

## **Lecture #25 – Exposition of I Chronicles 21-29**

### **Chapter 21 – David Numbers the People**

#### **vs. 1-17 – Numbering the People**

↪ II Samuel 24:1-14

This event was covered at length in Lecture #14A. The differences between the accounts are discussed there.

#### **vs. 18-30 – David Builds and Altar**

↪ II Samuel 24:15-25

A significant difference in the accounts is observed in regard to what David purchased. In II Samuel, he pays 50 shekels for “the threshing floor and the oxen” (II Samuel 24:24). This is about \$432.<sup>1</sup> In I Chronicles, he pays 600 shekels of gold for the threshing floor, oxen, threshing instruments, and wheat. This is about \$423,387.<sup>2</sup>

This supposed discrepancy is easy to explain. First, it is obvious that the different amounts are given not for the same purchase. Much more was purchased with a much greater price in II Chronicles than in II Samuel. II Samuel is just a portion of the total transactions.

Second, knowing the rest of the history and that this will be the site of the Temple and its vast footprint, it is beyond reasonable to assume the larger amount in II Chronicles is for the entire plot of land around Mt. Moriah. Reese gives the measurements of the site as 22 acres.<sup>3</sup>

### **Chapter 22 – David Prepares for the Temple**

#### **vs. 1-5 – David Prepares for the Temple**

The Chronicles Account skips past the court intrigue of Adonijah’s attempt to seize the throne. We simply move to Solomon being the heir apparent.

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<sup>1</sup> 50 shekels is about 20 ounces, silver at \$21.48 an ounce – 11-25-22

<sup>2</sup> 600 shekels is about 241 ounces, gold at \$1,754.80 an ounce – 11-25-22

<sup>3</sup> Reese’s Chronological Bible, p. 502.

The events of the previous chapter provoke David to action, and he prepares for the construction of the Temple. Though he himself was banned from building it, he looked forward to and prepared for the day that Solomon would build it.

Carroll writes:

“The crowning act of David’s life, the one most profitable in its lesson to us, was his provision for the erection of the great Temple. All the devoted treasure from Saul’s wars and his own, all the spoils of many nations subdued by him, immense treasures of gold, silver, precious stones, precious metal, and cloth were stored up for this purpose. Then by revelation from God the plans and specifications of the building and its furniture received by him were given to Solomon, accompanied by a solemn charge to build the house. But yet the gathered material was not sufficient for so great an enterprise. So David at this great convocation engineered the most remarkable public collection known to history – the most remarkable in its method, its principles, and in the amount raised.

“Method. – First of all he, himself, out of his own proper fund, made a cash donation never equaled since, not even by Carnegie nor Rockefeller. The princes, and then all subordinate officers, followed the lead of their rulers.

“Principles. – (1) It was a ‘prepared’ donation. (2) The preparation was ‘with all his might.’ (3) The donation was for God’s house and cause. (4) It was prompted by ‘affection for God’s cause.’ (5) It was purely voluntary. (6) It was preceded by a ‘willing consecration of himself to God.’ (7) It was followed by great joy because a willing and not an extorted offering.

“Amount. – It staggers credulity to accept the vast total. The total, by any fair method of calculation, goes beyond anything else known to history. No offhand, impulsive collection could have produced such a result. It was a long-purposed, thoroughly prepared contribution flowing from the highest possible motives.

“Lesson. – Our preachers today should lay it to heart. We need the lesson particularly in times of financial stringency. We see our preachers scared to death without cause and our people demoralized. We need the application intensely. We should know that God is never straightened in himself – that today, if we willingly consecrate ourselves to God first of all, like the Philippians who first gave themselves to the Lord, and if we have true affection for God’s cause, and if we purpose great things in our hearts, and prepare a collection, with all our might appealing to the voluntary principle in the loving hearts of God’s people, and ourselves have strong faith in God who is able even to raise the dead, then the stringency of the times will only brace us and call out our courage. But if we are whipped inside, if we feel that we are butting our heads against a stone wall, if we take counsel with our fears and become timid and hesitating moral cowards when we should be heroes, of course we will miserably fail. We will become grasshoppers in the sight of opposing giants, and grasshoppers in our own sight. Hard times, difficult situations, are methods of providence to prepare us. They are touchstones of character, revealing who are weaklings and who are heroes. Go off to thyself; shut out the world. Shut up thyself alone with God, fight the

battle to a finish once for all in thine own heart, and then with the sublime audacity of faith, do thy work for the Lord.”<sup>4</sup>

📖 Song of Solomon – 1017 B.C.

### vs. 6-19 – David Charges Solomon and the People

Gaebelein writes:

“Then he called for Solomon, young and tender in years, and addressed him. First he restated the reason why he had been barred from building the house. Then he recited the promise made to him that his son should have rest and build a house for His name. ‘For his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name.’ David believed all the Lord had spoken through Nathan, and, believing the promise, he had made all preparations and was telling his son about it.

“Then he exhorted him to build the house, to keep the law of the Lord and to take heed. ‘Be strong, and of good courage and dread not nor be dismayed.’ Once more he speaks of all he had done in preparation of the house of the Lord. Even in the days of trouble and adversity he had prepared for the house and remembered the claims of Jehovah. Immense amounts of gold and silver, the spoils of wars, had been stored up by him. Many millions of dollars in gold and silver were in his possession and devoted for the one object. And Solomon was to add unto it. Then he told him to arise and to be doing. In the same way he commanded the princes of Israel to help his son Solomon.

“May this teach us who know the riches of the grace of God in Christ Jesus our Lord, to be as devoted to Him, as zealous to glorify Him, as David was in making these preparations for the building of the temple.”<sup>5</sup>

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<sup>4</sup> An Interpretation of the English Bible: The Hebrew Monarchy, by B.H. Carroll. p. 238-239

<sup>5</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

## **Chapter 23 – David’s Priesthood**

### **vs. 1-32 – Priesthood**

Note vs. 1 and the time indicated. This organization was made in the last year of David’s life as he co-ruled with Solomon.

In vs. 3-5, the roster of Levites age 30 and above is given as:

24,000 to work on the Temple.

6,000 to be officers and judges.

4,000 to be porters.

4,000 to be musicians – using instruments made by David (Amos 6:5)

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38,000 total.

There is a difference between a Levite and a priest. A Levite is anyone of the tribe of Levi. A priest is also Levite, but one from the family of Aaron. Levites served in many roles, such as “judges, sanitary officers, and educators”.<sup>6</sup> Priests were the only Levites allowed to perform sacrifices and much of the ministrations of the Tabernacle/Temple.

In vs. 6 are the three primary divisions of Levites, based on the three sons of Levi in Exodus 6:16: the Gershonites, Kohathites (the priests are a subdivision of these), and the Merarites. These were given varying duties in caring for the Tabernacle in Numbers 2-4. Their family divisions are tracked in vs. 7-23.

We see in vs. 24 that the service age is dropped from 30 to 20. The primary reason for this change is given in the following verses: that the nature of their service had changed since moving the Tabernacle was no longer required. Some, like Reese,<sup>7</sup> believe this may also have a practical implication in that there would be need for a great work force in constructing the Temple.

The descriptions of the duties of the Levites are given in vs. 27-32.

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<sup>6</sup> An Interpretation of the English Bible: The Hebrew Monarchy, by B.H. Carroll. E-sword module.

<sup>7</sup> Reese’s Chronological Bible, p. 511.

## **Chapter 24 – The Twenty-Four Courses**

### **vs. 1-19 – Twenty-Four Courses**

Gaebelien writes:

“In the previous chapter we read of 24,000 Levites set apart for the service. In the next chapter we find twenty-four leaders of song and music appointed, and here David instituted twenty-four courses of priests. Each of these ministered a full week,<sup>8</sup> from one sabbath to the next. These courses were not only continued by Solomon, but also by Hezekiah and Josiah. From Luke 1:5, we learn the same order was still followed in the days our Lord was born. Zecharias belonged to the eighth course, that of Abijah.”<sup>9</sup>

### **vs. 20-31 – Other Levites**

The “rest of the sons of Levi” listed in vs. 20-30 “not priests, only Levites”<sup>10</sup> and were divided among the 24 orders for service in vs. 31.

## **Chapter 25 – Temple Musicians**

### **vs. 1-31 – Musicians**

The organization of musicians is a first. We have no record of musicians, singers, etc. in the Pentateuch. It appears that David is the one that organized and implemented singing and music into Tabernacle/Temple worship.

The sons of Asaph, Jeduthun (Ethan), and Heman are divided into 24 courses to coincide with the 24 courses of priests. 12 men serve with each course, these undoubtedly being the leadership and not total of singers/musicians for each course.

Concerning the character of music in the Temple, Alfred Edersheim, writes in *The Temple: Its Ministry and Services*:

“To the wealth and splendour of the Temple corresponded the character of its services. The most important of these, next to the sacrificial rites, was the hymnody of the sanctuary. We can conceive what it must have been in the days of David and of Solomon. But even in New Testament times

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<sup>8</sup> I have seen some authors say one month or two weeks. Edersheim is one author I trust on these types of questions, and he says it was one week on p. 90 of *The Temple: Its Ministry and Services*. My understanding is that each of the 24 orders served one week at a time twice a year. This makes for 48 weeks. The remaining 4 weeks of the year were during the great feast days, which were not assigned to one order but sort of as an “all hands on deck” from all the orders combined.

<sup>9</sup> Annotated Bible by A.C. Gaebelien. E-Sword module.

<sup>10</sup> John Gill, e-sword module.

it was such that St. John could find no more adequate imagery to portray heavenly realities and the final triumph of the Church than that taken from the service of praise in the Temple....”<sup>11</sup>

On the use of instruments in the Temple, Edersheim writes:

“Properly speaking, the real service of praise in the Temple was only with the voice. This is often laid down as a principle by the Rabbis. What instrumental music there was, served only to accompany and sustain the song. Accordingly, none other than Levites might act as choristers, while other distinguished Israelites were allowed to take part in the instrumental music. The blasts of the trumpets, blown by priests only, formed—at least in the second Temple—no part of the instrumental music of the service, but were intended for quite different purposes....

“The music of the Temple owed its origin to David, who was not only a poet and a musical composer, but who also invented musical instruments (Amos 6:5; 1 Chron 23:5), especially the ten-stringed Nevel or lute (Psa 33:2; 144:9). From the Book of Chronicles we know how fully this part of the service was cultivated, although the statement of Josephus (Anti. viii. 3, 8.), that Solomon had provided forty thousand harps and lutes, and two hundred thousand silver trumpets, is evidently a gross exaggeration. The Rabbis enumerate thirty-six different instruments, of which only fifteen are mentioned in the Bible, and of these five in the Pentateuch. As in early Jewish poetry there was neither definite and continued metre (in the modern sense), nor regular and premeditated rhyme, so there was neither musical notation, nor yet any artificial harmony. The melody was simple, sweet, and sung in unison to the accompaniment of instrumental music. Only one pair of brass cymbals were allowed to be used. But this ‘sounding brass’ and ‘tinkling cymbal’ formed no part of the Temple music itself, and served only as the signal to begin that part of the service. To this the apostle seems to refer when, in 1 Corinthians 13:1, he compares the gift of ‘tongues’ to the sign or signal by which the real music of the Temple was introduced.”<sup>12</sup>

## **Chapter 26 – Levite Officers**

### **vs. 1-19 – Porters**

These are sometimes referred to as gatekeepers or doorkeepers. Gill writes of them as “whose business it was to open and shut the doors of the temple, to keep all impure and improper persons from entering into it, or any of the vessels being carried out of it, and to prevent tumults and riots about it”.<sup>13</sup>

Note in vs. 4 the return of Obededom, who had faithfully cared for the Ark before it was brought to Jerusalem. His faithful service was rewarded with his family being given these duties in the Temple.

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<sup>11</sup> <https://ccel.org/ccel/edersheim/temple/temple.v.html> - Accessed 12-28-21. This quote stops mid-paragraph for the sake of brevity but is worth reading for the ties he shows between Temple music and the imagery of Revelation.

<sup>12</sup> <https://ccel.org/ccel/edersheim/temple/temple.v.html> - Accessed 12-28-21.

<sup>13</sup> John Gill’s Exposition of the Bible. E-Sword module.

### vs. 20-32 – Various Officials

Gaebelein writes:

“Then follows the appointment of the Levites who had charge over the treasures and the appointment of officers and judges. Their number was 6,000 (1 Chronicles 23:4). They were divided into three classes: 1. For the outward business of Israel (verse 29). 2. Those who had the oversight of Israel beyond Jordan westward, 1,700 persons, for all the business of the Lord, and for service of the King (verse 30). 3. The third class consisted of 2,700 who were rulers for every matter pertaining to God, and affairs of the king (verses 31-32). All was divinely planned and arranged through David in anticipation of the glorious reign of his son. And even so all is planned and appointed for the coming reign of the King of Righteousness and the King of Peace.”<sup>14</sup>

## **Chapter 27 – David’s Government**

### vs. 1-15 - Military

Carroll writes:

“His army roll showed 288,000 men. It would have been a great burden to a small kingdom like this to keep up a standing army of 288,000 men; so he divided his army into twelve great corps. Only one corps would serve a month; in the course of the entire year the 288,000 men would have served each one of them one month. In that way the spirit of military drill and organization was kept up. In case of war he could call out the whole 288,000 and have a vast army of drilled men. So his army organization, we will say, consisted of 288,000 men, twelve army corps of 24,000 each, each corps serving one month in the year, coming on in succession. Each corps was subdivided into, say, twenty-four regiments of 1,000 men each, and each regiment into ten companies of 100 men each, something like the ‘century’ of the Roman Legion, a centurion commanding 100 men. These were the subdivisions of the main army.”<sup>15</sup>

### vs. 16-22 – Tribal Leaders

Two tribes are omitted: Asher and Gad. Manasseh has two princes, one for each side of Jordan. Gill speculates: “perhaps he that was prince of the tribe of Reuben, or else of the half tribe of Manasseh beyond Jordan, was ruler of Gad and Asher; these lying between Zebulun and Naphtali, might be under the prince of one of them.”<sup>16</sup>

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<sup>14</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

<sup>15</sup> An Interpretation of the English Bible: The Hebrew Monarchy, by B.H. Carroll. p. 241-242

<sup>16</sup> John Gill, E-sword module.

vs. 23-34 – Various Offices

This section opens with a comment about the details of David's census not being finished or recorded.

The remaining offices show the extent of David's prosperity and organization.

**Chapter 28 – David's Charge**

vs. 1-8 – Charge to Israel

Here we return from describing the administration of David to the narrative abandoned in I Chronicles 23:1. David charges the people to rally behind Solomon and build the Temple.

♪ Psalm 145

vs. 9-21 – Charge to Solomon

David hands to Solomon all the plans and preparations for the Temple.

♪ Psalm 124



## **Chapter 29 – David’s Death**

### **vs. 1-9 – Temple Offering**

In vs. 4, David has gathered 3,000 talents of gold (\$6,350,811,589)<sup>17</sup> and 7,000 talents of silver (\$181,389,718)<sup>18</sup>

In vs. 7, the people give 5,000 talents (\$10,584,685,982)<sup>19</sup> and 10,000 drams<sup>20</sup> (\$5,199,495)<sup>21</sup> of gold, 10,000 talents of silver (\$259,128,168)<sup>22</sup>, 18,000 talents of brass (\$4,994,370)<sup>23</sup>, and 100,000 talents of iron (\$317,171)<sup>24</sup>.

### **vs. 10-21 – Prayer for the Assembly**

Gaebelein writes:

“It is a great inspired outburst of David which follows. How He praises! Verses 10-13 are one of the greatest outbursts of praise and worship found in the Old Testament. Then what humility! ‘But who am I, and what is my people that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee ... all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.’ A most beautiful sight is an aged saint whom God hath used and honored and who is humble. Alas! how many become lifted up and walk in pride. Then David prayed for the people and for his son Solomon. ‘And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the King’ (verse 20). All foreshadows that day of which we read in Psalm 110:3, ‘Thy people shall be willing in the day of thy power.’ That will be when the King, the Prince of Peace, will take His glorious throne, when He begins to rule.”<sup>25</sup>

A multitude of sacrifices also mark the day.

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<sup>17</sup> 3,000 talents is about 3,619,108 ounces, gold at \$1,754.80 an ounce – 11-25-22

<sup>18</sup> 7,000 talents is about 8,444,586 ounces, silver at \$21.48 an ounce – 11-25-22

<sup>19</sup> 5,000 talents is about 6,031,847 ounces, gold at \$1,754.80 an ounce 11-25-22

<sup>20</sup> *Daric*, a gold coin of the Persian empire. Weighed 8.4 grams or roughly .3 ounces. Albert Barnes: “Not, however, that the Jews possessed darics in David’s time: the writer wished to express, in language that would be intelligible to his readers, the value of the gold subscribed, and therefore he translated the terms employed in his documents, whatever they were, into terms that were in use in his own day.”

<sup>21</sup> 10,000 darics is about 2,963 ounces, gold at \$1,754.80 an ounce – 11-25-22

<sup>22</sup> 10,000 talents is about 12,063,695, silver at \$21.48 an ounce – 11-25-22

<sup>23</sup> 18,000 talents is about 21,714,651, copper at \$.23 an ounce – 11-25-22. I am using copper to get a general idea of value since we are not absolutely sure which copper alloy (possibly many different ones) is being used here.

<sup>24</sup> 100,000 talents is about 3,420 metric tons, iron ore at \$92.74 per metric ton. I am using iron ore to get a general idea of value. Another option would be to use scrap metal pricing.

<sup>25</sup> Annotated Bible by A.C. Gaebelein. E-Sword module.

vs. 22-25 – Solomon Anointed King

↻ I Kings 2:12

Solomon is anointed for the second time. The first he was a crown prince or co-ruler, but now he is elevated above his father (whose race is nearly run).

vs. 26-30 – Death of King David

↻ I Kings 2:10

Here is a brief overview of the life and reign of David.