



DAILY  
B I B L E G U I D E

# The Book of I Chronicles

*Days 125-136 of a Yearly Bible Reading Program*

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## Daily Bible Reading Plan

<b>Day</b>	<b>Passage</b>	<input checked="" type="checkbox"/>
Day 125	I Chronicles 1-2	<input type="checkbox"/>
Day 126	I Chronicles 3-5	<input type="checkbox"/>
Day 127	I Chronicles 6	<input type="checkbox"/>
Day 128	I Chronicles 7-8	<input type="checkbox"/>
Day 129	I Chronicles 9-10	<input type="checkbox"/>
Day 130	I Chronicles 11-12	<input type="checkbox"/>
Day 131	I Chronicles 13-15	<input type="checkbox"/>
Day 132	I Chronicles 16-18	<input type="checkbox"/>
Day 133	I Chronicles 19-22	<input type="checkbox"/>
Day 134	I Chronicles 23-25	<input type="checkbox"/>
Day 135	I Chronicles 26-27	<input type="checkbox"/>
Day 136	I Chronicles 28-29	<input type="checkbox"/>

## Welcome to the Book of I Chronicles!

The book of I (first) Chronicles is a parallel view of history to that of Samuel and Kings, focusing David's family of rulers through the Kingdom of Judah. It has a different perspective than the previous accounts. It focuses more on spiritual history than political history.

A few quick facts about I Chronicles:

- Ezra is the traditional, and very likely, author.
- The genealogies cover from Adam to the Jews returning from the Babylonian Captivity. The narrative account covers only the reign of David.
- The key verses are 17:11-2, where God says, "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will stablish his throne for ever."
- A brief outline:
  - Genealogies – Chapters 1-10
  - David's Reign – Chapters 11-29
- Key events:
  - The Ark moved to Jerusalem – Chapters 15-16
  - The Davidic Covenant – Chapter 17
  - David numbers the people – Chapter 21

A quick word regarding the genealogies. These may make for tough reading today, but they are extremely important. The Jews kept meticulous records, and those found here are the foundation for reestablishing their identity after the Babylonian Captivity. It is through these records that Christ could be proven to be a legal heir to David. These also show that while God severely judged the children of Israel, He was still faithful to His promises and did not obliterate them from history. The hope of the Messiah remained strong even in judgment.

## Chapter 1 Notes

In this chapter we find the foundational genealogies from Adam to Noah to the family of Abraham.

vs. 1-4 - Where else to start but from the very beginning? This first section traces the genealogical line from Adam to Noah.

vs. 5-7 – The descendants of Japheth. This section parallels the Table of Nations from Genesis 10:2-5.

vs. 8-16 - The descendants of Ham. This section parallels the Table of Nations from Genesis 10:6-20.

vs. 17-23 - The descendants of Shem. This section parallels the Table of Nations from Genesis 10:21-31.

vs. 24-27 – The line from Shem to Abraham.

vs. 28-34 – The sons and grandsons of Abraham.

vs. 35-37 – The sons and grandsons of Esau.

vs. 38-42 – The family of Seir. These are included as they are in Genesis 36. The reason for their appearance is that Esau's family merged with Seir's and laid the foundation for the rulers of Edom.

vs. 43-54 – The rulers of Edom, as also presented in Genesis 36. The first eight ruled before Esau's family entered. Beginning with Timnah it appears to be a survey of important clan leaders and not a chronological list of rulers.

## Chapter 2 Notes

In this chapter are the early family history of the tribe of Judah.

vs. 1-2 – The twelve sons of Jacob/Israel.

vs. 3-9 – The descendants of Judah. Judah is given first place as the royal tribe.

vs. 10-12 – The line from Ram to Jesse. We note the famous figures listed: Nahshon, the prince of Judah in Numbers 1:7, and Boaz from the Book of Ruth.

vs. 13-17 – The family of Jesse. Eight sons are listed when only seven are mentioned in I Samuel 16. Elihu is either much younger than his brothers or had died.

vs. 18-24 – The family of Caleb. This is not the famous Caleb of Numbers 13. This is the son of Hezron mentioned in 2:9, spelled differently as Chelubai.

vs. 25-33 – The family of Jerehmeel, another son of Hezron mentioned in 2:9.

vs. 34-41 – The family of Sheshan from 2:31. He had no son, so his descendants are reckoned through his daughter Ahlai who was married to his Egyptian servant Jarha.

vs. 42-49 – Further descendants of Caleb, likely through his second wife.

vs. 50-55 – This is the family of Caleb the grandson of Caleb. His father Hur is named in 2:19-20. Attached to his family are some of the Kenites, the tribe that Moses's father-in-law belonged to.

## Devotional Thoughts for Day 125

The genealogies of I Chronicles contain the largest collection of Hebrew names in the Scriptures. So many individuals, most of whom we know nothing about other than a name. But it is reassuring to know that as the Spirit led Ezra to pen these words, each name was special to God. He knows the history and personality of each. He sent His only begotten Son to redeem each. While the world and time may forget us, our God never will.

## Hymn for Day 125

Our hymn today is “O Master of the Waking World” by Frank Mason North. It surveys the state of the nations and sees their need for Christ. Such a theme fits well with our overview of the genealogies.

*O Master of the waking world,  
Who hast the nations in Thy heart,  
The heart that bled and broke to send  
God's love to earth's remotest part:  
Show us anew in Calvary  
The wondrous power that makes us free.*

*On every side the walls are down,  
The gates swing wide to every land,  
The restless tribes and races feel  
The pressure of Thy piercèd hand;  
Thy way is in the sea and air,  
Thy world is open everywhere.*

*We hear the throb of surging life,  
The clank of chains, the curse of greed,  
The moan of pain, the futile cries  
Of superstition's cruel creed;  
The peoples hunger for Thee, Lord,  
The isles are waiting for Thy Word.*

*Thy witness in the souls of men,  
Thy Spirit's ceaseless, brooding power,  
In lands where shadows hide the light,  
Await a new creative hour:  
O mighty God, set us aflame  
To show the glory of Thy name.*

## Chapter 3 Notes

In this chapter we have the family of David and the royal line that followed him.

vs. 1-9 – The children of David. Bathshua in vs. 5 is an alternate spelling of Bathsheba. I find it interesting that one of her sons is named Nathan after the prophet who confronted David and her about their sin. I think this shows she had truly repented.

vs. 10-15 – The royal house of David, from Solomon to Zedekiah. The wicked queen Athliah is the only ruler over Judah not named because she was not of David's line.

vs. 16-24 – This section traces the royal house through the years of the Babylonian Captivity.

## Chapter 4 Notes

In this chapter we begin a series of reports on the principal families in the tribes of Israel with Judah and Simeon. The tribe of Dan is curiously omitted, possibly because they had fallen away into idolatry (Judges 18:30).

vs. 1-23 – The chief families of Judah. In vs. 9-10 we find the famed prayer of Jabez (“affliction, sorrow”).

vs. 24-43 – The chief families of Simeon. Note that they prospered to the point that they had to seek new pastureland for their flocks. I do not see a consensus on the location of Gedor, but Mount Seir is in the Edomite territory south of the Dead Sea.

## Chapter 5 Notes

In this chapter we have the principal families of Reuben, Gad, and Manasseh.

vs. 1-10 – The chief families of Reuben. In vs. 1-2 a defense is given of the elevation of Judah as the ruling tribe. First, Reuben had forfeited his right through his sin. Second, Joseph received the blessing of birthright from Jacob. This came with a double portion of inheritance (Deuteronomy 21:17), which allowed Joseph's tribe to be divided by his two sons, Ephraim and Manasseh. Third, the tribe of Judah grew strong in number and strength far more than the other tribes. Fourth, it was prophesied that the ruler would come through Judah (Genesis 49:10). Bela led an expansion of their territory in Gilead and toward the Euphrates.

vs. 11-22 – The chief families of Gad. The tribe warred against the Hagarites (Ishmaelites?) with Reuben and Manasseh, and a great victory was won with many spoils.

vs. 23-26 – The chief families of the half tribe of Manasseh that lived on the east side of Jordan. They fell into sin and were judged by God. The Assyrians took them captive and resettled them elsewhere.

## Devotional Thoughts for Day 126

The prayer of Jabez is certainly the highlight of our reading today. One of the things that stands out about it is that it is more of a vow than a prayer. We do not know the setting for certain, but it appears that Jabez was working to drive out the Canaanites from his possessions in the Promised Land. He called on God to bless the efforts he was undertaking and to honor the promises God made concerning the conquest. It is the very union of human endeavor and Divine favor that achieves the most. Do not just pray. Do not just act. Pray and act.

## Hymn for Day 126

Our hymn today is found in John Rippon's 1787 hymnal, "A Selection of Hymns: from the best authors, intended to be an appendix to Dr. Watt's psalms and hymns." It is listed under the heading, "Jabez's prayer", and believed to have been written by Joshua Spalding.

*O that the Lord indeed  
Would me his servant bless,  
From every evil shield my head,  
And crown my paths with peace!*

*Be his almighty hand  
My helper and my guide,  
'Till with his saints in Canaan's land,  
My portion he divide.*

## Chapter 6 Notes

In this chapter we look at the genealogy of Levi and their various roles and cities.

vs. 1-15 – The descendants of Levi begin by focusing in vs. 3-15 on the line of the high priests, from Aaron to Jehozadak who held the office when the Temple was destroyed by the Babylonians in 586 B.C. It is Jehozadak's son Joshua that is the first high priest when the Temple is rebuilt in 516 B.C.

vs. 16-30 – A broader look at the descendants of Levi beyond the high priests. The three sons of Levi bring three divisions to the tribe, each with their own responsibilities and duties.

vs. 31-47 – One of David's greatest innovations was the inclusion of music into worship. He established three men as leaders, one from each of the tribal divisions: Heman the Kohathite (grandson of Samuel the prophet!), Asaph the Gershonite, and Ethan the Merarite.

vs. 48-53 – The work of the priests from Aaron's descendants are highlighted. The genealogy of the high priest is repeated through Ahimaaz. No reason is given for this truncated repetition, possibly it simply serves as segue to the next section. Some think it is from a different source than the previously stated information, but there is no real reason for it.

vs. 54-81 – The cities given to the Levites in Joshua 21 are repeated with some minor variations in name or spelling. If you are paying very close attention, there are a few cities not listed but still counted. The exclusion seems to indicate that those cities were utterly destroyed and unhabitated in Ezra's time.

## Devotional Thoughts for Day 127

One of the reasons Ezra wrote this book and included these genealogies is because they were attempting to reestablish the Jewish identity after the Babylonian Captivity. Of all the family information given, this chapter is the most important because it marks those who could serve as priests when the Temple was rebuilt. Not just anyone could be a priest or Levite. You had to have the proper pedigree. I am thankful that such things are not important today. It does not matter who your great-great-great-great-grandfather is because anyone can serve God. Indeed each of us are in a sense priests serving under our great High Priest, Jesus Christ.

## Hymn for Day 127

Our hymn today was written by John Mason and first appeared in 1683 under the heading, "A Song of Praise for Christ". I have chosen it because it speaks in part about Christ as our great High Priest. We have spent today reading about mortal priests, I think it is only fitting that we look beyond them to our Immortal Intercessor.

*I've found the Pearl of greatest Price,  
My Heart doth sing for Joy:  
And sing I must, a Christ I have;  
O what a Christ have I?*

*Christ is the Way, the Truth, the Life,  
The Way to God on High,  
Life to the Dead, the Truth of Types,  
The Truth of Prophecy.*

*Christ is a Prophet, Priest and King,  
A Prophet full of Light,  
A Priest that stands 'twixt God and Man,  
A King that rules with Might.*

*Christ's Manhood is a Temple, where  
The Altar God doth rest;  
My Christ, he is the Sacrifice,  
My Christ he is the Priest.*

*My Christ he is the Lord of Lords,  
He is the King of Kings;  
He is the Sun of Righteousness,  
With Healing in his Wings.*

*My Christ, he is the Tree of Life,  
Which in God's garden grows;  
Whose Fruit does feed, whose Leaves do heal;  
My Christ is Sharon's Rose.*

*Christ is my Meat, Christ is my Drink,  
My Physick and my Health,  
My Peace, my Strength, my Joy, my Crown,  
My Glory and my Wealth.*

*Christ is my Father, and my Friend,  
My Brother and my Love;  
My Head, my Hope, my Counsellor,  
My Advocate above.*

*My Christ, he is the Heav'n of Heav'ns,  
My Christ what shall I call?  
My Christ is First, my Christ is Last,  
My Christ is All in All.*

## Chapter 7 Notes

In this chapter we have more of the tribes and their leading families. There are two tribes that have been omitted: Dan and Zebulun. It is not unusual for there to be variations in lists of the 12 tribes. Levi is usually omitted because they did not have territory. Dan being missing from both here and in Revelation 7 has led many to assume they were wiped out through judgment because of their idolatry. However, Ezekiel 48 clearly shows that Dan is still around in the Millennial Kingdom. Whatever the reason God has for these variations is not immediately clear to us and we are only left to speculate.

vs. 1-5 – The chief families of Issachar.

vs. 6-12 – The chief families of Benjamin. If you compare this to Genesis 46:21, you will find 5 names missing. These families were likely destroyed in the civil war of Judges 20.

vs. 13 – The chief families of Naphtali.

vs. 14-19 – The chief families of Manasseh.

vs. 20-29 – The chief families of Ephraim.

vs. 30-40 - The chief families of Asher.

## Chapter 8 Notes

In this chapter we focus on Benjamin and Saul's genealogy.

vs. 1-28 – The tribe of Benjamin is discussed in greater detail than the previous chapter. The reason appears to be to highlight the family of Saul.

vs. 29-40 – The house of Saul is emphasized because it was the first royal house of Israel. Yes, it was later eclipsed by David, but even he was married into it. We can also note that the tribe of Benjamin remained allied with Judah after the division under Rehoboam, proving a kinship between the two. The Meribbaal in vs. 34 is Mephibosheth.

## Devotional Thoughts for Day 128

It is interesting to see once again the shift in the tribe of Benjamin. In the Book of Judges, the tribe falls into gross sin and is almost wiped out. It remained small even in Paul's day. Yet God still used that tribe to produce the first king. We still see that tribe honored here. It is yet another example of God's grace poured out on the most undeserving sinners.

## Hymn for Day 119

Our hymn today is "Overcome Evil With Good" by Knowles Shaw, author of "Bringing in the Sheaves". We have not had a chance to revisit Saul's history for a few weeks. This hymn challenges us to act like noble David and overcome evil with good.

*1 Like David with Saul, who had sought for his life,  
Let us overcome evil with good;  
Would we conquer our foes 'mid the din and the strife,  
We must overcome evil with good.*

*Chorus:  
Overcome evil with good, brother;  
Overcome evil with good;  
'Tis human to err; divine to forgive;  
Then overcome evil with good.*

*2 When our hearts are oppressed by a wrong that was done,  
Let us overcome evil with good;  
If we're injured, insulted, oh! quickly we'll run,  
And overcome evil with good. [Chorus]*

*3 If deserted by friends or surrounded by foes,  
Let us overcome evil with good;  
And trust for our strength in the Savior who knows  
How to overcome evil with good. [Chorus]*

## Chapter 9 Notes

In this chapter we close out the genealogical portion of I Chronicles with the returning settlers after captivity and a review of Saul's family.

vs. 1-9 – These are the first Jews to return to the Promised Land as the Babylonian Captivity was ending. This first section deals with the settlers that are not priests or Levites. We note the focus on Jerusalem as the priority for their resettlement. It was important to reestablish their identity where the Temple once stood.

vs. 10-34 – Here is the record of the various priests and Levites that settled in Jerusalem. It focuses on the various tasks assigned to families. Not only did God preserve His people through judgment, but He also saw that when they returned that they had people ready to cover every aspect of Temple service.

vs. 35-44 – The genealogy of Saul is repeated from the previous chapter. This is not a mistake and is done purposefully. It serves as a bridge between genealogies and the narrative that begins next. It is a literary device called epanalepsis, where the author repeats pertinent information before beginning a new section.

## Chapter 10 Notes

In this chapter Saul's death and rejection are covered.

vs. 1-10 – The Chronicles narrative begins with the final moments of Saul's reign. The focus is on the Davidic line and the Temple. The record of Saul's death is repeated from I Samuel 31:1-10.

vs. 11-12 – The rescue of the remains of Saul and his sons is repeated from I Samuel 31:11-13.

vs. 13-14 – The reason given for Saul's death is his visit to the witch at Endor (I Samuel 28). However, he had already been rejected twice before that point: when he offered sacrifice at Gilgal (I Samuel 13:13) and when he failed to destroy the Amalekites (I Samuel 15:26). Perhaps he may have lived and lost the throne? But the depravity of his heart required his removal lest Israel's kingdom begin on an unsteady foundation.

## Devotional Thoughts for Day 129

As we being the narrative section of Chronicles, it is impossible not to notice how closely it parallels the accounts from Samuel and Kings. We saw something similar with Deuteronomy and how it repeated much of the law and history from the books before it. Just because we have heard it all before does not mean there is not something to learn. Chronicles takes a different approach than what we read before. There are differences, mostly minor, but there are also major stories that are only recorded in this account. Even in the Law of Moses it was established that two witnesses were necessary to know for certain what happened. This is our second witness. We know for certain what happened.

## Hymn for Day 129

For today's hymn, I have chosen something that speaks about the return of Israel from Captivity. This setting of Psalm 126 is from the 1650 Scottish Psalter and captures the joy of the Israelites' hearts.

*1 When Zion's bondage God turned back,  
as men that dreamed were we.*

*2 Then filled with laughter was our mouth,  
our tongue with melody:*

*They 'mong the heathen said, The Lord  
great things for them hath wrought.*

*3 The Lord hath done great things for us,  
whence joy to us is brought.*

*4 As streams of water in the south,  
our bondage, Lord, recall.*

*5 Who sow in tears, a reaping time  
of joy enjoy they shall.*

*6 That man who, bearing precious seed,  
in going forth doth mourn,  
He doubtless, bringing back his sheaves,  
rejoicing shall return.*

## Chapter 11 Notes

In this chapter David is made king and his mighty men are assembled.

vs. 1-3 – This parallels II Samuel 5:1-3. The Chronicles account begins with the establishment of David on the throne of all of Israel, basically jumping into the Samuel/Kings account at II Samuel 5. With the story of David and his heirs, so little attention is paid to the story leading up to this moment.

vs. 4-9 – This parallels II Samuel 5:6-9 Jerusalem is taken by David. Joab is made chief general for his assault and capture of the fortified hill of Zion.

vs. 10-47 - This parallels II Samuel 23:8-39. The roster of David's mighty men appears here at the beginning of the account, instead of at the end of the Samuel/Kings account. There are sixteen additional names here.

## Chapter 12 Notes

In this chapter the many men that aided David in his rise are acknowledged.

vs. 1-7 – This parallels I Samuel 27:5-7. These men of Saul's own tribe defected to David during the final months of his time running from Saul. These men are noted for being highly skilled – ambidextrous! – warriors. The inclusion of these Benjaminite warriors seems to illustrate the acceptance of David from beyond his own tribe. It also provides a link between Saul's tribe and David.

vs. 8-22 – This parallels I Samuel 29:11. A roster of Gadite warriors is given, as well as mention of the arrival of those from Judah, Benjamin, and Manasseh. Note the Spirit-led words of Amasai in vs. 18. God was strengthening David by reinforcing his band with the best warriors in Israel.

vs. 23-40 - The combined forces of the tribes gathered to proclaim David king. The total was 339,600 warriors and 1,222 chiefs. The celebration feast of David's coronation lasted for three days.

## Devotional Thoughts for Day 130

The 17th century poet John Donne famously wrote, “No man is an island entire of itself”. David did not single-handedly build a great kingdom. He had many remarkable people around him. One of the great keys to his success was being able to utilize these effectively. I think it is the same with Christians. God never intended for Christians to be alone. We are to be part of local church, where God brings remarkable people together to work in harmony for the glory of God.

## Hymn for Day 130

Since so much of the reading today speaks about the military that served under David, our hymn today has a military theme. “In The Ranks” was written by Elisha Hoffman and calls us to join the ranks of Christians in the service of Christ.

*1 In the ranks of Christ we stand  
With the Savior’s noble band,  
Joining with them hand in hand  
To defend the truth and right  
Touched by holy heavenly love,  
“In His name” we forward move.  
Praying to our God above  
To aid us with His might.*

*Refrain:*

*In the ranks of Christ we stand  
With the Savior’s noble band,  
Joining with them hand in hand  
To defend the truth and right!*

*2 To the homes of want and woe,  
To the weary here below,  
Some in Jesus’ name must go,  
Thinking not of wealth or fame;  
There for Jesus they must stand,  
Lending all a “helping hand,”  
Thus fulfilling Christ’s command,  
The gospel to proclaim. [Refrain]*

*3 O the blessed Lord of light,  
From yon palaces of white  
Giving courage in the fight  
To the soldiers true and brave.  
We will serve Him here below,  
“In His name” still forward go,  
Till the world His love shall know,  
And Jesus’ power to save. [Refrain]*

## Chapter 13 Notes

In this chapter David first attempts to move the Ark to Jerusalem.

vs. 1-4 – We see here that the desire to move the Ark was not just David's but rather a national movement. No doubt that zeal sparked from David, but the entire nation was moved by his desire.

vs. 5-14 – This parallels to II Samuel 6:1-11. The first attempt, zealous as it was, proved a disaster. Joy was abundant but not the respect for the Holiness of God. Uzza is slain by God for his impropriety in touching the Ark. The joy of the hour is turned to fear, and the Ark is left in the care of Obededom.

## Chapter 14 Notes

In this chapter David is solidified as king in Jerusalem.

vs. 1-7 – This parallels to II Samuel 5:13-16 and I Chronicles 3:5-9. In the Chronicles Account, the interlude between attempts to move the Ark is filled with the further establishment of David as king. He makes Jerusalem his home, a palace is constructed, and his family grows.

vs. 8-17 – This parallels to II Samuel 5:17-25 and 23:13-17. The Philistines make two incursions in attempt to weaken or defeat David. Both end in their failure when God moved on David's behalf.

## Chapter 15 Notes

In this chapter David successfully moves the Ark to Jerusalem on the second attempt.

vs. 1-24 - Much more detail is given in the Chronicles account to the preparation to move the Ark the second time. An assembly of the Levites is called, and they consecrate themselves to the work. The method of moving the Ark is correct. Singers are organized to fill the Ark's journey with music.

vs. 25-29 – This parallels to II Samuel 6:12-23. The ark is brought to Jerusalem with sacrifices, singing, and great joy. The only stain on this bright day is the attitude of Michal.

## Devotional Thoughts for Day 131

One thing you can say about David is that he did make mistakes but he always learned from them. The first attempt to move the Ark was a failure largely because they failed to follow God's direction for moving it. The second attempt made the move a religious activity and the Ark was moved properly. I don't know about you, but I have had the same experience many times where I fail at first but then find success when I follow God's direction. How much easier would our lives be if we started there first?

## Hymn for Day 131

Our hymn today is "For Thee, O God, our constant praise" is from Tate and Brady's 1754 Psalter. It is based on Psalm 65, which some believe was written when the Ark was moved to Jerusalem.

*1 For Thee, O God, our constant Praise  
In Sion waits, thy chosen Seat;  
Our promis'd Altars there we'll raise,  
And all our zealous Vows complete.  
2 O Thou, who to my humble Pray'r  
Didst always bend thy list'ning Ear,  
To Thee shall all Mankind repair,  
And at thy gracious Throne appear.*

*3 Our Sins (tho' numberless) in vain  
To stop thy flowing Mercy try;  
Whilst Thou o'erlook'st the guilty Stain,  
And washest out the crimson dye.  
4 Blest is the Man, who, near Thee plac'd,  
Within thy sacred Dwelling lives!  
Whilst we, at humble Distance, taste  
The vast Delights thy Temple gives.*

5 By wond'rous Acts, O God most Just,  
Have we thy gracious Answer found:  
In Thee remotest Nations trust,  
And those whom stormy Waves surround.  
6,7 God, by His Strength, sets fast the Hills,  
And does His matchless Pow'r engage;  
With which the Sea's loud Waves He stills,  
And angry Crouds tumultuous Rage.

## Part II

8 Thou Lord, dost barb'rous Lands dismay,  
When they thy dreadful Tokens view:  
With Joy they see the Night and Day  
Each others Track, by Turns, pursue.  
9 From out thy unexhausted Store  
Thy Rain relieves the thirsty Ground;  
Makes Lands, that barren were before,  
With Corn and useful Fruits abound.

10 On rising Ridges down it pours,  
And ev'ry furrow'd Valley fills:  
Thou mak'st them soft with gentle show'rs,  
In which a blest Increase distils.  
11 Thy Goodness does the circling year  
With fresh Returns of Plenty crown;  
And where thy glorious Paths appear,  
Thy fruitful Clouds drop Fatness down.

12 They drop on barren Forests, chang'd  
By them to Pastures fresh and green:  
The Hills about in Order rang'd,  
In beauteous Robes of Joy are seen.  
13 Large Flocks with fleecy Wool adorn  
The chearful Downs; the Vallies bring  
A plenteous Crop of full-ear'd Corn,  
And seem, for Joy, to shout and sing.

## Chapter 16 Notes

In this chapter the Ark of the Covenant is set in Jerusalem.

vs. 1-7 – This parallels II Samuel 6:18-19. The Ark is placed in a special tent in Jerusalem and the people celebrate. For a deeper dive into what happened around the Ark in this tent, see my article: <https://www.baptistbasics.org/2022/06/19/the-mysterious-tabernacle-of-david/>

vs. 8-36 – This psalm is a compilation of other psalms, specifically 105:1-15, 96:1-13, 106:47-48, 107:1, and 136.

vs. 37-43 - David here organizes the divided worship between the Ark and the Tabernacle. It is still strange to imagine having these two being separate, but they will never be reunited. The next home for the Ark will be the Temple.

## Chapter 17 Notes

In this chapter David is not allowed to build the Temple and God give him the Davidic Covenant.

vs. 1-10 – This parallels II Samuel 7:1-11. David desires to build the Temple but God does not allow him to.

vs. 11-15 – This parallels II Samuel 7:12-17. God establishes the David Covenant.

vs. 16-27 - This parallels II Samuel 7:18-29. David offers a prayer/psalm of thanksgiving.

## Chapter 18 Notes

In this chapter David spreads his kingdom to its greatest extent.

vs. 1-13 – This parallels II Samuel 8:1-14. David battles and defeats the armies of Philistia, Moab, Zobah, Damascus, and Edom. There is a supposed contradiction between II Samuel 8:4 and I Chronicles 18:4, being 700 horsemen vs. 7,000 horsemen. The best explanation for the difference in numbers here is that II Samuel 8:3-4 describes a battle “to recover his territory” while I Chronicles 18:3-4 describes a campaign “to stablish his dominion”. The campaign described in I Chronicles does not include any more pitched ground battles but many cavalry skirmishes. In vs. 8 there is an additional comment about the brass captured by David being used in the construction of the Temple.

vs. 14-17 – This parallels II Samuel 8:15-18. The leaders of David’s government at the height of David’s power.

## Devotional Thoughts for Day 132

With as much a role that music plays in our church services today, it is amazing to realize that David appears to be the one responsible for introducing it into Israel's corporate worship. Certainly there were songs of praise before, but there is no record of them being used in the Tabernacle or by the priests until David. Music is one of God's greatest gifts to us, and through it we can return our gift of praise to Him.

### Hymn for Day 132

Our hymn today is "Magnify Jehovah's Name", written by James Montgomery in 1822. It echoes the psalm of David in chapter 16 calling us to praise the Lord.

*Magnify Jehovah's Name;  
For His mercies ever sure,  
From eternity the same,  
To eternity endure.*

*Let His ransom'd flock rejoice  
Gather'd out of every land,  
As the people of His choice,  
Pluck'd from the destroyer's hand.*

*In the wilderness astray,  
In the lonely waste they roam,  
Hungry, fainting by the way,  
Far from refuge, shelter, home:*

*To the Lord their God they cry;  
He inclines a gracious ear,  
Sends deliverance from on high,  
Rescues them from all their fear.*

*Them to pleasant lands he brings,  
Where the vine and olive grow;  
Where from verdant hills, the springs  
Through luxuriant valleys flow.*

*O that men would praise the Lord,  
for His goodness to their race;  
For the wonders of His word,  
And the riches of His grace!*

## Chapter 19 Notes

In this chapter the Ammonite War begins.

vs. 1-5 – This parallels to II Samuel 10:1-5. Hunan mistreats the envoys of David.

vs. 6-15 – This parallels to II Samuel 10:6-14. Joab defeats the combined forces of Ammon and Syria. We have in vs. 6-7 some additional details not found in II Samuel. First, the amount of the payment: 1,000 talents of silver (\$25,599,161). Second, the breakdown of soldiers is different, but the result is the same. In II Samuel 10:6 there are 33,000 men, and here 32,000 men and an unspecified number from Maacah. Obviously Maacah supplies 1,000 troops to make the two accounts match. Third, the soldiers are here reckoned as “chariots” and in II Samuel as “footmen”. There is no contradiction here. The troops were likely hybrid units that were brought in on chariots but fought on foot.

vs. 16-19 - This parallels II Samuel 10:15-19. The Syrian counterattack to avenge their loss, and they are defeated a second time. Another supposed discrepancy is found in comparing II Samuel 10:18 and I Chronicles 19:18. II Samuel has the men of 700 chariots and 40,000 horsemen being defeated and I Chronicles has 7,000 men which fought in chariots and 40,000 footmen being defeated. The difference between the horsemen and footmen we addressed in the previous section, so there is no real contradiction there. The bigger issue is the difference between 700 and 7,000 chariots/charioteers. My best guess at a solution for this supposed discrepancy is that it reflects a change in warfare from this battle in 1039 B.C. to the time of writing II Chronicles around 450 B.C. In David's day it was far more impressive to take out 700 chariots, but after the Captivity it was far more impressive to take out 7,000 charioteers. This does leave a question about the ratio of charioteers to chariots, and the 10 to 1 ratio is very high. This could include auxiliaries or support units, which would lower the ratio. It is also probable that any wounded or slain charioteers were replaced in the battle, so that each chariot could have had multiple sets of charioteers slain.

## Chapter 20 Notes

In this chapter we see the victory over the Ammonites and various giants.

vs. 1-3 – This parallels to I Samuel 12:26-31. The conquest of Ammon is complete and Rabbah is captured. The story of David's sin with Bathsheba is omitted in the Chronicles account.

vs. 4-8 – This parallels to II Samuel 21:18-22. The focus of the Chronicles account is about to shift to the preparation for the Temple and the organization of the Kingdom. This account of the giant killers is therefore moved from later in David's life to here.

## Chapter 21 Notes

In this chapter David numbers the people and builds an altar on Mt. Moriah.

vs. 1-17 – This parallels to II Samuel 24:1-14. David sins in performing a military census.

vs. 18-30 – This parallels to 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. In I Chronicles, he pays 600 shekels of gold for the threshing floor, oxen, threshing instruments, and wheat. This is about \$423,387. 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 (over 20 acres) around Mt. Moriah.

## Chapter 22 Notes

In this chapter David begins preparing for the Temple.

vs. 1-5 – 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. 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.

vs. 6-19 – David charges Solomon and the princes to build the Temple after his death.

## Devotional Thoughts for Day 133

One of the most interesting things in today's reading is not what we read but what we did not. One of the most famous events in David's life is his sin with Bathsheba, yet there is no mention of it here. It is not that David is portrayed as perfect. For instance we see his sin in numbering the people. Why leave Bathsheba out? Basically, it does not fit into the scope of the book. The purpose of this history is reestablishing Jewish identity and Temple worship. Its primary theme is that the best path forward for the nation was found by looking back at the examples of the kings, especially those that truly loved and served the Lord. David, imperfect as he was, fits that category. The religious viewpoint that Chronicles is written from is far more concerned with his preparation for the Temple than any other actions he made. Might I add also that David and Bathsheba had truly repented of their sins. God no longer held them accountable for what He had forgiven and they had paid such a steep practical price for.

## Hymn for Day 133

Our hymn today is "Give to the Winds Thy Fears". It was originally written in German by Paul Gerhardt in 1656 and was translated into English by John Wesley. It challenges us, like David did to Solomon in 22:13, to bravely follow God's command.

*Give to the winds thy fears,  
Hope, and be undismay'd,  
God hears thy sighs, and counts thy tears,  
God shall lift up thy head;  
Thro' waves, and clouds, and storms,  
He gently clears thy way;  
Wait thou his time, so shall this night  
Soon end in joyous day.*

*Still heavy is thy heart,  
Still sink thy spirits down;  
Cast off the weight, let fear depart,  
And ev'ry care be gone.  
What tho' thou rulest not,  
Yet heav'n, and earth, and hell,  
Proclaim God sitteth on the throne,  
And ruleth all things well.*

*Leave to his sov'reign sway  
To choose and to command,  
So shalt thou wond'ring own his way,  
How wise, how strong his hand!  
Far, far above thy thought  
His counsel shall appear,  
When fully he the work that wrought,  
That caus'd thy needless fear.*

*Thou seest our weakness, Lord,  
Our hearts are known to thee;  
O lift thou up the sinking hand,  
Confirm the feeble knee:  
Let us in life, in death,  
Thy stedfast truth declare,  
And publish, with our latest breath  
Thy love and guardian care.*

## Chapter 23 Notes

In this chapter the roster of priests is given.

vs. 1-32 - 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. We see in vs. 24 that the service age has 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 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

## Chapter 24 Notes

In this chapter the priests are divided into 24 courses.

vs. 1-19 – The 24,000 Levites in the previous chapter are divided into 24 “courses”. These divisions rotated in order through the year, serving for one week at a time in the Temple. This gives us 48 weeks, and the remaining 4 are the highest days like Passover when more priests were needed. The most famous of these courses is likely Abijah, because that is the one Zecharias belonged to in Luke 1:5.

vs. 20-31 - The “rest of the sons of Levi” listed in vs. 20-30 are not priests and were divided among the 24 orders for service in vs. 31.

## Chapter 25 Notes

In this chapter the Temple musicians are organized.

vs. 1-31 - 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.

## Devotional Thoughts for Day 134

You can see the different focus in Chronicles vs. Samuel/Kings in the focus on the Temple preparation and the roles of the priests. There was nothing haphazard about worship to the Jews. The priests and Levites were devoted to their work and performed to the best of their abilities. While it is true that worshipping God can be simple and spontaneous, I think it is still important to worship purposefully and skillfully. If God is our everything as we claim, we should show that love and respect to His greatness in the sober and serious worship of the Almighty God.

### Hymn for Day 134

Our hymn today is “The Day Thou Gavest, Lord, Is Ended”. It was written in 1870 by John Ellerton. It mirrors the continual, daily praise of the priests in the Temple.

*The day Thou gavest, Lord, is ended,  
The darkness falls at Thy behest;  
To Thee our morning hymns ascended,  
Thy praise shall sanctify our rest.*

*We thank Thee that Thy church, unsleeping,  
While earth rolls onward into light,  
Through all the world her watch is keeping,  
And rests not now by day or night.*

*As o'er each continent and island  
The dawn leads on another day,  
The voice of prayer is never silent,  
Nor dies the strain of praise away.*

*The sun that bids us rest is waking  
Our brethren 'neath the western sky,  
And hour by hour fresh lips are making  
Thy wondrous doings heard on high.*

*So be it, Lord; Thy throne shall never,  
Like earth's proud empires, pass away:  
Thy kingdom stands, and grows forever,  
Till all Thy creatures own Thy sway.*

## Chapter 26 Notes

In this chapter are listed further Temple and government officials.

vs. 1-19 – These porters 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”. 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.

vs. 20-32 – We note the work of the treasurers, who managed the wealth of the Temple. In vs. 26 it is noted that these include the spoils of battles under Samuel, Saul, Abner and Joab. With what David was able to add the Temple project was largely funded.

## Chapter 27 Notes

In this chapter we see the army and tribal leaders under David.

vs. 1-15 – The total size of the army was 288,000 men. These were divided into 12 corps, each serving 1 month of active duty. This ensured a core of trained veterans were always ready if battle came. More men could be mustered if needed. The days of simply using whoever answered the call with whatever armament they possessed were coming to close. The days of large standing armies is about to begin.

vs. 16-22 – 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.”

vs. 23-24 – 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.

## Devotional Thoughts for Day 135

I am thankful that God takes notice of those faithful servants who may not be great leaders or famous persons. So many people have faithfully served and are forgotten to history. But they are not forgotten by God.

### Hymn for Day 135

In this section of I Chronicles there is great importance placed on the offices and responsibilities that faithful men were entrusted with. I am reminded of “Little is Much”, written by Kittie L. Suffield in 1924. It reminds us that our faithfulness, even in the most menial of tasks, is known and rewarded by God.

*1. In the harvest field now ripened  
There's a work for all to do;  
Hark! the voice of God is calling  
To the harvest calling you.*

*Refrain  
Little is much when God is in it!  
Labor not for wealth or fame.  
There's a crown—and you can win it,  
If you go in Jesus' name.*

*2. In the mad rush of the broad way,  
In the hurry and the strife,  
Tell of Jesus' love and mercy,  
Give to them the Word of Life.*

*3. Does the place you're called to labor  
Seem too small and little known?  
It is great if God is in it,  
And He'll not forget His own.*

*4. Are you laid aside from service,  
Body worn from toil and care?  
You can still be in the battle,  
In the sacred place of prayer.*

*5. When the conflict here is ended  
And our race on earth is run,  
He will say, if we are faithful,  
Welcome home, My child—well done!*

## Chapter 28 Notes

In this chapter David charges Solomon to build the Temple.

vs. 1-8 – 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.

vs. 9-21 - David hands to Solomon all the plans and preparations for the Temple. We note in vs. 19 that David was given the plans for the Temple from God.

## Chapter 29 Notes

In this chapter are David's final public acts before his passing.

vs. 1-9 - In vs. 4, David has gathered 3,000 talents of gold (\$6,350,811,589) and 7,000 talents of silver (\$181,389,718). In vs. 7, the people give 5,000 talents \$10,584,685,982) and 10,000 drams (\$5,199,495) of gold, 10,000 talents of silver (\$259,128,168), 18,000 talents of brass (\$4,994,370), and 100,000 talents of iron (\$317,171).

vs. 10-21 – David pronounces a blessing upon the nation. In doing so the people are caused to worship the mighty God. Thousands of sacrifices are made the following day. There simply was no “separation of church and state” in David's kingdom.

vs. 22-25 – This parallels to 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 – This parallels to I Kings 2:10. Here is a brief overview of the life and reign of David.

## Devotional Thoughts for Day 136

There is really not a good way to calculate or understand the investment made by David and the nation in building the Temple. I like to figure out the value by the weight of the precious metals, but our economies are so different that it really does not reflect the actual value. Frankly, whatever estimates I give are inadequate. The nation of Israel led by its king devote most of their wealth into the construction of the Temple. All was willingly and gladly given to the Lord. Compare this to our day, when we are wealthier than any other time and yet balk at giving the Lord a mite, let alone a tithe or even greater through grace giving!

### Hymn for Day 136

Our hymn today was originally written in German in 1680 by Joachim Neander. "Praise to the Lord, the Almighty" was then translated into English by Catherine Winkworth in 1863. It fits well the themes of praise when David blessed the nation in chapter 29.

*Praise to the Lord, the Almighty, the King of creation!  
O my soul, praise him, for he is your health and salvation!  
Come, all who hear; now to his temple draw near,  
join me in glad adoration.*

*Praise to the Lord, above all things so wondrously reigning;  
sheltering you under his wings, and so gently sustaining!  
Have you not seen all that is needful has been  
sent by his gracious ordaining?*

*Praise to the Lord, who will prosper your work and defend you;  
surely his goodness and mercy shall daily attend you.  
Ponder anew what the Almighty can do,  
if with his love he befriends you.*

*Praise to the Lord! O let all that is in me adore him!  
All that has life and breath, come now with praises before him.  
Let the Amen sound from his people again;  
gladly forever adore him.*