etc.] Another son of Benjamin, (^{
}1 Chronicles 7:6),

Zemira, and Joash, and Eliezer and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth; the two last of these, according to Kimchi, gave names to two cities in Benjamin, built by them; Anathoth, the

native place of Jeremiah the prophet, and Alameth, the same with Bahurim, (^{<1065>}2 Samuel 16:5)

all these are the sons of Becher; before named.

Ver. 9. *And the number of them*, etc.] Of the posterity of the sons of Becher:

after their genealogy by their generations, heads of the house of their fathers, mighty men of valour; as they increased in succeeding ages, and at the time of David:

was twenty thousand and two hundred.

Ver. 10. *The sons also of Jediel*, etc.] The third son of Benjamin before mentioned, (^{<1306>}1 Chronicles 7:6). Bilhan, including his posterity, as follows:

and the sons of Bilhan; Jeush, and Benjamin; called so after his great grandfather:

and Ehud; who was the second judge in Israel, (^{<1085>}Judges 3:15)

and Chenaanah, and Zethan, and Tharshish, and Ahishahar; of whom we nowhere else read.

Ver. 11. *All these the sons of Jediel, 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.*] Which, with the above sums put together, make of the tribe of Benjamin, besides what follow, 59,430; who, if numbered by Joab, the account was not given in by him, (^{<1306>}1 Chronicles 21:6).

Ver. 12. *Shuppim also, and Huppim, the children of Ir*, etc.] The same with Iri, (^{<1307>}1 Chronicles 7:7) so that these were not sons of Benjamin, as they seem to be, if they are the same with Muppim and Huppim in (^{<1462>}Genesis 46:21) but his great-grandchildren, and are the same with Shupham and Hupham, from whom families of the tribe of Benjamin sprung, (^{<1059>}Numbers 26:39) the Targum calls them the inhabitants of a city, but of what is not said, unless Geba should be meant, (^{<1386>}1 Chronicles 8:6) and

Hushim, the sons of Aher: either the same with Aharah, the third son of Benjamin, (^{<1381>}1 Chronicles 8:1) or Ahiram, (^{<1058>}Numbers 26:38), though

some read the words, “the sons of another”; whom they suppose to be Dan, who otherwise is omitted; and Hushim is the only son of Dan, (^{<0463>}Genesis 46:23), where the same plural word is used as here; who, they think, is called another, by way of detestation, that tribe being guilty of gross idolatry; but he rather seems to belong to Benjamin.

Ver. 13. *The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum,* etc.] Called Shillem, (^{<0462>}Genesis 46:24),

the sons of Bilhah; Jacob’s concubine; her grandsons; for Naphtali, the father of them, was her son; from these sprung so many families, after their names, (^{<0568>}Numbers 26:48,49).

Ver. 14. *The sons of Manasseh; Ashriel, whom she bare,* etc.] The wife of Manasseh, as distinguished from his concubine in the next clause; though the Targum reads, in connection with that,

“whom his Aramitess (or Syrian) concubine bare;”

and then adds,

who also bare Machir the father of Gilead; so that Ashriel and Machir were brethren; from which Ashriel sprung the family of the Ashrielites, (^{<0569>}Numbers 26:29,31) as from Machir the Machirites, (^{<0569>}Numbers 26:29,31).

Ver. 15. *And Machir took to wife the sister of Huppim and Shuppim, whose sister’s name was Maachah,* etc.] He married into the tribe of Benjamin, a sister of the persons mentioned, (^{<1372>}1 Chronicles 7:12) whose name was Maachah:

and the name of the second was Zelophehad; the second son of Manasseh, or of his posterity mentioned; for he was not his immediate son; for he was the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, (^{<0201>}Numbers 27:1)

and Zelophehad had daughters; but no sons, the names of his daughters are given, (^{<0263>}Numbers 26:33 27:1 36:11 ^{<0673>}Joshua 17:3).

Ver. 16. *And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh,* etc.] He had both these sons by her:

and his sons were Ulam and Rakem, that is, either the sons of Peresh or Sheresh, the nearest, as Kimchi observes.

Ver. 17. *And the sons of Ulam: Bedan*, etc.] (see ^{<0921>}1 Samuel 12:11)

these were the sons of Gilead, the son of Machir, the son of Manasseh; that is, were of his posterity, or belonged to his family; for Ulam and Rakem were sons of a brother of Gilead, (^{<0376>}1 Chronicles 7:16).

Ver. 18. *And his sister Hammoleketh*, etc.] The sister of Gilead so named; though the Targum renders it “that reigned”; and so Kimchi, that reigned in some part of Gilead; and the Vulgate Latin version translates it, “a queen bare Ishod, and Abiezer, and Mahalah”; Abiezer is the same with Jeezer, from whom a family sprung of that name, (^{<0930>}Numbers 26:30 ^{<0672>}Joshua 17:2), of which Gideon was, (^{<0061>}Judges 6:11,15).

Ver. 19. *And the sons of Shemida*, etc.] Another son of Gilead’s sister, unless the same with Ishod; from him sprung the family of the Shemidaites, (^{<0930>}Numbers 26:30)

were, Ahian, and Shechem, and Likhi, and Aniam; from Shechem came the family of the Shethemites, as from Likhi, if he is the same with Helek, as probably he may be, was the family of the Helekites, (^{<0930>}Numbers 26:30,31).

Ver. 20. *And the sons of Ephraim*, etc.] A son of Joseph, and father of a tribe of this name, whose genealogy through five generations follows: Shuthelah, Bered, Tahath, Eladah, Tahath; the second.

Ver. 21. *And Zabad his son*, etc.] Not the son of Tahath the second last mentioned, but the son of Ephraim, a second son of his:

and Shuthelah; his son, the son of Zabad, called after his uncle’s name, (^{<0372>}1 Chronicles 7:20)

and Ezer, and Elead; two other sons of Zabad:

whom the men of Gath that were born in that land slew: that is, Zabad and his three sons; these the men of Gath slew, who were Philistines that dwelt there, and were originally of Egypt, and were born in that land, but had removed into Palestine, which had its name from them, of which Gath was one of its cities; and this bordering upon the land of Goshen, or being near

it, where the Israelites dwelt, they made inroads upon them, and plundered them:

because they came down to take away their cattle; and the sons, the grandsons of Ephraim, resisted them, and so were slain: and that the aggressors were not the Ephraimites, who went out of Egypt before their time, and fell upon the men of Gath, born in the land of the Philistines, in order to dispossess them of their land and substance, and were slain by them, which is the sense of the Targum and other writers, both Jewish and Christian; but the men of Gath, as is clear from this circumstance, that they

came down, as men did when they went from Palestine to Egypt, not when they went from Egypt to Palestine, then they “went up”; which would have been the phrase used, if this had been an expedition of the Ephraimites into Palestine; besides, it is not reasonable to think, that the Ephraimites, addicted to husbandry and cattle, and not used to war, should engage in such an enterprise; but rather the men of Gath, or the Philistines, who were a warlike people, and given to spoil and plunder; this, according to a learned chronologer^{f60}, was seventy four years after Jacob went down to Egypt, and one hundred and forty years before the children of Israel came from thence.

Ver. 22. *And Ephraim their father mourned many days*, etc.] For the loss of his son and grandchildren for the above fact was done while the Israelites were in Egypt, and Ephraim the patriarch yet alive; nor is there any need to suppose another Ephraim, different from him:

and his brethren came to comfort him; some of the heads of the other tribes of Israel, particularly Manasseh, with some of his family.

Ver. 23. *And when he went in to his wife*, etc.] After his grief and sorrow in part at least had subsided:

she conceived and bare a son; which in some measure made up for the loss he had sustained:

and he called his name Beriah; which signifies being “in evil” or calamity, he being born in an evil time:

because it went evil with his house; or evil was in his house, as Noldius^{f61}, in his family; a great calamity had befallen it.

Ver. 24. *And his daughter was Sherah*, etc.] That is, the daughter of Beriah; not an immediate daughter, but a descendant of his, otherwise she could not have reached the times of Joshua, as she did by what follows:

who built Bethhoron the nether, and the upper; which were cities on the border of the tribe of Ephraim; which the Israelites having taken from the Canaanites, and destroyed, she rebuilt, (see ^{<1648>}Joshua 16:3,5)

and Uzzenasherah; which was called after her own name, and to distinguish it from another place called Uzen; though of neither of them do we read elsewhere.

Ver. 25-27. *And Rephah was his son*, etc.] The son of Beriah, whose genealogy from him is traced down to Joshua in this and the two following verses, and stands thus: after Rephah, Resheph, Telah, Tahan, Laadan, Ammihud, Elishama, who was prince of the tribe of Ephraim in the wilderness, (^{<1610>}Numbers 1:10), then Non or Nun, whose son was Jehoshua or Joshua.

Ver. 28. *And their possessions and habitations*, etc.] That is, of the sons of Ephraim, when come into the land of Canaan:

were Bethel, and the towns thereof; the villages belonging to it, which was formerly called Luz, and was the border of Ephraim, (^{<1647>}Joshua 16:7)

and eastward Naaran: the same with Naarath, (^{<1647>}Joshua 16:7)

and westward Gezer, with the towns thereof; of which see (^{<1648>}Joshua 16:3,10),

and Shechem also, and the towns thereof; which was a city of refuge in Mount Ephraim, (^{<1610>}Joshua 20:7)

unto Gaza, and the towns thereof; not Gaza, a city of the Philistines, for the tribe of Ephraim did not reach so far; the Targum calls it Aiah; it may be read Adaza, as in the margin of our Bibles.

Ver. 29. *And by the borders of the children of Manasseh*, etc.] Of the half tribe of Manasseh on this side Jordan: near to them the Ephraimites dwelt, even near to

Bethshean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns; of all which places (see ^{<1671>}Joshua 17:11),

in these dwelt the children of Joseph the son of Israel; the Ephraimites, in those mentioned in (^{<13728>}1 Chronicles 7:28), and the Manassites, in those that are here mentioned; who were both the children or posterity of Joseph, the beloved son of Israel.

Ver. 30,31. *The son of Asher*, etc.] Which, and his two grandsons born before Jacob went down to Egypt, are here reckoned as in (^{<0467>}Genesis 46:17) only it is here added Malchiel his second grandson,

who is the father of Birzavith; which Jarchi interprets, prince of a city of this name, which signifies pure oil; which it might have from the abundance of olives about it, Asher being a tribe which abounded with them, (see ^{<1524>}Deuteronomy 33:24) though some of the Rabbins take it to be the name of a man, whose daughters, they say, as Jarchi observes, were very beautiful, having much oil to anoint with, and were married to kings and priests anointed with oil.

Ver. 32. *And Heber*, etc.] The other grandson of Asher; and son of Beriah;

begat Japhlet, and Shomer, and Hotham, and Shuah their sister; a place on the borders of Ephraim is called the coast of Japhleti; but whether from this Japhlet is uncertain.

Ver. 33. *And the sons of Japhlet; Pasach, and Bimhal, and Ashvath; these are the children of Japhlet.*] Of whom we read not elsewhere,

Ver. 34. *And the sons of Shamer*, etc.] Or Shomer, the brother of Japhlet, (^{<1372>}1 Chronicles 7:32).

Ahi, and Rohgah, Jehubbah, and Aram; of whom nothing is known but their names.

Ver. 35. *And the sons of his brother Helem*, etc.] Or Helem his brother, that is, the brother of Shomer, who, according to Hillerus ^{f62}, is Hotham, (^{<1372>}1 Chronicles 7:32).

Zophah, and Imna, and Shelesh, and Aram; nowhere else mentioned.

Ver. 36, 37. *And the sons of Zophah*, etc.] The eldest of the sons of Helem:

Suah, and Harnepher, and Shual, and Beri, and Imrah, Bezer; and Hod, and Shamma, and Shilshah, and Ithran, and Beera; in all eleven.

Ver. 38. *And the sons of Jether*, etc.] The same with Ithran, the last of Zophah's sons but one, (^{<1305>}1 Chronicles 7:37),

Jephunneh, and Pispah, and Ara; not Jephunneh the father of Caleb; he was not of the tribe of Asher, but of Judah.

Ver. 39. *And the sons of Ulla*, etc.] Who either was the son of Ara, last mentioned, or another son of Jether:

Arah, and Haniel, and Rezia; here ends the genealogy of Asher; the last of the tribes; Dan and Zebulun not being reckoned at all.

Ver. 40. *All these were the children of Asher, heads of their father's house*, etc.] Principal men in their tribe, and respective families:

choice and mighty men of valour; these were some selected from others, being eminent for their courage and valour:

chief of the princes; or chief princes; the Vulgate Latin version is, dukes of dukes, they were heads of their fathers' families:

[and] the number throughout the genealogy that were apt to war, and to battle, [was] twenty and six thousand [men]; that is, in the days of David, (^{<1304>}1 Chronicles 7:4), this was the number, not of their chief men, nor of all the people in the tribe, but of their militia.

CHAPTER 8

INTRODUCTION TO 1 CHRONICLES 8

In this chapter the genealogy of the tribe of Benjamin is reconsidered, and several of the principal men and families in it are taken notice of, which were not before; or a further account is given of them, as of the sons and grandsons of Benjamin, (^{<1381>}1 Chronicles 8:1-5), of Ehud, (^{<1386>}1 Chronicles 8:5-7), of Shaharaim, (^{<1388>}1 Chronicles 8:8-11), of Elpaal and Beriah, (^{<1382>}1 Chronicles 8:12-18) of Shimhi, (^{<1389>}1 Chronicles 8:19-21), of Shashak, (^{<1382>}1 Chronicles 8:22-25), of Jeroham, (^{<1386>}1 Chronicles 8:26,27), of Jehiel the father of Gibeon, (^{<1383>}1 Chronicles 8:28-32), of Ner, and particularly Saul, (^{<1383>}1 Chronicles 8:33) and of Jonathan, and his posterity, (^{<1384>}1 Chronicles 8:34-40).

Ver. 1. *Now Benjamin begat Bela his firstborn*, etc.] (see ^{<1306>}1 Chronicles 7:6). The genealogy of the tribe of Benjamin is reviewed, because it joined and kept close with Judah in the worship of God, went into captivity, and returned out of it with it; and this review is made chiefly for the sake of Saul, and his posterity, the first king of Israel, who was of it, and in whose posterity this genealogy ends:

Ashbel the second; supposed to be the same with Jediael, (^{<1306>}1 Chronicles 7:6), (see ^{<0442>}Genesis 46:21)

and Aharah the third; the same with Aher, (^{<1303>}1 Chronicles 7:13), and with Ahiram, (^{<0258>}Numbers 26:38).

Ver. 2. *Nohah the fourth, and Rapha the fifth.*] Nohah is supposed by some to be the same with Becher, (^{<1306>}1 Chronicles 7:6) and by others with Naaman, (^{<0442>}Genesis 46:21), as Rapha, the same with Rosh there.

Ver. 3. *The sons of Bela were Addar, and Gera, and Abihud.*] The first of these is thought to be the same with Ard, mentioned among the sons of Benjamin, (^{<0442>}Genesis 46:21) but was one of his grandsons, (see ^{<0240>}Numbers 26:40) as Gera also was.

Ver. 4,5. *And Abishua, and Naaman, and Ahoah, and Gera, and Shephuphan, and Huram.*] These were all the sons of Bela; one of the name of Naaman is reckoned among the sons of Benjamin, (^{<0462>}Genesis 46:21) and from this grandson the family of the Naamanites are named, (^{<0350>}Numbers 26:40), and Ahoah is by some thought to be the same with Ehi, mentioned in (^{<0462>}Genesis 46:21) as one of Benjamin's sons. Some take the three last to be the sons of Ehud, spoken of in the next verse; but Shephuphan and Huram seem to be the same with Shupham and Hupham, (^{<0359>}Numbers 26:39).

Ver. 6. *And these are the sons of Ehud,* etc.] Not he that was a judge in Israel, (^{<0015>}Judges 3:15) but perhaps a son of HURAM the last mentioned; for not the three last are his sons, as some think, but the three following in the next verse; what follows being to be read in a parenthesis:

(these are the heads of the fathers of the inhabitants of Geba;) a city in the tribe of Benjamin, (^{<0624>}Joshua 18:24) namely, those sons of Ehud, after mentioned, were principal men in that tribe, and chief of the inhabitants of the city of Geba:

and they removed them to Manahath; the name of a country referred to in (^{<1302>}1 Chronicles 2:52,54) according to Jarchi, which was in the tribe of Judah; Geba being too small, either the inhabitants of Geba removed them, or they removed themselves, or their fathers removed them, (^{<1307>}1 Chronicles 8:7), or it may be read impersonally, they were removed thither for the sake of a better habitation; the Targum adds,

“to the land of the house of Esau,”

to Edom; which is not likely.

Ver. 7. *And Naaman, and Ahiah, and Gera,* etc.] Or, to wit, Naaman, etc. so the words are to be connected with

these are the sons or Ehud, in the preceding verse:

he removed them; to the above place, that is, either Gera, or rather Ehud, he advised them, directed and enjoined them to go thither, as being most convenient for them:

and he begat Uzza and Ahihud; after he had removed his other sons.

Ver. 8. *And Shaharaim*, etc.] Who was either a son of Ahihud, or rather a brother of his, another son of Ehud:

begat children in the country of Moab; whither he might go on account of the famine, as Elimelech did, (^{<R00B>}Ruth 1:1), after he had sent them away; which some understand of those that were removed from Geba to Manahath, (^{<R00B>}1 Chronicles 8:6), but a different word is here used; and besides Shaharaim seems to be one of those that were removed. Kimchi takes Shilhootham, we render “had sent them away”, to be the name of his first wife, of whom he begat children in Moab; but it seems best to render and interpret the words in connection with what follows: he begat children in Moab,

after he had sent them away; even Hushim and Baara his wives; after he had divorced them, for some reasons he had, he begat children of another wife, later mentioned.

Ver. 9, 10. *And he begat of Hodesh his wife*, etc.] That is, he, I say, begat, namely, Shaharaim; the Targum makes this Hodesh to be the same with Baara, called so because she was newly espoused; but wrongly: the sons begotten of her were the seven following;

Jobab, Zibia, Mesha, Malcham, Jeuz, Shachia, and Mirma. These were his sons; the sons of Shaharaim by his wife Hodesh:

heads of the fathers; of the houses or families of their father.

Ver. 11. *And of Hushim he begat Abitub, and Elpaal.*] Before he sent her away, or divorced her, (^{<R00B>}1 Chronicles 8:8).

Ver. 12. *The sons of Elpaal; Eber, and Misham, and Shamed*, etc.] Besides those in (^{<R00B>}1 Chronicles 8:14,17,18)

who built Ono, and Lod, with the towns thereof; not Shamed, but Elpaal his father, so the Targum; and the Talmudists say ^{f63}, these were walled cities from the days of Joshua the son of Nun, and were destroyed in the days of the concubine in Gibeon, and Elpaal came and rebuilt them; they were inhabited by the Benjaminites, upon their return from the Babylonish captivity, (^{<R01B>}Nehemiah 11:35) they were near to each other; according to a Jewish chronologer ^{f64}, it was three miles from the one to the other; Lod is the same with Lydda, in (^{<R00B>}Acts 9:32,35,38).

Ver. 13. *Beriah also, and Shema*, etc.] These were sons of Elpaal:

who were heads of the fathers of the inhabitants of Aijalon; which, though in the tribe of Dan, (^{<1692>}Joshua 19:42) might afterwards come into the possession of Benjamin; or this may be another place of the same name in Benjamin; or, however, might be inhabited by Benjaminites, upon the return from captivity, who descended from those men:

who drove away the inhabitants of Gath; dispossessed them of their city, in revenge for what they had done to the Ephraimites, (^{<1702>}1 Chronicles 7:21).

Ver. 14. *And Ahio, Shashak, and Jerimoth.*] These were also sons of Elpaal.

Ver. 15, 16. *And Zebadiah, etc.*] And all that follow in this and the next verse were the sons of Beriah the son of Elpaal; namely,

Arad, Ader, Michael, Ispah, and Joha.

Ver. 17, 18. *And Zebadiah, and Meshullam, etc.*] These, with those that follow,

Hezeki, Heber, Ishmerai, Jezliah, and Jobab, were the sons of Elpaal

Ver. 19-21. *And Jakim, etc.*] With all the rest in these verses, namely,

Zichri, Zabdi, Elienai, Zilthai, Eliel, Adaiiah, Beraiah, and Shimrath, were the sons of Shimhi, the same with Shema brother of Beriah, and son of Elpaal, (^{<1783>}1 Chronicles 8:13).

Ver. 22-25. *And Ishpan, and Heber, etc.*] And all that follow to the end of these verses,

Eliel, Abdon, Zichri, Hanan, Hananiah, Elam, Antothijah, Iphedeiah, and Penuel, were the sons of Shashak, another son of Elpaal, (^{<1784>}1 Chronicles 8:14).

Ver. 26, 27. *And Shamsherai, etc.*] Who, with those next mentioned,

Shehariah, Athaliah, Jaresiah, Eliah, and Zichri, [were the sons of] Jeroham, who perhaps is the same with Jerimoth, another son of Elpaal, (^{<1784>}1 Chronicles 8:14) who makes a considerable figure in this genealogy. Kimchi observes that it is a tradition^{f65} that this Eliah is Elijah the prophet, who was of the seed of Rachel.

Ver. 28. *These were heads of the fathers, by their generations, chief [men]*, etc.] All from (^{<1384>}1 Chronicles 8:14), the sons of Elpaal and their sons:

these dwelt in Jerusalem; part of which always belonged to the tribe of Benjamin, (see ^{<1656>}Joshua 15:63 18:28).

Ver. 29. *And at Gibeon dwelt the father of Gibeon*, etc.] The builder of the city, and prince of the inhabitants of it, which was in the tribe of Benjamin, (^{<1685>}Joshua 18:25) whose name was Jehiel, (^{<1395>}1 Chronicles 9:35),

(*whose wife's name was Maachah*;) of which name were many, (see ^{<1398>}1 Chronicles 2:48 3:2 7:16).

Ver. 30, 31. *And his firstborn son Abdon*, etc.] That is, Jehiel's, the father or prince of Gibeon; other sons follow:

Zur, Kish, Baal, Nadab, Gedor, Ahio, and Zacher; called Zechariah, (^{<1397>}1 Chronicles 9:37) and between Baal and Nadab, Ner is placed, (^{<1396>}1 Chronicles 9:36) and another son is added at the end of (^{<1397>}1 Chronicles 9:37), Mikloth next mentioned.

Ver. 32. *And Mikloth begat Shimeah*, etc.] Called Shimeam, (^{<1398>}1 Chronicles 9:38)

and these also dwelt with their brethren in Jerusalem, over against them; in another part of the city, right beside them.

Ver. 33. *And Ner begat Kish*, etc.] Who also is called Abiel, as the Targum here adds; for Ner had two names, as other Jewish writers likewise say^{f66}, (see ^{<1002>}1 Samuel 9:1),

and Kish begat Saul; the first king of Israel, for whose sake chiefly the genealogy of Benjamin is revised and enlarged in this chapter:

and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal, (see ^{<1004>}1 Samuel 31:2). Abinadab is called Ishui, (^{<1944>}1 Samuel 14:49) and Eshbaal is the same with Ishbosheth, (^{<1008>}2 Samuel 2:8,10), so Baal and Bosheth are used of the same idol of which they are names, (^{<2090>}Hosea 9:10).

Ver. 34. *And the son of Jonathan was Meribbaal*, etc.] The same with Mephibosheth, (^{<1004>}2 Samuel 4:4 9:6) so Jerubbaal is called Jerubbesheth, (^{<1062>}Judges 6:32 ^{<1012>}2 Samuel 11:21)

and Meribbaal begat Micah; called his young son in David's time, (^{<1092>}2 Samuel 9:12).

Ver. 35. *And the sons of Micah were, Pithon, and Melech, and Tarea, and Ahaz.*] The last but one is called Tahrea, (^{<1394>}1 Chronicles 9:41), where Ahaz is left out, though supplied in our version.

Ver. 36. *And Ahaz begat Jehoadah*, etc.] Called Jarah, (^{<1392>}1 Chronicles 9:42)

and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; the same account is given, (^{<1392>}1 Chronicles 9:42).

Ver. 37. *And Moza begat Binea; Rapha was his son*, etc.] Called Rephaiah, (^{<1393>}1 Chronicles 9:43).

Elasah his son; whose name is Eleasah, (^{<1393>}1 Chronicles 9:43).

Azel his son.

Ver. 38. *And Azel had six sons, whose names are these, Azrikam, Bochim, Ishmael, Sheariah, Obadiah, and Hanan*, etc.] Which make the said number:

all these were the sons of Azel; his family was large.

Ver. 39. *And the sons of Eshek his brother*, etc.] The brother of Azel; who he was is not known, unless he is the same with Elasah, as is conjectured:

[were] Ulam his firstborn, Jehush the second, and Eliphelet the third.

Ver. 40. *And the sons of Ulam were mighty men of valour*, etc.] Men of great fortitude and courage, though their names are not expressed:

archers; skilful in the use of the bow and arrows, as the Benjaminites formerly were famous for slinging stones:

and had many sons, and sons' sons, an hundred and fifty; so that the posterity of Jonathan, whose genealogy is drawn down from (^{<1084>}1 Chronicles 8:34) hither, were very great; and greater still, according to the Vulgate Latin version, in which the number is 150,000 in the edition of Sixtus the fifth, and so in most MSS of that version ^{f67}

all these are of the sons of Benjamin; his posterity, whose names are given in this chapter.

CHAPTER 9

INTRODUCTION TO 1 CHRONICLES 9

The genealogies of the several tribes being given, according as they were written in the books of the kings of Israel, (<1300>1 Chronicles 9:1), an account follows of those who first settled in Jerusalem after their return from the Babylonish captivity; of the Israelites, (<1302>1 Chronicles 9:2-9), of the priests, (<1304>1 Chronicles 9:10-13) of the Levites, and of the charge and offices of several of the priests and Levites, (<1306>1 Chronicles 9:14-34), and the chapter is concluded with a repetition of the genealogy of the ancestors and posterity of Saul king of Israel, (<1308>1 Chronicles 9:35-44).

Ver. 1. *So all Israel were reckoned by genealogies*, etc.] Not now by the writer of this book in the preceding chapters; for two of the tribes are not reckoned at all, and the rest but in part; but there had been kept an exact account of them:

and, behold, they were written in the book of the kings of Israel; not in the canonical book or books of Kings, but in the annals, journals, and diaries, which each king took care to be kept with some exactness, often referred to in the preceding books; out of which this writer, under a divine direction, had taken what was proper to be continued, and had carried the genealogy down to the captivity of the ten tribes; but the genealogy being lost with them, he could proceed no further, nor say anything more concerning them:

but Judah; for so the word should be stopped, and read according to the Hebrew accents:

[who] were carried away to Babylon for their transgression; their idolatry, and were now returned again; of them the writer proposes to give a further account.

Ver. 2. *Now the first inhabitants that dwelt in their possessions in their cities*, etc.] Who first returned from Babylon upon the proclamation of Cyrus, and enjoyed their former possessions, and dwelt in the cities they had before, or in such as were allotted them, or they chose:

[were], the Israelites, the priests, Levites, and the Nethinims; the whole body that returned were divided into four classes, as they had been before the captivity; the Israelites were the common people in general, the body politic; the priests, the ecclesiastics, who officiated in sacred things; the Levites, who ministered to them; and the Nethinims were such persons as were “given”, as the word signifies, to do servile work for the sanctuary, as, to be hewers of wood and drawers of water; such were the Gibeonites, (^{<1027>}Joshua 9:27), and such as were appointed by David for such work, (see ^{<1810>}Ezra 8:20).

Ver. 3. *And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin*, etc.] Of which tribes were the largest number that went into, and returned out of, captivity:

and of the children of Ephraim and Manasseh; such of those tribes who had joined the others when Jeroboam introduced his idolatry, or had fled to them when Samaria was besieged and taken by Shalmaneser, and so went into captivity with Judah, and now returned; and as many of them as took the advantage of the proclamation of Cyrus, who were carried captive with the ten tribes.

Ver. 4. *Uthai, the son of Ammihud*, etc.] Called Athaiah, (^{<1010>}Nehemiah 11:4) though his ancestors there are differently reckoned here; his genealogy here is traced from his father Ammihud, through Omri, Imri, Bani, Pharez, to Judah.

Ver. 5. *And of the Shilonites*, etc.] Not called so from the city of Shiloh, which was in Ephraim; whereas these here intended were of the tribe of Judah, and were either the descendants of a man whose name was Shiloni, (^{<1015>}Nehemiah 11:5) or rather these are the same with the Shelanites, (^{<0820>}Numbers 26:20) so called from Shelah the son of Judah; and so the Targum here is,

“and of the tribe of Shelah:”

Asaiah the firstborn, and his sons; the same with Maaseiah, (^{<1015>}Nehemiah 11:5).

Ver. 6. *And of the sons of Zerah*, etc.] Another son of Judah:

Jeuel, and their brethren; six hundred and ninety; or their kinsmen; for this number includes all of the posterity of Pharez, Shelah and Zerah mentioned.

Ver. 7. *And of the sons of Benjamin*, etc.] Who were of the tribe of Benjamin, and went with Judah into captivity, and returned with them, and such of them as dwelt in Jerusalem before that:

Sallu the son of Meshullam; whose pedigree is differently given, (^{<1107>}Nehemiah 11:7),

the son of Hodaviah, the son of Hassenaaah; perhaps these men had two names, there called Joel and Pedaiah.

Ver. 8. *And Ibneiah the son of Jeroham*, etc.] Who with two more, Elah and Meshullam, whose ancestors are given, of whom we have no mention elsewhere, were all of the tribe of Benjamin, said to settle at Jerusalem.

Ver. 9. *And their brethren, according to their generations, nine hundred and fifty and six*, etc.] Which was the number of the Benjaminites there resident put together, and which greatly exceeded that of Judah, (^{<1106>}1 Chronicles 9:6)

all these men were chief of the fathers, in the house of their fathers; principal men in the families of the tribes of Judah and Benjamin, even all the seven before mentioned.

Ver. 10. *And of the priests*, etc.] Who returned and dwelt at Jerusalem:

Jedaiah, and Jehoiarib, and Jachin; Jedaiah was the son of Jehoiarib, and Jachin is called Jachin, (^{<1110>}Nehemiah 11:10).

Ver. 11. *And Azariah the son of Hilkiyah*, etc.] That is, the son of Azariah, whose name was Seraiah, (see ^{<1113>}1 Chronicles 6:13,14 ^{<1111>}Nehemiah 11:11), whose pedigree is traced up from Hilkiyah through Meshullam, called Shallum, (^{<1112>}1 Chronicles 6:12,13). Zadok, Meraioth, to Ahitub,

the ruler of the house of God; high priest in it; which is to be understood of Ahitub, and not of Azariah or Seraiah in the time of Ezra; for Joshua was then high priest.

Ver. 12. *And Adaiah the son of Jeroham, the son of Pashur*, etc.] In this genealogy, between Jeroham and Pashur, were three more here omitted,

Pelaliah, Amzi, Zechariah, (^{<16112>}Nehemiah 11:12), and then Pashur the son of Malchijah, as here:

and Maasiai the son of Adiel; whose pedigree is traced up from hence, through Jahzerah, Meshullam, Meshillemith, to Immer; one of the five heads of the courses settled by David, (^{<1394>}1 Chronicles 24:14). The names of this man, and of his ancestors, are given, with some variation, in (^{<16113>}Nehemiah 11:13).

Ver. 13. *And their brethren, heads of the house of their fathers, one thousand and seven hundred and threescore.*] These, with other priests, made up this number, which was greater than those of Judah and Benjamin, that dwelt in Jerusalem, put together:

very able men for the work of the service of the house of God: men that had not only strength of body, which some part of the work of the priests required; but had courage and fortitude of mind to set about the service of God with cheerfulness, and to preserve it from corruption.

Ver. 14. *And of the Levites*, etc.] Having given an account of the two first classes of the people, the Israelites and priests, the author of the book now proceeds to the Levites, the third class; and the first mentioned is Shemaiah, whose ancestors, Hashub, Azrikam, and Hashabiah,

[were] of the sons of Merari; the third son of Levi.

Ver. 15. *And Bakbakkar, Heresh, and Galal, and Mattaniah*, etc.] Four more of the chief of the Levites, the pedigree of the last of which is traced up by Micah and Zichri to Asaph, the singer in the times of David, a descendant of Gershon, the first son of Levi; the first of these is thought by Hillerus^{f68} to be the same with Bakbukiah, (^{<16117>}Nehemiah 11:17).

Ver. 16. *And Obadiah the son of Shemaiah*, etc.] Called Abda the son of Shammua, (^{<16117>}Nehemiah 11:17)

the son of Galal, the son of Jeduthun; who was Ethan, another of the singers in the time of David:

and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites; the villages about Netophah, which was in the tribe of Judah, (^{<13054>}1 Chronicles 2:54), (^{<16075>}Nehemiah 7:26) which may be understood either of Elkanah, the ancestor of Berechiah, whose dwelling was there; or of Berechiah, and must be rendered,

who had dwelt there; for now he dwelt at Jerusalem.

Ver. 17. *And the porters*, etc.] Or keepers of the gates of the tabernacle: *were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren; Shallum was the chief*; of these four porters, and their brethren.

Ver. 18. *Who hitherto waited in the king's gate eastward*, etc.] At the gate through which the king went into the temple, and was at the east of it; and here these porters were placed in the same order after the captivity, and their return from it, as before:

they were porters in the companies of the children of Levi; or in the camp of Levi, which was placed around the tabernacle, as in the wilderness: the Septuagint version is, "these are the gates of the camp of the children of Levi"; at which these porters were placed.

Ver. 19. *And Shallum the son of Kore*, etc.] The same as in (^{<1397>}1 Chronicles 9:17) whose pedigree is traced up to Ebiasaph the son of Korah, (see ^{<0163>}Exodus 6:24)

and his brethren, of the house of his father, the Korahites; so called, because they descended from Korah:

[were over] the work of the service, keepers of the gates of the tabernacle; until the temple was built:

and their fathers being over the host of the Lord; the Levites, who were the Lord's army, and whose service is represented as a warfare, (^{<0015>}Numbers 4:5)

[were] keepers of the entry; into the tabernacle, that none might enter that were impure; or into the court of the priests, excepting priests; or into the holiest of all, as Kimchi suggests.

Ver. 20. *And Phinehas the son of Eleazar was the ruler over them in time past*, etc.] Over the host, over the Levites, and the chief of them; which is to be understood of Phinehas the son of Eleazar, in the time of Moses, who succeeded his father in that post, (see ^{<0432>}Numbers 3:32) though some think, as Kimchi observes, that this was not Phinehas the priest, but a certain Levite of this name in this post; but since he is said to be in time past, it may very well be understood of him: and it also is observed,

and the Lord was with him; inspiring him with zeal for his honour and glory, assisting and strengthening him to do his will and work, as particularly in the affair of Zimri, (^{<0257>}Numbers 25:7,8), the Targum is,

“the Word of the Lord was for his help;”

this may be said for the encouragement of him that was in the same office now.

Ver. 21. *And Zechariah the son of Meshelemiah*, etc.] Some think this refers to one that was in the times of David; but it seems rather to respect one that was after the Babylonish captivity, (see ^{<1301>}1 Chronicles 26:1,2) though he and his brethren were in an office established in the times of David, and the order of which was now, as then, observed:

was porter of the door of the tabernacle of the congregation: who was the chief porter, and kept the door; either that led into the outer court, and kept out all unclean persons from entering there; or that which led into the court of the priests, that none but priests might enter there.

Ver. 22. *All those that were chosen to be porters in the gates were two hundred and twelve*, etc.] As fixed in the days of David, and might not be fewer:

these were reckoned by their genealogies in their villages; where they dwelt:

whom David and Samuel the seer did ordain in their set office; the scheme was first drawn by Samuel the prophet, and communicated to David, who put it into execution, to be constantly and perpetually observed.

Ver. 23. *So they and their children had the oversight of the gates of the house of the Lord*, etc.] They that were appointed in David’s time to watch the gates of the temple, their posterity succeeded them in that office; for it was hereditary:

namely, the house of the tabernacle, by wards; that which was at Gibeon in David’s time, and now one was erected until the temple was built.

Ver. 24. *In four quarters were the porters*, etc.] For, according to the Targum on (^{<1302>}1 Chronicles 9:22) there were twenty four wards:

towards the east, west, north, and south; and, as the same paraphrase has it, six wards to the east, six to the west, six to the north, and six to the south.

Ver. 25. *And their brethren, which were in their villages*, etc.] Assigned them to dwell in:

were to come after seven days from time to time with them; there was a new course of them every week; the old ones went off of duty, and another course succeeded, which came out of the villages where they dwelt, and the old course retired to theirs.

Ver. 26. *For these Levites, the four chief porters, were in their set office*, etc.] The four chief porters who were over all the two hundred and twelve, and had one over them, (^{<1397>}1 Chronicles 9:17), these were never changed, nor went into the country villages; but were always upon the spot, and in their office, superintending the rest:

and were over the chambers and treasuries of the house of God; (see ^{<1398>}1 Chronicles 26:20).

Ver. 27. *And they lodged round about the house of God*, etc.] In chambers on the outward wall about it, that they might be near to do their office:

because the charge was upon them; to guard the house:

and the opening thereof every morning pertained to them; that is, the opening of the doors of the mountain of the house, and the court of women; for as for others, that appertained to the priests, as Dr. Lightfoot ^{f69} observes; under the second temple, it is said ^{f70}, Ben Geber was over the shutting of the gates in the evening, and so of opening in the morning.

Ver. 28. *And certain of them had the charge of the ministering vessels, that they should bring them in and out by tale*.] Which the priests used in sacrificing, and which the Levites brought to them, and returned again to their proper places.

Ver. 29. *Some of them also were appointed to oversee the vessels, and all the instruments of the sanctuary*, etc.] They were committed to their care; they delivered them out on occasion, and their business was to see that they were returned when they had done their use and service:

and the fine flour, and the wine, and the oil, and the frankincense, and the spices; which were used in meat offerings, drink offerings, etc. (see ^{<336>}1 Chronicles 26:20) under the second temple, Ahiah was over the libations or drink offerings ^{f71}.

Ver. 30. *And some of the sons of the priests made the ointment of the spices.*] For though the Levites had the care of the spices, they might not make the ointment with them, only the priests, (see ^{<323>}Exodus 30:23).

Ver. 31. *And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, etc.*] Of whom (see ^{<399>}1 Chronicles 9:19),

had the set office over the things that were made in the pans; the meat offerings that were made in pans; and so had the care of the fine flour, oil, and frankincense used in them, which he delivered to the priests when necessary, (see ^{<315>}Leviticus 2:5), the Septuagint version is,

“over the works of the sacrifice of the pan of the high priest;”

as if it respected peculiarly his meat offering, (^{<360>}Leviticus 6:20,21), we read in the Misnah ^{f72} of the offerings of the high priest, as expressed by this word, which it signifies, and not pans, but what was fried in them ^{f73}; and Ben Melech on the place says, this man was an high priest who offered every day the tenth part of an ephah in a pan, half of it in the morning, and half of it in the evening, according to (^{<360>}Leviticus 6:20), but that cannot be, for certain it is he was a Levite, as the text expresses it.

Ver. 32. *And other of their brethren, of the sons of the Kohathites, were over the shewbread, to prepare it every sabbath,* etc.] Twelve loaves of which were set every week before the ark upon the shewbread table, and the old ones taken away: now the work of these Levites was to make this shewbread, and get it ready every week to be set upon the table, and which was done not by them, but by priests; under the second temple, the family of Garmu was set over this work ^{f74}.

Ver. 33. *And these are the singers, chief of the fathers of the Levites,* etc.] Others of them were employed in singing, and were masters of the song, and presided in that service, (see ^{<368>}1 Chronicles 6:31) who remaining

in the chambers were free; from all other work and service; and there they abode, even in the chambers of the temple, that they might be near to perform their work, and not be defiled, and made unfit for it:

for they were employed in that work day and night; some or other of them, either in composing or singing psalms and hymns, or teaching others how to sing them.

Ver. 34. *These chief fathers of the Levites were chief throughout their generations*, etc.] Even all before made mention of in this chapter:

these dwelt at Jerusalem; always resided there, and did not in turns go into the country villages, as the inferior Levites did; their office requiring them to be constantly there, being chief of the porters, singers, etc. who had the superintendency and direction of the rest.

Ver. 35-44. *And in Gibeon dwelt the father of Gibeon*, etc.] Whose name is here mentioned, which is not in (~~1389~~ 1 Chronicles 8:29). Jehiel,

whose wife's name was Maachah; as there, but here called his sister, as a wife sometimes is, (~~0112~~ Genesis 20:2,5 ~~4015~~ 1 Corinthians 9:5). From hence to the end of the chapter is a repetition of the ancestors and posterity of Saul king of Israel; which is made to lead on to and connect the following history of the kings of Judah, begun in this book, and carried on in the next unto the Babylonish captivity, (see ~~1389~~ 1 Chronicles 8:29-40), and the notes there.

CHAPTER 10

INTRODUCTION TO 1 CHRONICLES 10

This part, (^{<1300>}1 Chronicles 10:1-12) which gives an account of the last battle of Saul with the Philistines, and of his death and burial, is the same with (^{<0800>}1 Samuel 31:1-13) see the notes there; the cause of his death follows in (^{<1300>}1 Chronicles 10:13).

Ver. 13. *So Saul died for his transgression*, etc.] ((See Gill on “^{<0813>}1 Samuel 31:13”)) A violent and dishonourable death, which was suffered on account of the sins he was guilty of:

one was, which he committed against the Lord, even against the word of the Lord, which he kept not; both in not staying for Samuel the time appointed, and by sparing the Amalekites whom he was bid to destroy, (^{<0813>}1 Samuel 13:13,14 15:3,9)

and also for asking counsel of one that had a familiar spirit, to inquire of it; what he should do with respect to engaging in battle with the Philistines, (^{<0808>}1 Samuel 28:8,15) which to do was contrary to an express command of God, (^{<0808>}Leviticus 19:31).

Ver. 14. *And inquired not of the Lord*, etc.] For though he did inquire in some sense in an external, careless, and hypocritical manner, yet not done seriously, sincerely, and heartily, nor with constancy; it was accounted as if he inquired not at all, (^{<0806>}1 Samuel 28:6) the Targum adds another reason of his death, because he killed the priests of Nob; but that is not in the text:

therefore he slew him; or suffered him to be slain:

and turned the kingdom unto David the son of Jesse; translated the kingdom of Israel out of Saul’s family, upon his death, into Jesse’s, even unto David; for the sake of which observation this short account is given of the last end of Saul.

CHAPTER 11

INTRODUCTION TO 1 CHRONICLES 11

This chapter treats of David's being anointed king by all Israel, (^{<13100>}1 Chronicles 11:1-3), which agrees with (^{<1000>}2 Samuel 5:1-3) and of his taking Jerusalem from the Jebusites, (^{<13100>}1 Chronicles 11:4-9) the account of which we have (^{<1000>}2 Samuel 5:6-10), only here we are told, that it was Joab that smote the Jebusites first, and so was made chief captain according to David's promise; and that he also repaired the rest of the city David built round about; perhaps the fortifications demolished in taking it, (^{<13100>}1 Chronicles 11:6,8) or rather, as others give the sense, he "saved alive"^{f75} those that remained in the city, after he had slain the lame and the blind; though a learned^{f76} writer conjectures it should be read, "and Joab **hyhy** was made **רִץ** the governor of the city"; and the Targum is, "Joab governed the rest of the city."

And then follows an account of David's mighty men and worthies, (^{<13110>}1 Chronicles 11:10-41) of whom see the notes on ((See Gill on "^{<1000>}2 Samuel 23:8-39")) and others are added here, (^{<13110>}1 Chronicles 11:42-47) of whom we know no more than their names.

CHAPTER 12

INTRODUCTION TO 1 CHRONICLES 12

This chapter gives an account of those that came to David at different times, and joined and assisted him both before the death of Saul, and when persecuted by him, and after he was made king of Judah in Hebron, and before he was king of all Israel, in order to it; of the Benjaminites that came to him when at Ziklag, (^{<3120>}1 Chronicles 12:1-7) of the Gadites that came to him when in the hold, (^{<3128>}1 Chronicles 12:8-15) of some of Judah and Benjamin, who came to him in the same place, (^{<3126>}1 Chronicles 12:16-18), and of the Manassites at the time he came with the Philistines against Saul, (^{<3129>}1 Chronicles 12:19-22) and the number of the several tribes are given, that came to him at Hebron to make him king over all Israel, (^{<3123>}1 Chronicles 12:23-40).

Ver. 1. *Now these are they that came to David to Ziklag*, etc.] Given him by Achish to live in, when he fled from Saul, (^{<3276>}1 Samuel 27:6)

while he yet kept himself close, because of Saul the son of Kish; when he was an exile from his own country, and obliged to live retired in a foreign one, because of Saul's persecution of him, and seeking to take away his life:

and they were among the mighty men, helpers of the war; not against Saul, with whom David had none, but with the Amalekites, and others, (^{<3278>}1 Samuel 27:8 30:16,17).

Ver. 2. *They were armed with bows*, etc.] Much used in war in those times:

and could use both the right hand and the left, in hurling stones, and shooting arrows out of a bow; they were ambidextrous; who could sling stones, or shoot arrows, with either, which was no small advantage to them:

even of Saul's brethren of Benjamin; they were of the tribe of Benjamin, of which Saul was, and so his brethren; and they might be, at least some of them, his relations and kinsmen; who observing the unreasonableness of

Saul's enmity to David, and detesting his cruelty, and sensible of the innocence of David, and of the service he had done his country; and perhaps not being ignorant of his divine right and title to the kingdom, went over to him, to comfort, strengthen, and assist him.

Ver. 3. *The chief was Ahiezer, then Joash, the sons of Shemaah the Gibeathite*, etc.] Who was of Gibeah, in the tribe of Benjamin, sometimes called Gibeah of Benjamin, and of Saul, it being his birthplace, (see ^{<0910>}1 Samuel 11:4 13:1) and so these might be some of his kindred:

and Jeziel, and Pelet, the sons of Azmaveth; there is one of this name in the posterity of Jonathan, (^{<0386>}1 Chronicles 8:36) who might be so called after some of his relations:

and Berachah, and Jehu the Anethothite; or Anethothite, as the Vulgate Latin version, who was of Anathoth, a city in the tribe of Benjamin, the native place of Jeremiah the prophet.

Ver. 4. *And Ishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty*, etc.] That came with him, and he had the command of; this man was of Gibeon, another city in the tribe of Benjamin, (^{<0685>}Joshua 18:25)

and Jeremiah, and Jahaziel, and Johanan, and Josabad, the Gederathite; one of Gederah, a city in the tribe of Judah, perhaps on the borders of that and Benjamin; Joram speaks of it as belonging to the country of the city Aelia or Jerusalem.

Ver. 5. *Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephathiah the Haruphite*.] A native of Haruph or Hariph, (see ^{<0724>}Nehemiah 7:24).

Ver. 6. *Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites*.] Not Korahites, descendants of Levi, (^{<0309>}1 Chronicles 9:19), but the posterity of Korah a Benjaminite.

Ver. 7. *And Joelah, and Zebadiah, the sons of Jeroham of Gedor*.] A city in the tribe of Judah, (^{<0658>}Joshua 15:58) and might now belong to Benjamin; or this was another city of the same name in that tribe.

Ver. 8. *And of the Gadites there separated themselves unto David, into the hold to the wilderness*, etc.] Men of the tribe of Gad, who lived on the other side Jordan; these separated themselves from the rest of their tribe,

from their families and dwellings, and from the government of Saul, and came over to David, and joined him either when he was in some strong hold in the wilderness of Ziph, or Maon, (~~1~~¹ Samuel 23:14,24,25), or, as some think, when he was at Ziklag, in the hold there, said to be in the wilderness of Judah:

men of might, and men of war, fit for the battle, that could handle shield and buckler; warlike, valiant, and courageous men, well skilled in military discipline: whose faces were like the face of lions; bold, stern, and fierce. The philosopher observes ^{f77}, that of all creatures the lion most resembles a man, having a great mouth, a square face and forehead, large eye brows, etc.

and were as swift as the roes upon the mountains; which are remarkable for their swiftness on the mountains, (see ~~2~~² Song of Solomon 2:17 8:14). Aelianus ^{f78} speaks of one sort of them that run as swift as a tempest. These Gadites, as with their undaunted looks and courage, intimidated their enemies, and put them to flight, so they were swift to pursue them, and overtake them.

Ver. 9-13. *Ezer the first*, etc.] This, and those that follow, are the names of the Gadites given, according to their age, or merit, or order in coming to David: Obadiah, Eliab, Mishmannah, Jeremiah, Attai, Eliel, Johanan, Elzabad, Jeremiah, Machbanai; in all eleven.

Ver. 14. *These were of the sons of Gad, captains of the host*, etc.] Of the militia in their own country, and of the men they brought with them; or they were such afterwards in David's army:

one of the least was over one hundred, and the greatest over thousand; not that they were so when they came, or brought over such a number of men with them under their command; but they were promoted by David, when he came to the throne, to be centurions and chiliarchs; according to Jarchi, the sense is, that the least of them would put to flight and pursue one hundred, and the greatest of them 1000, and so fulfilled the passage in (~~4~~⁴ Leviticus 26:8).

Ver. 15. *These are they that went over Jordan in the first month*, etc.] The month Nisan or Ab; as they must come over Jordan to come to David, since they dwelt on the other side of it:

when it had overflown all its banks; as it did at this time of the year, (see ^{<BRIS>}Joshua 3:15) which is observed to show both the time of the year when they came over, and their zeal and ardour to assist David, and their boldness and intrepidity; fearless of danger, they threw themselves into Jordan, and swam over it, in all probability when the waters of it were so deep they could not ford it, and so rapid that they were in danger of being carried away with them:

and they put to flight all them of the valleys, both towards the east, and towards the west; who dwelt in the valleys, or plains of Jordan east and west; who seeing a number of men come over, took them for enemies, and fled, so Kimchi; or, as others think, these were the Philistines, who, on the defeat of Saul, took possession of the cities of Israel, in the valleys forsaken by them, (^{<BRIS>}1 Samuel 31:7) or rather these were the Moabites or Arabs, who made incursions into the land of Israel for prey, the Gadites met with, when they came over Jordan.

Ver. 16. *And there came of the men of Benjamin, and of Judah,* etc.]

Besides those before mentioned, (^{<BRIS>}1 Chronicles 12:2),

to the hold unto David; the same as in (^{<BRIS>}1 Chronicles 12:8).

Ver. 17. *And David went out to meet them,* etc.] Out of the hold where he was; either out of respect and deference to them, some of them being persons of eminence; or it may be out of suspicion, fearing they were not his friends, being, it may be, chiefly of the tribe of Benjamin, and therefore was desirous of sounding them before he admitted them:

and said unto them, if ye be come peaceably unto me to help me; if they were come with a good will to him, and intention to help him against his enemy, and protect him:

mine heart shall be knit unto you; they should have such a share in his affections, that their hearts would be as one, as his and Jonathan's were, (^{<BRIS>}1 Samuel 18:1),

but if ye be come to betray me to mine enemies; into the hands of Saul, and his courtiers, that sought his life:

seeing there is no wrong in mine hands; no injury done by him to Saul, or to them, or to any other:

the God of our fathers look thereon, and rebuke it; he that sees all things, let him revenge it; and it is not only a wish that he would, but a prayer of faith that so it would be.

Ver. 18. *Then the spirit came upon Amasai*, etc.] Or “clothed”^{f79} him; a spirit of fortitude, as the Targum, of strength, courage, and presence of mind, with which he was endowed, covered, and clothed as with a garment; this was a sister’s son of David’s, (see ~~1075~~ 2 Samuel 17:25)

who was chief of the captains; of them that came at this time with him to David; he was afterwards Absalom’s general, and designed to be David’s, but was murdered by Joab:

and he said, thine are we, David, and on thy side, thou son of Jesse; which being spoken in this short and concise manner, as the supplement shows, denotes the vehemency with which he spake, and is expressive of their cordial fidelity to him, and their resolution to abide by him at all events:

peace, peace be unto thee, and peace be to thine helpers; wishing all prosperity, temporal and spiritual, to him and all his confederates and auxiliaries, among whom they reckoned themselves:

for thy God helpeth thee; which they perceived by the remarkable deliverances of him out of the hand of Saul, when in imminent danger; the Targum is,

“for the Word of the Lord is for thy help:”

then David received them; into the hold, and admitted them as his friends:

and made them the captains of the band; they brought with them; or in later times, when he came to the throne.

Ver. 19. *And there fell some of Manasseh to David*, etc.] Of the tribe of Manasseh; they took his part, and on his side, and joined him:

when he came with the Philistines against Saul to battle; which was a strong proof of their cordial attachment to him:

but they helped them not: the Philistines; neither David nor his men, nor the Manassites that joined them:

for the lords of the Philistines, upon advisement; counsel taken among themselves: sent him away; that is, David and his men:

saying, he will fall to his master Saul, to the jeopardy of our heads; meaning, that he would go off with his troops to Saul, and betray them into his hands, and with their heads make his peace with him, (see ~~1024~~ 1 Samuel 29:4).

Ver. 20. *As he went to Ziklag, there fell to him of Manasseh,* etc.] Others besides the former, who joined him when he went with the Philistines; these joined him when he was dismissed from them, and was returning to Ziklag: namely,

Adnah, and Jozabad, and Jedaiel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that were of Manasseh; that tribe being, as the rest were, divided into hundreds and thousands; these were captains over the thousands of the militia of the tribe.

Ver. 21. *And they helped David against the band of the rovers,* etc.] The Amalekites, who, while he was gone with the Philistines, had seized on Ziklag, and burnt it, and carried the women captive, with what spoil they could make; these coming to David thus opportunely, assisted him in his pursuit and defeat of them:

for they were all mighty men of valour, and were captains in the host; or army of David.

Ver. 22. *For at that time, day by day, there came to David to help him,* etc.] Particularly after the defeat of Saul by the Philistines, unto the time that David came to Hebron:

until it was a great host, like the host of God; the heavenly host, the angels; so the Targum.

Ver. 23-37. *And these are the numbers of the bands that were ready armed to the war,* etc.] That were trained up to it, and accounted for it:

and came to David to Hebron; after the death of Ishbosheth and Abner, and when David had reigned seven years in Hebron:

to turn the kingdom of Saul to him; to transfer it to him and his family:

according to the word of the Lord; by Samuel, which they were acquainted with; and the number of those of the children of Judah, who made him their king already, and so there was the less need of a numerous appearance of them, were 6800 armed men, (~~1324~~ 1 Chronicles 12:24), of the tribe of

Simeon, valiant men, 7100, (^{<13125>}1 Chronicles 12:25), of the children of Levi 4600, (^{<13125>}1 Chronicles 12:26), of the Aaronites or priests, with Jehoiada the son of Benaiah, according to Jarchi and Kimchi, at the head of them, 3700, (^{<13127>}1 Chronicles 12:27), besides Zadok, a young man of the line of Eleazar, who was made high priest in the time of Solomon, who brought with him twenty two captains, (^{<13128>}1 Chronicles 12:28) the heads of the courses of the priests, which were afterwards twenty four, (^{<13104>}1 Chronicles 24:4) of the tribe of Benjamin, the kindred of Saul, the greatest part of whom had been sticklers for the continuance of the kingdom in the family of Saul, 3000, (^{<13129>}1 Chronicles 12:29), of the tribe of Ephraim, valiant men, 20,800, (^{<13120>}1 Chronicles 12:30), of the half tribe of Manasseh on this side Jordan, whose names were pricked down, being given, to make David king, 18,000, (^{<13121>}1 Chronicles 12:31), and of the tribe of Issachar, two hundred of the heads of them; men of knowledge and understanding, either in chronology or astrology, or in the proper seasons for husbandry, or for the fixing the beginning of years and months, and the intercalation of them, for keeping the several festivals; or rather were men of prudence and wisdom, and knew that this was the proper time for making David king, Ishbosheth and Abner his general being dead; and as they were men in high esteem for their parts and abilities, their brethren were at their beck and command, (^{<13120>}1 Chronicles 12:30), and of the tribe of Zebulun, warlike men, skilful in war, and well armed, 50,000 men; and their numerous appearance showed that they were hearty and sincere, being the greatest number of all the tribes, (^{<13123>}1 Chronicles 12:33), and of the tribe of Naphtali, 1000 captains, and with them armed men, 37,000, (^{<13124>}1 Chronicles 12:34) and of the tribe of Dan, men skilled in war, 28,600, (^{<13125>}1 Chronicles 12:35) and of the tribe of Asher, warlike men, 40,000, (^{<13125>}1 Chronicles 12:36) and of the Reubenites, Gadites, and half tribe of Manasseh, on the other side Jordan, military men, well armed, 120,000, (^{<13127>}1 Chronicles 12:37), which in all made 348,800 men, and upwards.

Ver. 38. *All these men of war that could keep rank*, etc.] Well disciplined men:

came with a perfect heart to Hebron to make David king over Israel; they were all of one mind, and quite hearty and sincere in fixing David on the throne of all Israel:

and all the rest also of Israel were of one heart also to make David king; those who came not were of the same mind; it was the unanimous voice of the people that he should be their king.

Ver. 39. *And there they were with David three days, eating and drinking,* etc.] Keeping a festival, to testify their joy on this occasion:

for their brethren had prepared for them; not the inhabitants of Hebron only, but all the country round about, brought in provisions on this joyful occasion; otherwise the men of Hebron would not have been able to have provided what was sufficient for such a vast number, as appears by what follows.

Ver. 40. *Moreover, they that were nigh,* etc.] To Hebron, or bordered on the tribe of Judah:

even unto Issachar, and Zebulun, and Naphtali; as far as to those tribes, and including them:

brought bread on asses, and on camels, and on mules; all which were creatures used to carry burdens:

and on oxen; who, though commonly employed in ploughing, yet, on this occasion, might be made use of either in drawing wagons laden with provisions, such as follow, or in carrying loads on their backs; though, as Tully^{f80} observes, their backs show they were not formed to receive and carry burdens:

and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly, that is, food made of flour, pastries, besides bread, before mentioned, with dried figs, pressed and made into cakes, and clusters of grapes dried, and of liquids, wine and oil, which make cheerful, and beef and mutton in great plenty:

for there was joy in Israel; that their civil wars were ended; that they were united into one kingdom again; and had a king over them according to their hearts' desire, the darling of the people, of whom they had raised expectations; being a valiant, prudent, and good man, who studied the good both of church and state, and, above all, was one of God's choosing, appointing, and anointing: greater joy there will be, when David's son and antitype, Zion's King, reigns, when he shall be King over all the earth, and

there will be one Lord, and his name one, (~~1970~~ Psalm 97:1 ~~2517~~ Isaiah 52:7
~~3849~~ Zechariah 14:9 ~~6115~~ Revelation 11:15-17).

CHAPTER 13

INTRODUCTION TO 1 CHRONICLES 13

The contents of this chapter are the same with (~~106~~2 Samuel 6:1-11), only David's consultation with the principal men of Israel concerning the affair herein transacted is premised in the first four verses of this.

Ver. 1. *And David consulted with the captains of thousands, and hundreds, and with every leader.*] With the chiliarchs and centurions, and every officer in that large body of armed men in every tribe, who met to make and crown him king: for at that time was this consultation had, and therefore is connected with it; though the affair advised about was not yet done, as Dr. Lightfoot ^{f81} observes, and was not done until some considerable time afterwards. Advice being taken, the several officers went with their men to their respective countries, to meet again at a certain time and place to put the thing projected into execution; and between this and that time were Hiram's message to David on his accession to the throne, the taking of Jerusalem, and the two battles with the Philistines, as the same writer notes; most of which are recorded before this in the book of Samuel, and follow here.

Ver. 2. *And David said unto all the congregation of Israel,* etc.] To the above persons, as representatives of it:

if it seem good unto you, and that it be of the Lord our God; if it could be thought by them a good and useful thing, and agreeable to the will of God, and would make for his glory:

let us send abroad unto our brethren everywhere that are left in all the land of Israel; that were not then present with them, even all the common people; whom David, though king, owns as his brethren; nor is his antitype ashamed to own this relation between him and his people, (~~302~~Hebrews 2:11)

and with them also to the priests and Levites which are in their cities and suburbs: given to them in the several tribes to dwell in, (see ~~106~~1 Chronicles 6:54-81),

that they may gather themselves unto us; at a certain time and place appointed.

Ver. 3. *And let us bring again the ark of our God to us*, etc.] The symbol of the divine Presence, than which nothing was more desirable to David, and he chose to begin his reign over all Israel with it:

for we inquired not at it in the days of Saul; he being indifferent to religion, and careless about it, and the enjoyment of the presence of God, and having direction from him; and the people also content with worship at the tabernacle at Gibeah, though the token of the divine Presence was absent.

Ver. 4. *And all the congregation said that they would do so*, etc.] They unanimously agreed to the motion:

for the thing was right in the eyes of all the people; they saw the propriety, necessity, and usefulness of it.

Ver. 5. *So David gathered all Israel together*, etc.] The principal of them, even 30,000 select men, (^{<000>}2 Samuel 6:1)

from Shihor of Egypt; or the Nile of Egypt, as the Targum and other Jewish writers, called Shihor from the blackness of its water, (see ^{<000>}Jeremiah 2:18) though some think the river Rhinocurura is meant, which both lay to the south of the land of Israel:

even unto the entering of Hamath; which the Targum interprets of Antiochia, which lay to the north of the land; so that this collection of the people was made from south to north, the extreme borders of the land:

to bring the ark of God from Kirjathjearim; where it then was, and had been a long time, (see ^{<000>}1 Samuel 7:1), from hence to the end of the chapter the account is the same with (^{<000>}2 Samuel 6:1-11), see the notes there; what little variations there are, are there observed.

CHAPTER 14

INTRODUCTION TO 1 CHRONICLES 14

This chapter gives an account of the message of Hiram king of Tyre to David, and of David's taking him more wives, with the names of his children by them; and of two battles he fought with the Philistines, in which he had the victory over them; the same are recorded in (~~1~~2 Samuel 5:11-25) see the notes there; and the chapter is concluded with observing, that the fame of David, on account of his victories, was spread in all countries, and they were struck with a panic from the Lord, and were in dread of him.

CHAPTER 15

INTRODUCTION TO 1 CHRONICLES 15

David, having prepared a place for the ark of God, gathered the Israelites, Levites, and priests, to assist in the bringing of it up thereunto, (^{<1310>}1 Chronicles 15:1,13) and which was done in a very honourable and joyful manner, (^{<1312>}1 Chronicles 15:24-28), though David, for his behaviour, was despised by Michal his wife in her heart, (^{<1313>}1 Chronicles 15:29).

Ver. 1. *And David made him houses in the city of David*, etc.] With the help of the masons and carpenters Hiram sent him, (^{<1340>}1 Chronicles 14:1), the royal palace is meant, with all the apartments in it, which were many and large, as so great a family he had required, and with all the out houses to it necessary for his servants, and their offices:

and prepared a place for the ark of God, and pitched for it a tent; (see ^{<1067>}2 Samuel 6:17).

Ver. 2. *Then David said*, etc.] Either within himself, or to his ministers and courtiers about him:

none ought to carry the ark of God but the Levites; he saw his former mistake in employing those that were not Levites in bringing up the ark from Kirjathjearim, and bringing it in a cart, and not on the shoulders of the Levites, and so miscarried in his attempt, (^{<1000>}2 Samuel 6:1) and, perhaps, had since more diligently consulted the law of God about this matter:

for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever; as long as the Levitical dispensation lasted, as appears from (^{<1003>}Numbers 1:50 4:15 7:9).

Ver. 3. *And David gathered all Israel together to Jerusalem*, etc.] The chief and heads of the people:

to bring up the ark of the Lord; from the house of Obededom, where it had been three months, and for the sake of which his house was blessed, and which David heard of; and this encouraged him to take this step to fetch it

from thence: unto his place, which he had prepared for it; (^{<1350>}1 Chronicles 15:1 ^{<1062>}2 Samuel 6:12,17).

Ver. 4-10. *And David assembled the children of Aaron, and the Levites.*] Whose business it was to bear the ark when there was any occasion for it: and from hence to the end of (^{<1350>}1 Chronicles 15:10) an account is given of the Levites, and their number employed in this affair:

of the sons of Kohath; a son of Levi, that is, of his posterity; for his immediate sons, and so those of the rest after mentioned, had been dead ages ago; the principal of those, at this present time, was Uriel, and his kindred, or those of the same family with him, were one hundred and twenty: of those of Merari, another son of Levi, the chief was Asaiah, with two hundred and twenty of his relations: of those of Gershon, another son of Levi, was Joel, and his brethren were one hundred and thirty: of the posterity of Elizaphan, a grandson of Kohath, (^{<1068>}Exodus 5:18,22), the most noted was Shemaiah, who had two hundred of his family with him: and of those of Hebron, the son of Kohath, (^{<1068>}Exodus 6:18), Eliel was the most famous, and he had eighty of his kindred with him: and of those of Uzziel, another son of Kohath in a different line from Elizaphan, who also was a son of Uzziel, was Amminadab the chief, who had one hundred and twelve of his kindred with him: the number of Levites, in all, gathered together, were eight hundred and sixty two, besides their chiefs.

Ver. 11. *And David called for Zadok and Abiathar the priests,* etc.] (see ^{<1087>}2 Samuel 8:17 15:27,29 ^{<1004>}1 Kings 4:4)

and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab; the six chiefs before mentioned.

Ver. 12. *And he said unto them, ye are the chief of the fathers of the Levites,* etc.] Of the families of the Levites, heads of their fathers' houses:

sanctify yourselves, both ye and your brethren; respectively under each, whose numbers are before given, by washing their bodies and clothes, and abstaining from their wives:

that you may bring up the ark of the Lord God of Israel unto the place that I have prepared for it; (^{<1087>}2 Samuel 6:17).

Ver. 13. *For because ye did it not at the first,* etc.] Did not sanctify themselves, as the supplement in our version directs; but rather the sense

is, ye were not there at first, when the ark was brought from Kirjathjearim as far as the house of Obededom, as they should have been; they were not then employed, as was their business, and therefore

the Lord our God made a breach upon us; by smiting Uzzah with death, who was no Levite, and touched the ark, which is called his “error”, and for which God smote him, (^{<1067>}2 Samuel 6:7) on which place Lud. Capellus observes, the word “shal”, we there render “error”, signifies a “disease” in the Arabic language, and might formerly design a sudden one with the Hebrew; as an apoplexy; and so the sense be, that God smote Uzzah with an apoplexy, of which he suddenly died:

for that we sought him not after the due order; but, instead of employing the Levites to carry the ark on their shoulders, it was put upon a cart.

Ver. 14. *So the priests and the Levites sanctified themselves*, etc.] As they were ordered, and in the manner they should:

to bring up the ark of the Lord God of Israel; for though it was chiefly the work of the Levites, yet the priests might do it, and sometimes did, (see ^{<1063>}Joshua 3:13,14 6:6).

Ver. 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.*] Not only bare it on their shoulders, but with the staves in it, which rested on their shoulders, (see ^{<1070>}Numbers 7:9 ^{<1254>}Exodus 25:14), the reason of this command, that the ark should be carried on men’s shoulders, and not in any carriage, according to Maimonides ^{f82}, was both for the honour of it, and lest its form and structure should be any ways damaged.

Ver. 16. *And David spake to the chief of the Levites*, etc.] The six before mentioned, (^{<1351>}1 Chronicles 15:11)

to appoint their brethren to be the singers; before the ark, as they brought it up:

with instruments of music, psalteries, and harps, and cymbals; which were used in those times, (see ^{<1065>}2 Samuel 6:5 13:8)

sounding by lifting up the voice with joy; the instrumental music was to be attended with vocal music, and that very sonorous and loud, and

performed with all tokens of inward joy and gladness, as the occasion required.

Ver. 17. *So the Levites appointed Heman the son of Joel*, etc.] The grandson of Samuel the prophet, (~~1363~~1 Chronicles 6:33)

and of his brethren, Asaph the son of Berechiah; a famous singer, often mentioned in the Psalms, (~~1369~~1 Chronicles 6:39)

and of the sons of Merari their brethren, Ethan the son of Kushaiah; the same with the son of Kishi, (~~1364~~1 Chronicles 6:44), these were the chief of the singers.

Ver. 18. *And with them their brethren of the second degree*, etc.] Who were next unto them, both in office and skill in singing:

the fourteen following, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, the porters; who, when they were not employed in singing, were doorkeepers of the sanctuary; either they had been porters at the tabernacle in Gibeon, or were so after the ark was placed in the tabernacle David prepared for it.

Ver. 19. *So the singers, Heman, Asaph, and Ethan*, etc.] The three principal of them: these were appointed

to sound with cymbals of brass; for as there were three sorts of musical instruments, (~~1356~~1 Chronicles 15:16) these three chief singers had one of those instruments appropriated to them, one of which were the cymbals of brass, to which the apostle alludes, (~~4331~~1 Corinthians 13:1).

Ver. 20. *And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah*, etc.] Who were eight of the second degree; Aziel is the same with Jaaziel, (~~1358~~1 Chronicles 15:18) and Ben is left out, in whose room Azariah, in the next verse, seems to be put; Ben is thought to be sick or dead before they came to execute their office, and whom the father of Kimchi takes to be the same with him who is expressed in the title of (~~4900~~Psalm 9:1) which title is, “on Muthlabben”, or the death of Ben: these were appointed to sound

with psalteries on Alamoth; psalteries were another kind of instruments of music; and Alamoth was either the beginning of a song, to the tune of which those instruments played, or the tune itself, and the note of it; either

the treble or counter tenor, a shrill sound, like that of organs, which this word sometimes signifies, (see ^{<906>}Psalm 46:1).

Ver. 21. *And Mattithiah, and Elipheleh, and Mikneiah, and Obededom, and Jeiel, and Azaziah,* etc.] These six were appointed to sound:

with harps on the Sheminith to excel; which Sheminith some take to be an harp with eight strings, or the beginning of a song, or a musical tone, the bass; see the title of (^{<906>}Psalm 6:1).

Ver. 22. *And Chenaniah chief of the Levites was for song,* etc.] But the chief for the song were Heman, Asaph, and Ethan; rather

for the burden, as the Targum; for the lifting up and bearing the ark:

he instructed about the song; or about the taking up and bearing the burden, the ark; directing when to take it up, and how far to go with it, and then rest:

because he was skilful; a wise and prudent man in all things, and so proper to direct in this business.

Ver. 23. *And Berechiah, and Elkanah, were doorkeepers for the ark,* etc.]

Either while it was at Kirjathjearim, and at Obededom's house; or rather after it was put in the tabernacle David had prepared for it; though it may be best of all to understand it, that those, as it was carrying, went before it, to keep the people from pressing to it, and gazing on it.

Ver. 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,* etc.] With the silver trumpets; one use of which was to blow with when the camps and ark of the Lord moved, (^{<906>}Numbers 10:5,6).

and Obededom and Jehiah were doorkeepers for the ark; they went behind it, as the others before it, for the same purpose, as it was bringing up.

Ver. 25. *So David and the elders of Israel, and the captains over thousands,* etc.] He and the principal men of the nation, and the officers of the army or militia:

went to bring up the ark of the covenant of the Lord out of the house of Obededom with joy; with all demonstrations of it; for which purpose such a band of music was prepared, as before described.

Ver. 26. *And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord,* etc.] Not merely granted them bodily strength to carry it, which did not require a great deal; but helped them to carry it with cheerfulness, and without fear, and so as to commit no error, nor in any respect provoke his displeasure, as when it was brought before from Kirjathjearim:

that they offered seven bullocks and seven rams; by way of thanksgiving, besides what David offered; and this was done by the way, (see ^{<4063>}2 Samuel 6:13).

Ver. 27. *And David was clothed with a robe of fine linen,* etc.] For though a king, he, being among the singers, was clothed as they; for so it follows:

and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song; or of those that bore the burden, the ark, as the Targum:

with the singers; all were clothed in robes of fine linen:

David also had upon him an ephod of linen; which he had besides his linen robe, and was over it; and being a shorter and tighter garment, it bound the other closer to him; though some think this is explanative of the former, and designs the same, and is what others, besides priests, were, on occasion, allowed to wear, (see ^{<4028>}1 Samuel 2:18).

Ver. 28. *Thus all Israel brought up the ark of the covenant of the Lord with shouting,* etc.] (see ^{<4065>}2 Samuel 6:15).

Ver. 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,* etc.] Of the palace, to see the procession, (see ^{<4066>}2 Samuel 6:16,21-23) where not only this circumstance is related, and the inward contempt she had David in, because of his behaviour, but also what she said, and what David returned in answer to it.

CHAPTER 16

INTRODUCTION TO 1 CHRONICLES 16

This chapter relates that David offered sacrifices when the ark was brought into his city, (^{<13161>}1 Chronicles 16:1-3) who were the singers he appointed to sing before it continually, (^{<13164>}1 Chronicles 16:4-6) and the song he that day composed and delivered to them to sing, (^{<13167>}1 Chronicles 16:7-36) and that he appointed not only proper persons to minister before the ark, but also before the tabernacle at Gibeon, (^{<13167>}1 Chronicles 16:37-43).

Ver. 1-3. *So they brought the ark of God*, etc.] What is contained in these three verses is the same with (^{<13167>}2 Samuel 6:17-19), see the notes there.

Ver. 4. *And he appointed certain of the Levites to minister before the ark of the Lord*, etc.] By singing the praises of God:

and to record; or bring to remembrance; to commemorate in a song the great and good things God had done for Israel as a people:

and to thank and praise the Lord God of Israel; for all his benefits, and the blessings of his goodness bestowed on them.

Ver. 5. *Asaph the chief*, etc.] Of those that were now appointed: otherwise, of the three principal singers, Heman was the chief, and Asaph next, (^{<13163>}1 Chronicles 6:33,39)

and next to him Zechariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obedom, and Jeiel, with psalteries, and with harps; to play upon them before the ark at the same time the psalms and songs were vocally sung; the above persons are such as are named before, (^{<131518>}1 Chronicles 15:18,20,21),

but Asaph made a sound with cymbals; he struck and played upon them, (see ^{<131519>}1 Chronicles 15:19).

Ver. 6. *Benaiah also and Jahaziel the priests*, etc.] These were appointed to blow

with trumpets continually before the ark of the covenant of the Lord;
morning and evening.

Ver. 7-34. *Then on that day*, etc.] The ark was brought to Zion, and the above persons appointed to minister before it:

David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren to be sung by them now, and on every proper occasion; and this seems to be the first that was delivered to them; afterwards there were many more, as the titles of the psalms show; the following is composed of part of two others, as they now stand in the book of Psalms. From hence, to the end of (^{<1362>}1 Chronicles 16:22) is the same with (^{<1947>}Psalms 105:1-15), with a little variation, see the notes there; and from thence to the end of (^{<1363>}1 Chronicles 16:33) is (^{<1948>}Psalms 96:1-13) which see; and (^{<1364>}1 Chronicles 16:34) is the same with (^{<1949>}Psalms 106:1 107:1), see the notes there.

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Ver. 35,36. *And say ye, save us, O God of our salvation*, etc.] The author of temporal, spiritual, and eternal salvation; the words are a direction to the singers, and those that sung with them, to express the prayer and doxology in the next verse, which both are the same with (^{<1947>}Psalms 106:47,48). ((See Gill on “^{<1947>}Psalms 106:47”)) ((See Gill on “^{<1948>}Psalms 106:48”)); which David directed by a spirit of prophecy, foreseeing the people of Israel would be in captivity among the Heathens; though some think these were added by Ezra; for though there was in his time a return from the captivity, yet many still remained in it.

Ver. 37. *So he left there, before the ark of the covenant of the Lord, Asaph and his brethren*, etc.] Whom he, that is, David, had appointed for the service of it:

to minister before the ark continually; in singing the praises of God:

as every day's work required; at the time of the morning and evening sacrifice, as Jarchi and Kimchi interpret it.

Ver. 38 *And Obededom, with their brethren, threescore and eight*, etc.] The Levites, the brethren of Asaph and Obededom, these were left before the ark to minister there:

Obededom also the son of Jeduthun; or Ethan, which some take to be another Obededom; but the w, “vau” may be explanative, “even Obededom”:

and Hosah to be porters; these he left to be doorkeepers of the ark.

Ver. 39. *And Zadok the priest, and his brethren the priests*, etc.] These he left, having appointed them

to be before the tabernacle of the Lord, in the high place that was at Gibeon; namely, the tabernacle of Moses, which was removed from Nob thither in the days of Saul, and continued there to the times of Solomon, (~~12128~~1 Chronicles 21:28 ~~11004~~1 Kings 3:4 8:4).

Ver. 40. *To offer burnt offerings unto the Lord*, etc.] Which was the work of the priests only to do:

upon the altar of burnt offering continually morning and evening; the lambs of the daily sacrifice, which were a burnt offering, and only to be offered on the brasen altar at the tabernacle:

and to do according to all that is written in the law of the Lord, which he commanded Israel; with regard to them, and all other sacrifices, (see ~~10288~~Exodus 29:38-42).

Ver. 41. *And with them*, etc.] That is, with Zadok, and the priests with him at Gibeon:

he left Heman and Jeduthun: or Ethan, two principal singers:

and the rest that were chosen, who were expressed by name; (see ~~13168~~1 Chronicles 16:18,20,21)

to give thanks to the Lord, because his mercy endureth for ever; to praise him for his benefits, flowing from his grace and mercy continually.

Ver. 42. *And with them Heman and Jeduthun, with trumpets and cymbals*, etc.] Or with them were the trumpets and cymbals, as Kimchi; or, as Piscator supplies it, with them he “left” the trumpets and cymbals:

for those that should make a sound; by striking upon them:

and with musical instruments of God; sacred ones, such as were devoted to his service, as psalteries and harps; the Syriac and Arabic versions carry

the sense of the words quite differently, that these men did not sing with those musical instruments, but with a pleasant voice, and with pure and acceptable prayers, in humility and uprightness, glorified God:

and the sons of Jeduthun were porters; at the tabernacle in Gibeon.

Ver. 43. *And all the people departed, every man to his house*, etc.] Having accompanied the ark to its place, and having praised the Lord for it, and been refreshed with food, (see ~~4069~~2 Samuel 6:19)

and David returned to bless his house; his family; the Targum is,

“to bless the people;”

(see ~~4060~~2 Samuel 6:20).

CHAPTER 17

INTRODUCTION TO 1 CHRONICLES 17

This chapter contains an account of David's intention to build an house for God, which, he signified to Nathan the prophet, who first encouraged him to it; but afterwards was sent by the Lord to him with an order to desist from it, assuring him, at the same time, that his son should build it, and that his own house and kingdom should be established for ever; for which David expressed great thankfulness, the whole of which is related in (^{<1000>2} Samuel 7:1-29) with some little variation, see the notes there; only one thing has since occurred, which I would just take notice of, that here, (^{<1317>1} Chronicles 17:5) as there also, it is said by the Lord, that he had "not dwelt in an house since the day he brought up Israel out of Egypt"; which seems to suggest that he had dwelt in one before, as has been hinted on (^{<1006>2} Samuel 7:6) even while the people of Israel were in Egypt, though it is nowhere mentioned by Moses, or any other writer; yet it is not unreasonable to suppose it; for as the ancestors of the Israelites, Abraham, Isaac, and Jacob, when only travellers from place to place, built altars for God wherever they came; so their posterity, it is highly probable, not only did the same, but when they found themselves settled in Egypt, in the land of Goshen, might build places of worship; and when we consider the wealth of Joseph, and his family, and indeed of all Israel, who enjoyed for many years great plenty, prosperity, and liberty, before their servitude, the vast numbers they increased to and the long continuance of them in Egypt, more than two hundred years; it will not seem strange that they should build houses for religious worship, and even one grand and splendid for public service, to which also they might be led by the example of the Egyptians; who, as Herodotus says ^{f83}, were the first that erected altars, images, and temples to the gods, and who in the times of Joseph had one at On, where his father-in-law officiated as priest, (^{<0145>} Genesis 41:45) or rather to this they might be directed by some hints and instructions of their father Jacob before his death, who it is certain had a notion of a Bethel, an house for the public worship of God, (^{<01217>} Genesis 28:17,19,22 35:1) and I find a learned man ^{f84} of our own nation of this opinion, and which he founds upon this passage; and he supposes the house God dwelt in, in

Egypt, was not a tent of goats' hair, as in the wilderness, but a structure of stones or bricks, a firm and stable house, such an one as Abraham built at Damascus when settled there; which continued to the times of Augustus Caesar, as related by Nicholas of Damascus^{f85}. (see ~~1000~~ 2 Samuel 7:1-29).

CHAPTER 18

INTRODUCTION TO 1 CHRONICLES 18

The eighteenth and nineteenth chapters are the same with (~~100E~~ 2 Samuel 8:1-10:19 20:1-26) with very little variations, which are observed in the notes on them, to which the reader is referred.

CHAPTER 19

INTRODUCTION TO 1 CHRONICLES 19

The eighteenth and nineteenth chapters are the same with (~~100E~~ 2 Samuel 8:1-10:19 20:1-26) with very little variations, which are observed in the notes on them, to which the reader is referred.

CHAPTER 20

INTRODUCTION TO 1 CHRONICLES 20

Agrees with various passages in the second book of Samuel; (<1300>1 Chronicles 20:1) with (<1010>2 Samuel 11:1) and (<1310>1 Chronicles 20:2,3) with (<1020>2 Samuel 12:30,31) and the rest, to the end of it, with (<1015>2 Samuel 21:15-22). What differences there are, are observed in the notes on those passages, which see. Also (see <1320>1 Chronicles 21:1).

CHAPTER 21

INTRODUCTION TO 1 CHRONICLES 21

Excepting the three last verses, is contained in (~~1246~~2 Samuel 24:1-25) with some few variations, which are there observed; see the notes there.

Ver. 28. *At that time when David saw that the Lord had answered him in the threshing floor Of Ornan the Jebusite*, etc.] The same with Araunah, (~~1246~~2 Samuel 24:16), with some small variation of the letters, and are of the same signification; both signifying the “ornus”, as Hillerus^{f86} observes, the pine tree or ash; (see ~~2344~~Isaiah 44:14), in whose threshingfloor David now was, and where he had been praying and sacrificing; and God had accepted his prayer, as the Targum, and had answered him, by causing fire to come down on the sacrifice and consume it, and by ordering the angel to put up his sword in its sheath:

then he sacrificed there; again by the priests, and continued to do so, for he had sacrificed there before, (~~1326~~1 Chronicles 21:26) and finding his sacrifices in that place were acceptable, he repeated them, and did not go to Gibeon, as follows.

Ver. 29. *For the tabernacle of the Lord, which Moses made*, etc.] Or ordered to be made by the command of God, and according to his direction:

and the altar of burnt offerings, were at that season in the high place at Gibeon; which was four or five miles from Jerusalem, and too far for David to go in that time of extremity; though he must have gone thither to sacrifice, had not the Lord bid him build an altar on the threshingfloor; for there was the altar of burnt offering, on which only, according to the law of Moses, sacrifices were to be offered: this high place is, in the Targum, called the sanctuary, it including, as Kimchi observes, the whole house, the tabernacle, and the altar in it; which had been here, and at Nob, fifty seven years, as the Jewish writers say^{f87}.

Ver. 30. *But David could not go before it to inquire of God*, etc.] Which yet was the proper place to seek the Lord in: the reason follows,

for he was afraid, because of the sword of the angel of the Lord; which had so terrified him, that he was so weak that he could not go; and he feared that, should he attempt to go, while he was going thither, at such a distance, the angel would make a terrible slaughter in Jerusalem, and therefore he durst not go and leave it; and besides, as the Lord had commanded him to build an altar there, he might fear it would displease him, should he depart from it; and the rather, as hereby he pointed out to him the place where the temple should be built, and sacrifices offered, as appears from what he says in the beginning of the next chapter.

CHAPTER 22

INTRODUCTION TO 1 CHRONICLES 22

In this chapter we read of the place David pitched upon by divine direction for building the temple on, (~~1321~~ 1 Chronicles 22:1), the preparation he made of artificers to build it, and of matter to build it of, as iron, brass, and wood, (~~1322~~ 1 Chronicles 22:2-5), the charge and instructions he gave to Solomon to set about it, (~~1323~~ 1 Chronicles 22:6-16) and to the princes of Israel to assist him in it, (~~1324~~ 1 Chronicles 22:7-19).

Ver. 1. *Then David said*, etc.] Within himself, or to some principal persons about him:

this is the house of the Lord God; the place where the temple was to be built, hinted at in (~~1325~~ Deuteronomy 12:5) and elsewhere; the meaning is, here, or in “this” place, shall be the house of God, so Noldius^{f88}, for as yet there were none; but it was now made known to David that here it should be built, and so the words in (~~1326~~ 2 Chronicles 3:1) should be rendered,

then Solomon began to build the house of the Lord in Jerusalem, which was shown to David his father, which he prepared in the place of David, that which he bought in the threshing floor of Ornan the Jebusite: and this is the altar for the burnt offering for Israel; not which he had built here; but this is the place where one should be built for the people of Israel to bring their offerings to, and to be here offered for them by the priests: this he said by a divine impulse upon his mind, or which he concluded from the acceptance of his sacrifice here, signified by fire that came down from heaven and consumed it; and this being in the threshingfloor of the Jebusites, might prefigure the church of God to be built up among the Gentiles.

Ver. 2. *And David commanded to gather together the strangers that were in the land of Israel*, etc.] The proselytes, as the Septuagint and Vulgate Latin versions; that is, proselytes of the gate, who submitted to the seven precepts of Noah, were admitted to dwell in the Cities of Israel, (see ~~1327~~ Genesis 9:4) and these were ordered to be got together to be employed in building the temple, and making preparations for it; and that partly

because they were better artificers than the Israelites, who were chiefly employed in husbandry and cattle, and partly that the Israelites, who were freemen, might not be put to hard service; but chiefly this was for the sake of a mystery in it, denoting that the Gentiles would be concerned in building the spiritual house and church of God, the temple was a type and figure of, (see ³⁸¹⁵Zechariah 6:15)

and he set masons to hew wrought stones to build the house of God; to dig them out of the quarries, and fit them for the building.

Ver. 3. *And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings,* etc.] Great plenty of iron to make nails of for joining the boards together, of which the doors and gates were to be made, and for the fastening of the hinges of them:

and brass in abundance without weight; for making the altar of brass, and the laver of brass, and other vessels. Brass was much used by the Heathens in sacred things, as Macrobius ^{f89} observes.

Ver. 4. *Also cedar trees in abundance,* etc.] To be sawed into boards and planks for the cieling, wainscoting, and flooring of the temple, and other things:

for the Zidonians, and they of Tyre, brought much cedar wood to David; from Mount Lebanon, which was chiefly in their possession; and which they did either of themselves as a free gift and present to him, or at his request, for which he paid them; and this is another thing prefiguring the help of the Gentiles in building up the church of Christ in Gospel times.

Ver. 5. *And David said, Solomon my son is young and tender,* etc.] Jarchi supposes he was about twelve years of age, though he observes that the same word is used of Joshua when forty two years of age; it is probable Solomon might be now about twenty:

and the house that is to be builded for the Lord must be exceeding magnificent, of fame and of glory throughout all countries: and such was the temple built by Solomon; it was renowned throughout the whole earth; never was there a temple equal to it, no, not the famous temple of Diana at Ephesus, built by the assistance of many kings, and at the expense of all Asia, and was two hundred years in building:

I will therefore now, make preparation for it; seeing his son was so young, and this building to be so magnificent, though he himself was not admitted to build it:

so David prepared abundantly before his death; of which we have an after account in this chapter, and more largely in (^{<1330>}1 Chronicles 28:1-29:30).

Ver. 6. *Then he called for Solomon his son,* etc.] To be brought before him:

and charged him to build an house for the Lord God of Israel; which charge was given a little before his death, after he had made great preparations for this work, as appears from (^{<1325>}1 Chronicles 22:5,14-16).

Ver. 7. *And David said to Solomon,* etc.] When brought into his presence:

my son, as for me, it was in my mind to build an house unto the name of the Lord my God; he was disposed and inclined to it, and was once determined upon it, (see ^{<1072>}2 Samuel 7:2,3).

Ver. 8. *But the word of the Lord came to me,* etc.] The word of prophecy, as the Targum, by the mouth of Nathan the prophet:

saying; as follows, which though not expressed in the book of Samuel before referred to, is here recorded by divine inspiration:

thou hast shed blood abundantly; Kimchi thinks this refers to the blood of Uriah, and those gallant men that were slain with him, and to the priests slain by the order of Saul, which David was the occasion of, or accidental cause of, (^{<1022>}1 Samuel 22:22) and to many good men among the Gentiles; though it was the intention of the Lord to consume the wicked among them, that they might not prevail over Israel:

and hast made great wars: with the Philistines, Moabites, etc.

thou shall not build an house unto my name, because thou hast shed much blood upon the earth in my sight; an intimation this, that the church of God, of which this house was a type, was to be built by Christ, the Prince of peace, and to be supported and maintained not by force of arms, and by spilling of blood, as the religion of Mahomet, but by the preaching of the Gospel of peace.

Ver. 9. *Behold, a son shall be born to thee,* etc.] For this was said to David before the birth of Solomon, (see ^{<1072>}2 Samuel 7:12,13 12:24)

who shall be a man of rest, and I will give him rest from all his enemies round about: and so should be at leisure for such a work, and his people enjoy great prosperity and riches, and so be capable of contributing largely and liberally to it:

for his name shall be Solomon; which signifies peace, and is one of the six persons that had their names given them before they were born, as the Jews observe ^{f90}:

and I will give peace and quietness unto Israel in his days; and so a proper time to begin and carry on such a work; of the fulfilment of this prophecy, (see ^{<102b>}1 Kings 4:24,25 5:3,4).

Ver. 10. *He shall build an house for my name,* etc.] For the worship of God, and for his honour and glory:

and he shall be my son, and I will be his father; (see ^{<107b>}2 Samuel 7:13,14) and which is applied to Christ, (^{<800b>}Hebrews 1:5)

and I will establish the throne of his kingdom over Israel forever; that is, for a long time in his posterity; and which will have its fulfilment in Christ, his antitype, in the utmost sense of the expression, whose kingdom is an everlasting kingdom, and his throne for ever and ever, (^{<101c>}Luke 1:32,33 ^{<800b>}Hebrews 1:8).

Ver. 11. *Now, my son, the Lord be with thee,* etc. Or “shall be with thee” ^{f91}, as some; and if it be as a prayer, it was no doubt a prayer of faith; the Targum is,

“may the Word of the Lord be thine help:”

and prosper thee; may success attend thee:

and build the house of the Lord thy God, as he hath said of thee; foretold he should, and therefore would assist him to do it, which was an encouragement to go about it.

Ver. 12. *Only the Lord give thee wisdom and understanding,* etc.] To manage and conduct an affair of such importance, as well as to govern the people, as follows:

and give thee charge concerning Israel; or, when he gives, commits the charge of them to thee, sets thee king over them:

that thou mayest keep the law of the Lord thy God; have wisdom and understanding to do that, and make that the rule of all thine actions, private and public, in thine own house, in the house of God, and in all things relative to that, and in the government of the nation.

Ver. 13. *Then shall thou prosper, if thou takest heed to fulfil the statutes,* etc.] (see ^{<1111>}1 Kings 2:2,3) where the same things are said as here: which shows that this was spoken by David a little before his death.

Ver. 14. *Now, behold, in my trouble,* etc.] Or affliction, which had attended him, through the greater part of his reign, partly through wars abroad, and partly through rebellions and insurrections at home: or,

in my poverty ^{f92}; living in a frugal way, as if he had been a poor man, in order to lay up money for this purpose:

I have prepared for the house of the Lord; for the building of it, and for things to be used in it:

an hundred thousand talents of gold, and a thousand thousand talents of silver; a prodigious sum, be it reckoned as it will; the gold, according to Scheuchzer ^{f93} was answerable to 1,222,000,000 ducats of gold; according to Waserus ^{f94} the talents of gold made six hundred millions of Hungarian pieces of gold, or 6000 tons of gold; our Brerewood ^{f95} makes them to amount to 450,000,000 pounds; but this being a sum so excessive large as what exceeds the riches of any monarch read of in history, he thinks ^{f96} the word “kikkar” signifies a mass or cake of gold of an uncertain value; or that this talent was of a lesser value than the Mosaic one, as there were small talents in the times of Homer ^{f97}, as he observes, and some of different worth in various countries. The silver, taking gold to be in proportion to silver as ten to one, as it formerly was, is just of the same value with the gold; but Brerewood, who takes it to be as twelve to one, computes it at 375,000,000 pounds; but the proportion of gold to silver is now grown, as Bishop Cumberland observes ^{f98}, to above fourteen to one. According to Scheuchzer the silver talents amounted to 4,500,000,000 imperials or rix dollars; according to Witsius ^{f99} the gold and silver both amounted to 3000 and nine hundred millions of pieces of gold; but Josephus ^{f100} has reduced these sums very much, making them to be 10,000 talents of gold, and 100,000 of silver. Dr. Prideaux ^{f101} says that what is said to be given by David here, and in (^{<1311>}1 Chronicles 29:3-5) and by his princes, (^{<1316>}1 Chronicles 29:6-8) if valued by the Mosaic talent, exceeded

the value of eight hundred million of our money, which was enough to have built the whole temple of solid silver:

and of brass and iron without weight, for it is in abundance; there was so much of both, that it was too much trouble to take the weight and value of them:

timber also and stone have I prepared; (see ^{<1320>}1 Chronicles 22:2-4)

and thou mayest add thereunto; which might easily be obtained, there being not a sufficiency of either of them prepared for the work.

Ver. 15. *Moreover, there are workmen with thee in abundance,* etc.] All the strangers in the land being gathered by the order of David, (^{<1320>}1 Chronicles 22:2) who were skilled in all manner of work, as follows:

hewers and workers of stone and timber; masons and carpenters:

and all manner of cunning men for every manner of work; joiners, carvers, etc.

Ver. 16. *Of the gold, the silver, and the brass, and the iron,* etc.] That is, the cunning artificers were skilful to work in each of these, some in gold and silver, others in brass and iron:

there is no number; either of the workmen, or of these materials; which yet must be restrained to the brass and iron, for the gold and silver are numbered, but not the brass and iron, (^{<1324>}1 Chronicles 22:14),

arise therefore, and be doing; not that he should set about and begin the building the temple directly; but as soon as he could after he came to the throne, and not neglect and delay it:

and the Lord be with thee; as in (^{<1321>}1 Chronicles 22:11) and here, as there, the Targum is,

“may the Word of the Lord be thy help.”

Ver. 17. *David also commanded all the princes of Israel,* etc.] His courtiers and nobles that were about him:

to help Solomon his son; by their advice, and with their purses, should he need them, and by overlooking the workmen, directing and encouraging them:

saying; as follows.

Ver. 18. *Is not the Lord your God with you?* etc.] Blessing them with wealth and riches:

and hath he not given you rest on every side? from all enemies within and without; so that they had peace and quietness, and leisure to attend the service he recommended to them:

for he hath given the inhabitants of the land into my hand; meaning the rest of the Canaanites, who before were unsubdued, as even the Jebusites in Jerusalem:

and the land is subdued before the Lord, and before his people; and the extent of it carried to its utmost bounds, as God had promised.

Ver. 19. *Now set your heart and your soul to seek the Lord your God,* etc.] His honour and glory, most sincerely and cordially, and to the utmost of their power:

arise ye, and build ye the sanctuary of the Lord God; assist therein, and encourage the work as much as they were able, without delay:

to bring the ark of the covenant of the Lord; which was now in a tent of David's erecting and pitching:

and the holy vessels of God: which were in the tabernacle at Gibeon: into the house that is to be built to the name of the Lord: that so they might be together, and made use of; which in times past had been separated, and much neglected.

CHAPTER 23

INTRODUCTION TO 1 CHRONICLES 23

In this chapter David makes Solomon king, (^{<1320>}1 Chronicles 23:1), calls together the princes, priests, and Levites, numbers the latter, and assigns them their proper work, (^{<1321>}1 Chronicles 23:2-5), divides them into three classes, (^{<1326>}1 Chronicles 23:6-23), when the number of them was taken from twenty years of age, and upwards; the reasons of which are given, partly from the rest the land enjoyed, and partly from the several branches of their work and office in the temple, (^{<1324>}1 Chronicles 23:24-32).

Ver. 1. *So when David was old and full of days*, etc.] Perhaps was now in the last year of his age, about seventy years old, though before he was bedridden; (see ^{<1338>}1 Chronicles 28:2),

he made Solomon his son king over Israel; declared him to be his successor; this was before the affair of Adonijah, for then he ordered him to be anointed king, and placed on the throne; and this aggravated the rebellion of Adonijah, that it was against the declared and known will of his father.

Ver. 2. *And he gathered together all the princes of Israel*, etc.] Ordered them to be assembled, partly to acquaint them with his will and pleasure, that Solomon should succeed him in the kingdom; and partly to settle the order of the work and service of the temple; and therefore these were convened

with the priests and Levites; to assign to them their respective places and offices.

Ver. 3. *Now the Levites were numbered from the age of thirty years, and upward*, etc.] So they were numbered in the days of Moses, and by his order, and so they were now at first; though afterwards there was a new reckoning of them, (^{<1324>}1 Chronicles 23:24)

and their number by their posts; or, according to their heads:

man by man, was thirty and eight thousand; which vastly exceeds the number in the times of Moses; (see ^{<4047>}Numbers 4:47,48), but then those above fifty years of age were not numbered, as they now might; since their work in the temple would be much more easy, no burdens to carry, as the ark, the vessels, etc.

Ver. 4. *Of which twenty and four thousand were to set forward the work of the house of the Lord*, etc.] To prepare for the work of the priests by slaying the sacrifices, flaying them, cutting them in pieces, and washing them, and bringing them to the altar; 1000 of these served weekly in their turns:

and six thousand were officers and judges: that acted as justices of the peace in the several parts of the country, heard causes and administered justice to the people, being trained up in and acquainted with the laws of God, civil as well as ecclesiastic; some were more properly judges, and others executioners of their sentence; see (^{<6168>}Deuteronomy 16:18 17:9).

Ver. 5. *Moreover four thousand were porters*, etc.] At the east, north, and south gates of the temple, in their turns;

and four thousand praised the Lord with the instruments; were singers in the temple, which in all made up 38,000:

which I made, said David, to praise therewith; which instruments he devised and ordered to be made to praise the Lord with; (see ^{<4296>}2 Chronicles 29:26 ^{<6126>}Nehemiah 12:36).

Ver. 6. *And David divided them into courses among the sons of Levi*, etc.] Into three classes, according to the number of them, which follow: namely, *Gershon, Kohath, and Merari*; (see ^{<10166>}Exodus 6:16).

Ver. 7. *Of the Gershonites were Laadan and Shimei*.] These two were the immediate posterity of Gershon; are the same with Libni and Shimhi, and heads of families, (^{<10167>}Exodus 6:17).

Ver. 8. *The sons of Laadan; the chief was Jehiah, and Zetham, and Joel*.] Not his immediate sons, but some that descended from him.

Ver. 9. *The sons of Shimei*, etc.] Not him that was the son of Gershon, but a descendant of Laadan, his son, as Kimchi observes:

Shelomith, and Haziël, and Haran, these were the chief of the fathers of Laadan; of the families that sprang from him.

Ver. 10. *And the sons of Shimei,* etc.] The son of Gershon, and brother of Laadan, according to Kimchi, which seems right:

were Jahath, Zina, and Jeush, and Beriah; these four were the sons of Shimei; descendants of his in the times of David.

Ver. 11. *And Jahath was the chief,* etc.] The prince and head of a family: *and Ziza the second;* the same with Zina in (^{<1330>}1 Chronicles 23:10), and is there read Ziza in the Septuagint and Vulgate Latin versions:

but Jeush and Beriah had not many sons; so as to constitute distinct families:

therefore they were in one reckoning, according to their father's house; made one family with their brethren.

Ver. 12. *The sons of Kohath,* etc.] The second son of Levi:

Amram, Izhar, Hebron, and Uzziel, four; (see ^{<1168>}Exodus 6:18).

Ver. 13. *The sons of Amram; Aaron and Moses,* etc.] A son of Kohath, (^{<1321>}1 Chronicles 23:2 ^{<1161>}Exodus 6:20)

and Aaron was separated; from the children of Israel, (^{<1231>}Exodus 28:1),

that he should sanctify the most holy things, he and his sons for ever; by an holy use of them, and keeping them from all unholy and profane uses; and this they were to do as long as the Aaronic priesthood lasted:

to burn incense before the Lord; in the holy place, on the altar of incense; which none but priests descended from Aaron might do:

to minister unto him; both at the altar of burnt offering and of incense; and the high priest in the holy of holies:

and to bless his name for ever, or “in his name”; that is, the people in his name; (see ^{<1163>}Numbers 6:23-27).

Ver. 14. *Now concerning Moses the man of God,* etc.] Raised up by him as a prophet, admitted to great familiarity with him, a lawgiver from him, and the ruler and guide of Israel under him through the wilderness:

his sons were named of the tribe of Levi; were only common Levites; Moses had no ambition to gratify; he sought no honour for his posterity; the civil government was left to Joshua, and the priesthood to Aaron.

Ver. 15. *The sons of Moses were Gershom and Eliezer.*] (see ^{<1283>}Exodus 18:3,4).

Ver. 16. *Of the sons of Gershom, Shebuel was the chief.*] Of the posterity of Gershom in the times of David, called Shubael, (^{<1340>}1 Chronicles 24:20), the Targum makes him to be the same with Jonathan, (^{<07830>}Judges 18:30).
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Ver. 17. *And the sons of Eliezer were Rehabiah the chief,* etc.] The first and only begotten, as it follows:

and Eliezer had none other sons; before nor after him:

but the sons of Rehabiah were very many; or greatly multiplied; not, as the Targum says, above 600,000; the number of Israel, as the Jewish writers fancy; which they gather from (^{<01007>}Exodus 1:7 32:10 ^{<04121>}Numbers 11:21), and that though Moses deprecated the multiplication of his seed, God fulfilled it.

Ver. 18. *Of the sons of Izhar,* etc.] Another son of Kohath, the son of Levi, (^{<13212>}1 Chronicles 23:12).

Shelomith the chief; the principal descendant of Izhar at this time.

Ver. 19-21. *Of the sons of Hebron,* etc.] A third son of Kohath, (^{<13212>}1 Chronicles 23:12),

Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth: of the sons of Uzziel; another son of Kohath, (^{<13212>}1 Chronicles 23:12),

Micah the first, Jesiah the second: the sons of Merari, Mahli and Mushi, (^{<0169>}Exodus 6:19),

the sons of Mahli, Eleazar and Kish: of whom (see ^{<1348>}1 Chronicles 24:28,29).

Ver. 21. *See gill on “^{<1339>}1 Chronicles 23:19”.*

Ver. 22. *And Eleazar died, and had no sons, but daughters,* etc.] And so none to succeed him in his office and service:

and their brethren the sons of Kish took them; married them, their uncle's sons, their own cousins.

Ver. 23. *And the sons of Mushi*, etc.] The other son of Merari:

Mahli; so called from his uncle, his father's brother:

and Eder and Jerimoth, three; mentioned again (^{<1324>}1 Chronicles 24:30).

Ver. 24. *These were the sons of Levi, after the house of their fathers*, etc.]

According to the three classes of them, as descending from the three sons of Levi:

[even] the chief of the fathers; or heads of families:

as they were counted by number of names by their polls; or according to their heads, one by one:

that did the work for the service of the house of the Lord; the particulars of which are in (^{<1328>}1 Chronicles 23:28-31)

from the age of twenty years, and upwards; they were first numbered thirty and upwards, (^{<1324>}1 Chronicles 23:3), but David before his death ordered they should be numbered from twenty and upwards, (^{<1327>}1 Chronicles 23:27), because the Israelites being increased, there would be more work for the priests in the temple, which would require the assistance of more Levites. The reasons follow.

Ver. 25. *For David said*, etc.] As a reason why he ordered a new account to be taken:

the Lord God of Israel hath given rest unto his people: from all their enemies round about, and settled rest in the land, so that there was no danger of being carried captive, as they were time after time in the days of the Judges, and whereby they became more numerous:

that they may dwell in Jerusalem for ever; where the temple would always continue, and not be removed, as the ark and tabernacle had been, and where all Israel would appear three times in the year continually.

Ver. 26. *And also unto the Levites*, etc.] Or with respect to them:

they shall no more carry the tabernacle: on their shoulders, from place to place, as they had done:

nor any vessels of it for the service thereof; and so the service of it did not require men at their full strength, but such as were but twenty years of age might be employed in it.

Ver. 27. *For by the last words of David*, etc.] Or therefore by the last orders he gave before his death:

the Levites were numbered from twenty years old and above; as able and sufficient to do the work of their office.

Ver. 28. *Because their office was to wait on the sons of Aaron*, etc.] The priests:

for the service of the house of the Lord; to assist them therein, and not to bear burdens as in times past; the Targum is,

“wherefore the place of their habitations was by the side of the sons of Aaron, for the worship of the sanctuary 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; to keep the house, and all the apartments in it, courts and chambers, clean, by sweeping and washing them, and carrying out all the filth thereof made by the sacrifices, and otherwise.

Ver. 29. *Both for the shewbread*, etc.] Also to make and get that ready every week for the priests to set on the shewbread table, when they took off the other that had stood a week, (see ^{<1002>}1 Chronicles 9:32)

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; to deliver out the flour of which these several things were made, (see ^{<1003>}1 Chronicles 9:31), and (^{<1004>}Leviticus 2:1),

and for all manner of measures and size; as the hin and the ephah, and the several parts of them for things both liquid and dry, which were in their keeping, and according to which they gave out the proper quantity of oil, and wine, and fine flour, upon occasion.

Ver. 30. *And to stand every morning to thank and praise the Lord*, etc.] The office of others of them was to sing the praises of God, both vocally and with instruments of music, at the time of the morning sacrifice:

and likewise at even; at the time of the evening sacrifice, by way of thankfulness for the mercies of the night and of the day.

Ver. 31. *And to offer all burnt sacrifices unto the Lord*, etc.] This was the work of the priests to offer such sacrifices, and not the Levites; but the meaning is, according to the Targum, and so Kimchi, that these not only sung the praises of God morning and evening, but at all times when burnt offerings were offered to the Lord; besides, some of them helped the priests at such times in slaying the sacrifices, and bringing them to the altar: and especially their service was requisite

in the sabbaths, in the new moons, and on the set feasts, by number; because, besides the daily sacrifices, there were additional offerings at those times:

according to the order commanded unto them continually before the Lord; (see ^{-0EX01}Numbers 28:1-29:40).

Ver. 32. *And that they should keep the charge of the tabernacle of the congregation*, etc.] That no unclean persons entered into it, and that none of the vessels were carried out of it; this was the business of the porters:

and the charge of the holy place; of things that belonged unto it, the vessels in it, and what was requisite for it, and used there: and the charge of the sons of Aaron their brethren; the priests, whatever they should command them to do: in the service of the house of the Lord; in any part and branch of it before specified.

CHAPTER 24

INTRODUCTION TO 1 CHRONICLES 24

This chapter relates the distribution David made of the priests into twenty four classes or courses, and which were observed by lot, and each course had an head or principal man over it, (^{<B30>}1 Chronicles 24:1-19) and of a like distribution of the Levites into the same number of courses, to attend the priests in theirs, (^{<B20>}1 Chronicles 24:20-31).

Ver. 1. *Now these are the divisions of the sons of Aaron*, etc.] Into the classes or courses following:

the sons of Aaron; Nadab and Abihu, Eleazar and Ithamar; (^{<B18>}1 Chronicles 6:3), these were the immediate sons of Aaron; but the division or distribution of them into classes are of their posterity in the times of David, who descended from the two latter.

Ver. 2. *But Nadab and Abihu died before their father*, etc.] While he was living, (see ^{<B10>}Leviticus 10:1,2)

and had no children, therefore Eleazar and Ithamar executed the priests' office: otherwise, as Jarchi observes, had their brethren left children, they would have come into the office before them.

Ver. 3. *And David distributed them*, etc.] The posterities of Eleazar and Ithamar into certain classes or courses:

both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar; these were the two principal men of the respective families, the one was high priest, and the other “sagan” or deputy; or they both officiated as high priests alternately, until the one was removed in Solomon’s time, and the other established alone. And now their brethren the priests, who were under each of these, are the persons David divided into classes:

according to their offices in their service: to perform their office as priests in the service of the temple in their turns.

Ver. 4. *And there were more chief men found of the sons of Eleazar than of the sons of Ithamar, etc.*] Or heads of men, heads of their fathers' houses and families:

and thus were they divided; among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers; in all twenty four, and into so many classes or courses did David divide them; Jarchi says at first when the tabernacle was at Shiloh, there were but sixteen courses, eight from Eleazar, and eight from Ithamar, as is explained in the treatise of fasting^{f104}; but when David saw that there were more heads of men, or chief men of Eleazar's, he divided the courses of Eleazar into two parts, and fixed sixteen courses; and the courses of Ithamar he established as at first, eight courses; left them as they were, which he thinks appears from (~~1~~1 Chronicles 24:6) but of the former number of courses, and when and by whom fixed, the Jews are divided^{f105}; ((see Gill on "~~1~~ Luke 1:5")). Perhaps there were none before David's time.

Ver. 5. *Thus were they divided by lot, one sort with another, etc.*] Which course should serve first, and which next, and so on; and who should be the chief to each course; which course was to serve a week, and then go out; and this method was taken to prevent envy, strife, and contention about precedence:

for the governors of the sanctuary; or of the holy things, or who presided in things ecclesiastical:

and governors of the house of God: or rather "governors of God", appointed by him judges in civil things:

were of the sons of Eleazar, and of the sons of Ithamar: there were, of both families, some employed both in sacred and civil things, and who presided in each.

Ver. 6. *And Shemaiah the son of Nethaneel the scribe, etc.*] The Targum is, Moses the chief scribe, so called: one

of the Levites wrote them: the lots, and the names upon them, put into the urn, and as they came out, which was first, second, etc. and this was done

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; and in this public manner, before such great personages, and in the presence of those that were interested in the affair, that it might appear plainly no fraudulent methods were taken, and that there might be no suspicion of any:

one principal household being taken for Eleazar, and one for Ithamar; the sense of Jarchi as above, and other Jewish writers, is, that one was added to each family of Eleazar, and so made sixteen, and Ithamar's were retained, and left as at first, eight: but the sense is, that first one family of Eleazar was taken, and then one of Ithamar's family, and then one of Eleazar's again, and so on until sixteen were gone through; and then the other eight were divided under so many heads of the family of Eleazar.

Ver. 7-18. *Now the first lot came forth to Jehoiarib*, etc.] And the other twenty three to the following persons in order:

Jedaiah, Harim, Seorim, Malchijah, Mijamin, Hakkoz, Abijah, Jeshua, Shecaniah, Eliashib, Jakim, Huppah, Jeshebeab, Bilgah, Immer, Hezir, Aphses, Pethahiah, Jehezekel, Jachin, Gamul, Delaiah, and Maaziah; of all which courses we know little more than their names, though they continued in some form or other both under the first and second temple, to the destruction of it; the Jews say only four of these courses returned from the Babylonish captivity, which were those of Jedaiah, Harim, Pashur, and Immer; though Pashur is not among these here; yet they say each of these four had six lots, and that the names and the order of the other courses were retained and continued under them, and supplied by them: hence we read of Mattithiah, from whom sprung the Maccabees, as of the course of Jehoiarib,

“In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.”
(1 Maccabees 2:1)

which was the first course, and the most honourable; wherefore Josephus^{f106}, who was of it, valued himself upon it, that he was not only of the priestly order, but of the first class or course of the twenty four; and we also read of the course of Abijah, the eighth course, of which was Zechariah the father of John the Baptist, (~~QMS~~Luke 1:5) of these courses, ((see Gill on “~~QMS~~Luke 1:5”)).

Ver. 19. *These were the orderings of them*, etc.] Their classes or courses into which they were divided:

in their service to come into the house of the Lord; to perform their service in the temple, according to their turns, and in course as fixed by lot; one class or course served one week, and then went out, and another came in, each consisting of 1000 men, (see ^{<1320>}1 Chronicles 23:4)

according to their manner; law, right, custom, here prescribed for them: under Aaron their father; that is, him who was high priest for the time being; who bore this name because his successor and representative, under whose inspection, direction, and authority, all the rest of the priests were, and whom they were to obey in all things:

as the Lord God of Israel had commanded him; to take care they should be done.

Ver. 20-30. *And the rest of the sons of Levi were these*, etc.] Who were not priests, only Levites; and from hence, to (^{<1340>}1 Chronicles 24:30) their names are given; of the sons of Amram, Shubael, and his son Jehdeiah; Rehabiah the son of Eleazar, and Isshiah the son of Rehabiah; of the Izharites, so called from Izhar, the brother of Amram, Shelomoth, and his son Jahath; and of the sons of Hebron, another brother of Amram, Jeriah, Amariah, Jahaziel, and Jekameam; of the sons of Uzziel, another brother of Amram, Michah, and his son Shamir; Isshiah the brother of Michah, and his son Zechariah: the sons of Merari, Mahli and Mushi, his immediate sons; from whom sprung by Jaaziah, Beno, Shoham, Zaccur and Ibri; of Mahli sprung Eleazar, who had no sons; and Kish, whose son was Jerahmeel; the sons of Mushi, another son of Merari, Mahli, Eder, and Jerimoth; most of these names are the same with those in (^{<1326>}1 Chronicles 23:16-23),

these were the sons of the Levites, after the house of their fathers; some of the principal of them.

Ver. 31. *These likewise cast lots over against their brethren, the sons of Aaron*, etc.] These, being divided into twenty four classes also, cast lots, which class should answer to, attend upon, and serve the first course of the priests, and which the second, and so on. And this they did in the same solemn and public manner as the priests had done:

in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites; as in (^{<1316>}1 Chronicles 24:6)

even the principal fathers over against their younger brethren; the sense is, either that the one stood over against the other, to be distributed by lot,

the one as well as the other; or they were chosen by lot, let it fall as it would, without any regard to age or dignity, to the seniority or largeness of houses and families; but as they were chosen, be they younger or elder, richer or poorer, their families more or less numerous and ancient, so they took their places.

CHAPTER 25

INTRODUCTION TO 1 CHRONICLES 25

This chapter relates the appointment of the sons of Asaph, Heman, and Jeduthun, to be singers in the temple, (~~1251~~1 Chronicles 25:1-7) the distribution of them by lot into twenty four classes, twelve in each class, (~~1258~~1 Chronicles 25:8-31).

Ver. 1. *Moreover, David and the captains of the host separated to the service,* etc.] Of singing the praises of God; this was done by the princes of the people, and the chief of the priests, who were gathered together, and before whom the lots were cast, both for priests and Levites, and now here for the singers, (see ~~1271~~1 Chronicles 22:2 24:6) and those that were separated were

of the sons of Asaph, and of Heman, and of Jeduthun; or Ethan, the three precentors, or chief of the singers:

who should prophesy with harps, with psalteries, and with cymbals; sing psalms, hymns, and spiritual songs, endited by the Holy Spirit of God; which contained in them prophecies concerning things to come, particularly relating to the Messiah, of which there are many in the book of Psalms; and to the tunes of these they played on the above instruments of music:

and the number of the workmen, according to their service, was; as follows.

Ver. 2. *Of the sons of Asaph,* etc.] Who were separated, and by lot appointed, to the service of singers in the temple:

Zaccur, and Joseph, and Nethaniah, and Asarelah; called Jesharelah, (~~1254~~1 Chronicles 25:14), these had the third fourth, fifth, and seventh lots, (~~1259~~1 Chronicles 25:9,10,12,14),

under the hands of Asaph; under his instruction and authority:

which prophesied according to the order of the king; which Asaph composed psalms under the inspiration of the Spirit of God, and was

ordered by King David to sing them, and by whose command they were inserted in the book of Psalms, where they now stand with his name to them.

Ver. 3. *Of Jeduthun*, etc.] Or Ethan, the sons of Jeduthun:

Gedaliah and Zeri; called Izri, (^{<1351>}1 Chronicles 25:11),

and Jeshaiiah, Hashabiah, and Mattithiah, six; whereas five only are mentioned; it may be thought that Shimei, (^{<1357>}1 Chronicles 25:17) is the sixth, he not being mentioned elsewhere; it is a tradition of the Jews, that his mother was now with child of him, and it being foreseen by the Holy Spirit that he would be the chief of a course, the number six is given, as Jarchi observes; but rather, as Kimchi, he was young, and not fit to sing, yet was chosen the head of a course, until he was grown up and fit for it; to these six came up the second, fourth, eighth, twelfth, fourteenth, and tenth lots, (^{<1359>}1 Chronicles 25:9,11,15,21,17) and these

[were] under the hands of their father Jeduthun; to instruct and direct them, and appoint their service to them:

who prophesied with a harp; or sung a prophetic psalm or hymn on that:

to give thanks, and to praise the Lord; for what he had done and promised, and foretold he would do for his people.

Ver. 4. *Of Heman: the sons of Heman*, etc.] The third chief singer:

Bukkiah, Mattaniah, Uzziel; the same with Azareel, (^{<1358>}1 Chronicles 25:18)

Shebuel; called Shubael, (^{<1359>}1 Chronicles 25:20)

and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romantiezzer, Joshbekashah, Mallothi, Hothir, and Mahazioth; in all fourteen, to whom came the sixth, ninth, eleventh, fifteenth, sixteenth, eighteenth, twentieth, twenty second, twenty fourth, seventeenth, nineteenth, twentieth, and twenty third lots, (^{<1353>}1 Chronicles 25:13,16,18,20,22,23,25,27,29) (^{<1353>}1 Chronicles 25:31,24,26,28,30).

Ver. 5. *All these were the sons of Heman, the king's seer*, etc.] The prophet of the king, as the Targum, who was frequently with him, assisting him

in the words of God: in divine things:

to lift up the horn; to blow with the hornpipe or trumpet, and to magnify and set forth the greatness of the kingdom of Israel, and especially of the King Messiah, the horn of salvation, that would be raised up in the house of David:

and God gave to Heman fourteen sons; whose names are before mentioned:

and three daughters; of whom we have no more account, only may observe, that both are the gifts of God, and an heritage from him, (^{197B}Psalm 127:3).

Ver. 6. *All these were under the hands of their father, for song in the house of the Lord,* etc.] Instructed and directed by him in the performance of the service in the temple:

with cymbals, psalteries, and harps, for the service of the house of God; which were the three principal instruments of music used in the temple service:

according to the king's order, to Asaph, Jeduthun, and Heman; who ordered and directed them what to sing, what tunes to make use of, and what instruments to play upon to those tunes.

Ver. 7. *So the number of them, with their brethren,* etc.] Who each of them had twelve with them, as after reckoned:

that were instructed in the songs of the Lord; taught how to sing them:

[even] all that were cunning; expert and well skilled in the science of singing:

was two hundred and eighty eight; for there being twenty four classes answerable to those of the priests, and twelve in each class, twelve times twenty four makes two hundred and eighty eight.

Ver. 8. *And they cast lots, ward against ward,* etc.] That is, which ward or course of the singers should answer to and attend on the first ward or course of the priests in their weekly service, and which the second, and so on:

as well the small as the great, the teacher as the scholar; no regard was had to the age of a person, his being the firstborn or a younger brother, or to his office and station, whether as a teacher or a learner in the science of singing; he was made the head of a course, as the lot came up; and it may easily be observed, by comparing the lots in the following verses with the sons of the chief singers, according to the order of them in (^{<1321>}1 Chronicles 25:2-4) that the younger are often preferred in the courses by lot to the elder, of which even the first lot is an instance.

Ver. 9-31. *Now the first lot came forth for Asaph to Joseph*, etc.] His second son to the preference of the firstborn, (^{<1321>}1 Chronicles 25:2),

the second to Gedaliah, who with his brethren and sons were twelve: and which must also be understood of Joseph, and supplied to him; for those being both in one verse, as Jarchi observes, it is but once mentioned, but must be supplied, or otherwise the number of two hundred and eighty eight could not be made up; the same is observed of all the other lots and courses to the end of the chapter as here, and therefore need no more remarks.

CHAPTER 26

INTRODUCTION TO 1 CHRONICLES 26

In this chapter we have a further account of the disposition and distribution of the Levites, to serve in other offices, as of porters at the several gates of the temple, for which they cast lots, (^{<130>}1 Chronicles 26:1-19) of others, as over the treasures of the house of the Lord, (^{<130>}1 Chronicles 26:20-28), and of others that were appointed judges in the land, to administer justice to the people, (^{<130>}1 Chronicles 26:29-32).

Ver. 1. *Concerning the divisions of the porters*, etc.] Or doorkeepers, whose business it was to open and shut the doors of the temple, to keep all impure and improper persons from entering into it, or any of the vessels being carried out of it, and to prevent tumults and riots about it; these, as it seems, David divided into a like number of classes, as the singers, to take their turns in waiting:

of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph; not Asaph the singer, who was a Gershonite, but the same with Eliasaph, (^{<130>}1 Chronicles 6:23,27) a Korhite.

Ver. 2, 3. *And the sons of Meshelemiah were, Zechariah the firstborn*, etc.] And six more, who are mentioned in their order:

Jediael, Zebadiah, and Jathniel, Elam, Jehohanan, and Elioenai.

Ver. 4,5. *Moreover, the sons of Obededom*, etc.] The same at whose house the ark was, before it was brought by David to Zion; his sons were porters also, as himself, (^{<130>}1 Chronicles 15:24 16:38), mention is made of eight sons of his, according to their birth:

Shemaiah, Jehozabad, Joah, Sacar, Nethaneel, Ammiel, Issachar, Peulthai; for God blessed him; as with wealth and riches, so with a numerous offspring, and that because of his entertainment of the ark at his house; the great increase of his family is aggravated by the Jews^{f107} beyond all credit, that all in his family brought eight at a birth; the Targum here makes them eighty two in all.

Ver. 6. *Also unto Shemaiah his son,* etc.] His firstborn, (~~1306~~ 1 Chronicles 26:4)

were sons born, that ruled throughout the house of their father; were heads of families, eminent and principal men:

for they were mighty men of valour; which their office sometimes required them to be, to guard the temple at night as well as day from thieves and robbers, and to hinder resolute men entering in, unfit for it, and seize on rioters, and quell tumults raised.

Ver. 7. *The sons of Shemaiah,* etc.] The same before mentioned, the firstborn of Obededom:

Othni, and Rephael, and Obed, and Elzabad, whose brethren were strong men; Elihu and Semachiah; which may rather denote their valour and courage, as before, though strength of body was needful, particularly to open and shut the doors of the temple, which, Josephus^{f108} says, required the assistance of twenty men.

Ver. 8. *All these of the sons of Obededom,* etc.] And grandsons:

they and their sons and their brethren, able men for strength for the service; men of fortitude of mind and strength of body, as before observed: were

sixty two of Obededom: that sprung from him, which the Jews^{f109} account for in an extravagant manner, as the effect of miraculous births.

Ver. 9. *And Meshelemiah had sons and brethren, strong men, eighteen,* etc.] He had seven sons, (~~1301~~ 1 Chronicles 26:1-3) and therefore must have eleven brethren or kinsmen.

Ver. 10. *Also Hosah, of the children of Merari, had sons,* etc.] Who was a fellow porter of Obededom's at the ark, (~~1368~~ 1 Chronicles 16:38).

Simri the chief (for though he was not the firstborn, yet his father made him the chief); the firstborn being unfit for service, either through want of an intellectual capacity, or of strength of body, or through some defect or another; according to the Syriac version, he was dead; so some understand the words, he, the father, had no firstborn remaining or living.

Ver. 11. *Hilkiah the second, Tebaliah the third, Zechariah the fourth; all the sons and brethren of Hosah were thirteen.*] Four sons, and nine brethren or kinsmen.

Ver. 12. *Among these were the divisions of the porters, even among the chief men,* etc.] These before named were the principal men of the porters, among which was a division or distribution of them into classes or courses, in which they served weekly in turn:

having wards one against another, to minister in the house of the Lord; meaning either to watch in, as on the north against the south, and the east against the west, and “vice versa”. The Jews say ^{f110}, the priests kept ward in three places in the house of the sanctuary; in the house of Abtines, in the house of Nitzotz, and in the house of Moked; and the Levites in twenty one places, five at the five gates of the mountain of the house, four at the four corners of it within, five at the five gates of the court, four at the four corners of it without, one at the chamber of the offering, one at the chamber of the vail, and another behind the house of atonement, the holy of holies; but rather the sense is, that they had wards or courses answerable to those of the priests, and the other Levites, the singers, and were distributed into twenty four classes or courses as they, which are thus reckoned by Kimchi; at the east six, at the north four, at the south four, at Asuppim two and two, which were four, at the west four, and at Parbar two; lo, twenty four; (see ^{<1347>}1 Chronicles 26:17,18).

Ver. 13. *And they cast lots,* etc.] To determine at which gate each should stand, who at this gate, and who at the other, etc.

as well the small as the great, according to the house of their fathers, for every gate; meaning, not little ones and grown persons in a family, but the smaller and poorer families, and the larger and richer ones, had their places assigned them at the several gates, as the lot directed; they did not go according to the dignity and precedence of their families, but according to lot.

Ver. 14. *And the lot eastward fell to Shelemiah,* etc.] The same with Meshelemiah, (^{<1340>}1 Chronicles 26:1,2,9) he by lot was placed at the eastern gate, called afterwards the gate Shushan, the city Shushan being portrayed upon it ^{f111}:

then for Zechariah his son (a wise counsellor); and who was his firstborn, (^{<1340>}1 Chronicles 26:2) a man of great parts and learning: for they were not

mean persons that were employed in this office, nor was the office a mean one, like that of our porters; but men of considerable rank and figure, and of knowledge and learning, were in it; some of them were judges, (^{<1379>}1 Chronicles 26:29) and their places were places of great trust, they had much treasure committed to them, as appears by (^{<1330>}1 Chronicles 26:20),

they cast lots, and his lot came out northward; where was a gate in later times, called Teri or Tedi, which differed from other gates in this, that it had no threshold, only one stone was laid upon another, and was not commonly used^{f112}.

Ver. 15. *To Obededom southward*, etc.] Where were two gates in later times, called the gates of Huldah^{f113}:

and to his sons, the house of Asuppim; the word has the signification of gathering, hence some take it to be a council house, where the sanhedrim or elders gathered together, and sat; and others, rather a treasure house, where things of value were collected and laid up, since Obededom had the charge of gold and silver, and the vessels of the house, (^{<1423>}2 Chronicles 25:24), but Dr. Lightfoot^{f114} is of opinion, that

“Asuppim were two gates in the western wall, which stood most south, or nearest to Jerusalem; “and the house of Asuppim” was a large piece of building that ran between them, which was a treasury, or various rooms for treasuring or laying up something for the use of the temple;”

though L’Empereur thinks^{f115} it was the chamber Korban, which is not so probable.

Ver. 16. *To Shuppim and Hosah the lot came forth westward*, etc.] Of Shuppim no mention is before made; of Hosah, (see ^{<1360>}1 Chronicles 26:10,11) their lot was to be placed at the gates on the western wall, where were four; the two more southward being assigned to the sons of Obededom, whose lot also was southward, are taken notice of under the division in the preceding verse; Parbar was another, (^{<1308>}1 Chronicles 26:18), and another follows here:

with the gate Shallecheth, by the causeway of the going up; this gate was in later times called Coponius, from the name of a Roman commander, in the times of Herod, who might give it this name on his account; it might have the name of Shallecheth either from “sending out”, or carrying out the

filth of the temple through it; or rather from “casting up the causeway”, as here expressed, which was the going up, or ascent, Solomon made, by which he went up to the temple, (^{<1216>}1 Kings 20:5) and which agrees with the description Josephus ^{f116} gives of one of the gates on the western wall, that it led to the royal palace, the valley between being filled up for the passage; on each side of which causeway, it is said, grew oaks and teil trees, (see ^{<2163>}Isaiah 6:13) which served both to keep up the causeway, and to make a fine, pleasant, shady walk for the king to pass through to the temple; all which are observed by Dr. Lightfoot ^{f117}:

ward against ward; for as the gates answered one another, so the wards or watches at them.

Ver. 17. *Eastward were six Levites*, etc.] The eastern gate, being the way of entrance into the temple, required more porters:

northward four a day; in the daytime, or every day, where was the gate Teri or Tedi, (^{<1354>}1 Chronicles 26:14), southward four a day: at the two gates of Huldah, (^{<1355>}1 Chronicles 26:15) and toward Asuppim two and two; which were two gates, two at each gate, (^{<1355>}1 Chronicles 26:15).

Ver. 18. *At Parbar westward*, etc.] A gate at the western wall; the Jewish writers generally interpret it an outward place, but Dr. Lightfoot ^{f118} thinks it is the same with Parvar, which signifies suburbs, (^{<1231>}2 Kings 23:11), and which agrees with the description Josephus ^{f119} gives of one of the western gates, that it led to the suburbs:

four at the causeway; by which was the gate Shallecheth, (^{<1356>}1 Chronicles 26:16)

and two at Parbar; the gate before mentioned.

Ver. 19. *These are the divisions of the porters among the sons of Kore, and among the sons of Merari*.] For among those Levites which descended from Kore, a grandson of Kohath, and which sprung from Merar, a brother of Kohath, the porters only wore; (see ^{<1320>}1 Chronicles 26:1,10).

Ver. 20. *And of the Levites*, etc.] The rest of the Levites, as the Gershonites, Amramites, Izharites, and Hebronites, (^{<1320>}1 Chronicles 26:21,23).

Ahijah was over the treasures of the house of God; as the tithes, vessels, vestments, wine, and oil, and other things; such an one was Phinehas at the

time of the destruction of Jerusalem by Vespasian, who being taken, showed and delivered the priests' garments, and many other precious things and sacred ornaments under his care ^{f120}: and over the treasures of the dedicated things; voluntarily devoted for sacrifices and repairs of the temple; and this Ahijah had the care of each of those at first, which afterwards were divided, and put under the care of different persons.

Ver. 21. *As concerning the sons of Laadan*, etc.] The same with Libni, (see ^{<1217>}1 Chronicles 23:7)

the sons of the Gershonite Laadan; so called, to distinguish him from another Laadan, as Kimchi thinks:

chief fathers, even of Laadan the Gershonite; that sprung from him: were Jehieli; and his sons next mentioned.

Ver. 22. *The sons of Jehieli: Zetham, and Joel his brother*, etc.] Both sons of Jehieli: which were

over the treasures of the house of the Lord; that part of the trust which before was committed to Ahijah, which concerned provisions for sacred uses, before observed.

Ver. 23. *Of the Amramites and the Izharites, the Hebronites, and the Uzzielites*.] Who sprang from the four sons of Kohath, Amram, Izhar, Hebron, and Uzziel, (^{<1188>}Exodus 6:18) with respect to the concerns they severally had in the trust of the treasures, the account follows, all but the Uzzielites, who are not after mentioned.

Ver. 24. *And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures*.] This is the first time that any of the posterity of Moses are taken notice of, as being in any office of honour, authority, and trust; by the Targum he is said to be Jonathan, spoken of in (^{<1181>}Judges 18:30) but very wrongly; this man, according to Jarchi and Kimchi, had all the treasures and treasurers under him.

Ver. 25. *And his brethren by Eliezer*, etc.] His kinsmen that descended from Eliezer, the brother of Gershom, the ancestor of Shebuel, whose descent from him in succession were

Rehabiah, Jeshaiah, Joram, Zichri, and Shelomith.

Ver. 26. *Which Shelomith*, etc.] The last mentioned in the lineage from Eliezer, the younger son of Moses:

and his brethren; or kinsmen:

were over all the treasures of the dedicated things; which had been devoted for the service of God, and of the temple particularly:

which David the king had dedicated; out of the spoils he took in war, (see ^{<1081>}2 Samuel 8:11),

the chief fathers; princes of tribes, and heads of families:

the captains over thousands and hundreds; in the several tribes of the kingdom, and were concerned in the administration of justice to the people:

and the captains of the host, had dedicated; of the army, out of the spoils in victory that came to their share, (see ^{<06148>}Numbers 31:48,50) as follows.

Ver. 27. *Out of the spoils won in battle did they dedicate to maintain the house of the Lord.*] When it should be built; for as yet it was not; both to repair it when necessary, and to provide sacrifices for it; or to confirm, strengthen, and animate the heart of the king to build it, so some, and put it into the power of his hands to do it; so the Romans dedicated the best of their spoil, and laid it up in the temple of Jupiter Feretrius, after the example of Romulus, their first king ^{f121}; yea, sometimes out of the spoil they erected temples, as Tarquinius Superbus ^{f122} did; or repaired and ornamented them, as the temple at Delphos, and others ^{f123}.

Ver. 28. *And all that Samuel the seer*, etc.] Or prophet, won in battle with the Philistines:

and Saul the son of Kish; in his wars with the Moabites, Edomites, Amalekites, and Philistines:

and Abner the son of Ner: the general of his army, who as such had his share in the spoils:

and Joab the son of Zeruiah; the general of David's army, who fought with the Ammonites, Syrians, and others; all of whom

had dedicated more or less towards the building of the temple, and the support of it, it being known by them all that God would have a place to put his name in:

[and] whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren: this man had a great trust committed to him, with his brethren; some, before mentioned, are said to be over the treasures, some over one part, and some over another; but this man was over all of them, he had the superintendency of the whole.

Ver. 29. *Of the Izharites, Chenaniah and his sons* were

for the outward business over Israel, etc.] Which was done out of the temple, and out of Jerusalem, in the several parts of the country:

for officers and judges; to administer justice and judgment, and to take care that the laws of God were observed, both with respect to things civil and religious, and delinquents punished; which is a better sense than what Jarchi and Kimchi put upon this,

outward business, as if it lay in taking care to have timber cut down in the forest, and stones dug and hewed in the mountains, for the building of the temple; and that the lands were ploughed, and the vineyards, gardens, and orchards, dressed, which were devoted to sacred uses.

Ver. 30. *And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred,* etc.] And supposing the Izharites in the preceding verse to be 1600, these, with those on the other side Jordan, 2700, (~~1332~~ 1 Chronicles 26:32) make up just the 6000 officers and judges, (~~1334~~ 1 Chronicles 23:4) these

were officers among them of Israel on this side Jordan westward: in those parts of the land which were on this side Jordan, to the west of it, yet nearer to it than those meant by Israel in the preceding verse; it may respect those that dwelt more remote from Jordan, though on this side also, towards the Mediterranean sea:

in all business of the Lord, and in the service of the king; in things divine and civil, what appertained to the worship of God, and the support of civil government, and to take care that all the laws were observed, moral, ceremonial, and judicial, and that both the Lord was feared, and the king honoured, and both had what was due unto them.

Ver. 31. *Among the Hebronites was Jerijah the chief, even among the Hebronites,* etc.] The posterity of Hebron, the son of Kohath:

according to the generations of his fathers; a principal man in the families that descended from his ancestors:

in the fortieth year of the reign of David; which was the last year of his reign, in which year all the above things were done; the distribution of the priests into their classes and courses, and so of the Levites, singers, and porters; as well as the appointment of those several judges and officers employed in divers parts of the land: and particularly in this year those

Hebronites were sought for, and there were found among them mighty men of valour, at Jazer of Gilead; a city on the other side Jordan, which belonged to the tribe of Gad, (see ⁴⁰¹³Numbers 21:32 32:1,3,35).

Ver. 32. *And his brethren, men of valour, were two thousand and seven hundred chief fathers*, etc.] That is, the brethren or kinsmen of Jerijah the Hebronite were so many principal men in their families, and men of fortitude and courage:

whom King David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh; all which lay on the other side Jordan; and being so remote from the seat of civil government, and of the worship of God, they were in greater danger of revolting, both from their obedience to their king, and duty to their God; land therefore so large a number was appointed over them, to instruct them and keep them in their duty to both, as follows:

for every matter pertaining to God, and affairs of the king; to see that they kept close to the pure worship and service of God; and were faithful and loyal subjects of the king.

CHAPTER 27

INTRODUCTION TO 1 CHRONICLES 27

In this chapter we have an account of twelve military courses, or twelve legions of soldiers, with the captains of them, that served David monthly in their turns, (^{<1370>}1 Chronicles 27:1-15) and of the princes of the several tribes, (^{<1376>}1 Chronicles 27:16-24) and of his economical rulers, (^{<1375>}1 Chronicles 27:25-31), and of his counsellors and general, (^{<1372>}1 Chronicles 27:32-34).

Ver. 1. *Now the children of Israel after their number*, etc.] Not the whole body of the people, but the militia of the nation; for after the account of the division of the priests and Levites into courses, follows an account of the militia of the nation, being divided also into monthly courses; which, though done in the beginning of David's reign, as Kimchi and Jarchi observe, yet is here related; and that it was so soon is clear from the instance of Asahel, who was killed while David was king in Hebron, (^{<1370>}1 Chronicles 27:7) to wit,

the chief fathers; the chief men in the tribes, the princes of them, not the natural fathers of the soldiers in each course, as a learned man suggests ^{f124}: since it can never be thought that such a number sprung from those as made a course of 24,000; for they are distinct from the captains and officers after mentioned, under which the soldiers were; besides, why should they be called "chief fathers?" these, no doubt, were the general officers or princes, under which the captains and inferior officers were:

and captains of thousands and hundreds; in the several tribes:

and their officers; that were under them:

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; by which it appears that the militia of the kingdom was divided into twelve courses, which served each month by turns; when one went out another came in; by which means the king was well supported and guarded, and had an army at once at command upon any insurrection or war that might arise; and each

course serving but one month in a year, it was no great burden upon them, even if they maintained themselves, since they were at leisure, the other eleven months, to attend to their business; and especially if it was, as Jarchi observes, that not the poor but the rich were selected for this service:

of every course were twenty and four thousand; so that the twelve courses amounted to 288,000 men.

Ver. 2-15. *Over the first course for the first month*, etc.] The month Nisan, sometimes called Abib, which was March:

was Jashobeam the son of Zabdiel; the first and chief of David's worthies, (^{<3111>}1 Chronicles 11:11)

and in his course were twenty and four; and so in all the following ones; this man was of the posterity of Perez, or Pharez, a son of Judah, and so had the preference and command of all the captains of the army for that month:

Dodai an Ahohite; the same with Dodo, (^{<3112>}1 Chronicles 11:12) was over the course of the second month, the month Ziv, sometimes called Jiar, or April; and his lieutenant or successor was Mikloth:

Benaiah the son of Jehoiada, a chief priest; or rather a prince, a principal officer, was general of the army for the third month, Sivan, or May; the same was mighty among the thirty, and even above them, for he was among the three mighty, (^{<3122>}1 Chronicles 11:22,24) and Ammizabad his son succeeded him, or was his deputy, when other ways employed: though led by our version here, and following the Jewish writers, I have called Benaiah a priest, ((see Gill on "^{<1023>}1 Kings 2:31")), yet I am now rather of opinion that he was not one; for though priests might bear arms on some occasions, yet it is not likely that one should be in a constant military office, and especially general of an army; and besides, this man was of Kabzeel, a city in the tribe of Judah, which is not mentioned among the Levitical cities, (see ^{<1020>}2 Samuel 23:20 ^{<1021>}Joshua 15:21). Asahel the brother of Joab was over the course for the fourth month, Tammuz, or June, and who being slain by Abner, his son Zebadiah succeeded him: Shamhuth, the same with Shammah, (^{<3121>}2 Samuel 23:11) and Shammoth, (^{<3127>}1 Chronicles 11:27) was captain for the fifth month, Ab, or July: Ira the son of Ikkesh, the Tekoite, was over the course of the sixth month, Elul, or August, (see ^{<3128>}1 Chronicles 11:28). Helez the Pelonite was captain for the seventh month, Tisri, or September, (see ^{<3127>}1 Chronicles

11:27), the captain for the eighth month, Marchesvan, sometimes called Bul, or October, was Sibbecai the Hushathite, of the Zarbites, of the posterity of Zerah, a son of Judah in the line of Hushah, (~~1304~~1 Chronicles 4:4 11:29), the captain of the course for the ninth month, Cisleu, or November was Abiezer, of Anethoth, in the tribe of Benjamin, (see ~~13128~~1 Chronicles 11:28), Maharai, of Netophah, in the tribe of Judah, and of the posterity of Zerah, was over the course for the tenth month, Tebet, or December, (see ~~1313~~1 Chronicles 11:30) and the captain for the eleventh month, Sheber, or January, was Benaiah, of Pirathon, in the tribe of Ephraim, see (~~13133~~1 Chronicles 11:31) and over the course for the twelfth month, Adar, or February, was Heldai the Netophathite, the same with Heled, (~~13133~~1 Chronicles 11:30) and who was of the posterity of Othniel, the first judge in Israel, (~~0013~~Judges 1:13 3:9).

Ver. 16-22. *Furthermore, over the cities of Israel,* etc.] Were the following rulers or princes; the captains over the militia before named were of David's appointment; but these ruled over their respective tribes in their own right, or by the choice of their tribes: the ruler of the tribe of Reuben was Eliezer, the son of Zichri: of the tribe of Simeon, Shephatiah the son of Maachah; whether this was his father's or mother's name is not certain, it being the name both of a man and woman: of the tribe of Levi, Hashabiah the son of Kemuel: of the Aaronites, who were of the same tribe, but, being priests, are thus distinguished from the Levites, Zadok, who was made high priest in the times of Solomon: of the tribe of Judah, Elihu, a brother of David's, the same with Eliab, (~~0966~~1 Samuel 16:6), of the tribe of Issachar, Omri the son of Michael: of the tribe of Zebulun, Ishmaiah the son of Obadiah: of the tribe of Naphtali, Jerimoth the son of Azriel: of the tribe of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, on this side Jordan westward, Joel the son of Pedaiah: of the half tribe of Manasseh, in Gilead, on the other side Jordan eastward, Iddo the son of Zechariah: of the tribe of Benjamin, Jaasiel the son of Abner, the famous general on the side of Ishbosheth; of the tribe of Dan, Azareel the son of Jeroham:

these were the princes of the tribes of Israel; of all excepting Gad and Asher, who are omitted; perhaps he that was prince of the tribe of Reuben, or else of the half tribe of Manasseh beyond Jordan, was ruler of Gad and Asher; these lying between Zebulun and Naphtali, might be under the prince of one of them.

Ver. 23. *But David took not the number of them from twenty years old and under*, etc.] Only those that were twenty years and upwards; but, according to Cornelius Bertram ^{f125}, he numbered them that were under twenty, though but sixteen, seventeen, eighteen, or nineteen years of age, provided they were of robust bodies, and of a tall stature, and able to bear arms; which he takes to be the sin of David, in numbering the people, being contrary to the law of God; yet though he had ordered them to be numbered, and they were, yet he would not take them and put them into the account of his chronicles, as in the next verse, that his sin might not be known, (see ^{<1019>}2 Samuel 24:9)

because the Lord had said, he would increase Israel like to the stars in the heavens; which are not to be numbered, and therefore David sinned in attempting to number the people.

Ver. 24. *Joab the son of Zeruiah began to number*, etc.] By the order of David, but entirely against his own will, (see ^{<1310>}1 Chronicles 21:2-4,6),

but he finished not; the two tribes of Benjamin and Levi not being counted by him, (^{<1316>}1 Chronicles 21:6)

because there fell wrath for it against Israel; the plague being broke forth before he had done numbering, which put a stop to it, (^{<1314>}1 Chronicles 21:14)

neither was the number put in the account of the chronicles of David; that which was brought in by Joab, though imperfect, was not entered into the diary, journal, or annals which David ordered to be written of all memorable events and transactions in his reign; and which were afterwards carried on by the kings of Judah, often referred to in the preceding books; and this was done, not because of the imperfection of the account, but because David did not choose this sin of his should be transmitted to posterity, though it has been, notwithstanding this precaution of his.

Ver. 25-32. *And over the king's treasures was Azmaveth the son of Adiel*, etc.] The historian here proceeds to relate who were employed in the economical and civil affairs of David; and the first mentioned is the lord of his treasury, who had the care of his gold and silver brought into his exchequer, either by a levy on his own people, or by the tribute of others: Jehonathan the son of Uziah had the care of the storehouses, in which were laid up what the fields, cities, villages, and castles that belonged to the king produced, whether by fruits gathered in, or by rents collected: Ezri

the son of Chelub looked after his workmen in the fields, employed in the tillage of the ground: Shimei of Ramath, in the tribe of Benjamin, had the care of the vineyards, to see that they were dressed and pruned, and kept in good order: Zabdi of Shepham, (~~0610~~ Numbers 34:10,11) had the charge of the wine squeezed out of the grapes, both in the presses and in the cellars: Baalhanan of Gedor, in the tribe of Judah, (~~0656~~ Joshua 15:36,58) was over the olive and sycamore trees, to see that they were well taken care of: and Joash was entrusted with the cellars where the oil was deposited: Shitrai the Sharonite had the herds of cattle fed in Sharon committed to his trust; whether in Sharon beyond Jordan, or that about Lydda and Joppa, near the Mediterranean sea, both affording fruitful pastures for herds; and this man, being of Sharon, was a fit man to be employed in such service: and Shaphat the son of Adlai was over those herds that were in the valleys, where were good pastures for them; such officers Pharaoh king of Egypt had, (~~0476~~ Genesis 47:6) and as early as the times of Ninus king of Assyria, one named Simma was master of the king's cattle ^{f126}, as Faustulus was to Amulius king of the Latines ^{f127}; and so Tyrrhus in Virgil ^{f128} had the command of all the king's cattle; and Cicero mentions another in the same office ^{f129}: Obil the Ishmaelite (an Arab, as the Targum) had the care of the camels; and a very proper person he was, who must know the nature of them, and how to manage them, Arabia, or the land of the Ishmaelites, abounding with them. This man was so called, either because he was an Ishmaelite by birth, and was proselyted to the Jewish religion; or he was an Israelite that had dwelt some time in the land of Ishmael, and therefore so called. Bochart ^{f130} thinks he had his name of Obil from his office, the word in the Arabic language signifying a keeper of camels. Jehdeiah the Meronothite was over the asses, which were employed in ploughing and carrying burdens; and Jaziz the Hagarite was over the flocks of sheep, the chief shepherd, who had the command of all the under shepherds, and a very proper person, being an Hagarite, or Arab; for such dwelt in tents for the sake of pasturage for their flocks, as Jarchi notes: these were the principal men that had the care of David's personal substance; so, in later times, the Roman Caesars ^{f131} had such sort of servants to take care of their farms, fields, fruit, cattle, etc. the rest that follow were David's courtiers. Jonathan, or to whom David was uncle, the son of Shimea, his brother being a wise and learned man, was his counsellor, (see ~~1022~~ 2 Samuel 21:21) and Jehiel the Hachmonite was preceptor, or tutor to the king's sons, that brought them up, and took care of their education; Ahithophel was his counsellor until the conspiracy and rebellion of Absalom; and Hushai the

Archite was his companion, friend, and favourite, with whom he conversed at leisure hours. After the death of Ahithophel, Jehoiada the son of Benaiah, and Abiathar, were his counsellors, and Joab the general of his army.

CHAPTER 28

INTRODUCTION TO 1 CHRONICLES 28

David, having convened the principal men of the nation, declared Solomon his successor, whom God had chosen both to be king, and to build the temple, (^{<1330>}1 Chronicles 28:1-7), and exhorted both them and him to serve the Lord, and build an house for him, (^{<1336>}1 Chronicles 28:8-10), then gave Solomon the pattern of it, and an account of the materials he had prepared for it, (^{<1331>}1 Chronicles 28:11-19), and encouraged him to go about the work with alacrity and intrepidity, (^{<1330>}1 Chronicles 28:20,21).

Ver. 1. *And David assembled all the princes of Israel, the princes of the tribes,* etc.] Whose names are given in (^{<1376>}1 Chronicles 27:16-22)

and the captains of the companies that ministered to the king by course; monthly, each having 24,000 men under him, whose names are expressed, (^{<1370>}1 Chronicles 27:2-15)

and the captains over the thousands; of which there were twenty four in a course, at the head of each 1000, under the chief captain:

and captains over the hundreds: centurions under the second captains:

and the stewards over all the substance and possession of the king, and of his sons; whose names may be read in (^{<1375>}1 Chronicles 27:25-31)

with the officers: the courtiers:

and with the mighty men, and with all the valiant men; both men of valour, and of wealth and riches: these David

assembled unto Jerusalem; the metropolis of the kingdoms and where his court and palace were.

Ver. 2. *Then David the king stood up upon his feet,* etc.] Rose from the bed or couch on which he lay, as Kimchi thinks, being somewhat recovered of his paralytic disorder, and being willing to exert himself on this occasion; or he rose up from the seat or throne, on which he before sat, in honour to this august assembly before him, and that he might be the more easily

heard; for which reason we are told ^{f132} it was a custom with the ancients even for kings to stand up when they had a number of people about them they spoke to; and if anyone sat it was reckoned a new and strange thing; so Agamemnon, when wounded, did not speak sitting, until he had made an excuse for it:

and said, hear me, my brethren, and my people; having something of moment and importance to say unto them, and which required their diligent attention; and though they were his subjects, he calls them his brethren, being of the same nation and religion, and to show his modesty and humility; in which he was a type of Christ, the King of kings, (see ^{<801>}Hebrews 2:11)

as for me, I had it in my heart to build an house of rest for the ark of the covenant of the Lord; where it might abide, and not be removed from place to place; the same he had told Solomon, (^{<1321>}1 Chronicles 22:7)

and for the footstool of our God; or “even for it”, for the ark is meant, which is so called, (^{<4915>}Psalms 99:5 132:7,8) for as the Lord sat between the cherubim over the mercy seat, the lid of the ark, it was, speaking after the manner of men, a footstool to him:

and had made ready for the building; prepared materials for it; (see ^{<1324>}1 Chronicles 22:4,14-16 29:2-5).

Ver. 3. *But God said unto me, thou shalt not build an house for my name*, etc.] This he said by Nathan the prophet, (^{<4015>}2 Samuel 7:5)

because thou hast been a man of war, and hast shed blood: (see ^{<1328>}1 Chronicles 22:8).

Ver. 4. *Howbeit, the Lord God of Israel chose me before all the house of my father to be king over Israel for ever*, etc.] Passing by all his brethren who were elder than he, he pitched upon him, and ordered him to be anointed king of Israel, (see ^{<0910>}1 Samuel 16:10,12), and that for ever, for a long time, as long as he lived; or rather in his posterity for many years to come, and best of all in his antitype Christ, the son of David, (see ^{<4013>}Luke 1:32,33)

for he hath chosen Judah to be the ruler; the tribe of Judah to be the seat of government, and one out of that tribe to be the chief ruler, (see ^{<1312>}1 Chronicles 5:2 ^{<0410>}Genesis 49:10)

and of the house of Judah, the house of my father; out of that tribe he chose his father's family, to take from thence one to be king of Israel:

and among the sons of my father he liked me to make me king over all Israel; though the youngest of them, (^{<0961>}1 Samuel 16:11), this was his will and pleasure.

Ver. 5. *And of all my sons, for the Lord hath given me many sons*, etc.] Whose names, and the order of their birth, may be read in (^{<1000>}1 Chronicles 3:1-9)

he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel; to be his successor in it: this he says to observe to them, that this was not merely his own will and choice, nor the fruit and effect of a fond affection to Solomon; nor was it barely in pursuance of a promise made to Bathsheba, she had obtained of him; but it was according to the will and appointment of God, and therefore to be the more regarded.

Ver. 6. *And he said unto me, Solomon that son, he shall build my house*, etc.] (see ^{<1073>}2 Samuel 7:13)

and my courts; in the house or temple:

for I have chosen him to be my son; predestinated him to the adoption of children, (^{<1005>}Ephesians 1:5)

and I will be his father; (see ^{<1074>}2 Samuel 7:14).

Ver. 7. *Moreover, I will establish his kingdom for ever*, etc.] The same is said in (^{<1073>}2 Samuel 7:13)

if he be constant to do my commandments, and my judgments, as at this day; if he continued in the observance of them, as he had begun, and went on in until that day; this is added here, and was not spoken by Nathan, when what goes before was; for Solomon was not then born, but must be suggested to David since, and as it should seem at this time.

Ver. 8. *Now therefore, in the sight of all Israel, the congregation of the Lord*, etc.] Whom this assembly represented:

and in the audience of our God; before him, as Jarchi, in whose presence they were, and who heard and saw all that passed, and to whom David appeals as a witness; the Targum is,

“before the Word of the Lord.”

before whom all things are naked and open, (³⁰⁴²Hebrews 4:12,13)

keep and seek for all the commandments of the Lord your God; seek to know them, search for them in the word of God, and endeavour to keep them:

that ye may possess this good land; continue in the possession of it, for by their obedience they held it, (³⁰¹⁹Isaiah 1:19)

and leave it for an inheritance for your children after you for ever; that so they might not be removed from it, and carried captive into other lands, as they were for their disobedience.

Ver. 9. *And thou, Solomon my son*, etc.] Who was present in this assembly, and presented to them by David as his successor, and their future king: and having addressed them, he turns himself to him, and exhorts him, saying,

know thou the God of thy father; who was his Father and covenant God, and whom he served and worshipped, and who had bestowed upon him many favours, both temporal and spiritual; and having had such an experience of his goodness, he exhorts his son to seek to know more and more of him, and to own and acknowledge him as his God, and to love and fear him:

serve him with a perfect heart, and with a willing mind; cordially and sincerely, cheerfully and freely, neither in an hypocritical manner, nor through force and constraint, nor with loathing and weariness:

for the Lord searcheth all hearts; the hearts of all men, even of kings, and knows from what principles and with what views and in what manor they serve him:

and understandeth all the imaginations of the thought; not only the thoughts of the heart, when regularly formed and ranged in order, hut even the very beginning of them, the first motions of the mind, and before they are well formed, (see ³⁰⁰⁵Genesis 6:5 ³⁹³²Psalms 139:2)

if thou seek him; by prayer and supplication in his house and ordinances:

he will be found of thee; grant his presence and bestow his favours, (see ³⁰¹⁶Isaiah 4:6)

but if thou forsake him: his word, his ways, his worship:

he will cast thee off for ever; from being king, or enjoying that peace, prosperity, and happiness, which otherwise would be enjoyed.

Ver. 10. *Take heed now,* etc.] Of offending God by forsaking him; or see, consider, and observe now what he was further about to say to him, concerning the building of the temple, as follows:

for the Lord hath chosen thee to build an house for the sanctuary; a temple for the ark, called the sanctuary, (^{407B}Numbers 7:9 10:21) the Targum is, the Word of the Lord hath chosen thee, etc.

be strong, and do it, be of a good heart and courage, and set about it with vigour and resolution.

Ver. 11. *Then David gave to Solomon his son the pattern of the porch,* etc.] The breadth, and length, and height of it, which was to be placed at the east end of the temple, and was the entrance into it:

and, of the houses thereof; the holy place, and the most holy, which latter is called the greater house, (^{448B}2 Chronicles 3:5),

and of the treasures; where things belonging to the temple were laid up, the priests' vestments, and other things:

and of the upper chambers; where the priests lay or met for conversation, (^{288B}Jeremiah 35:2 ^{401B}Acts 1:13).

and of the inner parlours thereof; where the priests ate of the holy things; all these seem to be buildings against the wall of the temple round about, (^{108B}1 Kings 6:5)

and of the place of the mercy seat: the holy of holies, where that, with the cherubim over it, and the ark under it, were placed.

Ver. 12 *And the pattern of all that he had by the Spirit,* etc.] By the Spirit of God, who gave him the whole form of the temple, and all things relative to it; just as God showed to Moses the pattern of the tabernacle in the mount; the Targum is, by the spirit of prophecy that was with him. The Jews suppose that Samuel the prophet was first made acquainted with it, and he made it known to David:

of the courts of the house of the Lord: the outward court, the court of the priests, etc.

and of all the chambers round about: (see ^{<1065>}1 Kings 6:5)

of the treasuries of the house of God, and of the treasuries of the dedicated things; of the difference of which, (see ^{<1321>}1 Chronicles 26:20).

Ver. 13. *And also for the courses of the priests and Levites,* etc.] Where they should serve, of which, as fixed and ordered by David, (see ^{<1311>}1 Chronicles 24:1-26:32)

and for all the work of the service of the house of the Lord; they should be employed in:

and for all the vessels of service in the house of the Lord; which they should use therein.

Ver. 14. *He gave of gold by weight for things of gold, for all instruments of all manner of service,* etc.] Whatever was to be made of gold, David was directed by the Spirit of God what weight or quantity of gold should be made use of in making it, as appears from some following instances: silver also

for all instruments of silver by weight, for all instruments of every kind of service; so likewise whatever instruments or vessels, for the service of the temple, were to be made of silver, he had a direction from the Spirit of God what weight each was to be of, or what quantity of silver was to be used in it, and this he gave; according to Jacob Jehudah Leon ^{f133}, the vessels of gold were 340,000, the vessels of silver 470,000, in all 810,000.

Ver. 15. *Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof,* etc.] These candlesticks were ten, and each had seven lamps, and were placed five on one side the Mosaic candlestick, and five on the other, as say the Jews, (see ^{<1074>}1 Kings 7:49), and the weight of gold for each candlestick, according to the above writer ^{f134}, was one hundred pounds; and for both candlesticks and lamps, David, by the Spirit of God, was directed to give:

and for the candlesticks of silver, by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick; the weight of silver for them was fixed; of these nowhere else read. Kimchi

thinks these were for the chambers of the priests, to give them light when they ate and lay there.

Ver. 16. *And by weight he gave gold for the tables of shewbread, for every table*, etc.] For though there were but one table for the shewbread in the tabernacle of Moses, there were ten in the temple of Solomon, (^{<3408>}2 Chronicles 4:8) and each of them contained one hundred pounds in weight ^{f135}:

and likewise silver for the tables of silver; these were placed in the court, as Jarchi thinks, on which they flayed the sacrifices; or, as Kimchi, on which they slew them, and laid the flesh of the burnt offerings on them, which he gathers from (^{<3419>}Ezekiel 40:39).

Ver. 17. *Also pure gold for the flesh hooks*, etc.] To take the pieces of flesh out of the pots, in which they were boiled:

and the bowls and the cups; and for the golden basins he gave gold by weight for every basin; which were vessels made use of for the receiving and sprinkling the blood of the sacrifices: likewise silver

by weight for every basin of silver; for it seems some of them were of silver, as others were of gold.

Ver. 18. *And for the altar of incense refined gold by weight*, etc.] This was also one hundred pounds weight in gold, with which it was to be overlaid ^{f136}:

and gold for the pattern of the chariot of the cherubim; which were two large ones, besides those which Moses made; and these were not made of gold, as they were, but overlaid with it, (see ^{<1023>}1 Kings 6:23-28) which with them made four; and to which the four living creatures in Ezekiel's vision allude, and make the "mercavah", or chariot, the Jews so much speak of, perhaps from this and other like phrases; and the Lord sitting here as in a chariot, not only denotes the glory and splendour of the Shechinah, or divine Majesty; but, as some observe, his readiness to ride off and depart, when displeased and provoked, (see ^{<3108>}Ezekiel 10:18,19),

that spread out their wings, and covered the ark of the covenant of the Lord; not that spread their wings over the ark, and covered it, that the Mosaic cherubim did; but these spread their wings before it from wall to wall, so that it could not be seen by any that turned aside the vail, and even

by the high priest when he entered into the holy of holies: the ark, with the cherubim, which were on that, weighed two hundred pounds of pure gold, according to the Jacob Leon^{f137}.

Ver. 19. *All this, said David, the Lord made me understand in writing by his hand upon me*, etc.] Either by an impulse of his Spirit on him, whereby it was as it were written on his mind, and as clearly represented to him, as if he had it in writing before him; though the Jews think that all was first made known to Samuel, or some other prophet, who delivered it to David in writing, as from the Lord: but I see not why it may not be understood that David had the pattern of the temple, and all things relative to it, by an handwriting from the Lord himself, through the ministry of angels, as Moses received the two tables, the handwriting of the Lord, from himself; for the words, as they lie in order in the Hebrew text, are, the whole of this “in writing from the hand of the Lord, unto me, he made me to understand: even all the works of this pattern”; the particulars of which are given before.

Ver. 20. *And David said to Solomon his son, be strong, and of good courage, and do it*, etc.] ((See Gill on “^{<1330>}1 Chronicles 28:10”))

fear not, nor be dismayed; that thou shalt meet with any opposition in the work, or not be able to finish it for want of materials and workmen, or money to pay them:

for the Lord God, [even] my God, will be with thee; to guide and direct, prosper and succeed; the Targum is,

“the Word of the Lord God, my God, will be thy help:”

he will not fail thee, nor forsake thee; a promise made to Joshua, and is applicable to every good man in whatsoever good work he is concerned, (^{<1015>}Joshua 1:5 ^{<8105>}Hebrews 13:5),

until thou hast finished all the work for the service of the house of the Lord; built the temple, and all the apartments of it, and courts belonging to it, and made and provided all the utensils and vessels necessary for the service and worship of God.

Ver. 21. *And, behold, all the courses of the priests and the Levites*, etc.] Which David had lately fixed to take their turns in the temple, when built: even they shall be with thee

for all the service of the house of God; to advise and assist him in everything relating to the service of the sanctuary, which they might be supposed best to understand:

and there shall be with thee, for all manner of workmanship, every willing skilful man for any manner of service; men that were not only well skilled in all manner of curious work that was necessary for the service of the house, but were willing to employ their skill to the uttermost for it, and such David had provided, (^{<13215>}1 Chronicles 22:15),

also the princes and all the people will be wholly at thy commandment: to do whatever he should order, whether to overlook the workmen, or to contribute to the expenses of the work.

CHAPTER 29

INTRODUCTION TO 1 CHRONICLES 29

This chapter relates how largely and liberally David, besides what he had before done, and his princes, offered towards defraying the expenses of building the temple, (^{<130>}1 Chronicles 29:1-8) and the joy and thankfulness that he and his people expressed on that account, attended with prayers for Solomon, and offering sacrifices unto the Lord, (^{<130>}1 Chronicles 29:9-21) and the chapter is closed, and so the book, with an account of the second unction of Solomon, the placing him on the throne, and the submission of all ranks of men unto him, and of the death of David, (^{<130>}1 Chronicles 29:22-30).

Ver. 1. *Furthermore, David the king said unto all the congregation,* etc.] Having finished what he had to say to Solomon, he addressed the congregation again:

Solomon my son, whom alone God hath chosen; both to be king, and to build the temple

is yet young and tender; (see ^{<126>}1 Chronicles 22:5)

and the work is great; both of governing so great a people, and of building so magnificent a temple, especially the latter is meant:

for the palace is not for man; for any mortal king, though ever so great:

but for the Lord God; the Targum is, ``but for the Word of the Lord God,’’ who is the King of kings, and Lord of lords; and therefore is to be built as with the greatest exactness, according to the pattern he himself has given, so with the greatest splendour and magnificence.

Ver. 2. *Now I have prepared with all my might for the house of my God,* etc.] According to the utmost of his ability for the building and decorating of it:

the gold for the things to be made of gold; as the candlesticks, shewbread tables, etc.

and the silver for [things] of silver; as for basins, etc.

and the brass for [things] of brass; as the brasen altar, brasen laver,

and iron for [things] of iron; for nails, hinges, etc.

and wood for [things] of wood; for rafters, ceilings, floors, etc.

onyx stones; the Targum, stones of beryl: and stones to be set; other precious stones to be set in gold and silver:

glistening stones; the Targum, emeralds; the word is used for stibium, or black lead, with which women painted their eyes; and so may signify black stones, like black lead; as white marble is after mentioned, perhaps black is here meant, or such stones Solomon paved the ways with leading to Jerusalem^{f138}: but as such stones are not very glistening, there seems to be no reason for such an epithet; unless the stone “phengites” should be meant, which was a clear bright stone, and served for looking glasses. Domitian the Roman emperor, when under suspicion of being murdered by persons he had offended, garnished the porticos of his palace with this stone, which was of such brightness, that by the images formed in it he could see what was behind him^{f139}; and so Lucian speaks^{f140} of Astarte having a splendid stone about her, called *λυχνις*, which in the night gave much light to the temple, but shone weakly in the day time, and looked like fire:

and of divers colours; that is, stones of various colours, as jaspers, amethysts, etc. Kimchi interprets it of embroidered clothes, and garments of needlework, and in these precious stones were sometimes inserted:

and all manner of precious stones; as pearls, diamonds, etc. it is hard to say what all these precious stones were for; Jarchi and Kimchi think they were to decorate the walls overlaid with gold, in which they were set; it is certain they were for garnishing and beautifying the house, (see ^{<48B6}2 Chronicles 3:6)

and marble stones in abundance; for pillars, tables, and pavement, as Jarchi; this was Parian marble, according to the Septuagint and Vulgate Latin versions; the whitest of marble^{f141}, found the island of Paros, and which agrees with the word here used.

Ver. 3. *Moreover, because I have set my affection to the house of my God,* etc.] Had a good will to it, and was earnestly desirous of having it built, and that in a grand manner:

I have of my own proper good; which he had treasured up for his own use: *of gold and silver, [even that] I have given to the house of my God;* to build or ornament it, or make vessels for it:

over and above all that I have prepared for the holy house; for the building of the temple, which is made mention of in the preceding chapter.

Ver. 4. *Even three thousand talents of gold,* etc.] Which, according to Scheuchzer^{f142}, amount to 36,660,000 ducats of gold; and, according to Brerewood^{f143}, to 13,500,000 pounds of our money:

of the gold of Ophir; which was reckoned the best gold; not Ophir in India, which was not known till Solomon's time, but in Arabia, as Bochart^{f144} has shown; so Eupolemus^{f145}, an Heathen writer, says, that David having built ships at Achan, a city of Arabia, sent miners to Urphe (supposed to be the same with Ophir) in the island of the Red sea, abounding with gold, and from thence fetched it, ((see Gill on ^{<1028>}1 Kings 9:28, and that he was able to give so great a sum out of his own substance, Dr. Prideaux^{f146} thinks, can only be accounted for by his great returns from this traffic; since these 3000 talents, according to him, amounted to 21,600,000 pounds sterling:

and seven thousand talents of refined silver; amounting, according to Scheuchzer^{f147}, to 31,500,000 imperials, or rix dollars; and, according to Brerewood^{f148}, to 2,625,000 pounds of our money:

to overlay the walls of the houses withal; the gold was to overlay the walls of the holy and most holy place, the silver to overlay the walls of the chambers built around the temple.

Ver. 5. *The gold for things of gold, the silver for things of silver,* etc.] The one for what was to be overlaid with gold, the other for what was to be overlaid with silver:

and for all manner of work to be made by the hands of artificers; what remained was to be made use of in employing artificers in making vessels for the temple that were needful:

and who then is willing to consecrate his service this day unto the Lord; or fill his hand?^{f149} and give largely and liberally towards building an house for the service and worship, honour and glory, of God; and David, having set so good an example, could with the better grace recommend the good work to his nobles and people, and which had its desired effect, as follows.

Ver. 6. *Then the chief of the fathers and princes of the tribes of Israel,* etc.] The princes of the twelve tribes:

and the captains of thousands, and of hundreds, with the rulers over the king's work; who were now assembled, (^{<4380>}1 Chronicles 28:1)

offered willingly; and cheerfully; needed no more arguments to press them to it, but at once readily communicated.

Ver. 7. *And gave for the service of the house of God,* etc.] For building and adorning it, and providing proper utensils for it:

of gold five thousand talents; which, according to Scheuchzer^{f150}, came to 61,100,000 ducats of gold: and these, with “the 10,000 drachms”)); make of our money, according to Brerewood^{f151}, 22,507,500 pounds; some reckon a drachm at two ducats and a half, and somewhat more^{f152}:

and of silver ten thousand talents; which, according to the former writer, amounted to 450,000,000 imperials, or rix dollars; and, according to the latter, they made of our money 3,750,000 pounds:

and of brass eighteen thousand talents, and one hundred thousand talents of iron; the weight of each of which were so much.

Ver. 8. *And they with whom precious stones were found,* etc.] Such as are mentioned (^{<4390>}1 Chronicles 29:2)

gave them to the treasure of the house of the Lord; to be laid up there:

by the hand of Jehiel the Gershonite; who, and his sons, had the care of that treasury, (^{<4370>}1 Chronicles 27:21,22).

Ver. 9. *Then the people rejoiced, for that they offered willingly,* etc.] They were not only glad that they had it to offer, but that they had hearts to do it; they found themselves quite free to do the work, and saw it was so with others, which gave them extreme pleasure:

because with perfect heart they offered willingly to the Lord; not grudgingly, but cheerfully; not pressed and urged to it; not by constraint, but freely, and that with a pure view to the honour and glory of God:

and David the king also rejoiced with great joy; it made his heart glad exceedingly, now he was old, and just going out of the world, to see this good work in such forwardness, on which his heart had been so much set; it gave him reason to believe it would be set about in good earnest, be carried on with vigour, and brought to perfection.

Ver. 10. *Wherefore David blessed the Lord before all the congregation*, etc.] To whose goodness he ascribed both the ability and willingness of him, and his people, to offer after such a manner; he knew it was God that wrought in them both to will and to do, and therefore gave him the glory of it:

and David said, blessed be thou, Lord God of Israel our Father, for ever and ever; the phrase, “our father”, does not belong to the God of Israel, their father by covenant and adoption, but to Israel, or Jacob, the ancestor of the Jewish nation; who is made mention of on this occasion, he being the first that spoke of building an house for God, as some Jewish writers, Jarchi and Kimchi, observe, (see ¹⁰⁸²Genesis 28:22).

Ver. 11. *Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty*, etc.] That is, either God is possessed of all greatness and immensity, of dignity of nature, and of all perfections; of almighty power, of excellent glory, of superiority to all beings and of honour, and majesty, and all that grandeur, might, and honour in men, and victory over others; the majestic appearance they make, and exaltation above others they have, are all of God:

for all that is in the heaven and in the earth [is thine]; they are both made by him, and all that is in them, and therefore he has the sole right unto them:

thine is the kingdom, O Lord; of nature and Providence; he has the sole dominion over all creatures, and the sovereign disposal of all things:

and thou art exalted as head above all; men on earth, and angels in heaven.

Ver. 12. *Both riches and honour come of thee*, etc.] Whatever of either the children of men have is not owing to their merits, nor to their diligence and industry, and wise conduct, but to the providence of God, (²⁰⁹¹Ecclesiastes 9:11 ¹⁹⁷⁵Psalm 75:6,7) so the gods with the Heathens are said ^{f153} to be givers of riches:

and thou reignest over all; govern the world by wisdom, and dispose all things in it for the best:

in thine hand is power and might; to do whatsoever he pleaseth:

and in thine hand it is to make great; in worldly things, and so in spiritual:

and to give strength unto all; against their enemies, and to do the will and work of God; of all which David had had an experience.

Ver. 13. *Now therefore, our God, we thank thee, and praise thy glorious name.*] That he that was so great, and so much above them, should take notice of them, and bestow so many great and good things on them.

Ver. 14. *But who am I*, etc.] Originally dust and ashes, a sinful creature, unworthy to receive anything from God, and of having the honour of doing anything for him:

and what is my people: subject to him, the least of all people, separated from the nations round about them, and despised by them:

that we should be able to offer so willingly after this sort? that they, who were a poor people, some years ago brought out of Egyptian bondage, should now be possessed of such an affluence, and have such a generous heart and liberal spirit given them, as to contribute in so large and liberal a manner as they had done; all was owing to the goodness of God to them, and the efficacy of his grace upon them:

for all things come of thee; all good things, temporal and spiritual; the Lord is the fountain of goodness, and Father of mercies:

and of thine own have we given thee; for there is nothing a man has but he has received from the Lord, and therefore can give nothing to him but his own, (see ⁴⁵¹⁵Romans 11:35,36).

Ver. 15. *For we are strangers before thee, and sojourners, as were all our fathers*, etc.] For though they were in possession of the land of Canaan, yet they held it not in their own right, but as the Lord's,

who said, the land is mine, (^{f153}Leviticus 25:23), they were but tenants in it, and were not to abide long here; they belonged to another city and country; the consideration of which might tend to set them loose to worldly things, and the more easily to part with them for the service of God, and the honour of his name:

our days on the earth are as a shadow; man's life is expressed by days, not months and years, being so short; and by days on earth, in distinction from the days of heaven, or eternity; and these said to be as a shadow, of a short continuance, empty, mutable, and uncertain, dark and obscure, quickly gone, like the shadow of the sun; and not only like that, or of a mountain, tree or wall; but, as the Targum, of a bird that is flying, which passes away at once:

and [there is] none abiding; not long, much less always, being but sojourners as before; so Cato in Cicero ^{f154} is represented as saying,

“I depart out of this life as from an inn, and not an house; for nature has given us an inn to sojourn, not a place to dwell in:”

or “there is no hope or expectation” ^{f155}; of living long, of recalling time, and of avoiding death.

Ver. 16. *O Lord our God, all this store that we have prepared*, etc.] Of gold, silver, etc. that he and his people had provided and contributed: the gold, according to Jacob Leon ^{f156}, amounted to 59,766 tons of gold, and 46,123 gilders, each ton to be reckoned at least 1000 pounds sterling; the silver, reduced to the value of gold, made 46,337 tons, and two hundred and fifty gilders; but both, according to Witsius ^{f157}, amounted to 20,585 tons of gold; and if the talents were talents of the sanctuary, and they double the common talents, as some say they were, it was as much more, and may well be expressed by

all this store, besides the brass, iron, etc.

to build thee an house for thine holy name; to perform holy and religious worship in it, for the glory of his name: cometh of

thine hand, and [is] all thine own: this he repeats, that God might have all the glory of all they had and did.

Ver. 17. *I know also, my God, that thou triest the heart*, etc.] Searchest it, and knowest it perfectly, whether what is done is from it:

and hast pleasure in uprightness; in what is done in sincerity and uprightness of heart:

as for me, in the uprightness of my heart I have willingly offered all these things; for the truth of which he could appeal to the heart searching God:

and now have I seen with joy thy people, which are present here, to offer willingly unto thee; he judged by what they did, and their manner of doing it, that it was done in the uprightness of their hearts also, as his were, which gave him sensible joy and pleasure.

Ver. 18. *O Lord God of Abraham, Isaac, and of Israel, our fathers*, etc.] The ancestors of the Jewish nation, whose covenant God the Lord was, and who had ever been mindful of his promise to them, with respect to them their seed:

keep this for ever in the imagination of the thoughts of the heart of thy people; let the same disposition of mind always continue in them to serve the Lord their God:

and prepare their heart unto thee; incline and dispose their minds always to fear the Lord, and obey his will.

Ver. 19. *And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies, and thy statutes*, etc.] All the laws of God, moral, ceremonial, and judicial, even to observe them cordially and sincerely:

and to do all those things; he had suggested to him particularly:

and to build the palace for the which I have made provision; as before declared.

Ver. 20. *And David said to all the congregation*, etc.] Consisting of princes, captains, and officers, (~~1~~1 Chronicles 28:1)

now bless the Lord your God; as he had done, for putting it into the power of their hands, and into their hearts, to do what they had:

and all the congregation blessed the Lord God of their fathers; some one as the mouth of the rest put up a thanksgiving to God, as David directed, to which they all assented, and in which they all joined:

and bowed down their heads, and worshipped the Lord and the king; the one with religious worship, the other with civil; the Syriac and Arabic versions more plainly distinguish, “they worshipped the Lord, and blessed David the king”; though some think Solomon, now made king, is meant.

Ver. 21. *And they sacrificed sacrifices unto the Lord*, etc.] David and the congregation:

and offered burnt offerings unto the Lord on the morrow after that day; not having time enough on that day to perform, at least not all of them; and these they offered on the altar David had erected in the threshingfloor of Araunah, by the order of God, where afterwards the temple was built:

[even] a thousand bullocks, a thousand rams, and a thousand lambs, with their burnt offerings; and meat offerings also, both which always went along with them:

and sacrifices in abundance for all Israel; whom they represented; these last were peace offerings, part of which the offerers had for themselves and friends to feast on, as these did, as follows.

Ver. 22. *And they did eat and drink before the Lord on that day with great gladness*, etc.] Before the ark of the Lord, which was in the tabernacle David had pitched for it:

and they made Solomon the son of David king the second time; the first was upon Adonijah’s rebellion, and was done in the presence only of the inhabitants of Jerusalem; but this was done by and in the presence of all the great personages in the land:

and anointed him unto the Lord to be the chief governor; under his father during his lifetime, and then to reign in his own right:

and Zadok to be priest; high priest; which office yet he did not exercise till after the death of David, when Abiathar was thrust out by Solomon.

Ver. 23. *Then Solomon sat on the throne of the Lord*, etc.] Who had given it to him, and established him on it, and whose vicegerent he was, and over whose people he ruled:

as king instead of David; he was viceroy to him in his life time, and succeeded him at his death, when he had the full power of government:

and prospered; his reign was happy and peaceable:

and all Israel obeyed him; at once; whereas it was some time, even years, before all Israel obeyed David.

Ver. 24. *And all the princes and the mighty men*, etc.] The princes of the tribes, and the officers of the army:

and all the sons likewise of King David; as many as were living: and though they were elder than Solomon,

[*they*] *submitted to Solomon the king*; or “gave the hand under” ^{f158} him, promised obedience, and swore allegiance to him, (see ^{<0124D>}Genesis 24:2,9).

Ver. 25. *And the Lord magnified Solomon exceedingly before all Israel*, etc.] By giving him such a large share of wisdom and understanding in government:

and bestowed upon him such royal majesty; not only such wealth and riches, but such honour and reverence,

as had not been on any king before him in Israel; not on Saul, nor even on David.

Ver. 26. *Thus David the son of Jesse reigned over all Israel*.] As before related in this book, and in the second book of Samuel; his reign being long and glorious.

Ver. 27. *And the time that he reigned over Israel was forty years*, etc.] (see ^{<1021B>}1 Kings 2:11).

Ver. 28. *And he died in a good old age*, etc.] Being seventy years of age:

full of days, riches, and honour; had as much of either of them as he could wish for; and having enough, he sought after, and was taken to the possession of, eternal life, durable riches, and honours, and glory, that fade not away:

and Solomon his son reigned in his stead; in full power and authority.

Ver. 29. *Now the acts of David the king, first and last*, etc.] All that he did that was memorable, both before he was king, and when king in Hebron, and then in Jerusalem:

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; which were journals of his life and actions, begun by Samuel, and carried on by Nathan and

Gad; out of which what is recorded in canonical Scripture was taken by divine direction, and preserved, while other writings are lost; or rather the book of Samuel designs the first book of Samuel, and the books of Nathan and Gad the second book of Samuel, by whom it was written.

Ver. 30. *With all his reign and his might*, etc.] The whole of it, and the mighty valiant acts done by him, the battles he fought, and the victories he obtained:

and the times that went over him, and over Israel, and all the kingdoms of the countries; things that were done in his time in Israel, and in the nations round about subdued by him, as Moab, Ammon, Syria, and Philistia.

FOOTNOTES

- ft1 - Apud Eusch. Eccl. Hist. 1. 6. c. 25.
- ft2 - Ad Dominionem, tom. 3. fol. 7. C.
- ft3 - Hieron. Praefat. in lib. Reg. tom. 3. fol. 6. B.
- ft4 - Bab. Bava Bathra, fol. 15. 1.
- ft5 - Shalssalet Hakabala, Abarbinel in Josuam, fol. 3. 3.
- ft6 - Vid. Buxtorf. de Punct. Antiqu. par. 1. p. 182.
- ft7 - Tract. Theolog. Politic. c. 10. p. 184.
- ft8 - Apud Euseb. Eccl. Hist. 1. 4. c. 26.
- ft9 - Apud ib. 1. 6. c. 25.
- ft10 - Thesaur. Philolog. 1. 2. c. 1. p. 514, 515.
- ft11 - Annal. Vet. Test. p. 56.
- ft12 - Tiberias, c. 14.
- ft13 - Seder Olam Rabba, c. 20. p. 52.
- ft14 - So Junius & Tremellius, & Piscator.
- ft15 - Onomastic. Sacr. p. 568.
- ft16 - Antiqu. 1. 3. c. 2.
- ft17 - Junius, Tremellius, Piscator, Michaelis.
- ft18 - Onomast. Sacr. p. 329.
- ft19 - Onomast. Sacr. p. 841.
- ft20 - In Luc. 3.
- ft21 - Juchasin, fol. 10. 2.
- ft22 - Shemot Rabba, sect. 1. fol. 90. 4. Yalkut in 1 Chron. ii. 19.
- ft23 - Antiqu. 1. 3. c. 2.

- ft24 - Bab. Temurah, fol. 16. 1.
- ft25 - Bab. Megillah, fol. 13. 1. Vajikra Rabba, sect. 1. fol. 146. 3.
- ft26 - Bab. Sanhedrin, fol. 19. 2. & Megillah, fol. 13. 1.
- ft27 - Onomastic. Sacr. p. 836.
- ft28 - Michaelis in loc.
- ft29 - Beckii Not. in Targ. 1 Chron. iv. 19.
- ft30 - Eliac. 1. sive, l. 5. p. 294.
- ft31 - Bab. Bava Bathra, fol. 91. 2.
- ft32 - So Heb. in Hieron. Trad. Heb. in Paralip. fol. 81. M.
- ft33 - Ut supra. (T. Bab. Bava Bathra, fol. 91. 2.)
- ft34 - Bibliothec. Gr. l. 4. c. 28. p. 294.
- ft35 - Geograph. l. 16. p. 522.
- ft36 - Works, vol. 1. p. 111.
- ft37 - Midrash Esther, fol. 93. 4.
- ft38 - "Nee tamen", Tigurine version.
- ft39 - Licet, ibid. (Tigurine version)
- ft40 - Aben Ezra in Hos. i. 1. Pesikta apud Abarbinel. in ib.
- ft41 - Texelii Phoenix, l. 3. c. 7. p. 272.
- ft42 - So David de Pomis, Lexic. fol. 45. 4.
- ft43 - Nat. Hist. l. 6. c. 28.
- ft44 - Geograph. l. 5. c. 19.
- ft45 - Itinerar. p. 57.
- ft46 - Palestin. Illustrat. par. 2. p. 602.
- ft47 - Works, vol. 1. p. 100.
- ft48 - Onomastic. Sacr. p. 554.

- ft49 - Bibliothec. l. 2. p. 137. & l. 3. p. 178. Vid. Plin. l. 8. c. 18.
- ft50 - Tacit. Annal. l. 15. c. 12. Herodian. l. 4. c. 28, 30.
- ft51 - Pausan. Boeotica, sive, l. 9. p. 561.
- ft52 - See the notes on ~~0162~~Genesis 16:12. and ~~2714~~Daniel 11:41. and a dissertation upon the independency of the Arabs, at the end of the Universal History, vol. 20. ((See Gill on "~~0162~~Genesis 16:12")). ((See Gill on "~~2714~~Daniel 11:41"))).
- ft53 - Antiqu. l. 5. c. 11. sect. 5.
- ft54 - Juchasin, fol. 136. 1.
- ft55 - Vid. Marsham. Canon. Chron. Setul. 14. p. 365.
- ft56 - "Alecto stetit in mediis----", Claudian in Rufin. l. 1. ver. 41. Vid. Barthii Animadv. in ib.
- ft57 - Bab. Sotah, fol. 48. 2.
- ft58 - Tacit. Annal. l. 3. c. 62.
- ft59 - Hierozoic. par. 2. l. 4. c. 21. col. 630.
- ft60 - Nic. Abrami Pharus, l. 9. c. 21. p. 242.
- ft61 - Ebr. Concord. Part. No. 750. p. 165.
- ft62 - Onomastic. Sacr. p. 551.
- ft63 - Hieros. Megillah, fol. 70. 1. & T. Bab Megillah, fol. 4. 1. So the Targum.
- ft64 - Juchasin, fol. 39. 2.
- ft65 - Shemoth Rabba, sect. 40. fol. 138. 4.
- ft66 - Vajikra Rabba, sect. 9. fol. 152. 4.
- ft67 - See James of the Contrariety of the Popish Bibles, p. 294.
- ft68 - Onamastic. Sacr. p. 401, 548.
- ft69 - Temple-Service, c. 7. sect. 1.
- ft70 - Misn. Shekalim, c. 5. sect. 1.

- ft71 - Ibid. (Misn. Shekalim, c. 5. sect. 1.)
- ft72 - Menachot, c. 11. sect. 3. & Tamid, c. 1. sect. 3.
- ft73 - Vid. Sheringham. in Misn. Yoma, c. 2. sect. 3. p. 16.
- ft74 - Misn. Shekalim, ut supra. (c. 5. sect. 1.)
- ft75 - **raç ta hyj y** “vivas conservavit urbis reliquias”, Junius & Tremellius; Strigelius in Poli Synops. in loc.
- ft76 - Dr. Kennicot’s State of the Hebrew Text, dissert. 1. p. 54.
- ft77 - Aristot. Physiognom. c. 5.
- ft78 - De Animal. l. 14. c. 14.
- ft79 - **hçbl** “induit”, Pagninus, Montanus, etc.
- ft80 - De Natura Deorum, l. 2. prope finem.
- ft81 - Works, vol. 1. p. 61, 62.
- ft82 - Moreh Nevochim, par. 3. c. 45. p. 479.
- ft83 - Euterpe, sive, l. 2. c. 4.
- ft84 - Dickinson. Physic. vet. & vera, c. 19. sect. 24.
- ft85 - Apud. Joseph. Antiqu. l. 1. c. 7. sect. 2.
- ft86 - Onomastic. Sacr. p. 529, 530.
- ft87 - Maimon. & Bartenora in Misn. Zebachim, c. 14. sect. 7.
- ft88 - Ebr. Concord. Part. p. 352. No. 1257.
- ft89 - Saturnal. l. 5. c. 19.
- ft90 - Pirke Eliezer, c. 32.
- ft91 - **yhy** “erit”, Pagninus, Montanus; “futurus est”, Junius & Tremellius, Piscator.
- ft92 - **yyn[b** “in paupertate mea”, V. L.
- ft93 - Physica Sacra, vol. 4. p. 631.

- ft94 - De Antiqu. Num. Heb. l. 2. c. 13.
- ft95 - De Pond. & Pret. Vet. Num. c. 5.
- ft96 - De Pond. & Pret. Vet. Num. c. 6.
- ft97 - Vid. Suidam in voce [ταλαντον](#).
- ft98 - Scripture Weights and Measures, ch. 4. p. 121.
- ft99 - Miscell. Sacr. 2. Exercit. 10. sect. 17.
- ft100 - Antiqu. l. 7. c. 14. sect. 2.
- ft101 - Connection, part 1. p. 6.
- ft102 - So in Hieron. Trad. Heb. in Paralipom. fol. 84. c.
- ft103 - Bab Beracot, fol. 7. 1, 2, Bemidbar Rabba, sect. 16. fol. 220. 4.
- ft104 - Bab. Taanith, fol. 27. 1.
- ft105 - Bab. Taanith, fol. 27. 1.
- ft106 - Vita ejus, sect. 1.
- ft107 - Hieron. Trad. Heb. in 2. Reg. fol. 77. M.
- ft108 - Contr. Apion. l. 2. sect. 9.
- ft109 - Bab. Beracot, fol. 63. 2. & 64. 1.
- ft110 - Misn. Middot, c. 1. sect. 1.
- ft111 - Ib. (Misn. Middot, c. 1.), sect. 3.
- ft112 - Misn. Middot, ib. (c. 1. sect. 3.) & c. 2. sect. 3.
- ft113 - Ib. (Misn. Middot), c. 1. sect. 3.
- ft114 - Prospect of the Temple, ch. 5. sect. 3.
- ft115 - Not. in Middot, c. 1. sect. 1. No. 5.
- ft116 - Antiqu. l. 15. c. 11. sect. 5.
- ft117 - Ut supra, (Prospect of the Temple), c. 5. sect. 1.
- ft118 - Ib. (Prospect of the Temple, ch. 5.) sect. 2.

- ft119 - Ut supra. (Antiqu. l. 15. c. 11. sect. 5.)
- ft120 - Joseph. de Bell. Jud. l. 6. c. 8. sect. 3.
- ft121 - Vid. Valtrinum de re militar. Roman. l. 7. c. 21.
- ft122 - Flori Hist. l. 1. c. 7.
- ft123 - Vid. Strabo, Geograph. l. 6. p. 190. Liv. Hist. l. 10. c. 46.
- ft124 - Delaney's Life of King David, vol. 1. p. 319.
- ft125 - Lucubrat. Franktall, c. 2.
- ft126 - Diodor. Sicul. l. 2. p. 93.
- ft127 - Liv. Hist. Decad. 1. l. 1. p. 5.
- ft128 - Aeneid. l. 7. Tyrrhusque pater, etc. ver. 485.
- ft129 - Apud Servium, in ib.
- ft130 - Hierozoic. par. 1. l. 2. c. col. 77.
- ft131 - Vid. Pignorium de Servis, p. 548.
- ft132 - Eustathius in Homer. Iliad. l. 1. p. 46. Vid, Iliad. 19. ver. 77, 79.
- ft133 - Relation of Memorable Things in the Tabernacle and Temple, ch. 4. p. 19.
- ft134 - Ibid. (Relation of Memorial Things in the Tabernacle and the Temple, ch. 4.) p. 20.
- ft135 - Jacob Leon, ibid. (Relation of Memorable Things in the Tabernacle and Temple, ch. 4. p. 20.)
- ft136 - Ibid. (Relation of Memorable Things in the Tabernacle and Temple, ch. 4. p. 20.)
- ft137 - Ibid.
- ft138 - Joseph. Antiqu. l. 8. c. 7. sect. 4.
- ft139 - Sueton. Vit. Domitian. c. 14. Vid. Plin. Nat. Hist. l. 36. c. 22. Isidor. Origin. l. 16. c. 4.
- ft140 - De Dea Syria.

- ft141 - “----Pario marmore purius.” Horat. Carmin. l. 1. ode 19.
- ft142 - Physica Sacra, vol. 4. p. 631.
- ft143 - De Ponder. & Pret. Vet. Num. c. 5.
- ft144 - Phaleg. l. 2. c. 27. col. 140.
- ft145 - Apud Euseb. Evangel. Praepar. l. 9. c. 30. p. 447.
- ft146 - Connection, par. 1. p. 5, 6.
- ft147 - Ut supra. (Physica Sacra, vol. 4. p. 631.)
- ft148 - Ut supra. (De Ponder. & Pret. Vet. Num. c. 5.)
- ft149 - wdy twal ml “impleat manum suam”, V. L. “ut impleat manum suam”, Vatablus, Piscator.
- ft150 - Ut supra. (Physica Sacra, vol. 4. p. 631.)
- ft151 - Ut supra. (Physica Sacra, vol. 4. p. 631.)
- ft152 - Eisenschmidius apud Scheuchzer. ib. p. 635.
- ft153 - **πλουτοδοται**, Hesiod. Opera, ver. 124. see ver. 316.
- ft154 - De Senectute, c. 23.
- ft155 - **hwqm ʿya** “non est expectatio sive spes”, Pagninus, Montanus, Vatablus, Michaelis.
- ft156 - Relation of Memorable Things in the Tabernacle and Temple, ch. 3. p. 14, 15.
- ft157 - Miscellan. tom. 2. p. 258.
- ft158 - **tj t dy μϙyw** “dederunt manum sub Selomoh”, Pagninus, Montanus, Michaelis.