

The First Book of the Chronicles

The Argument

These Books of the Chronicles are not the same which are so called, [1Ki 14:19](#), and elsewhere, (because some passages said to be there mentioned are not found here,) but other books, and written by other persons, and for other ends. Yet this same writer took out of those books such historical passages as were most useful or necessary. They were written after the Babylonish captivity, as appears from [2Ch 36:20](#), &c., by Ezra; as may be gathered not only from the same words used in the place now quoted, and in the beginning of that book which goeth under the name of Ezra, but also from some other passages, which we may observe hereafter, and from the exactness and diligence here used in making catalogues of persons and families, which also is used in the Book of Ezra. If one or two passages seem to be of a later date, those were added by some other prophets; there being some few such additional passages in the Books of Moses. The chief design of these books is, to complete the history of the kings of Judah, and to gather up the fragments of sacred history which were omitted in the Books of Samuel and Kings, and to explain some passages there mentioned, and to give an exact account of the genealogies; which (though ignorant or inconsiderate persons may think trivial and useless) was a work of great necessity, to preserve the distinction of the tribes and families, that so it might appear that Christ came of that nation, and tribe, and family, of which he was to be born. And this account having been hitherto neglected, is most seasonably mentioned in these books, because this was to be in a manner the last part of the sacred and canonical history of the Old Testament, and therefore the fittest place to record those genealogies, upon which the truth and authority of the New Testament in some sort depends. And whereas many things in these genealogies to us are obscure and doubtful, they were not so to the Hebrews; and all the persons here named were known to them by those very particular and exact genealogies, which they kept in their several families and in public registers; from whence this sacred penman, by the direction of God's Spirit, took those things which were of most importance.

Chapter 1

Adam's line to Noah, [1Ch 1:1-4](#), Noah's posterity, by Japheth, [1Ch 1:5-7](#); by Ham, [1Ch 1:8-16](#); by Shem to Abraham, [1Ch 1:17-27](#). His posterity, by Ishmael, [1Ch 1:28-31](#); by Keturah, and Isaac, [1Ch 1:32-34](#). His posterity by Esau: the kings and dukes of Edom, [1Ch 1:35-54](#).

[1Ch 1:1](#)

i.e. Adam begat Sheth; and so in the following particulars. For brevity sake he only mentions their names; but the rest is easily understood out of the former books, and from the nature of the thing; and from some following passages where the sense is completed.

[1Ch 1:2-4](#)

Formerly he mentions only one son, but here he names and treats of Noah's three sons, partly because they were all the founders of the new world, and partly because the accomplishment of Noah's famous prophecy, [Ge 9:25-27](#), could not otherwise appear, but by the account of their several posterities.

[1Ch 1:5-6](#)

Riphath, or *Diphath*; for those two Hebrew letters which answer to our *D* and *R*, being very like, are oft confounded and exchanged, as [1Ch 1:7](#), [41](#), [46](#), [50](#).

[1Ch 1:7-12](#)

Of whom came the Philistines; of which [See Comment on Ge 10:14](#).

[1Ch 1:13-14](#)

The Jebusite; the people so called. So the names which follow until [1Ch 1:17](#), are not the names of particular persons, but of people or nations. And all these descended from Canaan, though some of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they lost their names; which is the reason why they are no more mentioned, at least under these names.

[1Ch 1:15-17](#)

The sons of Shem; either the name of sons is so taken here as to include grandsons, who are called *sons*, [Ge 29:5](#); [2Sa 19:21](#); or, these words, *the children of Aram*, are understood and inserted before *Uz*, out of [Ge 10:23](#), where they are expressed.

[1Ch 1:18](#)

Arphaxad begat Shelah; either immediately, or mediately by his son Cainan, who is expressed, [Lu 3:35](#), of which, God assisting, I shall speak in its proper place.

[1Ch 1:19](#)

The earth was divided in their languages and habitation; of which see [Ge 11:7](#).

[1Ch 1:20-22](#)

Ebal, or *Obal*, as it is [Ge 10:28](#); such proper names being oft differently written, according to the difference of times, and people, and writers.

[1Ch 1:23-24](#)

Arphaxad: having given a brief and general account of the original of the world, and the people in it, he now returns to a more large and particular account of the genealogy of Shem, from whom the Jews were descended.

[1Ch 1:25-36](#)

Timna: there is another Timna, the concubine of Eliphaz, [Ge 36:12](#), but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.

[1Ch 1:37-38](#)

The sons of Seir; one of another nation, prince of the Horims; whose genealogy is here described, because of that affinity which was contracted between his and Esau's posterity; and those who were not united and incorporated with them were destroyed by them. See [De 2:12](#).

[1Ch 1:39-54](#)

Of this and the following verses, [See Comment on Ge 36:31](#), &c., whence this whole relation is taken.

Chapter 2

The sons of Israel; of Judah by Tamar: the children of Jesse, [1Ch 2:1-17](#). Of Caleb the son of Hezron; of him by the daughter of Machir, [1Ch 2:18-21](#). Of Jerahmeel, [1Ch 2:25-33](#). Of Sheshan, [1Ch 2:34-41](#). Another branch of Caleb's posterity, [1Ch 2:42-49](#). Of Caleb the son of Hur, [1Ch 2:50-55](#).

[1Ch 2:1-3](#)

He puts *Judah* first, because the best part of the right of the first-born, to wit, the dominion, was conferred upon him, [Ge 49:8](#), and because the Messiah was to come out of his loins.

[1Ch 2:4-6](#)

If these be the same who are mentioned as *the sons of Mahol*, [1Ki 4:31](#), either the same man had two names, Zerah and Mahol, as was usual among the Hebrews; or one of these was their immediate father, and the other their grandfather.

[1Ch 2:7](#)

Carmi is here mentioned, because he was the son of Zimri, who is also called *Zabdi*, [Jos 7:1](#).

Achar; called *Achan*, [Jos 7:1](#), and here *Achar*, with a little variation for greater significancy; for *Achar* signifies a troubler.

[1Ch 2:8-13](#)

Eliab, called also *Elihu*. [1Ch 27:18](#) unless that was another person, and the word *brother* to be taken largely for a kinsman, as is frequently used.

[1Ch 2:14-15](#)

For though he had eight sons, [1Sa 16:10](#), one of them either died presently after that time, or is neglected for some reason now unknown, as others are. [See Comment on Mt 1:8](#), [See Comment on Mt 1:9](#).

[1Ch 2:16-17](#)

The Ishmeelite, by birth or habitation, but by profession an Israelite, [2Sa 17:25](#), [See Comment on 2Sa 17:25](#).

[1Ch 2:18](#)

Not that Caleb, [Nu 13:6](#), for he was the son of Jephunneh, of whom he speaks, [1Ch 4:15](#); but another Caleb.

Her sons, i.e. the sons, either, 1. *Of Jerioth*, she being last mentioned; Or rather, 2. Of Azubah, who is by way of distinction called his *wife*, when Jerioth probably was only his concubine, and, as it may seem, barren; and therefore upon Azubah's death he married another wife, [1Ch 2:19](#). And those other sons of this Caleb, mentioned below, [1Ch 2:42](#), are his sons by some other wife distinct from all these.

[1Ch 2:19-21](#)

Went in, i.e. lay with her, as that phrase is commonly used, as [Ge 4:1](#); [6:4](#).

The father of Gilead; of a man so called. Or if *Gilead* be the name of that known country, father is put for head or governor, as it is used [1Sa 24:11](#); [2Ki 5:13](#); [16:7](#); [Isa 22:21](#); or for protector or curator, as father is used [Job 29:16](#); [Jer 2:27](#); [La 5:3](#); this man being a man of noted valour, and the great champion in those parts.

Whom, he married, Heb. *and he took her*, to wit, to wife. Or, *after he had taken her*; for so the particle *vau* is used, as hath been formerly noted.

When he was threescore years old, Heb. *and he was*, to wit, when he went in unto her, or when he married her.

[1Ch 2:22](#)

Which he had, though he was of the tribe of Judah, as here we see, because he married a daughter of Manasseh, [Nu 26:29](#), whence he is called a son of Manasseh, [Nu 32:41](#); [De 3:14](#); and because, being a man of great courage, he joined himself with that half tribe in subduing Gilead, wherein he acted so valiantly and successfully, that he had twenty-three cities or great towns given to him to possess or dispose of; or rather, to rule over them, and have some advantage from them; as a king is said to have his kingdom, although he hath not the propriety of all the lands and houses in it.

[1Ch 2:23](#)

And he took, or, *for he had taken*. So this is the reason why he had so great a territory and jurisdiction given to him.

Geshur and Aram; two cities or great towns so called.

With the towns of Jair, i.e. with those twenty-three cities which he is said to have, [1Ch 2:22](#).

From them, i.e. from the former inhabitants, which is easily understood.

With Kenath; which was taken by Nobah, one of Jair's commanders, sent by him to take it, as may be gathered from [Nu 32:41-42](#).

To the sons of Machir; partly to his own sons, and partly to his son-in-law Jair, who by reason of that dear affection which was betwixt them and his forsaking his own tribe and kindred to fight for them, and to dwell with them, is here reckoned as his own son.

[1Ch 2:24](#)

Caleb-ephratah; a place then so called by a conjunction of the names of the man and his wife; afterwards supposed to be called *Beth-lehem Ephratah*. Others translate the words thus, *When Caleb took Ephratah*. So it is an ellipsis of the verb, which is here to be understood out of [1Ch 2:19](#), where it is expressed.

Abiah bare him Ashur, after the father's death.

The father of Tekoa; a known place, [2Sa 14:2](#), [4](#); [Jer 6:1](#); [Am 1:1](#); whose father he is called, because he was either the progenitor of the people inhabiting there, or their prince and ruler, or the builder of the city.

[1Ch 2:25](#)

Or, of (the prefix, mere being oft understood) *Ahijah*; his wife so called, as may seem probable from the next verse, where he mentions *another wife*.

[1Ch 2:26-31](#)

The sons of Appaim; an expression oft used, both afterwards in this verse, and elsewhere, and in profane authors too, where there is but one son. It is an enallage of the number, which is frequent in the Hebrew.

[1Ch 2:32-34](#)

Sheshan had no sons, to wit, living when he died, his son Ahlai, [1Ch 2:31](#), dying before him; unless Ahlai was the name of a daughter.

[1Ch 2:35-42](#)

The sons of Caleb, to wit, of that Caleb mentioned [1Ch 2:18](#), as appears by comparing that verse with [1Ch 2:21](#). And these are his sons by another and his third wife. [See Comment on 1Ch 2:18](#).

Ziph; the name either of a man, or of a place, of which see [Jos 15:24](#), [55](#); and then *father* is to be understood here, as [1Ch 2:23-24](#).

The father of Hebron; not the place so called, but a man, as is evident, because his sons here follow.

[1Ch 2:43-47](#)

The sons of Jahdai, the son of Gazez last mentioned; which is implied, because he follows next after him in the genealogy. Or, the sons of Moza; whose name might be changed into Jahdai for some reason now unknown.

[1Ch 2:48-49](#)

Madmannah: this and divers other following names are the names of places in Judah, and *father* is meant as [1Ch 2:23-24](#).

[1Ch 2:50-51](#)

Salma the father of Beth-lehem, to wit, in part; for Boaz descended from another Salmon, who was the son of Nahshon, [1Ch 2:11](#).

Hareph the father of Beth-gader, called also *Penuel the father of Gedor*, [1Ch 4:4](#).

[1Ch 2:52](#)

Haroeh; which may signify an overseer, a prophet, or teacher, or ruler; but here is a proper name, as appears from [1Ch 4:2](#), where he is called *Reaiah*, with no great variation in the Hebrew.

[1Ch 2:53](#)

The families of Kirjath-jearim; or, *in Kirjath-jearim*; all which descended from Shobal, [1Ch 2:50](#).

Of them, i.e. of the family of the Mishraitites, last mentioned.

The Eshtaulites; the inhabitants of two places called *Zoreah and Eshtaol*, [Jos 15:33](#).

[1Ch 2:54](#)

The sons of Salma; of that Salma mentioned [1Ch 2:51](#).

Beth-lehem, i.e. the inhabitants of Beth-lehem.

Ataroth; the name of a person or people.

The house of Joab; the progenitors of Joab's family.

Half of the Manahethites; the other half being mentioned [1Ch 2:52](#).

Zorites, for, to wit, *the Zorites*.

[1Ch 2:55](#)

The scribes; either civil, who were public notaries, who wrote and signed legal instruments; or ecclesiastical. And these were either Levites, or Simeonites, or rather Kenites, and are here mentioned not as if they were of the tribe of Judah, but because they dwelt among them, and probably were allied to them by marriages, and so in a manner incorporated with them.

Which dwelt, or rather, *dwelt*; Heb. *were dwellers*. For the other translation, *which dwelt*, may seem to insinuate that these were descendants of Judah, which they were not; but this translation only signifies their cohabitation with them, for which cause they are here named with them.

At Jabez; a place in Judah, so named probably from that famous Jabez of that tribe, [1Ch 4:9](#).

The Kenites that came of Hemath; who dwelt in Judah, [Jdg 1:16](#). Thus they are distinguished from the other branch of the Kenites, who dwelt in the tribe of Manasseh, [Jdg 4:11](#).

Chapter 3

The sons of David, [1Ch 3:1-9](#). His line to Zedekiah, [1Ch 3:10-16](#). The successors of Jeconiah. [1Ch 1:17-24](#).

[1Ch 3:1](#)

The Jezreelitess; of that Jezreel in Judah, [Jos 15:56](#), not of that in Manasseh, [Jos 17:16](#). *The Carmelitess*; so called, because she was the wife of Nabal, who dwelt in Carmel, [1Sa 25:2](#), which was in Judah, [Jos 15:55](#).

[1Ch 3:2-3](#)

Which title belongs either to all the foregoing women; or rather, as the singular number showeth, to Eglah only, last mentioned; who possibly may be so called, because she was his first, and therefore most proper, wife, though her son was born after all the rest before mentioned, and therefore both she and her son are put in the sixth place; the wives being here named only for the sons' sakes. See more on [2Sa 3:5](#).

[1Ch 3:4-5](#)

Four; all David's children by her, as the text positively affirms; and therefore Solomon is called her *only son*, [Pr 4:3](#), because she loved him as if he had been so.

Ammiel, called also *Eliam*, [2Sa 11:3](#). [See Comment on 2Sa 11:3](#).

[1Ch 3:6](#)

And he had two other sons called by the same names, [1Ch 3:8](#), but they were by differing wives; and probably they were then distinguished by some additional clause or title, which is here omitted, because it was now needless for us to know it; or the two first were dead before the two second were born, and therefore the names of the deceased were given to these to preserve their memory.

[1Ch 3:7-8](#)

Object. There are but seven mentioned [2Sa 5:14](#), &c.

Answ. Two of them are omitted there, because they died very early, or were inglorious, or died without issue; and here we have *all the sons of David*, as it here follows, [1Ch 3:9](#), which clause is not added, [2Sa 5:1-25](#).

[1Ch 3:9-15](#)

Of whom, at least under that name, there is no mention in the history of the reign of Josiah's sons, [2Ki 23:1-37](#); [24:1-20](#). But in [Jer 22:11](#), there is mention of Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father; which most conceive to be the same who is otherwise called Jehoahaz, [2Ki 23:1-37](#). And this seems most probable, 1. From that phrase, *he reigned instead of Josiah*; which implies that he immediately succeeded his father; otherwise he would have been said to have reigned instead of his brother, as Zedekiah is said to reign instead of Jehoiachin, [2Ki 24:17](#), because he was his next successor. 2. From the order of that sermon or discourse of Jeremiah, which was directed to Zedekiah, and his servants, and people, as appears by [Jer 21:1-2](#); [22:1-2](#), whom he admonisheth by the examples of the kings his predecessors, and of the sentence of God concerning each of them, and that in order as they reigned: 1. Of Shallum, [1Ch 3:11](#), &c. 2. Of Jehoiakim, [1Ch 3:18](#), &c. 3. Of Jeconiah, [1Ch 3:24](#), &c. Therefore Shallum is the same with Jehoahaz, who was the first king after Josiah, [2Ki 23:30](#). 4. From the nature of that prophecy, [Jer 22:11-12](#), which best agrees to Jehoahaz, who was carried captive not so far as Babylon, but only to Egypt, a very near country whence the people hoped that he would speedily and easily return, or be re-established in his throne by the king of Egypt, in opposition to the king of Babylon. 5. Because Jehoahaz was one of Josiah's younger sons, as appears by comparing [2Ki 23:31](#), [36](#). And this Shallum is here called his fourth son.

[1Ch 3:16](#)

Not his natural son, for he was his uncle, [2Ki 24:17](#); but his legal son, or his successor, upon whom the son's right was devolved by virtue of that law, [Nu 27:8-10](#), and therefore it is not strange if he have the name of *son* with it. [See Comment on Lu 3:1](#). Or this was another Zedekiah; because it is improbable, and without example, that one and the same man should be twice mentioned in the same genealogy as the son of two several parents.

[1Ch 3:17](#)

Of Jeconiah; Assir, or, of Jeconiah the captive, or prisoner; which is added to show that he begat his son when he was captive in Babylon, as it is noted, [Mt 1:12](#), whither he was carried captive, [2Ki 24:15](#).

Object. It is said of this Jeconiah, [Jer 22:30](#). *Write this man childless.*

Answ. So he is called, because he was an unhappy prince, and had no son that succeeded him in the throne, as the next words explain it. See more on that place.

Salathiel his son; either his legal or his natural son; of which [See Comment on Jer 22:30](#); [See Comment on Mt 1:12](#); [See Comment on Lu 3:27](#).

[1Ch 3:18](#)

Malchiram also, and Pedaiah: the sentence seems to be short and imperfect, as is frequent in the Hebrew language, and something is here understood, as, the sons also of *Salathiel* were *Malchiram and Pedaiah, &c.*, as they gather from hence, that the same *Zerubbabel* is called the *son of Pedaiah*, [1Ch 3:19](#), and *the son* (i.e. the grandson) of *Salathiel*, [Mt 1:12](#). Or *Malchiram* and the rest here named were the sons of *Jeconiah*; and they are differing *Zerubbabels*, which are mentioned here, [1Ch 3:19](#); [Mt 1:12](#); [Lu 3:27](#); of which see the notes on those places.

[1Ch 3:19](#)

i.e. Sister to the two last named sons of *Zerubbabel*, to wit, by both parents; and therefore named before the other five, [1Ch 3:20](#), who were her brethren by the father, but not by the mother.

[1Ch 3:20](#)

Either of *Zerubbabel*; or of *Meshullam*, as is gathered from hence, that the sons of *Hananiah* (brother to *Meshullam*, [1Ch 3:19](#)) are named [1Ch 3:21](#), and therefore those [1Ch 3:20](#) are presumed to be the sons of *Meshullam*. But that is no necessary inference, for *Meshullam* possibly had no sons, and therefore he passeth from him to *Hananiah*, [1Ch 3:21](#).

[1Ch 3:21](#)

All these men, both parents and their sons here blended together, are mentioned as the sons of *Hananiah*, and branches of the royal stock.

[1Ch 3:22](#)

To wit, including the father. But the Hebrew word *shisha*, which is rendered six, may be the proper name of one of the sons of *Shemaiah*, who may be so called, because he was the sixth son.

[1Ch 3:23-24](#)

The sons of Neariah; who alone is here mentioned, because his elder brethren probably died without issue.

Chapter 4

The posterity of Judah by Caleb the son of Hur, [1Ch 4:1-4](#). By Ashur, [1Ch 4:5-8](#). By Jabez: his prayer, [1Ch 4:9-20](#). The posterity of Shelah, [1Ch 4:21-23](#). The posterity and cities of Simeon: their conquest of Gedor; and of the Amalekites in Mount Seir, [1Ch 4:24-43](#).

[1Ch 4:1](#)

The sons of Judah, i.e. the posterity; for only *Pharez* was his immediate son. But they are all mentioned here only to show *Shobal's* descent from *Judah*, of whom he intended to speak more particularly.

[1Ch 4:2](#)

Reaiah; called *Haroeh*, [1Ch 2:52](#); of whom see there.

The families of the Zorathites; of whom see on [1Ch 2:53](#).

[1Ch 4:3](#)

Etam is the name either of a man, or of a place; of which see below, [1Ch 4:32](#); [2Ch 11:6](#); whose inhabitants descended from him. The name of his father is not here expressed.

[1Ch 4:4](#)

Either they are other sons besides those mentioned [1Ch 2:1-55](#), or there is some variation in their names, which is most frequent among the Hebrews, as hath been oft proved.

The father of Beth-lehem: this title is here given to the father, and [1Ch 2:51](#), to Salma, his son, who had it either with or after his father. [See Comment on 1Ch 2:51](#), [See Comment on 1Ch 2:52](#).

[1Ch 4:5-7](#)

Understand here, *and Coz*, out of the beginning of the following verse. The like ellipses we have in the end of [2Ch 4:13](#), and of [2Ch 7:18](#).

[1Ch 4:8-9](#)

Jabez; one of the fathers of *the families of Aharhel* last mentioned.

More honourable than his brethren, for courage, and especially for true and fervent piety, expressed in the following petition.

[1Ch 4:10](#)

Jabez called on the God of Israel, when he was undertaking some great and dangerous service.

Oh that thou wouldst bless me indeed. I trust not to my own or people's valour, but only to thy blessing and help.

Enlarge my coast; drive out these wicked and cursed Canaanites, whom thou hast commanded us to root out, and therefore I justly beg and expect thy blessing in the execution of thy command.

That thine hand might be with me, to protect and strengthen me against my adversaries.

That thou wouldst keep me from evil, or *work with* (for so the Hebrew prefix *mem* is sometimes used, as [Song 1:2](#); [3:9](#); [Isa 5:7-8](#)), i.e. so-restrain and govern it.

That it may not grieve me; that it may not oppress and overcome me, which will be very grievous to me. The consequent put for the antecedent; and more is understood than is expressed. He useth this expression in allusion to his name, which signifies grief: q.d. Lord, let me not have that grief which my name implies, and which my sin deserves.

[1Ch 4:11-12](#)

From these are sprung the present inhabitants of Rechah, a town not elsewhere mentioned.

[1Ch 4:13](#)

*Kenaz; the son either of Chelub, [1Ch 4:11](#), or of his son Eshton, [1Ch 4:12](#), and the father of Jephunneh, and consequently Caleb's grandfather, [1Ch 4:15](#); whence Caleb is called a *Kenezite*, [Nu 32:12](#).*

Hathath; understand, and Meonothai, out of [1Ch 4:14](#). [See Comment on 1Ch 4:7](#).

[1Ch 4:14](#)

The father of the valley, i.e. of the inhabitants of the valley.

[1Ch 4:15](#)

Another Kenaz, differing from that Kenaz [1Ch 4:13](#). Or his name might be Uknaz.

[1Ch 4:16-17](#)

Ezra; the son of Ashriel last named.

She bare; she, i.e. Bithiah, bare unto Mered, as may seem by comparing this with [1Ch 4:18](#).

[1Ch 4:18](#)

*His wife; either Ezra's wife, or rather, another wife of Mered. *Jehudijah*; or, *the Jewess*; so called to distinguish her from his Egyptian wife here following.*

These are the sons, to wit, Miriam, and the rest following, [1Ch 4:17](#).

The daughter of Pharaoh; either, 1. Of Pharaoh king of Egypt for Mered might be a person of great estate and quality; or this might be only Pharaoh's illegitimate daughter. Or, 2. Of some other Egyptian or Israelite called by that name; which might easily happen upon divers occasions.

[1Ch 4:19-20](#)

Shimon; another son of the father of Keilah, mentioned [1Ch 4:19](#).

Ishi; son of Tilon last mentioned.

[1Ch 4:21](#)

Having treated of the posterity of Judah by Pharez, and by Zerah, he now comes to his progeny by *Shelah*, of whom see [Ge 38:1-30](#).

[1Ch 4:22](#)

Who had the dominion in Moab; which they ruled in the name and for the use and service of the kings of Judah, to whom Moab was subject from David's time. Or, *who had possessions in Moab*; or, *who married wives in Moab*. *These are ancient things*: the sense is either, 1. These persons and things were in ancient times, and therefore it is not strange if now they be so little known. But that might have been with equal truth said of divers other parts of this account. Or rather, 2. But those blessed times and things are long since past and gone. Our ancestors then had the dominion over the heathen, but their degenerate posterity are now slaves to them in Chaldea, Persia, &c., where they are employed as potters or gardeners, or in other servile works.

[1Ch 4:23](#)

These were the potters; or rather, these are; for he seems to oppose their present servitude to their former glory and to show their low and mean spirits, that had rather tarry among the heathen to do their drudgery, than return to Jerusalem to serve God and enjoy their freedom.

There they dwelt, or *tarried* or *now dwell*, when their brethren are returned.

With the king of Babylon or Persia; esteeming it a greater honour and happiness to serve that earthly monarch in the meanest employments, than to serve the King of kings in his temple, and in his most noble and heavenly work.

[1Ch 4:24](#)

The sons of Simeon: these are here joined with Judah, because their possession was taken out of Judah's portion, [Jos 19:1](#). This account seems to differ from that [Ge 46:1-34](#), both in the number and names of the persons, which is not strange, considering how customary it was amongst the Hebrews for one person to have two or three names given to him upon several occasions. And for Ohad, [Ge 46:10](#), he may be omitted here, because he left no posterity or family after him, as the rest did.

[1Ch 4:25-27](#)

The tribe of Simeon did not increase proportionably to the tribe of Judah, in which they dwelt; as appears by those two catalogues, [Nu 1:22](#); [26:14](#); which is to be ascribed to God's curse upon them delivered by the mouth of holy Jacob, [Ge 49:1-33](#), and signified by Moses's neglect of them, when he blessed all the other tribes.

[1Ch 4:28](#)

These and the following cities are mentioned [Jos 19:2](#), &c., with no great alterations.

[1Ch 4:29-31](#)

Either, 1. Of David's posterity, i.e. as long as the kingdom of Judah lasted, or until the captivity of Babylon. But this seems not to be true, for Simeon was gone into captivity with the rest of the ten tribes long before that time. Or rather, 2. Of David himself. And this may seem to be added, because some of these cities, though given to Simeon by Joshua, yet through the sloth or cowardice of that tribe were not taken from the Philistines until David's time, who took some of them, and, the Simeonites having justly forfeited their right to them by their neglect, gave them to his own tribe. For it is evident concerning Ziklag, one of them, that it was in the Philistines' hands in David's time, and by them given to him, and by him annexed to the tribe of Judah, [1Sa 27:6](#).

[1Ch 4:32-34](#)

These and the rest here following are particularly mentioned for their valiant and successful achievements, related [1Ch 4:39](#), &c.

[1Ch 4:35-38](#)

These named [1Ch 4:34-37](#).

The house of their fathers increased greatly which forced them to seek for new and larger habitations.

[1Ch 4:39](#)

To the entrance of Gedor, to that country that belongs to Gedor, or borders upon it; either that Gedor, [Jos 15:58](#), or that called *Gederah*, [Jos 15:36](#).

Unto the east side of the valley; of which [See Comment on 1Sa 17:2](#).

[1Ch 4:40](#)

They of Ham, i.e. the posterity of that cursed Ham; either the Arabians; or the Canaanites or Philistines, who descended from Ham, [Ge 10:6](#). And accordingly these words contain a reason, either, 1. To prove that the land was good; because the Arabians, who, being wholly given to pasturage, used to find out the choicest grounds, had formerly pitched their tents there. Or, 2. Why they went and possessed this place, because it was not in the hands of their brethren of Judah, but in the possession of that people which they had authority and command to expel.

Had dwelt there of old, i.e. had possessed it of old and hitherto. Or, *dwelt there before*, i.e. before they came and cast them out of their possessions.

[1Ch 4:41](#)

In the days of Hezekiah king of Judah; but a little before their captivity, which was in the sixth year of Hezekiah, [2Ki 17:1-41](#). So their joy in their new, and pleasant, and fruitful possessions lasted but for a very little while.

Smote their tents, i.e. the people dwelling in tents; for so it seems these still did for the conveniency of pasturage.

Destroyed them utterly unto this day, i.e. so as they could never after recover themselves.

[1Ch 4:42-43](#)

The rest of the Amalekites; not destroyed by Saul, or David, or his successors.

Unto this day; either, 1. Until the captivity of the ten tribes. But that happening so speedily after this time, this expression may seem to be very improper and insignificant here. Or rather, 2. Until the Babylonish captivity, or the time next after it, when these books were written. For although the main body of that tribe dwelling in Canaan were carried into captivity, yet this small remnant of them having removed their dwellings, and being planted in Mount Seir, which lay southward from Judah, might possibly be continued and preserved in those parts, when their brethren were gone into captivity.

Chapter 5

The line of Reuben unto the captivity: their war against the Hagarites, [1Ch 5:1-10](#). The chief men and habitation of Gad, [1Ch 5:11-17](#). The number of the Reubenites, Gadites, and half the tribe of Manasseh, that marched against the Hagarites, and overcame them, [1Ch 5:18-24](#). They are all carried captive into Assyria, [1Ch 5:25-26](#).

[1Ch 5:1](#)

For he was the first-born: these and the following words [1Ch 5:3](#), which are enclosed within a parenthesis, seem to be inserted here as an answer to a secret objection, or as a reason why Reuben's genealogy was not set down first, but Judah's was put before it, which is double; the first follows immediately, the other is in the last clause of this verse. *His birthright*, i.e. the right of the first-born, which, although it contain in it something of dominion, [Ge 27:1, 32](#), which Joseph had in his own person, [Ge 49:1-33](#); yet principally consisted in having a double portion, as appears from [De 21:17](#), which Joseph enjoyed both in his person and in his posterity, which had two parts of twelve in Canaan. And it is Joseph's posterity which is here considered.

Unto the sons of Joseph; Ephraim and Manasseh, each having a distinct portion.

The sons of Israel: this is added emphatically, because they were reputed and treated as if they had been the immediate sons of Jacob; of which see [Ge 48:5](#).

The genealogy is not to be reckoned after the birthright: this is the second reason, which showeth both why Reuben's genealogy was not first mentioned; and if another tribe was to be ranked before it, why that was Judah, and not Joseph, as it might seem most fit for the former reason; because, saith he, the order of their genealogy was not to be ruled by the birthright but by a higher privilege, which was given to Judah, and which here follows.

[1Ch 5:2](#)

Judah; not the person, (for so Joseph prevailed,) but the tribe of Judah.

Prevailed above his brethren; excelled the other tribes in number and power, and especially in the following privilege.

And of him, or for of him, as the Hebrew *vau* is oft used; this being a reason of the foregoing assertion, or a declaration wherein he did prevail.

Came the chief ruler; the government was by God's promise and appointment to be seated chiefly and most durably in that tribe, first in David and his successors, and then in the Messiah, *who sprang out of Judah*, [Heb 7:14](#), which was a far greater privilege than the birthright. Or, as to the ruler, (i.e. as to the point of dominion,) he was *more than he*, or *preferred before him*, i.e. before Joseph, who is named in the very next clause, the pronoun being referred unto the following noun, which is frequent among the Hebrews, as [Ps 87:1](#); [105:19](#).

But the birthright; or, *although*, as *vau* is oft used; so this prevents or removes an objection against Judah's precedency taken from his birthright.

[1Ch 5:3-4](#)

Joel was the son either of Carmi last mentioned; or rather of Hanoah, Reuben's first-born, because he and his were successively princes of this tribe, as may be gathered from [1Ch 5:6](#).

[1Ch 5:5-7](#)

His brethren, i.e. the other sons of Reuben, and their posterity.

The chief, Heb. *the head*; each was the head of his family.

[1Ch 5:8](#)

Who dwelt, to wit, the Reubenites, all these here before mentioned, as appears both by the following verses, which relate to the whole tribe; and by the agreement of this description of their inheritance with that, [Jos 13:15-16](#).

[1Ch 5:9](#)

He inhabited, i.e. the tribe of Reuben.

From the river Euphrates; from Jordan and the wilderness beyond it unto Euphrates. Or, *of the wilderness*, which lies towards or reacheth to the river Euphrates, namely, the great wilderness of Kedemoth, [De 2:26](#), which was extended far and wide towards Euphrates; for that was the eastern border of Reuben's possession, and not Euphrates, to which their habitation never reached.

Their cattle were multiplied; which forced them to enlarge their habitation as far as they could eastward towards Euphrates.

[1Ch 5:10](#)

They made war; the Gadites and Manassites joining with them in the war, [1Ch 5:18-19](#).

With the Hagarites; the Ishmeelites, who dwelt in Arabia the Desert.

They dwelt in their tents; the Israelites took possession of their lands, and tents or houses.

Throughout all the east land of Gilead; which lay eastward from the land of Gilead.

[1Ch 5:11-12](#)

The chief; the prince of the tribe, or at least of his family, when they were numbered, to wit, in the days of Jotham, [1Ch 5:17](#).

Shaphat in Bashan, i.e. who dwelt in the city of Bashan. Others thus, Who abode in Bashan to defend the city and country, when their brethren went out to war against the Hagarites, [1Ch 5:18-19](#).

[1Ch 5:13-15](#)

This *Ahi* was the head or chief of the houses or families, either, 1. Of those seven named [1Ch 5:13](#); Or, 2. Of Abdiel and Guni last named, and of their fifties.

[1Ch 5:16](#)

They dwelt, i.e. the children or tribe of Gad.

In Gilead, i.e. in part of Gilead; for the Reubenites and Manassites dwelt in other parts of it, [De 3:12-13](#), [16](#).

In Bashan; in the land of Bashan, as it is said, [1Ch 5:11](#).

Quest. How come the Gadites to dwell in Bashan, when all Bashan is expressly said to be given to the half tribe of Manasseh, [De 3:13](#); [Jos 13:29-30](#)?

Answ. All *Bashan* is put for the greatest part of it by a synecdoche, very frequent in Scripture and all authors; and so the Gadites might possess a part of it. And thus both Bashan and Gilead are used for parts of them, [Jos 17:1](#), where it is said of Machir a Manassite, that *he had Gilead and Bashan*. And as it is unquestionably true that Gilead is taken sometimes more largely for all the land of the Israelites beyond Jordan, sometimes more strictly for that part of it which borders upon Mount Gilead; of which [See Comment on Jos 17:1](#); the like may be presumed concerning Bashan; and so in its strictest sense it might be all given to the Manassites, and yet in its largest sense might comprehend a part of the land belonging to the Gadites.

In her towns, i.e. in some of her cities and towns.

In all the suburbs, i.e. in its fields and pasture grounds, [1Ch 27:29](#). *Of Sharon;* not that within Jordan, [Isa 35:2](#), but another without Jordan.

Upon their borders, to wit, of Gilead and Bashan; for Gilead properly so called, or the greatest part of it, belonged to the Reubenites; and Bashan, or the greatest part of it, to the Manassites; and so the Gadites (whose habitation was between the Reubenites and Manassites) had those parts of both their countries which were towards their borders. Or, *unto their borders*, i.e. as far as the suburbs or fields of Sharon, which were last mentioned, were extended.

[1Ch 5:17](#)

In the days of Jotham king of Judah; who reigning long, partly in his father's days, and partly by himself, [2Ki 15:1-38](#), and being at leisure as to wars or troubles, thought this a fit season to examine the state of his people.

In the days of Jeroboam; either the second of that name, of whom see [2Ki 13:13](#). Or rather the first Jeroboam; partly because he is called simply Jeroboam, without any addition; which shows that he speaks of the most famous of the two; and partly because this work of taking an account of the people doth far better agree to the times of Jeroboam the First, when the kingdom of Israel was first erected and established, and broken off from that of Judah, when it was necessary for Jeroboam to know his own strength, and the numbers of his people, than to the times of Jeroboam the Second, when the kingdom of Israel was broken, and near to its ruin.

[1Ch 5:18-19](#)

i.e. With the posterity of Jetur, &c., who were Ishmeelites, as appears from [Ge 25:15](#).

[1Ch 5:20](#)

They were helped against them, to wit, by God, [1Ch 5:22](#), who gave them extraordinary courage and success.

All that were with them; their friends and allies in this war.

[1Ch 5:21](#)

Of their camels fifty thousand; for camels were very numerous in Arabia, being used in war, and for burdens, &c., and being very patient of thirst, and therefore most fit for those hot and dry countries.

Of men an hundred thousand; whom they took prisoners, and either used as slaves, or sold them for such.

[1Ch 5:22](#)

The war was of God; God put them upon it, and mightily assisted them in it.

They dwelt, i.e. that party of these tribes which went out to this war, being 44,760 men; or part of them by the consent of the rest.

Until the captivity; of which [2Ki 15:29](#); [17:6](#).

[1Ch 5:23](#)

Having discoursed of the Reubenites, [1Ch 5:3](#), &c., and next of the Gadites, [1Ch 5:11](#), &c., he now comes to the Manassites.

In the land, i.e. in their land, to wit, in the northern part of the land beyond Jordan.

[1Ch 5:24-26](#)

Stirred up the spirit; he so governed his counsels and affections, that he should bring his forces against this people rather than others. Of Halah, Habor, &c., see [2Ki 17:6](#); [18:11](#).

Chapter 6

The sons of Levi: the line of the high priests from Aaron to the captivity, [1Ch 6:1-15](#). The families of Gershom, Merari, and Kohath, [1Ch 6:16-48](#). The office of Aaron and his line unto Ahimaaz, [1Ch 6:49-53](#). The cities of the priests and Levites, [1Ch 6:54-81](#).

[1Ch 6:1-5](#)

In the days of Uzzi it is supposed that the high priesthood was translated from Eleazar's family to Ithamar's, for some cause now unknown, in whose line it continued for some successions.

[1Ch 6:6-10](#)

He it is that executed the priest's office: so did all the rest, but it is implied that he did it worthily, he filled his place and valiantly discharged his office in Uzziah's time; of which see [2Ch 26:17](#), &c. Or this he may relate to Johanan, otherwise called Jehoiada, who is so highly commended for the good service which he did to the house of God and of the king; of whom see [2Ki 11:1-21](#).

In the temple that Solomon built; in Solomon's temple; so called to distinguish it from the second temple, which was built or in building when these books were written.

[1Ch 6:11-14](#)

Seraiah, who was slain by Nebuchadnezzar at Riblah, [2Ki 25:18](#), [21](#).

[1Ch 6:15-16](#)

This he repeats, as the foundation of the following genealogy of those Levites who were not priests.

[1Ch 6:17-19](#)

Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until three times of David, by whom they were distributed into several ranks or courses.

[1Ch 6:20](#)

i.e. His grandson, by his son Shimei, as appears from [1Ch 6:42-43](#), the names of father and son being oft used in scripture of more remote progenitors or successors.

[1Ch 6:21-24](#)

Uriel, called also *Zephaniah*, [1Ch 6:36](#), where also *Uzziah* here following is called *Azariah*.

[1Ch 6:25](#)

Elkanah, the son of that Korah mentioned above, [1Ch 6:22](#), as is manifest by [1Ch 6:35-37](#) and by [Ex 6:23-24](#)

[1Ch 6:26](#)

Elkanah; this was another *Elkanah*, son or grandson of the former *Elkanah* and either the son or brother of *Ahimoth* last mentioned, or of *Amasai*.

Nahath, called also *Toah*, [1Ch 6:31](#), and *Tohu*, [1Sa 1:1](#).

[1Ch 6:27](#)

Elkanah; the father of the prophet Samuel, [1Sa 1:1](#), who therefore follows here.

[1Ch 6:28-31](#)

These are they, whose names here follow.

The service, Heb. *the hands*. *Hand* put for *ministry* or *service*, which is commonly performed by the hand. Thus God is frequently said to speak or command things by the hand (i.e. the ministry) of Moses. Compare [2Ch 29:27](#).

After that the ark had rest; which was in David's time, [2Sa 6:17](#).

[1Ch 6:32](#)

The dwelling-place of the tabernacle, or, *the tabernacle of the tent*, as the same Hebrew words are translated, [Ex 39:32](#); [40:2](#), [6](#).

According to their order; which David had appointed by the Spirit, as it follows in this book.

[1Ch 6:33](#)

These, to wit, *Heman* here mentioned; and *Asaph*, [1Ch 6:39](#); and *Ethan*, [1Ch 6:44](#).

Shemuel, or, *Samuel* the prophet.

[1Ch 6:34-39](#)

Asaph is here called *Heman's brother*, both by birth, being of the same tribe and father, *Levi*; and by his office and employment, which was the same with his.

[1Ch 6:40-44](#)

Ethan, called also *Jeduthun*, [1Ch 9:16](#); [2Ch 35:15](#), and in the titles of divers psalms.

[1Ch 6:45-48](#)

The Levites; such of them as had no skill in singing were otherwise employed.

[1Ch 6:49](#)

Having mentioned the work and employment of the high priests, he briefly rehearseth the names of the persons who successively performed it.

[1Ch 6:50-54](#)

Or, *this lot* or *portion* which here follows. Or, *the first lot*, as appears by the sequel.

[1Ch 6:55-57](#)

They gave the cities, or, *out of the cities*; the Hebrew *eth* being put for *meeth*, as hath been oft noted.

[1Ch 6:58-60](#)

Whereof eleven are here numbered, and two more added to them, [Jos 21:13](#).

[1Ch 6:61](#)

Which were left, over and above the priests who were of the same family of *Kohath* and tribe of *Levi*.

By lot, ten cities, or, *by lot* (with a full point, for there the sense ends).

All their cities were *ten cities*, as it is expressly said, [Jos 21:6](#). These words, *all their cities were*, are to be understood out of the former verse; which is not unusual in the Holy Scripture. And so this sacred writer explains himself, [1Ch 6:66](#), &c., where eight of these cities are named, whereof only two are taken out of this half tribe of *Manasseh*, [1Ch 6:70](#), the

other two being named, [Jos 21:21](#), &c., where these things are more plainly and fully declared.

[1Ch 6:62](#)

To the sons of Gershom; understand here, *cities were given*, which is also understood [1Ch 6:61](#), and expressed [1Ch 6:64](#).

[1Ch 6:63-64](#)

To the Levites, i.e. to the tribe of Levi, consisting of priests and other Levites.

These cities, which are numbered or named in this chapter.

[1Ch 6:65](#)

They gave, to wit, to those Levites of the family of Kohath who were priests, as appears both by [1Ch 6:57](#), &c., where the cities given to the Aaronites are said to be taken out of the tribes here named, even out of Judah (under which Simeon is comprehended, because his lot lay within that of Judah) and Benjamin; and by the next verse, where the other Kohathites who were not priests are called the *residue of the families of the sons of Kohath*, by way of distinction from those of them to whom this [1Ch 6:65](#) relates.

Which are called by their names; which are expressed by their names above, [1Ch 6:57](#), &c.

[1Ch 6:66](#)

Of their coasts, or, *of their borders*, i.e. of their country contained within its borders, as that word is oft used, as hath been noted before.

[1Ch 6:67-81](#)

They gave; either the Ephraimites; or rather, the children of Israel, as it is expressed, [1Ch 6:64](#), who gave part out of Ephraim, and part out of the half tribe of Manasseh, as it here follows. But the Ephraimites could not give away any cities belonging to the Manassites.

Unto them, i.e. to the residue of the Kohathites last mentioned.

Of the cities of refuge, or, *the cities* (i.e. the city, the plural number used of one; of which frequent examples have been given before: see [1Ch 7:3](#), [12](#), [14](#)) *of refuge*. Or, *cities*, (the construct form being put for the absolute, of which there want not examples in the Hebrew language,) the city *of refuge*. As to the names of these cities, divers of them are differing from those names which were given to them, [Jos 21:13](#). Nor is it at all strange that the names of places should be changed in so many hundreds of years as were between Joshua and this time. And to the cities themselves, this is further to be observed, that they are dispersed among all the tribes, partly that Jacob's prophecy might be fulfilled concerning the scattering of Levi. [Ge 49:7](#): and partly that every tribe might have teachers among them, by whom they might be directed in and quickened to the observation of God's laws, upon which their safety and happiness wholly depended.

Chapter 7

The sons of Issachar, [1Ch 7:1-5](#). Of Benjamin, [1Ch 7:6-12](#). Of Naphtali, [1Ch 7:13](#). Of Manasseh, [1Ch 7:14-19](#). Of Ephraim; their calamity; and habitations, [1Ch 7:20-29](#). Of Asher, [1Ch 7:30-40](#).

[1Ch 7:1](#)

Jashub, called, by way of contraction, Job, [Ge 46:13](#).

[1Ch 7:2](#)

In the days of David, when he numbered the people, [2Sa 24:1](#), &c.

[1Ch 7:3](#)

The sons, for the son; for he names but one son.

Michael, and Obadiah, and Joel, Ishiah, five, including their father Izrahiah.

[1Ch 7:4](#)

Six and thirty thousand men, to wit, of the posterity of Uzzi, as the other twenty-two thousand six hundred, [1Ch 7:2](#), were the posterity of Tola.

[1Ch 7:5-6](#)

There were ten, [Ge 46:21](#), and five of them are named, [1Ch 8:1](#), but here only three are mentioned, either because these were most eminent for courage or fruitfulness, or because the other families were now extinct.

[1Ch 7:7](#)

Heads of the house of their fathers; each of them head, or chief, or commander of that house or family from which he was descended, or to which he belonged. For it may seem, by comparing this with [1Ch 8:3](#), &c. that these were not the immediate sons of Bela, but his grandchildren descended each from a several father; and their fathers are here omitted, peradventure because they were obscure persons, as their sons are mentioned for their eminency.

[1Ch 7:8-12](#)

Shuphim also, and Huphim, called Muphim and Huphim, [Ge 46:21](#), also Hupham and Shupham, [Nu 26:39](#).

*The sons of Aher; but divers take the Hebrew word *aher* for a common, not proper name, and render the words thus, *another son*, or *the son of another* family or tribe, to wit, of Dan, as may be gathered, 1. From [Ge 46:23](#), where Hushim is mentioned as the only son of Dan, where also the word *sons* is used of that one man, as it is here. 2. From the clause of the next verse, *the sons of Bilhah*, who was mother both to Dan and Naphtali. 3. Because otherwise*

the genealogy of Dan is quite left out. 4. From the word *another*, which is used in the Hebrew writers to design an abominable thing which the writer disdained to mention; whence they call a swine, which to them was a very unclean and loathsome creature, *another thing*. And it must be remembered that the tribe of Dan had made themselves and their memory infamous and detestable by that gross idolatry, which began first and continued longest in that tribe, [Jdg 18:1-31](#); for which reason many interpreters conceive this tribe is omitted in the numbering of the scaled persons, [Re 7:1-17](#).

[1Ch 7:13](#)

The sons of Bilhah, i.e. the grandchildren; for Bilhah was Jacob's concubine, and mother both to Naphtali, the father of these last named persons, and to Dan. [See Comment on 1Ch 7:12](#).

[1Ch 7:14](#)

The sons of Manasseh, i.e. grandchildren, as [1Ch 7:13](#). For both Ashriel and Zelophehad were the grandchildren of Machir son of Manasseh, [Nu 26:29](#) &c.; [Nu 27:1](#).

Whom she bare, to wit, his wife, as may be thought, because his *concubine* is here opposed to her. Or, *whom he got*; for the Hebrew word *yalad* is sometimes used of men's begetting, as [Ge 5:18](#), &c. Compare [Ps 2:7](#). But these and the following words may be otherwise rendered according to the Hebrew text, *whom his concubine the Aramitess bare*, who *bare* him (which ellipses are very frequent in the Hebrew) for *meeth, of, or by Machir*: so this was a differing Ashriel from him named [Nu 26:31](#); for that was Gilead's son, and this his brother.

The father of Gilead; a person so called, as is manifest from [1Ch 7:17](#); [Nu 26:29](#).

[1Ch 7:15](#)

The sister; which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called *the wife of Machir*, [1Ch 7:16](#). *The name of the second*; of the second son or grandson of Machir; for so Zelophehad was, [Nu 26:29](#), &c. Or Zelophehad is here called *the second*, because he was the younger brother of Ashriel, who was the eldest son of Hephher, the son of Gilead, the son of Machir.

Had daughters, i.e. only daughters, and no sons.

[1Ch 7:16-17](#)

These, to wit, Ashriel and Zelophehad, named [1Ch 7:14-15](#); the relative being here referred to the remoter antecedent, as is frequent in the Hebrew.

[1Ch 7:18](#)

His sister, i.e. Gilead's sister.

Ishod, and Abiezer, and Mahalah; understand, *and Shemidah*, out of the next verse.

[1Ch 7:19-20](#)

Bered his son; either, 1. The son of *Shuthelah*; and so *Tahath the son of Bered*; and so the rest, which make up seven succeeding generations. Or, 2. The son of *Ephraim*; and so *Tahath is the son* not of Bered, but of *Ephraim*, and so forward. And thus all these were brethren, and sons or grandchildren of Ephraim, living together at one time with their father.

Object. This cannot be, because then Ephraim had two sons called *Shuthelah*, and two called *Tahath*.

Answ. That might easily happen, either because the first *Shuthelah and Tahath* were dead before the other two of those names were born; or because two of them were Ephraim's sons, and two of them his grandchildren, called after their uncle's names. For this is certain, the name of sons is promiscuously used concerning immediate children, and grandchildren, and great-grandchildren.

[1Ch 7:21](#)

This history is not recorded elsewhere in Scripture, but it is in the ancient Hebrew writers, though mixed with many fables. The Philistines (one of whose cities this Gath was) and the Egyptians were next neighbours; and in those ancient times it was usual for such to make inroads one into another's country, and to carry thence what prey they could take, as we find both in Scripture and in profane writers. And as the Philistines had probably made such inroads formerly into Egypt, and particularly into the land of Goshen, which was the utmost part of Egypt bordering upon the Philistines' land; so the Israelites might requite them in the like kind: and particularly the children of Ephraim, either presuming upon their numbers and strength, or having possibly received the greatest injury from the Philistines in their last invasion, might make an attempt upon the Philistines to their own great loss, as is here related. And this seems to have happened a little before the Egyptian persecution, and before the reign of that *new king* mentioned [Ex 1:8](#). The Philistines are here called *the men of Gath*, either because they were subject to the king of Gath, as afterwards that people were, or because they lived about Gath. And this clause, *that were born in that land*, may be added emphatically, as the motive which made them more resolute and furious in their fight with the Ephraimites, because they fought in and for their own land, wherein all their wealth and concerns lay, and against those that unjustly endeavoured to turn them out of their native country.

[1Ch 7:22](#)

Ephraim their father; either, 1. That Ephraim of whom he speaks, [1Ch 7:20](#), whose sons are here named. But that to many seems hard, especially if these several sons, named [1Ch 7:20-21](#), be understood successively, so as each man be the son of him who is named next and immediately before him, which seems most probable; for so here are seven successive generations of Ephraim, which it is not likely that Ephraim lived to see; for then he must have been near two hundred years old. Although it is not necessary that the persons here said to be slain should be that generation which was last mentioned; but the particle *whom* may belong to the other sons of Ephraim of the fourth, or fifth, or sixth generation. Nor is the word *whom* in the Hebrew text, which runs thus, *and the men of Gath slew them*, i.e. the sons of Ephraim in the general, as they are expressed in the beginning of [1Ch 7:20](#), without respect to this or that particular generation. And the relative particle *them* may be referred not unto the persons

last named, but unto some of the other and more remote persons; this being a common observation of Hebricians, that the relative oft belongs to the remoter antecedent. Or, 2. Zabad the father of the three persons and families last named, who might possibly have two names, and be called both Zabad and Ephraim. Or rather, the name of Ephraim may be put patronymically (as the learned speak) for the son and successor of Ephraim; who being now in Ephraim's stead the head of the tribe, as old Ephraim was in his time, might well be called by the same name. Thus Isaac is put for his son Jacob or Israel, [Am 7:9](#), and Moses for the sons of Moses, [Ps 90:1](#), and David for his son Rehoboam, [1Ki 12:16](#), and for Christ, [Jer 30:9](#); [Eze 34:23](#), and (as many think) Abraham for Jacob, Abraham's grandchild, [Ac 7:16](#). And these words, *their father*, seem to be added by way of distinction, to show that he meant not this of the old Ephraim, but of another, who was father to the three persons said to be slain, [1Ch 7:21](#). For if he had understood this of the first Ephraim, having called these the sons of Ephraim, it might seem superfluous and tautological to tell us that *Ephraim* was *their father*. *His brethren*, i.e. his kinsmen, as that word is frequently used.

[1Ch 7:23-24](#)

His daughter, i.e. his grandchild, or great-grandchild, for such are oft called *sons* or *daughters* in Scripture.

Who built Beth-horon, i.e. rebuilt or repaired, which possibly she did in Joshua's time. And this work may be ascribed to her, because these works were done either by her design or contrivance, or by her instigation and influence upon her husband and brethren who did it.

[1Ch 7:25-26](#)

Elishama; the head of the tribe of Ephraim in the wilderness, [Nu 1:10](#).

[1Ch 7:27-28](#)

Their possessions, i.e. the portion allotted to the tribe of Ephraim.

Beth-el; which stood in the border of Benjamin, but belonged to Ephraim.

Unto Gaza, not that of the Philistines, which belonged to another tribe, and was remote from Ephraim; but another of the same name. Or rather Adasa, as it is in the margin of our Bible; the particle *ad*, here rendered *unto*, being a part of the name; for why should *unto* be put to this town, which is not put to any of the other?

[1Ch 7:29](#)

The children of Joseph, i.e. of Ephraim, Joseph's eldest son, who is sometimes called *Joseph*, as hath been noted before.

[1Ch 7:30-35](#)

His brother; brother either of Shamer the eldest, namely, Hotham; or of Aram last mentioned.

[1Ch 7:36-40](#)

Ulla; another son of Jether, as may be gathered by the course of the genealogy, though he be not expressed with his brethren, [1Ch 7:38](#). See the like defect [1Ch 7:18](#), [34](#).

Chapter 8

The sons and chief men of Benjamin, [1Ch 8:1-32](#). *The stock of Saul and Jonathan*, [1Ch 8:33-40](#).

[1Ch 8:1](#)

He had spoken something of the tribe of Benjamin before, [1Ch 7:6](#), but now he treats of it again, and that more, fully and exactly; partly for Saul's sake, who was of this tribe; and partly because this tribe adhered to David and the kingdom of Judah, and went with Judah into Babylon; and now were returned from thence in greater numbers than the other tribes, except Judah.

Bela; so called by Moses: but the names of the rest vary from those in Moses; either because the same person had two several names, as hath been often noted; or because these were not the immediate sons of Benjamin, but his grandchildren, here mentioned in their parents' stead, possibly because they were more eminent than their parents.

[1Ch 8:2-6](#)

These are the sons; either those three last mentioned; or rather these following, [1Ch 8:7](#), because he here speaks of them who were removed, and they are said to be removed, [1Ch 8:7](#)

He describes the sons of Benjamin by the places of their habitation, without an exact account of their parents, because their genealogies were broken by that almost total extirpation of this tribe, [Jdg 20:1-48](#).

They removed them; either their fathers, or their heads and superiors, removed them; or they removed themselves; either because they were too numerous for that place, or because they desired to change their habitation, and hoped it would be for the better, and judged Manahath a more convenient place.

[1Ch 8:7](#)

He removed them; either, 1. Their father; Or, 2. Gera last mentioned, who, it seems, was the chief counsellor or promoter of this work.

Begat Uzza and Ahihud, when he was seated in Manahath.

[1Ch 8:8](#)

In the country of Moab; whither he had removed himself, either at the same time when Elimelech did, [Ru 1:1](#), &c., or upon the same or like occasion.

After he had sent them away; Ehud or Gera last mentioned.

Hushim and Baara were his wives: others join these words with the former, and render the place thus, *after he had sent them* (to wit, his sons) *away*, with *Hushim and Baara his wives*, i.e. as he also sent his wives away from him; which may be here mentioned as a brand upon him, to show that he was without natural affection to his wives and children. And it seems the more probable that he divorced them, because we find him married to another wife, [1Ch 8:9](#).

[1Ch 8:9-13](#)

Aijalon; a place formerly belonging to the tribe of Dan, [Jos 19:42](#); but after the return from Babylon possessed by the Benjamites, because both Dan and the rest of the ten tribes were yet for the generality of them in captivity, and but few of them returned.

Who drove away the inhabitants of Gath; either, 1. At that time when they made such a slaughter among Ephraim's children, [1Ch 7:21](#), and were possibly pursuing their victory till they were driven back by these Benjamites, who came to the succour of their brethren. Or, 2. Now when they were returned from the captivity, and found the men of Gath possessed of Aijalon. Or, 3. At some other time not mentioned in Scripture.

[1Ch 8:14-29](#)

The father of Gibeon, i.e. the chief or ruler of the Benjamites dwelling there.

[1Ch 8:30-32](#)

With their brethren, i.e. with those other Benjamites spoken of [1Ch 8:28](#).

Over against them; in some street or part of Jerusalem, which was over against that where their brethren dwelt.

[1Ch 8:33-40](#)

Archers, Heb. *that tread the bow*; for the bows of steel, which these used, required great strength to bend them; which therefore they did by treading the bow with their feet, and pulling the string with both their hands.

Chapter 9

The chief of the tribe of Judah, Benjamin, Ephraim, and Manasseh, who returned from captivity, and dwelt at Jerusalem, [1Ch 9:1-9](#). Also the priests and Levites, and how they executed their office in the temple at Jerusalem, [1Ch 9:10-34](#). The family of Saul, [1Ch 9:35-44](#).

[1Ch 9:1](#)

In the book of the kings of Israel and Judah; not in that sacred and canonical book so called, but (as hath been oft observed before) in the public records, wherein there was an account of that kingdom, and of the several families in it, according to their genealogies. *Who were carried away*, i.e. which tribe or people of Judah last mentioned.

[1Ch 9:2](#)

The first inhabitants; the first after the return from Babylon.

That dwelt in their possessions in their cities, i.e. that took possession of their own lands and cities, which had been formerly allotted to them; but of late years had been taken from them for their sins, and possessed by other people.

The Israelites, i.e. the common people of Judah and Israel, called here by the general name of Israelites, which was given to them before that unhappy division of the two kingdoms, and now is restored to them when the Israelites are united with the Jews in one and the same commonwealth, that so all the names and signs of their former division might be blotted out. And although the generality of the ten tribes were yet in captivity, yet divers of them were now returned; either such as had long before the captivity fled to Jerusalem to worship God, and joined themselves with Judah, as those [2Ch 11:16](#), and others; or such as, upon Cyrus's general proclamation, associated themselves, and returned with those of Judah and Benjamin.

The priests, Levites; these took possession of the cities or places belonging to them, as they had need and opportunity. The *Nethinims*; a certain order of men, either Gibeonites, or others joined with them, devoted to the service of God, and of his house, and of the priests and Levites; who, that they might attend upon their work without distraction, had certain places and possessions given to them; which they are now said to repossess.

[1Ch 9:3](#)

i.e. Some of each of these tribes; either such as offered themselves, or such as were chosen by lot: See [Ne 11:1-2](#)

[1Ch 9:4](#)

That there is so great a diversity of names between this catalogue and that [Ne 11:1-36](#), may be ascribed to two causes: 1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and, 2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be such as returned afterward, and came and dwelt either instead of the persons here named, who might be then dead, or gone from Jerusalem, or with them.

[1Ch 9:5](#)

Or, *Shelanites*, as they are called from *Shelah*, [Nu 26:20](#).

Asaiah, called also *Masseiah*, [Ne 11:5](#).

[1Ch 9:6-7](#)

Salu the son of Meshullam, who is mentioned, but described by other parents, [Ne 11:7](#), or at least by persons under other names. Possibly these were his more immediate, and those his more remote parents; or he might be born of one, and adopted by another. For this is certain, men are sometimes in Scripture called the sons of those who adopted them, or whose right of inheritance fell to them.

[1Ch 9:8-9](#)

Nine hundred and fifty and six: they are reckoned but nine hundred and twenty-eight in [Ne 11:8](#), either because there he mentions only those that were by lot determined to dwell at Jerusalem, to whom he here adds those who freely offered themselves to it; see [Ne 11:1-2](#); or because some of the persons and families first placed there were dead or extinguished, or else removed from Jerusalem upon some emergent occasion.

[1Ch 9:10-11](#)

Azariah; the same called *Seraiah*, [Ne 11:11](#).

Hilkiah; either of him in Josiah's time, [2Ki 22:8](#), or rather another of the same name.

The ruler of the house of God; or, a ruler in the house of God; not the high priest, who was Ezra, [Ezr 3:8](#), but a chief ruler under him; either *the second priest*, as such are called, [Nu 3:32](#); or the head of one of the twenty-four families or courses of the priests.

[1Ch 9:12](#)

The son of Pashur, i.e. his great-grandson, as appears from [Ne 11:12-13](#).

[1Ch 9:13](#)

Very able men, Heb. *mighty men of valour*; which is here noted as an excellent qualification for their place; because the priests might meet with great opposition and difficulty in the faithful discharge of their office, in the execution of the censures upon all impure persons without exception, and in preserving sacred things from violation by the touch of forbidden hands; of which see an eminent instance in Azariah, [2Ch 26:17](#), &c.

[1Ch 9:14-16](#)

The Netophathites were in Judah, [1Ch 2:54](#). There they now dwelt, either because their proper cities were not yet built, or because they were not yet numerous enough to replenish them.

[1Ch 9:17](#)

Porters; whose office it was to keep all the gates of the temple, that no unclean person or thing might enter into it.

[1Ch 9:18](#)

In the king's gate eastward; in the east gate of the temple, which was so called, either because it was the chief and most magnificent of all the gates, or because the kings of Judah used to go to the temple through that gate, [2Ki 16:18](#) compare [Eze 44:1-2](#). Under this gate he comprehends all the rest, which also were guarded by these porters.

In the companies, or, according to the companies, or orders, or courses, i.e. they kept the gates successively, according to that method into which themselves and the rest of their brethren the Levites were distributed, for the more convenient management of their several offices; among which this of the porters was one.

[1Ch 9:19](#)

Keepers of the gates of the tabernacle; or, who were, to wit, *in time past*, which is expressed in a like case, [1Ch 9:20](#), when the tabernacle was standing, before the temple was built. *Their fathers*; the Kohathites, of whom see on [Nu 4:4](#). Over the host of the Lord, or, with (as this Hebrew particle is oft used) *the host*, &c., i.e. when the Israelites were in the wilderness, encamped in a military manner round about the tabernacle, with or among whom these were then placed.

Keepers of the entry, i.e. of the veil by which they entered into the tabernacle; which he calls the *entry* distinctively, because then there were no gates. The meaning is, that all things were now restored to their primitive order and institution; and the several persons took those places and offices upon them, which their ancestors had before them.

[1Ch 9:20](#)

Over them, i.e. over all the porters, and other Levites and priests before mentioned.

The Lord was with him, to direct, and assist, and bless him in the discharge of his place; which seems here related to encourage his successor, and consequently all the priests and Levites of this time, to go on courageously and resolutely in their work, not doubting but God will stand by them as he had done by their fathers.

[1Ch 9:21](#)

To wit, in the, time of David, as the following verse showeth. See [1Ch 26:1](#); [27:2](#).

Porter, i.e. chief porter.

Of the door of the tabernacle, i.e. of the door which led out of the priests' court into the tabernacle, in which the ark was placed, [2Sa 6:17](#).

[1Ch 9:22](#)

In their villages; where their usual residence was, and whence they came to Jerusalem in their courses.

Did ordain: in the times of the judges there was much disorder and confusion, both in the Jewish state and church, and the Levites came to the tabernacle promiscuously, and as their inclinations or occasions brought them. But Samuel, the best of judges, having some prospect and good hopes of deliverance from their enemies, and of a happy settlement of the Israelitish church and nation, and observing that the Levites were greatly increased he began to think of establishing some order among the Levites in their ministrations about the tabernacle. And these intentions of his probably were communicated by him to David, who after Samuel's

death, and his own peaceable settlement in his throne, revived and perfected Samuel's design, and took care to put it in execution.

In their set office, Heb. *in their faith*, or *faithfulness*, i.e. either, 1. In their office, which is called *faithfulness*, because this is required in that office. Or, 2. In the faithful discharge of their duty, and in obedience to the will of God, signified to them by revelation, or *by the Spirit*, as it is said of David, [1Ch 28:12](#), which they received by faith, and accordingly designed, and David executed it. And so this is added to show that this was no human invention, as some might conceive, but a Divine appointment, to which all ought to submit.

[1Ch 9:23](#)

To wit, in David's time.

The house of the tabernacle: this is added to explain what he means by the house of the Lord; not that tabernacle which David had set up for the ark, but that more solemn tabernacle, which Moses had made by God's express command and most particular direction; which in David's time was at Gibeon; in which God was and would be worshipped until the temple was built. See [1Ki 3:2](#); [2Ch 1:3](#), [5](#), &c.

By wards, i.e. by turns or courses, each of them at his gate, and in his appointed time.

[1Ch 9:24](#)

The porters, i.e. the chief porters, as this is explained, [1Ch 9:26](#).

[1Ch 9:25](#)

From their several villages to the place of worship.

After seven days: every sabbath or seventh day the courses were changed, and the new comers were to tarry till the next sabbath day. See [2Ki 11:5](#), [7](#), [9](#).

With them, i.e. to be with them, i.e. with the chief porters, who always abode in the place of God's worship, and to minister to them.

[1Ch 9:26](#)

Were in their set office, i. e. these were constantly upon the place, and in the execution of their office, that so they might oversee and direct the inferior porters in their work. Or, as others render the words, agreeably to the Hebrew text, *For these* (i.e. *their brethren*, [1Ch 9:25](#)) *were under the charge, or committed to the trust of the four chief porters*, who also were Levites, as their brethren were; whereas the chief of all of them was a priest. Either way these words contain a reason of what was said, [1Ch 9:25](#), why the rest were to come to these, and to be with them.

Treasuries; in which the sacred utensils, and other treasures belonging to the temple, were kept.

[1Ch 9:27](#)

They lodged round about the house of God; therefore they were obliged to constant residence in the place; and were not permitted to dwell in the villages, as their brethren were.

[1Ch 9:28-30](#)

This is added to prevent a mistake, and to show that although the Levites were intrusted with the keeping of this ointment, yet none but the priests could make it. See [Ex 30:22](#), etc.

[1Ch 9:31](#)

i.e. Was to take care that fine flour might be provided and kept safely and well, that when occasion required they might make cakes in pans to be offered to the Lord; of which [See Comment on Lev 2:5](#).

[1Ch 9:32-33](#)

These, i.e. others of the Levites; of whose several offices he had spoken before.

Are the singers; or rather, *were*, which is understood, and all along in the foregoing and following verses, and again in this very verse.

In the chambers; where they waited, that they might be ready to come whensoever they were called to the service of God in the tabernacle.

Were free from all trouble and employment, that they might wholly attend upon the proper work.

Employed in that work; either composing or ordering sacred songs; or actually singing; or teaching others to sing them.

Day and night, i.e. continually, and particularly in the morning and evening, the two times appointed for solemn service and offerings.

[1Ch 9:34](#)

Upon their return from Babylon they were not suffered to choose their habitations in the country, as others were, but were obliged to settle themselves at Jerusalem, that they might constantly attend upon God's service there, and be ready to instruct the younger Levites in their office, as they needed or desired it.

[1Ch 9:35-44](#)

In this and the following verses to the end of this chapter he repeats what he said before, [1Ch 8:29](#), &c., concerning Saul's genealogy, that he might make way for the following history; which is a figure called *epanalepsis*, which is frequent both in sacred and profane writers.

Chapter 10

*Saul's overthrow and death, [1Ch 10:1-7](#). The Philistines triumph over Saul, [1Ch 10:8-10](#).
The kindness of Jabesh-gilead towards Saul and his sons: his sin, [1Ch 10:11-14](#).*

[1Ch 10:1](#)

Of this and the following verses till [1Ch 10:13](#), see my notes on [1Sa 31:1-13](#), where we have the same thing expressed almost in the same words.

[1Ch 10:2-6](#)

All his house, i.e. all his children, to wit, then present with him, namely, *his three sons*, as it is expressed, [1Sa 31:6](#). For it is evident that Ish-bosheth and Mephibosheth were not slain. But nothing is more common in Scripture and all authors, than to understand *all* of a great and most considerable part.

[1Ch 10:7](#)

In the valley; which was beneath Mount Gilboa, where the fight was, [1Ch 10:1](#).

[1Ch 10:8-10](#)

And his body severed from his head to the wall of Beth-shan, [1Sa 31:10](#).

[1Ch 10:11-12](#)

To wit, every day till evening, after the manner of the Jewish fasts.

[1Ch 10:13](#)

Saul died for his transgression: the sense is, Wonder not that Saul fell by the hands of the Philistines, who were armed against him by his own sin and by God's vengeance for it.

Against the word of the Lord; against God's express, and plain, and positive command; which is a great aggravation of any sin.

For asking counsel of one that had a familiar spirit; which also was contrary to a manifest command, [Lev 19:31](#), and moreover, contrary to his own conscience, which was so fully convinced hereof, that he had endeavoured the utter extirpation of all such persons, in pursuance of God's law. See [1Sa 28:9](#).

To inquire of it, concerning the event of the approaching battle.

[1Ch 10:14](#)

Inquired not of the Lord.

Object. Saul inquired of the Lord, [1Sa 28:6](#).

Ans. He did so, but not in a right manner, not humbly and penitently, not diligently and importunately, not patiently and perseveringly; but when God would not answer him

speedily, he gives it over, and goes from God to the devil. Compare [1Sa 14:18-19](#). Such an inconsiderable and trifling inquiry as Saul made, is justly accounted to be no inquiry at all; as they are said *not to eat the Lord's supper*, [1Co 11:20](#), who did eat it in a sinful and irregular manner.

Chapter 11

David made king at Hebron; by Joab's valour winneth the castle of Zion from the Jebusites; repaireth the city of Jerusalem, [1Ch 11:1-9](#). A catalogue of his mighty men, [1Ch 11:10-47](#).

[1Ch 11:1](#)

All Israel, i.e. *all the tribes of Israel*, as it is expressed, [2Sa 5:1](#), i.e. their *elders*, as it is there said, [2Sa 5:3](#), and officers, and a great multitude of the soldiers and people.

[1Ch 11:2](#)

God said unto thee, or, *concerning thee*; for it is apparent that they knew of it; and therefore many of them opposed David hitherto against their own consciences.

[1Ch 11:3-4](#)

Of this and the three following verses [See Comment on 2Sa 5:6](#), &c.

[1Ch 11:5-6](#)

Before this he was one of David's chief captains, [2Sa 3:22-23](#), and general of the forces of Judah; but now he is made captain-general of all the forces of Israel and Judah.

[1Ch 11:7-10](#)

Who strengthened themselves with him in his kingdom; who helped him with all their might to settle him in his kingdom.

With all Israel; in conjunction with all those loyal Israelites who joined with David; of whom see the next chapter.

[1Ch 11:11](#)

An Hachmonite; called the *Tachmonite*, and *Adino the Eznite*, [2Sa 23:8](#).

Slain by him, to wit, by his own hand, five hundred more being slain by others than joining with him, who pursued the victory that he alone got, and in the pursuit slew five hundred, both which sums make up the eight hundred numbered [2Sa 23:8](#), the slaughter of all which is justly ascribed to him, because it was the effect of his valour. But concerning that and other differences about these persons or things, see my notes on [2Sa 23:1-39](#).

[1Ch 11:12-19](#)

Heb. *these three mighties*, to wit, last mentioned, whereof one was Abishai, [1Ch 11:20](#); for the acts of two of the first three are here passed over, being recorded [2Sa 23:1-39](#).

[1Ch 11:20](#)

He slew them; he vanquished them all, and slew a great number of them; though it be not said that he slew them all at one time, as it is said of Jashobeam, above, [1Ch 11:11](#).

[1Ch 11:21-24](#)

Had a name, i.e. was greatly reputed; for though he did not equal Abishai, one of these three, as appears by [1Ch 11:20-21](#), yet he did excel the third of them, and all the thirty here following.

[1Ch 11:25](#)

Heb. *his hearing*, or obedience, i.e. those that were always ready to hear and obey or execute his commands, to wit, the guards of his body.

[1Ch 11:26-32](#)

Of the brooks, or *of the valleys*, i.e. of one of them; the plural number for the singular; so called because he was born or bred there.

[1Ch 11:33-34](#)

Hashem, or *Jashem*, to wit, *Jonathan* here following, and *Shammah* here omitted, but expressed [2Sa 23:32-33](#).

[1Ch 11:35-38](#)

Joel the brother of Nathan; either, 1. The same who is called *Jaal the son of Nathan of Zobah*, being possibly his brother by birth and nature, and called his son by adoption, or right of succession to his estate, or called his brother at large for his near kinsman, and his son for his nephew. Or, 2. Another, who, upon the death of the former, was put in his stead.

[1Ch 11:39-41](#)

Uriah the Hittite; the last of that catalogue in [2Sa 23:39](#). But here some others are added to the number, because though they were not of the thirty, yet they were men of great valour and renown amongst David's commanders.

[1Ch 11:42-44](#)

The Aroerite; so called possibly because his station and quarters were upon the river Aroer beyond Jordan, being placed there for the defence of those parts.

[1Ch 11:45-47](#)

So called, either because he was by birth a Moabite, though now proselyted to the true religion, or from some eminent service done by him against the Moabites, as among the Romans Scipio was called Asiatic and African, because of his great achievements and victories over those parts and people.

Chapter 12

The companies that came to David at Ziklag, when pursued by Saul: some of Saul's own family; some of the tribe of Gad; of Benjamin; and Judah; and Manasseh, [1Ch 12:1-22](#). The armies that came to him at Hebron; their feast, [1Ch 12:23-40](#).

[1Ch 12:1](#)

While he yet kept himself close, or, was shut up, or shut out, from his own land and people; for he speaks not of that time when he was shut up and hid himself in caves in the land of Judah, but when he was at Ziklag.

[1Ch 12:2](#)

Could use both the right hand and the left, with like nimbleness and certainty. Compare [Jdg 3:15](#); [20:16](#).

Of Saul's brethren of Benjamin, i.e. of Saul's own tribe; who were moved hereunto by God's Spirit, and by the conscience of their duty to David, to whom God had given the crown in reversion; and by their observation of God's departure from Saul, and of his special presence with David, and his gracious providence for him.

[1Ch 12:3-4](#)

Over the thirty, i.e. who came attended with thirty valiant Benjamites, and was their leader and commander.

[1Ch 12:5-8](#)

Separated themselves from Saul, to whom they had hitherto adhered; and from their brethren of their own tribe, who yet maintained Saul's cause; and from their families, and the places where they lived, from whom they went to David.

*Into the hold to the wilderness, or, into the hold of the wilderness, i.e. either to the cave of Adullam or Engedi; or rather to Ziklag, as appears from [1Ch 12:1](#), which was in the wilderness of Judah, which is here called *the hold*, or the fortress, which name is also given to the city of David, [1Ch 11:7](#), the Hebrew word being the same both here and there.*

Whose faces were like the faces of lions; who were full of courage, and by the majesty and fierceness of their countenances terrified their adversaries.

As swift as the roes upon the mountains: as their very looks daunted their enemies, and put them to flight, so they could easily pursue and overtake and destroy them in their flight.

[1Ch 12:9-14](#)

Not that they brought now so many men with them; but either, 1. They had hitherto been captains or colonels under Saul, or in the established militia or bands of their tribe. Or, 2. They were so afterwards under David, who for their valour and fidelity thus advanced them.

[1Ch 12:15](#)

They that went over Jordan, to wit, in Saul's time, when, it seems, the enemies of the Israelites had made an inroad, and done some mischiefs to the Israelites beyond Jordan, to whose help these then came.

When it had overflowed all his banks; as it commonly did about that time. See [Jos 3:15](#); [4:18](#); [Jer 49:19](#). This is noted either as a description of the time when this was done, it being usual with historians to note the circumstances of great actions; or as an aggravation of the fact. And possibly these, being men of great nimbleness and dexterity, did swim over Jordan, through their ardent desire to help their brethren, and to fight with their enemies.

All them of the valleys, i.e. the people that lived in the valleys or deserts beyond Jordan, who, as it seems, when Saul was engaged against the Philistines, took that advantage to fall upon the Israelites beyond Jordan.

Toward the east, and toward the west; either, 1. The people that lived more eastward, and remote from Jordan, and those who lived more westward, or nearer to it. Or, 2. Them made they fly several ways, some eastward, some westward, as they saw the way open for them. See [De 28:7](#), [25](#).

[1Ch 12:16-17](#)

And answered, i. e. spake, as that word is oft used in Scripture, even of him that speaketh first.

Mine heart shall be knit unto you; I shall ever esteem and love you, and show this by my actions to you hereafter.

If ye be come to betray me to mine enemies; which your number, and quality, and near relation to Saul gives me some cause to suspect.

There is no wrong in mine hands; I have done no injury to Saul, nor to you; but have spared him and you when it was in my power to have destroyed you.

The God of our fathers look thereon, and rebuke it, to wit, by his hand and power manifested for me and against you for your perfidiousness.

[1Ch 12:18](#)

The Spirit came upon Amasai; not only saving graces, but other heroical and generous motions, are ascribed to God's Spirit, which here stirred up in him a more than ordinary greatness and presentness of mind and resolution.

Thy God helpeth thee; we have observed God's singular and gracious care of thee, and kindness to thee, and if we should oppose thee, we should be fighters against God and his word and providence.

Captains of the band, i. e. of those forces which they brought with them. Or, *he put them among the heads or officers of his band*, i.e. he gave them commands, either now in his small army, each according to his quality; or afterwards, when he was advanced to the kingdom; for it is not here expressed when he did this.

[1Ch 12:19](#)

They helped them not, i.e. the Manassites here named, and the rest of David's forces, to whom they had now joined themselves, did not help the Philistines in battle, as David had pretended to do.

[1Ch 12:20](#)

As he went to Ziklag; as he returned from the camp of the Philistines to Ziklag, [1Sa 29:11](#).

[1Ch 12:21](#)

Against the band of the rovers, i.e. against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that expedition. Or, *with a band or troop of soldiers*, which they brought along with them to David's assistance.

They were all mighty men of valour; therefore they readily came to David's help.

Were captains in the host; therefore they brought others along with them.

[1Ch 12:22](#)

At that time, i.e. while he was at Ziklag, and in his march to Hebron, and principally at Hebron, as the next verse explains it.

Like the host of God, i.e. innumerable, like the stars or angels, both which are called God's hosts. Otherwise, *the host of God*, i.e. a very great host, great things being so called, as *cedars, mountains, &c. of God*. But the particle of likeness here added excludes this sense, for it had been very improper to say, *a great host like a great host*, i.e. like itself.

[1Ch 12:23-24](#)

Who came hither in the name of all their brethren; for that whole tribe stuck to David at his very first coming to Hebron.

[1Ch 12:25-27](#)

The leader of the Aaronites; not the high priest, for that was Abiathar, [1Sa 23:6](#); but one of eminent place under him, and who had a great power and interest among his brethren.

[1Ch 12:28](#)

Zadok; thought to be the same who was made high priest in Solomon's time, [1Ki 2:35](#); which if true, he was very young at this time.

Twenty and two captains, whom he brought along with him.

[1Ch 12:29](#)

i.e. Endeavoured to keep the crown in their own tribe, and in Saul's family.

[1Ch 12:30-31](#)

Of the half tribe of Manasseh, which was within Jordan; for of the other half beyond Jordan he speaks [1Ch 12:37](#).

Which were expressed by name; which were not ashamed nor afraid publicly to own David, first by putting their names to some paper presented to them for that purpose, and then by marching to him to Hebron.

[1Ch 12:32](#)

Understanding of the times; either, 1. Skill in the stars, and several seasons and changes of the air; which might be of good use in husbandry, to which this tribe was addicted [Ge 49:14](#); [De 33:18](#). Or rather, 2. Political prudence to discern and embrace the fit seasons for all actions; as appears, 1. From the following words, *to know what*, not only their own tribe, but *all Israel ought to do*. 2. By the great authority and command which they had over all their brethren upon this account, as it here follows. 3. Because this is so considerable a circumstance in all human, and especially in public, affairs, that the success or disappointment of them depends very much upon the right or wrong timing of them, and therefore this is a very fit expression to signify their great prudence. And particularly they showed this point of their wisdom at this time; for as they had adhered to Saul whilst he lived, as knowing the time was not yet come for David to take possession of the kingdom; and as they could not join themselves to David whilst Abner lived, and was potent, and had the command of the other tribes, wherewith they were encompassed; so as soon as he was dead, and they had opportunity to declare themselves, they owned David for their king. 4. By the like use of this phrase, [Es 1:13](#).

[1Ch 12:33](#)

Of Zebulun fifty thousand; for this tribe being next to that of Issachar, which was generally well affected to David, were probably very much swayed by their opinion and advice.

Which could keep rank, or, which were disposed, or prepared, or ordered for battle, or to fight for David, if occasion so required.

Not of double heart, Heb. *without a heart and a heart*; which may relate either, 1. To the whole body of them; they were all of one heart and one mind towards David, not some for him, and others secretly against him, but all with one soul and one consent adhered to him. Or, 2. To the same particular persons; they were each of them sincerely loyal to David, and

did not dissemble with David, pretending to be for him, whilst in their hearts they favoured Saul's family; which possibly some of those who came to Hebron did. Or this is particularly noted of this tribe, because they lay under some suspicion in this matter, as also some of the other tribes did; and therefore the like testimony is given to all of them, [1Ch 12:38](#).

[1Ch 12:34-40](#)

They that were nigh them; that lived not far from Hebron, the place where they now were.

Unto Issachar and Zebulun and Naphtali: this is added by way of amplification and explication, to show that he did not understand this of those Israelites only who lived in the neighbourhood of Hebron, but of those that lived at some distance, yet were nearer to Hebron than some of the other tribes here named.

On oxen; which though not commonly used in this manner, nor fit for such purposes, now they so used, because the quantity of provisions which they brought was very great, as the numbers of the people at Hebron were, and horses they had few in Israel, and most of their asses, and camels, and mules here mentioned probably were used to carry divers men, or women and children, to this great, and public, and happy solemnity.

There was joy in Israel; partly because their civil wars were wholly ended, and they were all united under one king; and partly because they had now a king of eminent valour, and piety, and felicity, and therefore expected to be saved from all their enemies and calamities, as they were.

Chapter 13

David fetcheth the ark from Kirjath-jearim with great solemnity, [1Ch 13:1-8](#). Uzza being smitten, the ark is left at the house of Obed-edom, [1Ch 13:9-14](#).

[1Ch 13:1](#)

Or, *governor* or *elder* of the people.

[1Ch 13:2](#)

Unto all the congregation of Israel, i.e. unto all the people then assembled with him at Hebron. This story is mentioned in another place, in [2Sa 5:1-25](#); [6:1-23](#), even after the taking of Jerusalem and the two first fights with the Philistines, whereas here it is placed before the latter, and there is no mention here of the former. The matter may be thus conceived. There being now a great and general concourse of all Israel, and David being now established in his throne with universal consent and applause, he begins with God, and his first thoughts and cares are about religion and the ark, then the great instrument and ornament of it, and takes the opportunity of this assembly to desire their advice and concurrence with him in it, that the ark might be brought either to Hebron, which then was the royal city; or to Jerusalem, which, as probably he told them, he was resolved to besiege, and doubted not, by God's help, to take. After this was proposed by the king, and accepted by the people, this great assembly was dismissed, only some of them David reserved to go with him against Jerusalem, which accordingly he did, and succeeded in his enterprise, as is related, [1Sa 5:1-12](#). But before this resolution could be executed, the Philistines came and fought twice with David, as is related,

[2Sa 5:17](#), &c., and here, [1Ch 14:8](#), &c. And after they were repulsed with great loss and shame, David sets upon the execution of that which before he had resolved, and, in order to it, calls another general assembly of the people. *And that it be of the Lord our God*, i.e. if this translation of the ark be pleasing to God, which I purpose to inquire by the Urim, after the manner, and to act accordingly.

Let us send abroad, Heb. *let us break out and send*, i.e. let us send messengers speedily and universally to the several tribes. We are now in some sort pent up in a corner of the land in Hebron, but let us break up the assembly, and disperse ourselves, and send far and near about this work. It is a metaphor from the sea or rivers, which, when the banks are broken, do suddenly overflow the whole adjoining country.

That are left; by which word he minds them of the great desolations and destructions which God for their sins had hitherto made among them; and therefore adviseth that remnant whom God had so graciously saved in and from those dreadful ruins, that they would more seriously set themselves to seek God than they had formerly done.

[1Ch 13:3](#)

The ark was then neglected; and the generality of the people either lived in the gross neglect of the solemn worship of God, or contented themselves with going to Gibeon, and offering sacrifices there, not caring, though the ark, the soul of the tabernacle, was in another place.

In the days of Saul: so it was in the days of Samuel; but it is rather charged upon Saul than him; partly, because Samuel was exercised with continual wars, or expectation of wars, with the Philistines all the time of his regency, and therefore wanted the opportunity to bring back the ark, which Saul had and neglected; partly, because Samuel took care to stir up and maintain religion among them by other means, and in an extraordinary manner; whereas this was but one branch of Saul's impiety, and was joined with a contempt of all religion, as the history of his life shews; and partly, because it was more proper to accuse himself and the present generation, who were guilty of this neglect, than to rake into the ashes of their deceased progenitors, and lay his charge against those who were dead and gone some good while since.

[1Ch 13:4](#)

Their consciences smiting them for their former negligence and being fully convinced of the piety and reasonableness of this proposition.

[1Ch 13:5](#)

All Israel, i.e. all the chosen men of Israel, as it is phrased, [2Sa 6:1](#), their elders and representatives.

Shihor of Egypt; of which see [Nu 34:5](#); [Jos 13:3](#); [Jer 2:18](#).

[1Ch 13:6-14](#)

That is, to Kirjath-jearim; which explication is justified by [Jos 15:9](#), [60](#), where the same city is called by both names.

Object. They are said to go from *this Baale*, [2Sa 6:2](#).

Ans. 1. Some learned men render that place also *to Basle*, the particle *mem* being sometimes used for *to* amongst the Hebrews, and especially amongst the Arabians. 2. Both were true; they first went to *Baale* for the ark, as is here said, and then *went from Baale to bring, or to carry*, (for the word signifies either,) or *carrying, from thence the ark of God, as is there related*. But of this and other difficulties or differences between these two relations, [See Comment on 2Sa 6:1](#) and following.

Chapter 14

Hiram's kindness to David, [1Ch 14:1](#). His felicity in people, wives, and children, [1Ch 14:2-7](#). His two victories against the Philistines, [1Ch 14:8-17](#).

[1Ch 14:1-17](#)

David perceived, by the remembrance of God's promise, and his providence complying with it, &c. But of this and the following verses, [See Comment on 2Sa 5:12](#), &c., where the same history is related.

Chapter 15

David, having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom, [1Ch 15:1-24](#). He performeth the solemnity thereof with great joy, [1Ch 15:25-28](#). Michal despiseth him, [1Ch 15:29](#).

[1Ch 15:1](#)

Houses; a palace consisting of many houses or apartments for his several wives and children. *Pitched for it a tent*.

Quest. Why did he not first fetch the tabernacle of Moses from Gibeon, where it now was that so he might put the ark into its proper place?

Ans. Partly because he had no motion or direction from God concerning the tabernacle, as he had concerning the ark; and partly because he thought the tabernacle was not so necessary for that end as formerly, seeing he intended forthwith to set upon the building of the temple, as appears from [1Ch 12:1-40](#).

[1Ch 15:2](#)

But the Levites, and that upon their shoulders; of which see [Nu 4:15](#); [7:9](#); and not in a cart, as it was before, to our great grief and loss.

For ever, i.e. so long as the ark is to be removed, and as that worship continues.

[1Ch 15:3-5](#)

Of the sons of Kohath, to wit, of Amram or Izhar, Kohath's sons, [Nu 3:27](#). Otherwise Elizaphan, [1Ch 15:8](#), and Hebron, [1Ch 15:9](#), and Uzziel, [1Ch 15:10](#), were Kohath's children; of which see [Ex 6:17-18](#), [22](#).

[1Ch 15:6-11](#)

Zadok and Abiathar the priests, i.e. the chief priests, Abiathar the high priest, and Zadok the second priest: see [Nu 3:32](#).

[1Ch 15:12](#)

Sanctify yourselves, by solemn purification and preparation of yourselves, both in soul and body. [See Comment on Ex 19:10](#).

[1Ch 15:13](#)

Because ye did it not at the first; because you did not sanctify and prepare yourselves by solemn prayer, and seeking counsel from God, and by a serious consideration of God's will as to the manner of carrying it; which it was your duty more than others to observe and see it executed.

*We sought him not: he takes a part of the guilt to himself, because it was his duty, as well as theirs, diligently to read the law and word of God, and to see it executed, and their oversight did not excuse his. *After the due order*; according to the rules which he appointed.*

[1Ch 15:14-15](#)

The children of the Levites, to wit, the Kohathites, [Nu 4:4](#).

[1Ch 15:16-18](#)

Their brethren of the second degree; the first rank or degree of sacred musicians being those three famous persons named [1Ch 15:17](#), next unto whom were these here named.

The porters; who were to keep the doors of the tabernacle and courts but withal were instructed in music and singing, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable persons in God's house.

[1Ch 15:19-20](#)

In this catalogue *Ben* is omitted, who was mentioned [1Ch 15:18](#). Yet others think him to be the same who is called *Azaziah*, [1Ch 15:21](#). But *Ben* might be some other person, who was indeed appointed for this work, as is related, [1Ch 15:17-18](#); and yet he might be taken off by death or sickness, or some sudden and extraordinary accident which hindered his execution of the place and work allotted for him, which might force the chief of the Levites to appoint some other in his stead, when they came to put their institution in practice, as here they did.

On Alamoth, or, *with* (as that particle is elsewhere used) *Alamoth*, which is thought to be the name of an instrument of music; or of a certain tune, or note, or part in music. The certain signification of it is not now known, nor is it necessary for us to know it. And the like may be said of *Sheminith*, [1Ch 15:21](#).

[1Ch 15:21](#)

[See Comment on 1Ch 15:20](#).

To excel: the word may be here added to note the excellency of that instrument, or note, or part of music; or that there was a greater extension or elevation of the voice than in the former.

[1Ch 15:22](#)

Was for song, Heb. *was for lifting up*; either, 1. Of the ark; he was for carriage of the ark, being appointed to instruct or direct the time and manner of carrying the ark, and when they should make a stand or a change in the bearers. Or rather, 2. Of the voice; he was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, because he was skillful; for this required far more skill than the carriage of the ark, which any man of common discretion could easily govern; and with [1Ch 15:27](#), where this same *Chenaniah* is joined *with the singers*.

[1Ch 15:23](#)

They were appointed to keep the door of the tent, in which the ark was to be put and kept, that no unallowed person might press in and touch it; and in like manner they were to attend upon the ark in the way, and to guard it from the press and touch of profane hands; for which end these two went before the ark, as their other two brethren, mentioned in the close of [1Ch 15:24](#), came after it, that so it might be guarded on all sides; which, how necessary it was to be done, sufficiently appears from the danger of coming too near the ark, or to look into it, which was exemplified in the Bethshemites, [1Sa 6:19](#).

[1Ch 15:24-26](#)

When God helped the Levites; either, 1. By giving them strength to carry their burden; Or rather, 2. By encouraging them in their work with some comfortable sign of his presence with them, and approbation of their work and manner of carrying the ark: when they saw that he did not cut off any of the persons employed, as he had done before, but spared and favoured them; which they perceived when they had gone six paces, as appears by [2Sa 6:13](#).

[1Ch 15:27-29](#)

With a robe of fine linen, i.e. with a linen ephod, as it is explained in the close of this verse, where this circumstance is repeated, because it was a notable and unusual thing for David, who was no Levite, to wear a Levitical garment. Of this and the following verses, [See Comment on 2Sa 6:14](#), [See Comment on 2Sa 6:15](#), [See Comment on 2Sa 6:16](#).

Chapter 16

David's festival sacrifice and alms. The psalm of thanksgiving sung by a choir, and the people said, Amen, [1Ch 16:1-36](#). Ministers, porters, priests, and musicians appointed to attend the ark continually, [1Ch 16:37-43](#).

[1Ch 16:1](#)

Of these three first verses, [See Comment on 2Sa 6:17](#), &c.

[1Ch 16:2-7](#)

David delivered first this psalm; whereby it is implied, that after this he delivered many other psalms successively into their hands, to be sung by them to the praise of God in his public service. See [2Sa 23:1](#); [2Ch 29:30](#). As for the matter of this psalm, I shall defer the explication of it till I come to the Book of Psalms, where we shall find it in the same words, in [Ps 96:1-13](#); [105:1-45](#).

[1Ch 16:8-35](#)

Deliver us from the heathen: this might seem an improper and unseasonable prayer for David's time, when the Israelites were not yet scattered amongst the heathen, but indeed it was not so; partly because they had already been sadly divided by a civil war among themselves; and though they were now externally and visibly united under David, yet he might justly think that there were some who yet retained in their hearts their old leaven, their hatred of him, and their affection to Saul, which might hereafter break forth when occasion was offered, as it did, [2Sa 16:8](#); and therefore he justly prays that they may be gathered and united together in hearty love, as well as in outward show: and partly because this psalm or prayer was made by David for the use of the church, not only in that present time, but in future ages, in which David foresaw by the Spirit of prophecy, or by consideration of those ancient and sacred predictions, [De 31:1-30](#); [32:1-52](#), that the Israelites would one time or other forsake God, and for their apostacy be dispersed among the heathens, when they should have great and particular need of this prayer.

[1Ch 16:36-38](#)

Or, *door-keepers*, as the same Hebrew word is rendered, [1Ch 15:23-24](#); of which see the note on [1Ch 15:23](#).

[1Ch 16:39](#)

Zadok the priest; not the high priest, but the second and the chief priest at Gibeon, where the famous tabernacle and altar made by Moses still were, [1Ch 21:29](#); [2Ch 1:3](#); where also the ordinary sacrifices were offered, and the stated and public worship of God was performed, as it here follows, for which the priests were placed there; as the extraordinary worship was before the ark upon great occasions, as when God was consulted, which was to be done before the ark and by the high priest, [Ex 28:12](#), [20-21](#), [22](#), who now was Abiathar; who therefore abode here with the ark, when Zadok was left at Gibeon.

[1Ch 16:40-41](#)

Who were expressed by name; so exceeding careful was this good king of God's worship, that he would have no person employed in it but such as he appointed to it, and were meant for it.

[1Ch 16:42-43](#)

Musical instruments of God, i.e. appointed and appropriated to the worship and honour of God.

Chapter 17

David, deigning to build God a house, Nathan at first approveth of it; after, by the word of God, forbiddeth him [1Ch 17:1-10](#); promising him blessings and benefits in his seed, [1Ch 17:11-15](#). David's prayer and thanksgiving, [1Ch 17:16-27](#).

[1Ch 17:1](#)

This whole chapter is explained, [2Sa 7:1-29](#), where the same things are recorded with very little variation of the words; which also hath been considered in my notes upon that chapter; to which I refer the reader, taking notice here but of some very few things.

[1Ch 17:2-9](#)

The children of wickedness; such as are devoted and wholly given up to wickedness; elsewhere called children of Belial.

[1Ch 17:10-14](#)

*In mine house; in my dwelling-place; either, 1. In Jerusalem, the place where God had put his name for ei [21:4](#), [7](#); [2Ch 6:5-6](#): compare [1Ki 11:36](#); [15:4](#). Or, 2. In the temple, which is more properly and constantly called *God's house*; and so this expression agrees but very imperfectly with Solomon, or his successors, who might be said to be settled in God's house, because they were settled near it, and in some sort set over it, because they were to take care that the priests and others should perform their offices and God's service in it; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs, as was noted on [2Sa 7:1-29](#). And this expression seems to be most emphatically added, to signify that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only in the king's throne, as others of David's successors were, but also in God's house or temple; and consequently, that he should be a Priest as well as a King; which mystery was more clearly revealed to David, [Ps 110:1-2](#), [4](#), and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.*

*In my kingdom; either, 1. In the kingdom of Israel, which God calls *his kingdom*, because he was in a special manner their King and Governor, having raised them up and formed them into a kingdom, and given them that protection and assistance which kings owe to their kingdoms; and because he expected and required from them what kings do from their people, that they should be wholly governed by his laws, and devoted to his service. Or, 2. In God's kingdom in a more large and general sense. And this, as well as the former phrase, may seem*

singularly to belong to the Messiah, who was not only to be the King of Israel, but also of all nations, as was foretold even in the Old Testament, as [Ps 2:6-12](#); [22:27](#); [72:11](#); [Isa 2:4](#); [Hag 2:7](#); and so this may be an intimation of that great mystery which is more fully revealed in the New Testament, to wit, that Christ is the Head, or King, or Governor of all God's church, consisting of Jews and Gentiles, and of all nations, and indeed of all creatures, the angels not excepted; all which is God's kingdom, and by him given to his Son, our blessed Lord Christ. And for the signification of these great things, there is so great and remarkable an alteration of the phrase here from what it is in [2Sa 7:1-29](#), where, speaking to David, he constantly calls it his (i.e. David's) *kingdom*, and *his house*, [2Sa 7:12-13](#), [16](#), [19](#), [25](#), [27](#), for which he here saith *my house*, and *my kingdom*, which also he distinguisheth from *his throne*, which is mentioned in the next clause of this verse, and in [1Sa 7:11-12](#). But these things I submit to the judicious reader.

[1Ch 17:15-16](#)

Sat before the Lord; which may note either his gesture, or his continuance there till he had finished this following prayer.

[1Ch 17:17](#)

i.e. Thou hast treated me as if I had been born the son of a great monarch, and not a poor shepherd, as indeed I was, O Lord God. Otherwise thus, *Thou hast regarded or respected me as the type or figure, or according to the rank or order of that excellent man, or man of high degree*, who is also *the Lord God*, i.e. of the Messiah, who is God-man, i.e. Thou hast given to me and my house an everlasting kingdom, which is the peculiar privilege of that great person the Messiah, [Da 2:44](#); [7:13-14](#).

[1Ch 17:18-19](#)

For thy servant's sake; in [2Sa 7:21](#), it is, *for thy word's sake*, i.e. for the sake of thy word and promise made to thy servant; as that phrase, for David's sake, is oft thus understood, for God's covenant's sake made with David.

[1Ch 17:20-27](#)

Or, *The Lord of hosts, the God of Israel, is a God to Israel*, i.e. he is really to his people that which he hath styled himself, their God, having taken such care of them, and showed such mercy and truth to them, as did fully answer that title.

Chapter 18

David subdueth the Philistines and the Moabites; smiteth Hadarezer and the Syrians, [1Ch 18:1-8](#). Thou sendeth Hadoram with presents to bless David: the presents and spoil David dedicated to God, [1Ch 18:9-11](#). He putteth garrisons in Edom, [1Ch 18:12-13](#). David's officers, [1Ch 18:14-17](#).

[1Ch 18:1](#)

All this chapter is explained on [2Sa 8:1-18](#).

[1Ch 18:2-17](#)

Tibhath and Chun; for which, [2Sa 8:8](#), *Betah* and *Berothai* are mentioned. Either therefore they were the same places called by several names, as is usual; or they were four neighbouring places, out of all which the brass was taken, whereof two places having been named there are omitted here, and the other two places there omitted are here remembered.

Chapter 19

David's messengers to Hanun are villanously entreated, [1Ch 19:1-5](#). The Ammonites and Syrians are overcome by Joab and Abishai, [1Ch 19:6-15](#); by David himself, [1Ch 19:16-19](#).

[1Ch 19:1](#)

Of all the contents of this chapter, see the notes on [2Sa 10:1-19](#), where we have the same things, and almost the very same words.

[1Ch 19:2-7](#)

Thirty and two thousand chariots, i. e. thirty-two thousand men fighting from or with chariots, as that word is elsewhere used; of which see my notes on [1Sa 13:5](#). And this interpretation seems the more probable by comparing this place with [2Sa 10:6](#), where this army is said to consist of *twenty thousand footmen*, and *twelve thousand men of Ish-tob*; which make up these thirty-two thousand men, who fought partly from chariots, and partly on foot with chariots, or attending upon the chariots, as the ancient manner of fighting was. And here, [1Ch 19:6](#), this army is made up of *chariots and horsemen*; where, except the *chariots* be understood of footmen, there were no footmen in the army, which is unusual and incredible.

[1Ch 19:8-19](#)

How this agrees with [2Sa 10:18](#), see in the notes on that place.

Chapter 20

Rabbah besieged, spoiled, and tortured by David, [1Ch 20:1-3](#). Three giants slain, [1Ch 20:4-8](#).

[1Ch 20:1-8](#)

Of this first verse, see my notes on [2Sa 11:1](#); and of [1Ch 20:2-3](#), on [2Sa 12:30-31](#); and of the rest of this chapter, on [2Sa 21:15](#), &c., where also an account is given of the seeming differences between this and that relation.

Chapter 21

David numbereth the people, [1Ch 20:1-6](#). He repenteth of three judgments propounded, he chooseth the pestilence; and why, [1Ch 21:7-13](#). David, by Gad's direction, buildeth an altar, and sacrificeth: the plague is stayed, [1Ch 21:14-30](#).

[1Ch 21:1](#)

Satan stood up, Heb. *stood*, to wit, before the Lord and his tribunal to accuse David and Israel, and to beg God's permission to tempt David to number the people. *Standing* is the accuser's posture before men's tribunals; and consequently the Holy Scripture (which useth to speak of God, and of the things of God, after the manner of men, to bring them down to our capacities) elsewhere represents Satan in this posture, as [1Ki 22:21](#); [Zec 3:1](#). And so this agrees with [2Sa 24:1](#), where the Lord is said to move David, i.e. to give Satan commission or permission to move him; for otherwise *God tempteth no man*, [Jas 1:13](#). But of this, and of this whole chapter, and of the variations and seeming contradictions between this narrative and that in Samuel, see my notes on [2Sa 24:1-25](#).

[1Ch 21:2-3](#)

Or, *why will he be, or why should this be, a trespass, or a cause of trespass, or an occasion of punishment*, (for Hebrew words signifying sin are oft used to note the punishment of sin,) or *a desolation, or a cause of desolation or destruction*, (for the verb whence this noun proceeds is oft used in that sense,) *to or against Israel?* Why wilt thou provoke God by this sin to punish Israel? Thus he speaks, because God commonly punisheth the people for the sins of their rulers, because they are for the most part guilty of their sins in one kind or other; or at least God takes this occasion to punish people for all their sins.

[1Ch 21:4-6](#)

Levi and Benjamin counted he not among them; partly for the following reason, and principally by God's special and gracious providence to these two tribes; to Levi, because they were devoted to his service; and to Benjamin, because they were the least of all the tribes, having been almost extinct, [Jdg 21:1-25](#), and because God foresaw that they would be faithful to the house of David in the division of the tribes, and therefore he would not have them diminished. And Joab presumed to leave these two tribes unnumbered, because he had specious pretences for it; for Levi, because they were no warriors, and the king's command reached only to those that *drew sword*, as appears from [1Ch 21:5](#); and for Benjamin, because they, being so small a tribe, and bordering upon Jerusalem their chief city, might easily be numbered afterward.

[1Ch 21:7](#)

God was displeased with this thing; because this was done without any colour of necessity, and out of mere curiosity, and ostentation, and carnal confidence, as David's own conscience told him, which therefore smote him, as it is related, [2Sa 24:10](#).

Therefore he smote Israel; which is particularly related in the following verses.

[1Ch 21:8-16](#)

In sackcloth, i.e. in mourning garments, humbling themselves before God for their sins, and deprecating his wrath against the people.

[1Ch 21:17-20](#)

Or, *And Ornan turned back*, (i.e. turned his face from the angel,) *for*, or *when*, (for the Hebrew *vau* is frequently used both those ways,) *he saw the angel and* (so did) his four sons with him hiding themselves; partly because of the glory and majesty in which the angel appeared, which men's weak and sinful natures are not able to bear; and partly from the fear of God's vengeance, which was at this time riding circuit in the land, and now seemed to be coming to their family.

[1Ch 21:21-26](#)

From heaven by fire, Heb. *by fire sent from heaven*; which was the sign of God's acceptance. See [Lev 9:24](#); [1Ki 18:24](#), [38](#); [2Ch 7:1](#).

[1Ch 21:27-28](#)

When he perceived that his sacrifice there offered was acceptable to God, he proceeded to offer more sacrifices in that place, and did not go to Gibeon, as otherwise he should have done.

[1Ch 21:29-30](#)

David could not, i.e. durst not. *Before it*, i.e. before the tabernacle, where the altar stood.

To inquire of God, Heb. *to seek God*, i.e. humbly to beg his favour by prayer and sacrifice.

Because of the sword of the angel of the Lord, i.e. when he saw the angel stand with his drawn sword over Jerusalem, as is related above, [1Ch 21:15-16](#), he durst not go away thence to Gibeon, lest the angel in the mean time should destroy Jerusalem; for the prevention whereof he thought it most proper to continue to worship God in that place, which he had consecrated by his special presence and gracious acceptance.

Chapter 22

David prepareth for the building of the temple, [1Ch 22:1-5](#): *instructeth Solomon in God's promises and his duty*, [1Ch 22:6-16](#). *He chargeth the princes to assist his son*, [1Ch 22:17-19](#).

[1Ch 22:1](#)

Then David said; partly by his observation of this gracious and glorious appearance of God, and his command to erect an altar, and his acceptance of a sacrifice offered in this place; and partly by the instinct and direction of God's Spirit, by which, as he is said to have *had the pattern of the house, porch, altar, &c.*, [1Ch 28:11-12](#), [19](#); so doubtless he was also instructed as to the place where the house should be built. *This is the house of the Lord God*; this is the place appointed by God for the building of his temple and altar.

[1Ch 22:2](#)

The strangers that were in the land of Israel; the same persons whom Solomon afterwards employed in the same work; of which see [1Ki 5:15](#), compared with [1Ki 9:20-21](#).

He set masons to hew wrought stones; wherein he could not do much, being prevented by death; but Solomon carried on and perfected what David had begun.

[1Ch 22:3](#)

For the joinings; to be used, together with melted lead, for the joining of those great and square stones together.

[1Ch 22:4-5](#)

David said within himself, or in his own thoughts.

Solomon is young and tender; and therefore, through youthful vanity, and folly, and unsettledness, may not use that care, and consideration, and diligence in making such provisions as this great work requires. Of Solomon's age, see [1Ki 3:7](#).

[1Ch 22:6-8](#)

Because thou hast shed much blood upon the earth; not that wars either now are or then were simply unlawful, or that David sinned in shedding the blood of war; for it is manifest that David's wars were undertaken by God's command, or with his leave, and were attended with his blessing; but partly because David's military employments did for a good while fill his head and hands, and gave him no leisure for temple work; and principally for mystical signification, to teach us that the church (whereof the temple was a manifest and illustrious type) should be built by Christ, *the Prince of peace*, [Isa 9:6](#); and that it should be gathered and built up, *not by might or power*, or by force of arms, but *by God's Spirit*, [Zec 4:6](#), and by the preaching the gospel of peace. *In my sight;* which I have taken particular notice of. And this expression may possibly be added in reference to Uriah and the rest of the Israelites, who were slain at the siege of Rabbah by David's contrivance; which peradventure David had in his eye, [Ps 51:4](#), where David, confessing this sin, useth this very expression, *I have done this evil in thy sight*.

[1Ch 22:9-11](#)

Prosper thou; go on prosperously in carrying on this work; or, the Lord give thee that rest and prosperity which is necessary for it.

[1Ch 22:12](#)

Give thee charge concerning Israel, i.e. give thee instructions or direction rightly to manage and rule his people Israel. Or, *and set thee over Israel*, as the Syriac renders it, whom the Arabic follows. Or, *when* (as the Hebrew *vau* is oft used) *he shall set thee over Israel*, i.e. when thou shalt be king; for then Solomon would need this wisdom, for which therefore he prayeth, [1Ki 3:9](#).

[1Ch 22:13-14](#)

In my trouble: this he allegeth as a reason why he could do no more, because of the many troubles and wars, both foreign and civil, whereby much of his treasures was exhausted.

An hundred thousand talents of gold. A talent of gold in the first constitution was three thousand shekels, as may be gathered from [Ex 38:24-26](#); and so this amounts to a very vast sum, yet not impossible for David to get, considering how many and great conquests he made, and what vast spoils and presents he got; and that he endeavoured by all just and honourable ways to get as much as he could, not out of covetousness, or for his own ends, but merely out of zeal for God's house. And whereas some object that this quantity of gold and silver was sufficient, though the whole fabric of the temple had consisted of massy gold and silver; it is to be considered that all this treasure was not spent upon the materials of the temple, but a very great part of it upon the workmen, which were nigh two hundred thousand, whereof a great number were officers, which being employed for so long time together, would exhaust a considerable part of it; and what was not employed in the building of the temple, was laid up in the sacred treasures for future occasions, there being mention of the great treasures left by David, even in other authors. But some learned men make these talents far less than those in Moses's time; and they conceive, that as there were two sorts of shekels, both of gold and silver, the *common* and the *sacred* shekel, whereof the latter is commonly thought to be double to the former, so also there were talents of divers kinds and values. For the Hebrew word *kikkar*, which is rendered a talent, properly signifies only a mass, or a piece, as it is used [Ex 29:23](#); [1Sa 2:36](#); [Zec 5:7](#). So it may indifferently denote either a greater or a lesser piece. And this is certain, and observed by two ancient and most learned writers, Varro and Pollux, and by others, that a talent among the Greeks and Romans sometimes notes but a small quantity; and that a talent of gold contains only six drams. And Homer in his Iliads, among other things of no great value, which are propounded as rewards to the conqueror at a solemn and public exercise, *a bond-woman, a horse, and a pot*, mentions *two talents of gold*; which plainly shows that in his time (which was after the building of this temple) *talents of gold* were very far inferior in quantity and price to what they had been in former ages. And Josephus a Jew, and therefore the more competent judge of these things, speaking of this very thing, for *a hundred thousand talents of gold* here mentioned, he puts ten thousand; and for *a thousand thousand talents of silver*, he puts one hundred thousand; either because the talents in Moses's time were of ten times more bulk and price than in David's and Solomon's time, and therefore these talents reduced to them amounted to no greater sum; or because he read so in his copy of the Hebrew Bible. And certainly it is infinitely more tolerable and reasonable to suppose that there is a mistake here in the generality of the present copies of the Hebrew Bible, through the error of the scribe, (which being only in a numeral and historical passage, might happen without impeachment to the care of God's providence, which hath so miraculously preserved all the most important and substantial parts of Scripture, as hath been formerly said,) than upon such pretences to deny the truth and Divine original and authority of the Holy Scriptures. Add to this, that all the gold then used was not of equal worth and purity; as appears both by the special commendation given to some sorts of gold in divers parts of Scripture, and particularly by the difference observed in this very history between the gold and gold which David gave for this use; whereof one little part being distinctively called *pure gold and refined gold*, [1Ch 28:17-18](#), it is sufficiently implied that all the rest of the gold was not refined nor pure, which might greatly diminish the worth of it; for in what degree it was impure or allayed with other things in those times and places we cannot know at this distance; and therefore we cannot make a true estimate what those talents of gold did amount to in our value.

A thousand thousand talents of silver; just as much in silver as in gold; for this is known and agreed, that the proportion of gold to silver is ten to one.

[1Ch 22:15-16](#)

Be doing, to wit, when thou shalt come to the throne in my stead.

[1Ch 22:17-19](#)

Either, 1. It is brought under the command of God and of you his people, all the enemies of God and of Israel, in it or near it, being now perfectly subdued. Or, 2. It is really subdued, whereof both God and your own eyes are witnesses.

Chapter 23

David maketh Solomon king, [1Ch 23:1](#). The number and distribution of the Levites, according to their families, [1Ch 23:2-23](#). Their office, [1Ch 23:24-32](#).

[1Ch 23:1](#)

Not that he did resign the kingdom to him, but that he declared his mind concerning his succession into the throne after his death. As David himself is called king, [1Sa 16:1](#), because he was appointed and anointed to be king after Saul's death, though till then he was only a subject.

[1Ch 23:2](#)

Partly to declare God's mind and his own will, that Solomon should be his successor; and so to cut off the claims and pretences which others of his sons might make to the crown; and partly to acquaint them with those directions which he had received from God by the Spirit, as appears from [1Ch 28:11](#), &c., concerning the establishment of a new order and method in the ministration of the priests and Levites in the temple.

[1Ch 23:3](#)

From the age of thirty years and upward; not only till fifty, as it was appointed, [Nu 4:2-3](#), but even till their death; for that was but a temporary law grounded upon a special reason, because the Levites were employed in carrying the tabernacle and sacred vessels from place to place; and therefore God would have them freed from those burdens when they came to feel the infirmities of age; which reason wholly ceasing upon the building of the temple, and their work being far easier than it had been, and their service being more a privilege than a burden, their time of service is justly and fitly prolonged.

[1Ch 23:4](#)

To set forward the work of the house of the Lord, i.e. to take care that all the work of the temple about sacrifices and other parts or means of God's service should be punctually and diligently performed, either by themselves or others; which they were not to do all at once, but by courses, a thousand at a time, as we shall shortly see.

Officers and judges; whose work it seems to have been to judge of and determine all difficult causes or differences which might arise, either among the inferior priests or Levites about their sacred administrations, or among the people, which being governed in all their concerns only by the laws of Moses, it was fit and necessary that the priests and Levites should be consulted and concerned in their matters.

[1Ch 23:5](#)

Porters; whose office was to take the charge of all the gates of the temple and its courts, that no forbidden or unclean person might enter there, and of the courts them selves, and of several chambers or buildings belonging to the temple and the service thereof: these also were to do their work by turns.

Four thousand praised the Lord with instruments; whereof two hundred and eighty-eight were persons of greater skill than their brethren, and did instruct them, and had some authority over them.

[1Ch 23:6](#)

David divided them into courses; which he did not by his own invention, but as a man of God, and by the command of God, and with the advice and concurrence of Gad and Nathan the prophets, as is manifest from [2Ch 8:14](#); [29:25](#).

[1Ch 23:7-8](#)

The sons of Laadan, i.e. his posterity; and so in the following verses; for these could not be their immediate sons.

[1Ch 23:9-10](#)

The sons of Shimei; not that Shimei named [1Ch 23:9](#), but another, and possibly the son or grandson of that Shimei.

[1Ch 23:11](#)

They were reckoned together as one family, and were not called by the name of their two immediate parents, but by the name of their grandfather Shimei.

[1Ch 23:12-13](#)

That he should sanctify the most holy things; not positively, for so he could not sanctify them, they being already sanctified by God in the highest degree; but negatively, i.e. that he might keep them from pollution; for these most holy things were polluted when they were touched by any other persons.

He and his sons; not only his eldest sons, the high priests successively, but all his posterity, or all the priests; for the works here following were not peculiar to the high priest, but common to all the priests, who might all *burn incense*, [2Ch 29:11](#); [Lu 1:9](#), and to *minister* in the temple, and to bless the people in God's name, [Nu 6:23](#); [De 10:8](#).

[1Ch 23:14](#)

i.e. They were accounted only as common Levites, and were not priests; which is mentioned partly to secure the priesthood within the bounds to which God had confined it, lest they should presume to invade it upon a confidence in the nobleness of their extraction; and partly for the honour of Moses, and the demonstration of his eminent piety and self-denial, who willingly left the government to Joshua, and the priesthood to Aaron, and was content to have his posterity reduced to a very private and mean condition.

[1Ch 23:15-17](#)

The sons of Eliezer, for the son; the plural number for the singular, as [Ge 46:23](#); [1Ch 2:8](#), [31](#), and oft elsewhere.

Rehabiah the chief, Heb. the first-born. He is so called, not because others were born after him, but because none were born before him. [See Comment on Mt 1:25](#).

[1Ch 23:18-24](#)

As the Levites were anciently numbered from two several times, from the twenty-fifth year of their age, and from the thirtieth, [Nu 4:3](#); [8:24](#); in like manner and for the same reasons they are here numbered both from their twentieth year, as here, when they were more solemnly prepared for and instructed, and by degrees exercised, in some parts of their work; and from their thirtieth year, above, [1Ch 23:3](#), when they were admitted to the full and complete exercise of all the parts and works of their office. And the reason why they were now sooner admitted to service than they had been formerly by the constitution of Moses, is given in the next verses, because now their work was made easy, they being wholly discharged from that burdensome work of carrying the tabernacle and its utensils, which was too heavy for young and tender shoulders. To which may be added, that the number of the Israelites was greatly increased, and consequently the services which were to be performed by the Levites on their behalf were multiplied, and the work of the temple was much greater than that of the tabernacle, and therefore more of the Levites were to be employed, and consequently they were to be sooner taken into service.

[1Ch 23:25-26](#)

Also unto the Levites; or rather, *as concerning the Levites,* of whom he is here speaking.

[1Ch 23:27](#)

By the last words of David; by his last order and constitution, made by God's direction and *by the Spirit*, as hath been once and again noted and proved before. This is here added, to signify that this great affair was thus settled by David, not in his younger years, when it might have been thought to be the effect of youthful heat, and confidence, and presumption, and rashness; but when he was come to the greatest maturity, when he was old and near his death, and going to give up his account to his Lord and Maker of all his actions, and particularly of the alterations which he made in the service of God; which he declared was done by *the Spirit of God*. These were in a manner his dying words, which usually make the deepest impressions.

[1Ch 23:28](#)

All holy things, i.e. holy places, and garments, and vessels, and sacrifices, which were to be washed and cleansed from any filthiness which possibly might cleave to them.

[1Ch 23:29](#)

This is to be understood either, 1. Particularly of the measure or quantity of fine flour, and wine, and oil, which was fixed by God's law. Or 2. Generally of all measures, used either in sacred or civil things, the public standards whereof were kept in the sanctuary or temple; of which see on [Ex 30:13](#); and therefore the care of keeping them inviolable, and producing them upon occasion, must needs belong to the priests, and under them to the Levites, who were to examine other measures and all things by them, as oft as occasion required, that so the priests might be at more leisure for their higher and greater employments.

[1Ch 23:30](#)

The two solemn times of offering sacrifices; which work was attended with public prayer and thanksgiving.

[1Ch 23:31](#)

Commanded unto them, i.e. unto those persons, the Levites, of whom he speaks. Or, *concerning them*, i.e. about those things.

[1Ch 23:32](#)

The charge of the sons of Aaron, i.e. what the priests should commit to their charge, or command them to do.

Chapter 24

The priests are divided by lot into twenty-four orders, [1Ch 24:1-19](#). Ministers allotted them out of the Levites, out of the tribe of the Kohathites and Merarites, [1Ch 24:20-31](#).

[1Ch 24:1](#)

The divisions, i.e. the several branches into which that family was divided or distributed.

[1Ch 24:2](#)

i.e. Were the only persons to whom and to whose families the execution of that office was committed.

[1Ch 24:3](#)

According to their offices, or courses, or prefectures, i.e. allotting to each of them several times wherein they or theirs should by turns have the government of holy ministrations in the temple service.

[1Ch 24:4-5](#)

Thus were they divided by lot; partly to prevent that envy or emulation which otherwise might arise among them; and partly that all men's minds and consciences might be fully satisfied in the order now established by this Divine way of decision.

Governors of the house of God; but that is no other than the sanctuary; and so it may seem to make this division improper and irregular, the several members of it being altogether the same. Or rather, of the things of God, i.e. of all persons ministering in the sanctuary, and of all holy ministrations done in it, and of all other matters of the Lord, as they are called by way of distinction from the king's matters, [2Ch 19:11](#).

[1Ch 24:6](#)

Or, the chief (which word is easily supplied out of the context) of *one house of the fathers was taken* (to wit, by lot) *for Eleazar*, (i.e. out of his family,) and that which was taken after it was *taken for Ithamar*, i.e. out of his family. The meaning is, that the first lot fell to Eleazar, and the second to Ithamar, and the third to Eleazar, and the fourth to Ithamar; and so successively, until all the families of Ithamar had received their lots; and afterwards all the lots came forth to the rest of Eleazar's families, which were double in number to those of Ithamar, as was said, [1Ch 24:4](#).

[1Ch 24:7](#)

The first lot came forth, to wit, out of the vessel, in which all the lots were promiscuously put together, and out of which they were severally taken.

[1Ch 24:8-19](#)

These were the orderings of them in their service; in this order and method they were to come to perform the offices of the temple. To come into the house of the Lord, according to their manner, i.e. to come into the temple every sabbath day, and to continue there all the week long until the next sabbath, when they were relieved by others, as the manner was: see [2Ki 11:5](#); [1Ch 9:25](#).

Under Aaron their father, i.e. under the inspection and direction of the high priest, whom he calls *Aaron*, because he represented his person, and executed his office, and also came out of his loins, and *their father*, because of the authority which by God's appointment he had over them, and that love, reverence, and obedience which they owed to him.

[1Ch 24:20](#)

The rest of the sons of Levi; either such as were only Levites, and not priests; or rather, such as were not named or numbered before in this or the former chapter.

Jehdeiah; who being, as it seems, an eminent person, or having a very numerous family, was not reckoned with or under his father's family, but was accounted as a distinct head of another family.

[1Ch 24:21](#)

Rehabiah, the son of Eliezer, [1Ch 23:17](#). *The first was Jeshiah*, by birth or place.

[1Ch 24:22-23](#)

The first; which word is fitly supplied both out of the rest of this verse, *the second, third, and fourth* having a manifest reference to the first, and out of [1Ch 23:19](#); [26:31](#), where it is expressed.

[1Ch 24:24-26](#)

Jaaziah; the son either of Mahli; or rather, of Mushi last named; for Mahli's posterity comes [1Ch 23:28](#).

[1Ch 24:27](#)

Beno; whose name is here repeated with his brethren, because he was the first-born and head of the rest, who were all reckoned with and under his family, as if they had been branches of it.

[1Ch 24:28-29](#)

Kish; another of Mahli's sons, as appears from [1Ch 23:21](#).

[1Ch 24:30-31](#)

Over against their brethren the sons of Aaron, i.e. answerable for number and order to those of the priests, so as there should be a several course of the Levites for each course of the priests. This is expressed concerning the singers, [1Ch 25:1-31](#), and the like is implied concerning the porters, [1Ch 26:1-32](#), and is here sufficiently intimated concerning those Levites which were employed in other sacred ministrations.

The principal fathers over against their younger brethren; the lots of the elder and younger brethren were promiscuously put together, and the order was settled as the lots came forth, without any regard to the age, or dignity, or number of the persons or families, the youngest family having the first course if they had the first lot, &c.

Chapter 25

The number and offices of the singers out of the sons of Asaph, Heman, and Jeduthun, [1Ch 25:1-7](#). Their division by lot into twenty-four orders, [1Ch 25:8-31](#)

[1Ch 25:1](#)

The captains of the host; both of the civil and sacred host, to wit, *all the princes of Israel, with the priests and the Levites*, whom David gathered together, [1Ch 23:2](#), for this very end, that in their presence, and with their approbation and consent, all these things might be established; who are here fitly called *the captains of the host*; for the princes were, under

David, the chief captains or commanders of the militia or trained bands of the kingdom: and as the Levites are called a *host*, and the *Lord's host*, [Nu 4:3](#), and elsewhere, because of their number and order in holy ministrations; so these priests and Levites were the captains and governors of the rest. *Separated*, i.e. distributed them into their several ranks and orders; which, though chiefly done by David as a prophet, and by Divine direction, as hath been oft observed, yet is here imputed in part to the captains of the host, because it was done with their concurrence and approbation. *To the service of the sons of Asaph, &c*, i.e. to the service of God under the conduct and command of these persons. *Who should prophesy*, i.e. praise God by singing the Psalms of David, (of which [See Comment on 1Ch 16:7](#).) and other sacred songs made by themselves, who were prophets in some sort, or by other prophets or holy men of God. Or this action of theirs is called *prophesying*, because it had been formerly performed by the prophets; and the sons of the prophets; of which see [1Sa 10:5](#); [19:20](#); [2Ki 3:15](#); [1Ch 15:19](#). *The number of the workmen*; of the persons employed in this sacred work.

[1Ch 25:2](#)

Under the hands of Asaph, i.e. under his oversight and direction. According to the order of the king; in such manner and order as David appointed.

[1Ch 25:3](#)

The sons of Jeduthun, or, *his sons*, (the construct form being used before the absolute, of which there are examples in Scripture,) *Jeduthun*, called by his father's name; otherwise they are not *six*, unless either Jeduthun their father be included in that number, or Shimei, mentioned [1Ch 25:17](#), be one of them, as many learned men think. See the like, [1Ch 24:23](#).

[1Ch 25:4-5](#)

The king's seer, or *prophet*, which is the same thing, [1Sa 9:9](#). Either he was a prophet as well as a singer; or he is thus called because he prophesied in the sense designed, [1Ch 25:1](#). And he is called *the king's seer*, either because the king took special delight in him, or because he frequently attended upon the king in his palace, executing his sacred office there, while the rest were constantly employed in the tabernacle. *In the words of God*, i.e. to sing such Divine songs as were inspired by God to the prophets or holy men of God. *To lift up the horn*; either, 1. Metaphorically, to extol and praise God for exalting *the horn* (i.e. the power and kingdom) *of David*; of which phrase see [Ps 92:10](#); [132:17](#). Or rather, 2. Properly, to praise God with the sound of a trumpet, (as was usual, as [2Ch 5:12](#); [13:12](#)) or some other musical instrument made of horn, which being a martial kind of music, might be most grateful to David's martial spirit; though he was also skilled in other instruments of music, which he used in the house of God, as is expressed in the next verse.

[1Ch 25:6](#)

Under the hands. i.e. under his direction, as [1Ch 25:2](#).

According to the king's order to Asaph, Jeduthun, and Heman, Heb. *by the hands of the king, and of Asaph, Jeduthun, and Heman*, i.e. according to the king's appointment, and under the conduct of Asaph, Jeduthun, and Heman.

[1Ch 25:7](#)

All that were cunning; who were so skilful that they were able to teach others.

Two hundred fourscore and eight; which, together with their scholars, make up the four thousand mentioned [1Ch 23:5](#).

[1Ch 25:8](#)

Ward against ward, i.e. a ward, or rank, or course of Levites answerable to one of the priests, upon whom the Levites were to wait in their holy ministrations, [1Ch 23:28](#). As well the small as the great, the teacher as the scholar, without any respect to their different ages or abilities.

[1Ch 25:9-31](#)

For Asaph to Joseph, i.e. for the family of Asaph, of which Joseph was. Here that clause, *he, his sons, and his brethren, were twelve*, is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned [1Ch 25:7](#).

To Gedaliah, who, Heb. *he*; which word being here expressed, is rightly understood and supplied in the rest.

Chapter 26

The division of the porters, [1Ch 26:1-12](#). The gates assigned by lot, [1Ch 26:13-19](#). The Levites have charge of the treasures of the temple, [1Ch 26:20-28](#). Officers and judges, [1Ch 26:29-32](#).

[1Ch 26:1](#)

Not that famous *Asaph* the singer, but another *Asaph*, called also *Ebiasaph*, [1Ch 6:37](#).

[1Ch 26:2-5](#)

To wit, with a numerous posterity and other blessings, for his respect and affection to the ark. See [2Sa 6:11](#).

[1Ch 26:6](#)

That ruled throughout the house of their father; that had the command of their brethren and families, being, as some say, captains of hundreds or of thousands; of which see [Ex 18:25](#); [2Ki 11:9](#).

They were mighty men of valor: this clause is divers times mentioned, because their office returned both strength and courage; for they were to shut the doors of the temple, one whereof was so great and weighty, that in the second temple it required the help of twenty men to open and shut it, as Josephus, an eye-witness, reports. They were also to keep the guard, and to keep out all unclean or forbidden persons, who might sometimes presumptuously attempt to enter into the temple, as Uzziah did, and to prevent or suppress

any tumults or disorders which might happen in the temple or in its courts, and to keep the treasures of the temple. [1Ch 26:20](#), [22](#), [24](#), [26](#), and to be *officers and judges over Israel*, [1Ch 26:29](#), and to manage *every matter pertaining to God and the affairs of the king*, [1Ch 26:32](#).

[1Ch 26:7-10](#)

Taking away the birthright from the first-born, either absolutely for some gross miscarriage, as [Ge 49:4](#); or only in this respect, because he wanted either strength or valour, or some other qualification necessary for his office.

[1Ch 26:11-12](#)

Having wards one against another; Heb. having *wards against or answerably to their brethren*, to wit, the other Levites, who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.

[1Ch 26:13](#)

They cast lots, as well the small as the great; determining the times and places of their service not by age or dignity, but merely by lot.

According to the house of their fathers; a several lot being allowed for each several house.

For every gate, that it might be known to whom the care of each gate was more especially committed.

[1Ch 26:14](#)

A wise counsellor; which is noted as an excellent and useful accomplishment for his office, in which there was need of wisdom as well as courage, as may appear by the description of their work, [1Ch 26:20](#), &c. [See Comment on 1Ch 26:6](#).

[1Ch 26:15](#)

Asuppim; a place so called; or, *of gatherings*; so named either from the assembly of the elders, who met there to consult about the affairs of the temple; or from the people, who were there gathered together to hear the discourses and debates of the teachers of the law; or because the gifts of the people towards the house and worship of God were kept there. See [2Ki 22:4](#); [2Ch 25:24](#).

[1Ch 26:16](#)

Shuppim and Hosah for some reason were joined together in the custody of that gate.

The gate Shallecheth; a gate of the court so called, as some think, because the ashes and filth of the temple were cast out on that side, which was the most convenient gate for that purpose, because that was a private quarter, the great ways to the temple lying on the other sides.

By the causeway of the going up; by which causeway they went up towards the temple.

Ward against ward; which may respect either, 1. The time of their watching, that when one guard went off another came on. Or rather, 2. The place of their guard; and so this may be understood, either, 1. Of this western quarter, where there was a double guard, either because there were two gates there, as some think, or for some other cause now unknown. Or rather, 2. Of all the quarters compared together; of all which having spoken he adds this, that as one gate was over against another, the west against the east, and the north against the south, so one ward was over against another.

[1Ch 26:17](#)

Eastward were six Levites; for that being the chief gate of the temple, required a better guard.

Toward Asuppim, i.e., *the house of Asuppim*, as it is called, [1Ch 26:15](#), where also it is said to be on the south side; on which there seems to have been a double guard both belonging to Obed-edom, [1Ch 26:15](#), one at the south gate, and the other at Asuppim; here possibly the sacred treasures, mentioned [1Ch 26:20](#), &c., were laid up, and therefore a particular guard was necessary. [See Comment on 1Ch 26:15](#).

[1Ch 26:18](#)

At Parbar, or, *as concerning Parbar*, which was another gate, or some building on the western quarter of the temple.

At the causeway, which led to Parbar. *At Parbar*; at the gate or house itself; by which it may seem that this was a place of some importance, either the vessels of the temple, or some part of the treasures of God's house, being kept here.

[1Ch 26:19-20](#)

Either these are the same kind of treasures, the latter phrase only explaining the former, the particle *and* being used for *that is*; or rather, they are two different kinds of treasures, the former containing the sacred vessels and other treasures, which by God's command were appropriated to the maintenance of the house, and worship, and ministers of God, as tithes, and first-fruits, and other things; and the latter only those things which had been freely given or dedicated to God for those ends; of which [1Ch 26:26-27](#).

[1Ch 26:21](#)

The sons of the Gershonite Laadan, chief fathers, i.e. which sons were chief fathers, or heads of the houses of their fathers.

Jehieli; understand here, and his sons, which here follow.

[1Ch 26:22](#)

As Shelomith and his brethren were over the treasures of the dedicated things, [1Ch 26:26](#). But both may seem to have been subject and accountable to Ahijah, who was over both these kinds of treasures, [1Ch 26:20](#). Or Ahijah might have a general oversight into the management of those treasures as an auditor of the accounts, although the others had more dignity and power in the disposal of them.

[1Ch 26:23](#)

Or, *as concerning the Amramites, &c.* The meaning is, the persons here following were of these, or the most of these, families. Only here is none of the family of the Uzzielites; either because that family was now extinct; whence it is that we read no more of them in the Scripture, but only in this place, and [Nu 3:27](#); or because there was none of them fit to be employed and trusted in these matters.

[1Ch 26:24](#)

The prince or chief over all the treasures, and treasures mentioned either before or afterward, as his very title shows, which is peculiarly given to him, and to none of the rest.

[1Ch 26:25](#)

His brethren by Eliezer; another son of Moses, [Ex 18:4](#).

[1Ch 26:26-27](#)

Heb. *to strengthen it*; either to make that building strong and substantial by these and other charges; or rather, to repair it when it should be built; for which they might the rather take particular care, because it was likely that every one would contribute to the building of the temple, and there would be no want for that use; but few would provide for the repairs of it, when by the injury of men or time it should receive any damage.

[1Ch 26:28](#)

Shelomith is particularly named here, and [1Ch 26:26](#), because they were chiefly committed to his trust, he being, it seems, a person of eminent wisdom and faithfulness.

[1Ch 26:29](#)

Chenaniah and his sons, who are probably thought to have been one thousand six hundred, for that sum added to the one thousand seven hundred, [1Ch 26:30](#), and the two thousand seven hundred, [1Ch 26:32](#), make up those six thousand Levites which were *officers and judges*, [1Ch 23:4](#).

For the outward business; for that business of the Lord and of the king (as it is explained here, [1Ch 26:30](#), [32](#)) which was to be done without the temple, and without Jerusalem; for what was to be done within them was committed to other hands, as we have seen.

Over Israel, synecdochically; i.e. over part of Israel, even over the midland part, and that which lay upon the sea-coast; for the other parts of the land on both sides of Jordan are here committed to others, [1Ch 26:30-32](#).

For officers and judges; who shall be officers and judges over the people in the several cities and towns or parts of the land, to determine questions and controversies which might arise among them. And the reason why the Levites were intrusted with these matters was, because the common or municipal law of Israel, by which they had and held all their rights, was no

other than the law of God, whereof the priests and Levites being the best and established interpreters, must needs therefore be the most proper judges of things depending thereupon.

[1Ch 26:30](#)

On this side Jordan westward; in those parts of the land of Canaan which border upon Jordan, or are not very remote from it.

In all the business of the Lord, i.e. in all things which did or should concern the house or worship of God; partly to take care that such monies as were either imposed by a tax, or freely given by the people, towards the building or repairing of the temple, or towards the sacrifices and other holy ministrations, should be gathered and received, and faithfully sent up to Jerusalem to be employed in that work; partly to see to the execution of all the laws of God among the people, and to restrain or punish wilful offenders against it.

In the service of the king; not that all the king's businesses were managed by them; for it is apparent, both from the nature of the thing, and from Scripture, that the king's military affairs were managed by his captains, and his political or civil affairs were managed by the princes, and judges, and officers of other tribes; but because they served the king in the execution of his decrees, made pursuantly to the laws of God, by which the several rights of king and people were established, and all things both in church and commonwealth were to be ordered. Now as the king was the principal person intrusted with the execution of God's laws, so these Levites chiefly were his eyes by which he saw his people's transgressions, and his hands by which he inflicted due and deserved censures upon them for their miscarriages. And the doing of this was very much for *the service of the king*, whose throne was established and secured by such righteous administrations. Besides, they were to take care by their counsel and authority to keep the people in obedience to their king; which the Levites were most obliged and best obliged to do.

[1Ch 26:31](#)

In the fortieth year; which was his last year, in which he made all the orders and distributions of families and offices recorded in these chapters.

Jazer of Gilead is here named, either because they were seated in or near that place, but for what cause it is now unknown; or because they were numbered there by some person sent by David to that purpose.

[1Ch 26:32](#)

Two thousand and seven hundred chief fathers; which is a very great number to be employed about two tribes and a half, when all the rest of the tribes had only one thousand and seven hundred, [1Ch 26:30](#), besides those under Chenaniah; of whom [See Comment on 1Ch 26:29](#). But the reason hereof is plain, because the tribes without Jordan being more remote from the king's court, and from the place of public and solemn worship, needed more than ordinary help to instruct and keep them in the practice of the true religion, and the worship of God, and in obedience to their king.

Chapter 27

The twelve captains for every several month, [1Ch 27:1-15](#). The princes of the twelve tribes, [1Ch 27:16-22](#). The numbering of the people is hindered, [1Ch 27:23-24](#). The chief keepers of David's treasures, [1Ch 27:25-31](#). His counsellors and friends, [1Ch 27:32-34](#).

[1Ch 27:1](#)

Their officers; the standing force or militia of Israel as it was settled under their several officers, as it here follows. In any matter of the courses, i.e. in all the business wherein the king had occasion for these persons, who were to attend upon him or his commands by courses or by turns. Or, according to all the order or state of the divisions, or, about the companies or courses into which they were distributed. Came in and went out, i.e. executed their office; which is commonly signified by this phrase, as [Nu 27:17](#), and elsewhere. Month by month; who were to be armed and mustered, and to wait upon the king, either at Jerusalem, or in other places, as the king should see fit. By this order near three hundred thousand of his people were instructed and exercised in the use of their arms, and fitted for the defence of their king and kingdom when it should be needful, and in the mean time sufficient provision was made against any sudden tumults or of its interruptions of enemies. And this monthly course was contrived, that the burden might be easy and equally distributed among the people.

[1Ch 27:2-3](#)

Of Perez; or, of Pharez, of the posterity of Judah, [Ge 46:12](#). This seems to be understood of Jashobeam, and to be mentioned as a reason why he was the chief, &c.; and the verse may be rendered thus, He was (which is easily understood out of the foregoing words) of the children of Perez, (and consequently of the tribe of Judah, to which the pre-eminence belonged, and of which Perez was,) and he was (or, therefore he was) the chief (to wit, in dignity and precedence, though not in power and authority, for these captains were equal in power, and Joab was their general) of all the captains of the host, (whose several names here follow,) and was for the first month; therefore he was first in order, and was captain for the first month.

[1Ch 27:4](#)

Of his course was Mikloth the ruler; who was either, 1. The captain of this course after the death of this Dodai, as Zebadiah was after Asahel, [1Ch 27:7](#). But the differing phrase there and here sufficiently intimates that the same thing is not meant in both places. Or, 2. His lieutenant or deputy, in case of his necessary absence. But why should such a one be named here, and not in the rest of the courses? Or rather, 3. One of the officers of his course, who seems here particularly to be named as a person then of great note and eminency.

[1Ch 27:5](#)

A chief priest; or, the chief priest; or rather, a chief prince, as this Hebrew word is oft used, as [Ge 41:45](#); [47:22](#); [2Sa 8:18](#); [20:26](#); [1Ki 4:5](#); [2Ki 10:11](#), and elsewhere. Probably he was not only a captain of this course, but a great officer in the court and state. For although the priests might take up arms in some special cases; yet it is not likely that such were constant officers in the king's army, especially seeing the rest of the captains here named were of other tribes. Besides, neither Benaiah nor Jehoiada was high priest at that time, but Zadok or Abiathar, and before them Abimelech, in whom the priesthood had been for a long time together, even in the days of Samuel, and Saul, and David, and Solomon.

[1Ch 27:6](#)

Who seems to have been his father's lieutenant, because his father was captain of the king's guard, [2Sa 8:18](#), and therefore needed a deputy in the one or in the other place.

[1Ch 27:7](#)

The fourth captain was Asahel the brother of Joab; by which, it seems, the foundation of this project was laid whilst David was in Hebron, during which time Asahel was slain, and David's forces were then divided into twenty-four courses, under twenty-four chief commanders, whereof Asahel was one; only it is probable that the number of their forces was much less than that which is here mentioned: but when David was fully settled in his whole kingdom, the design was perfected, and the numbers of their soldiers increased to this number.

His son after him, i.e. after his death; of which see [2Sa 2:23](#).

In his course; not Asahel's, for in his time they were not so numerous, but Zebadiah his son.

[1Ch 27:8](#)

Shamhuth; supposed to be the same called Shammah, [2Sa 23:11](#), and Shammoth, [1Ch 11:27](#).

[1Ch 27:9-10](#)

The Pelonite; so called also [1Ch 11:27](#), and the Paltite, [2Sa 23:26](#).

[1Ch 27:11-16](#)

Over the children of Israel, i.e. these were the princes of the tribes as they are called below, [1Ch 27:22](#), who were the most ancient and constant rulers of the tribes at all times, whether of war or peace; who seem to have had a superior power to these twenty-four captains, and therefore are named before them, [1Ch 28:1](#), being probably the king's chief counsellors and assistants in the great affairs of his kingdom.

[1Ch 27:17-22](#)

Of the most of the tribes, not of all; for Gad is omitted, probably because that tribe was joined with the Reubenites under one prince; and Asher, for some such reason, or for some other causes now unknown, and not worth our inquiry.

[1Ch 27:23](#)

*The meaning is, David, when he desired to number the people, he designed to number only those who were from twenty years old and upward, or (which is the same thing) those *that drew sword*, [1Ch 21:5](#), and not those who were *from twenty years old and under*.*

He would increase Israel like to the stars of the heavens; and therefore to number them all both above and under twenty years old, had been both an infinite trouble, and a tempting of

God, or a questioning of the truth of his promises. And possibly this circumstance might in part deceive or quiet David's conscience, that his desire of knowing the number of his people did not proceed from distrust of God's promise or providence, but from a prudent care to know the true state and strength of his kingdom.

[1Ch 27:24](#)

Began to number, to wit, all from twenty years old and upward, as David commanded him.

He finished not; for Levi and Benjamin he counted not, [1Ch 21:6](#). *Because there fell wrath for it against Israel*, whilst he was doing the work; which was one reason which made him to cease. Heb. *And there fell*, &c. Though David numbered them with caution and limitation, as was noted before, yet this did not hinder God's wrath from falling upon Israel for this sin.

Neither was the number put in the account of the chronicles of king David: the sense is either, 1. That the full number was not registered, because Levi and Benjamin were not counted by Joab. Or rather, 2. That David being sensible of and smarting for his sin, would not have the number brought in by Joab to him put into the public register, though God would have it recorded in Scripture for the instruction of succeeding ages. For he speaks not here of the account given in to the king, which was done, and was Joab's act; but of the putting of the account into the public records, which was not done, and which could not be done but by David's command or permission.

[1Ch 27:25](#)

Over the king's treasures; of gold or silver, or other things of great price, which for greater security were kept in Jerusalem, and in the king's palace; and thither the tribute money also was sent and committed to his care.

Over the storehouses of the fruits of the earth, or that share of them which belonged to the king, which were laid up in the *fields*, or *cities*, or *villages*, or *castles*, as there was conveniency and occasion.

[1Ch 27:26-27](#)

Over the vineyards, i.e. over the workmen and labourers in the vineyards; as the next officer is over the fruit of the vineyards. In like manner, one man was over the labourers in the fields, [1Ch 27:26](#), and another over the fruits of the fields put into stores after the manner, [1Ch 27:25](#).

[1Ch 27:28-29](#)

Sharon; a place famous for its fruitfulness. See [Isa 33:9](#); [35:2](#).

[1Ch 27:30](#)

The Ishmaelite; so called, either because he was born of that people, or had lived among them; or from some notable exploit which he did against them.

[1Ch 27:31-32](#)

A counsellor, a wise man, and a scribe; either one learned in the laws of God, which were also the laws of the land, by which all their counsels were to be ruled; or, the king's secretary.

With the king's sons, as their tutor or governor.

[1Ch 27:33](#)

The king's counsellor; the person whose counsel in matters of state the king most prized and followed.

The king's companion, or his friend, as he is called, [2Sa 15:37](#); the person whom he most trusted with all his secrets, and whose conversation was most pleasant and acceptable to him.

[1Ch 27:34](#)

After Ahithophel, i.e. after his death, these were his chief counsellors.

Chapter 28

David in a solemn assembly declareth God's favour to him, and promise to his son Solomon; exhorteth them to fear God, and encourageth Solomon to build the temple, [1Ch 28:1-10](#); giveth him a pattern for the form, and gold and silver for the materials, [1Ch 28:11-21](#).

[1Ch 28:1](#)

This assembly seems to be distinct from that [1Ch 23:2](#), and more general, as may be gathered from the persons said to be assembled here and there. Though others think them to be the same, and this to be a return to his former discourse.

[1Ch 28:2](#)

David stood up; partly out of reverence to God and his word, which was the matter of the following discourse; and partly out of respect to this great and honourable assembly.

*My brethren; so he calls the princes and chief rulers, both because they had a share with him, though under him in the government; and in compliance with the Divine command, that *the king should not be lifted up above his brethren*, [De 17:20](#).*

An house of rest for the ark; a place where it might be fixed, and no more removed from place to place, as it had been.

*And for the footstool; the word *and* is here put expositively for by the *footstool*, &c., he means the ark.*

[1Ch 28:3-5](#)

It is not my fancy or fond affection, but God's express will, that Solomon should be preferred before his elder brethren; and therefore all of you are obliged to submit to him, and accept of him as your king by Divine appointment.

[1Ch 28:6-7](#)

As he hath begun and hitherto continued in some good measure to do.

[1Ch 28:8](#)

In the audience of our God, i.e. I do here exhort and charge you every one, calling God who is here present, and this congregation, wherein all Israel are present by their representatives, for witness against you, if you do not follow my counsel.

Keep and seek for all the commandments of the Lord; keep those commands which you know, and seek for or search into what you are yet ignorant of, that you may distinctly understand the whole will of God, and all the parts of your duty, and seriously give up yourselves to the practice thereof.

[1Ch 28:9](#)

Know thou the God; know him, so as to love him and serve him, as it follows; for words of knowledge in Scripture use commonly imply affection and practice: or acknowledge him as thy God, by loving and obeying him; for otherwise Solomon did already know God, having doubtless been very well instructed in the knowledge of God's nature and law.

The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou dost only put on a profession of religion, to please me and secure thy hopes of the kingdom; or if thy obedience to God be insincere and with grudging; thou mayst indeed deceive me, but thou canst not deceive him, for he searcheth thy inward thoughts, and the motions of thy heart.

If thou forsake him; if when I am dead and gone, and thou art perfectly at thy own dispose, thou shalt cast off that religion and fear of God of which thou now makest profession, and shalt continue to do so without true repentance for thine errors.

He will cast thee off for ever; notwithstanding all his promises made to me and to my seed, and that great honour and favour which he hath showed to thee, with which possibly thou mayst flatter thyself.

[1Ch 28:10](#)

For the sanctuary; or, *for a sanctuary*, i. e. which is to be a sanctuary for him, to wit, for the ark to dwell in.

Be strong; take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayst possibly meet with.

[1Ch 28:11](#)

The pattern of the porch, to wit, of the temple; which is necessarily to be understood.

The houses thereof; either, 1. The houses of the porch, so called because they went through the porch into them. Or rather, 2. The houses of the temple, manifestly understood in the next foregoing clause of this verse, to wit, the holy place, and the holy of holies; which may well pass for two houses, because they were separated by a partition; and because they were of differing dimensions, as appears by [1Ki 6:2](#), [20](#), especially seeing the holy place is called *the greater house*, [2Ch 3:5](#), comparatively to the holy of holies, which was the lesser house, and so you have two houses.

The inner parlours thereof; by these he seems to understand all those rooms which were made against the wall of the house round about, as it is said, [1Ki 6:5](#), which are here called by divers names, according to the difference of their situation or use.

The place of the mercy-seat, i.e. in what particular part of the holy of holies it was to be placed.

[1Ch 28:12](#)

And the pattern of all, for even *the pattern of all*; for this clause belongs both to the foregoing and the following particulars.

By the spirit; by the Spirit of God, as is evident from [1Ch 27:19](#). For seeing all the particulars of the tabernacle built by Moses were suggested to him by God's Spirit, by which even the workmen were inspired, [Ex 25:40](#); [31:3](#), it is not credible that God would use less care and exactness in the building of this far more glorious and durable work.

Of all the chambers, &c.; all which were within the courts, or adjoining to them, as the other chambers, [1Ch 27:11](#), were adjoined to the house.

[1Ch 28:13-15](#)

Whether they were large and fixed in one place, whereof there were ten in the holy place, [1Ki 7:49](#), or such as were less and loose to be carried from place to place, as need required.

[1Ch 28:16](#)

The tables of shew-bread: by this, and [2Ch 4:19](#), it appears that there were divers tables to be used either successively or together about the shew-bread; but one of them seems to have been of more eminency and use than the rest, and therefore it is most commonly called *the table of the shew-bread*, in the singular number. But of this and the rest of the utensils here named, see the notes on Exodus.

[1Ch 28:17-18](#)

Of the chariot of the cherubims, i.e. of the cherubims, which Solomon was to make, of which see [1Ki 6:23](#), (for those which were fastened to the mercy-seat were made by Moses long

before,) which he fitly compares to a *chariot*, because within them God is oft said to sit and to dwell, as [2Ki 19:5](#); [Ps 80:1](#); [99:1](#); and sometimes he is said *to ride upon a cherub*, [Ps 18:10](#). And because a chariot is made to carry a person from place to place, this expression may be used to intimate that God was not so fixed to them by the building of his temple, but that he both could and would remove from them if they forsook him. And when they did so, God did make use of the chariot of his cherubims to convey himself away from them, as is noted, [Eze 10:15](#), &c.

Covered the ark; not above it, for that was done by Moses's cherubims, but before it, to keep it from the eyes of the high priest when he entered into the most holy place, [1Ki 6:23](#).

[1Ch 28:19-21](#)

The meaning is either, 1. That God revealed this to Samuel, (see [1Ch 9:22](#)) or Gad, or Nathan, or some other man of God, who put it into writing, and by them to David. Or, 2. That God did, as it were, by his own hand and finger, (wherewith he wrote the ten commandments, [Ex 31:18](#)) write these things upon the table of my mind, which now I deliver to thee.

Chapter 29

David, by his example and entreaty, [1Ch 29:1-5](#), causes the princes and people to offer willingly, [1Ch 27:6-9](#). David's thanksgiving and prayer, [1Ch 29:10-19](#). The people having blessed God and sacrificed, make Solomon king, [1Ch 29:20-25](#). David's reign and death, [1Ch 29:26-30](#).

[1Ch 29:1](#)

Is yet young and tender, comparatively; for he was now married, as appears by comparing [2Ch 9:30](#); [12:13](#).

[1Ch 29:2](#)

Stones to be set; diamonds, or emeralds, or rubies, or any of those precious stones which are usually set in rings or such things.

[1Ch 29:3](#)

Of mine own proper good; of that which I have reserved as a peculiar treasure to my own use, after I had separated those things which I had devoted to God.

[1Ch 29:4](#)

The gold of Ophir was accounted the best and purest gold; of which see [Job 22:24](#); [28:16](#); [Isa 13:12](#); by which it appears that those hundred thousand talents mentioned before, [1Ch 22:14](#), were a coarser and impurer sort of gold.

To overlay the walls of the houses withal; the walls of the temple with gold, and of the rooms adjoining to it with silver beaten out into plates, and put upon the other materials here and there as it was thought fit.

[1Ch 29:5](#)

To consecrate his service, Heb. *to fill his hand*, i.e. to offer an offering, as [Ex 32:29](#); [Lev 8:33](#), as I have done.

[1Ch 29:6-9](#)

The people rejoiced, because this was both an effect of God's grace in them, and an eminent token of God's favour and goodness to be continued to them, and a good pledge that this great and long-desired work of the building of the people would receive a certain and a speedy accomplishment.

[1Ch 29:10-11](#)

Thine, O Lord, is the greatness and the power, i.e. thou art great and powerful, &c.

As head above all; as the sovereign Lord and Owner of all persons and things.

[1Ch 29:12](#)

Thou reignest over all, i.e. thou disposest of riches and honour as thou pleasest.

To give strength unto all; even to the weakest, whom thou canst make strong; and to the strongest, who are weak without thy help.

[1Ch 29:13-14](#)

That we should be able to offer so willingly, i.e. that thou shouldst give us both such riches out of which we should be able to make such an offering, and such a willing and free heart to offer them; both which are thy gifts, and the fruits of thy good grace and mercy to us.

Of thine own have we given thee; we return only what we have received, and therefore we do only pay a debt to thee, and do not hereby oblige thee, or deserve any thing from thee.

[1Ch 29:15](#)

These words may contain a reason, either, 1. Of the first clause of [1Ch 29:14](#), *Who am I &c.*, i.e. what mean and contemptible creatures are we, and how unworthy of so high a favour! *for*, saith he here, *we*, I and my people, as it is [1Ch 29:14](#), *are strangers*, &c, poor pilgrims, who bring nothing into the world, and pass hastily through it, and can carry nothing with us out of it. Or rather, 2. Of the last clause of that 14th verse, *of thine own*, &c. For the land which we possess is thine, not ours; we are not the proprietors or perpetual possessors of it, but only thy tenants: and as our fathers once were mere *strangers in it*, even with or before men, [Ps 105:12](#); so we at this day are no better with or before thee, having no absolute right and title in it, but only to travel through it, and sojourn in it for that short time that we live in the world. And this the argument seems to be borrowed from [Lev 25:23](#), where this is give as a reason why the inheritances of the land of Canaan could not be sold for ever, but only till the jubilee; *for*, saith God, the land is mine, as to dominion and propriety, *for ye were* (or *for*, or *but you are*) only strangers and sojourners with me.

There is none abiding: we only give to thee what we must shortly leave, and what we cannot keep to ourselves; and therefore it is a great favour that thou wilt accept such offerings; or, and therefore we are not perpetual possessors of this land, and the fruits of it, but only pilgrims and passengers through it.

[1Ch 29:16-17](#)

By the largeness of their offering I discern the sincerity, willingness, and generosity of their hearts towards thee; for David judged, as in reason and clarity he ought, of the tree by its fruit, and of their hearts by their actions.

[1Ch 29:18](#)

Keep this for ever in the imagination of the thoughts of the heart of thy people; since it is from thy grace that thy people have such willing minds to thy service, as was before acknowledged, I beg the continuance of that grace to them, that they may persist in the same generous and pious disposition towards thee and thy worship.

Prepare their heart unto thee, or rather, as it is in the margin, *stablish or confirm,* &c. Thou who hast begun a good work, confirm and carry it on by thy grace, otherwise it will languish, and this very people will prove degenerate.

[1Ch 29:19](#)

By purchasing the place, [1Ch 21:1-30](#), and providing for the expenses of the work.

[1Ch 29:20](#)

The Lord with religious, and the king with civil worship, as it is evident.

[1Ch 29:21](#)

Unto the Lord; before the ark which was there.

For all Israel; either, 1. On the behalf of all Israel, to praise God in their names, to procure God's presence and blessing for them all. Or, 2. So many, that the feasts which, after the manner, were made of the remainders of the sacrifices, were abundantly sufficient for all the Israelites which were then present and desired to partake of them; or for all the governors of Israel there assembled, who may well pass under the name of all Israel, because they represented them all.

[1Ch 29:22](#)

Before the Lord, i.e. before the ark, in courts or places as near to it as they conveniently could. Or, as in God's presence, in a solemn and religious manner, praising God for this great mercy, and begging his blessing upon this great affair.

The second time. This is called *the second time* in reference to the first time, which was either, 1. When he was made king during Adonijah's conspiracy, of which see [1Ki 1:34](#), &c.

And so this was done after David's death, and not upon that day, when this feasting and solemnity lasted, as the words at first view seem to insinuate, this being related in the same verse, and immediately after the relation of the feast. But there are examples of things done at distant times put together in one verse, as [Ac 7:15](#), *So Jacob went down into Egypt, and died, he, and our fathers*, i.e. first *he*, and afterwards *our fathers*. So here, *They did eat on that day with great gladness*, and afterward *they made Solomon king the second time*. And this opinion seems to be confirmed by the following passages, in which it is related, that at this same time *they anointed Zadok to be priest* and that *Solomon was king instead of David*, and that *all Israel, and all David's sons, submitted to him*; all which was not done till after David's death, as may be gathered by comparing this with [1Ki 1:1-53](#); [2:1-46](#). Or, 2. In [1Ch 23:1](#), where it is said that *David made Solomon his son king over Israel*, i.e. he declared him his successor. And so this second time was during David's life. And what David had more privately declared, [1Ch 23:1-32](#), he now more solemnly owns in this great and general assembly, in which, by David's order, and the consent of all that assembly, Solomon was anointed king, i.e. to be king after his father's death. And this opinion the text seems most to favour. For it is said, *And they made Solomon king, &c.: they; who?* That must be fetched out of the foregoing words and verses, *they who did eat and drink before the Lord on that day with great gladness*, as it is here said; and then immediately it follows, and that with a copulative conjunction, *and they made Solomon king, &c.*, which without violence cannot be pulled away from the foregoing words. And therefore they must be David and *all the congregation*, who were then present, [1Ch 29:20](#), of whom it is said, *they sacrificed, &c.*, [1Ch 29:21](#), and they did eat, &c., and they made Solomon, &c. The great objection against this opinion is, that *they anointed Zadok to be priest* at this time, which was not done till after David's death; for till then Abiathar was not thrust out from being priest, &c., [1Ki 2:26-27](#). This indeed is a difficulty, but not insoluble. It must be remembered that the high priest had his vicegerent who might officiate in his stead, when he was hindered by sickness or other indispensable occasion; and that there seems to be something more than ordinary in Zadok's case; for although Abiathar was properly the high priest, yet Zadok seems after a sort to be joined in commission with him, as we see [2Sa 15:29](#); [19:11](#); and it is expressly said, *Zadok and Abiathar were priests*, [2Sa 20:25](#); [1Ki 4:4](#). And it may be further considered, that this anointing of Zadok might be occasioned by some miscarriage of Abiathar not recorded in Scripture. Possibly he was unsatisfied with this design of translating the crown to Solomon, and did now secretly favour Adonijah's person and right, which afterward he did more openly defend; which being known to David by information, might induce him and the princes who favoured Solomon to take this course; which they might the more willingly do, in consideration of that Divine threatening, [1Sa 2:31](#), &c., of translating the priesthood from Ithamar's and Eli's house, of which Abiathar was, to Eleazar's line, to which it had been promised to perpetuity, [Nu 25:13](#), of which line Zadok was. And they might judge this a fit season, or might be directed by God at this time, to execute that threatening to the one, and promise to the other family. And yet this action of theirs in anointing Zadok did not, as I suppose, actually constitute him high priest, but only settled the reversion of it upon him and his line after Abiathar's death. Even as David's making Solomon king, [1Ch 23:1](#), and their anointing *Solomon to be the chief governor here*, did not put him into actual possession of the kingdom, but only gave him a right to it in reversion after the present king's death, as Samuel's anointing of David, [1Sa 16:1-23](#), had done to David before him. Hence, notwithstanding this anointing, Abiathar continued to exercise his office till Solomon thrust him out, [1Ki 2:27](#); and even after he was removed from the execution of his office, yet he was reputed the priest till he died, being so called [1Ki 4:4](#). And this I hope may in some sort resolve that difficulty. For the other arguments, they seem not considerable. For as for what follows, [1Ch 29:23-25](#). *Then Solomon sat on the throne, &c.*, that indeed seems to belong to

the time after David's death, being sufficiently separated from [1Ch 29:22](#), and not so knit to the foregoing words as those words, and *they made Solomon king, &c.*, are. And for the particle *then*, that is confessed by all to be often used at large and indefinitely for *about*, or *after that time*. *To be the chief governor*, i.e. to be king after David's death. *Zadok to be priest*; of which the last note but one.

[1Ch 29:23](#)

On the throne of the Lord, i.e. on the throne of Israel, which is called the throne of the Lord, either more generally, as all thrones are the Lord's, by whom kings reign, [Pr 8:15](#), and magistrates are ordained, [Ro 13:1-2](#); or more specially and peculiarly; either, 1. Because the Lord himself was in a peculiar manner the King and Governor of Israel, not only in the time of the judges, but afterward, [Ps 44:4](#); [89:18](#); [149:2](#); [Isa 33:22](#). Or, 2. Because it was the throne of Christ the Lord, whose vicegerents David, and Solomon, and their successors were, for whom this throne was reserved, and by whom it was to be established and enjoyed for ever, [Lu 2:32-33](#). Or, 3. *The throne of the Lord* is put for *the throne of the people of the Lord*, by a concise and short manner of speech, which is frequent in the Hebrew language; as when the key of David is put for the key of the house of David; and the mountain of the Lord, for the mountain of the Lord's house. Or, 4. Because this throne fell to Solomon not by right of inheritance, for he had elder brethren, but by the special appointment and gift of the Lord. And so this *of the Lord* is the genitive case of the efficient, as the learned call it, and signifies *which the Lord gave him*.

[1Ch 29:24](#)

Heb. *Put their hands under Solomon*, i.e. they owned him for their king, and themselves for his subjects, and swore fealty to him; which possibly they now did after the ancient manner, with that ceremony of putting their hands under his thigh, which was used in swearing, [Ge 24:2](#); [47:29](#); or at least the thing is signified by a phrase taken from that practice formerly used, though now neglected; it being usual in all nations and languages to signify present things by phrases taken from ancient customs.

[1Ch 29:25](#)

Such royal majesty, i.e. such honour and reputation, together with power and riches, and all things which make a king great and glorious.

Any king; either David or Saul, or any of the former governors of Israel, the word *king* being oft used in a large sense for any governor.

[1Ch 29:26](#)

This sacred writer having mentioned the anointing of Solomon to be king, [1Ch 29:22](#), and upon that occasion proceeded to give a further account of Solomon's actual settlement in his kingdom, and of his prosperous and glorious management of it, [1Ch 29:23-25](#), he now returns to his main and proper business, to give an account of the close of David's reign and life. *Thus*, i.e. in manner hitherto expressed, *David—reigned, &c.*

[1Ch 29:27-28](#)

Full of days; fully satisfied with the days which God had given him, having had the happiness to see his beloved Solomon settled in his throne, being now weary of this life, and desiring to be with God.

[1Ch 29:29](#)

Either in the two Books of Samuel, as they are now called, which were written part by Samuel, and part by Nathan and Gad; or in the annals or chronicles of that kingdom, which were written by Nathan and Gad, who were not only prophets, but historiographers or annalists; out of which they or some other prophets took, by the direction of God's Spirit, such passages as were most important and useful to the church and to the world in succeeding ages.

[1Ch 29:30](#)

The times that went over him, i.e. the changes which befell him, both his persecutions and manifold troubles, and his great successes and achievements; the word *time* or times being oft put for things done or happening in them, as [Ps 31:15](#); [87:5](#).

Of the countries, Heb. *of these countries*, to wit, bordering upon the land of Canaan, or not far from it.