

1 CHRONICLES LESSON 1

The penman of Chronicles is unknown, but some believe that Ezra compiled it. Actually, in the beginning the first and second Chronicles was one continuous book. Chronicles was, also, known as "The Words Of The Days". These books of Chronicles were the last book of the Hebrew Bible. Chronicles cover the period of time that we have just gone through in the books of Samuel and Kings. It differs from Samuel and Kings, in that it primarily deals with David, and then with Judah, more than with the ten tribes of Israel. It, also, contains genealogies going back to Adam. The book actually carries us from Adam through the Babylonian captivity. It seems, it was compiled just after the Babylonian captivity. The Hebrews were very good record keepers, so there was a great deal of information available for this. Chronicles speaks of historical facts that have been recorded. It leaves no doubt of the sovereignty of God.

We will now begin the verse by verse study of Chronicles in I Chronicles 1:1 "Adam, Sheth, Enosh,"

The book begins with a genealogy beginning with Adam. It is interesting that Cain and Abel are left out of this genealogy. Seth {Sheth} was born, when Adam was 130 years old. There may be an explanation for this in the next verse. Cain killed Abel. Abel was in the spiritual line from Adam. Seth replaced Abel in the spiritual line. Genesis 4:25 "And Adam knew his wife again; and she bare a son, and called his name Seth: For God, [said she], hath appointed me another seed instead of Abel, whom Cain slew."

I Chronicles 1:2 "Kenan, Mahalaleel, Jered,"

Kenan is the same as Cainan. He lived 910 years. Mahalaleel lived 895 years. Jered lived 962 years and was, also, known as Jared.

I Chronicles 1:3 "Enoch, Methuselah, Lamech,"

Enoch is the same as Enoch. This is the same Enoch, who walked with God and was not, because God took him. He was the first one recorded to go to heaven without benefit of the grave. This Enoch is from the spiritual line of Adam. There was, also, another Enoch who was descended from Cain. He was in the line of the flesh. There was a Methuselah in the spiritual line from Seth who lived longer on the earth than anyone else ever recorded. He lived 969 years. There was a Methusael descended from Cain, also. Lamech, descended from Seth lived 777 years. Cain had a descendent with the name of Lamech, as well.

I Chronicles 1:4 "Noah, Shem, Ham, and Japheth."

Noah is the father of Shem, Ham, and Japheth. During Noah's life, the earth was flooded, and he, and his three sons, and all of their wives were the only ones saved. He built an ark on instructions from God, and saved his family from the flood. The earth was re-populated by their families.

I Chronicles 1:5 "The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras."

"Japheth" means widespreading, and that is just what his family did. Gomer began the Celtic tribes and, probably, Germany. Magog was said to have inhabited modern Russia. Madai settled in the land later known as the Medes. Javan was believed to settle in Syria and Greece. Tubal settled in the south of the Black Sea in the area of Spain. Meshech was in the area of Moscow. Tiras, probably, settled the coasts of the Aegean Sea. The Gentile nations are from Japheth's descendents.

I Chronicles 1:6 "And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah."

Ashchenaz was the beginning of the Assyrians. At the time of Jeremiah, some of them lived near Ararat. They were spoken of as barbarians. Riphath is called Diphath in one Scripture. Very little is known of him. Togarmah was believed to have settled in Turkey. They were said to have traded with Tyre in horses and mules. In Ezekiel, they are spoken of as followers of Gog.

I Chronicles 1:7 "And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim."

Elishah settled Cyprus. They were known for their scarlet and purple material they sold. Tarshish is a word we heard a lot in connection with merchants of Tarshish. It appears, they were merchants, who shipped goods by water. One meaning for the name Tarshish is melting plant, or refinery. They could have been involved in the melting of metals. Very little else is known of them. Kittim is the same as Chittim. It appears, they settled on the Mediterranean Sea. Dodanim is the same as Dardani. Troy and Illyricum were two cities which came from them.

I Chronicles 1:8 "The sons of Ham; Cush, and Mizraim, Put, and Canaan."

Cush was the father of Nimrod, who founded Babylon. "Cush" means black. Mizraim could have been the founder of Egypt. They were, also, believed to be the founders of Philistia. Put seemed to settle in Africa. He is associated with Somolia. Canaan was the founder of the Canaanites which included the Jebusites, Amorites, Girgasites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and the Hamathites.

I Chronicles 1:9 "And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan."

Seba lived in the land of Babylon. Havilah, also, settled in the area of Babylon. Sabta was, also, spelled Sabtah. He, possibly, settled in Babylon, nothing is known of his settlements for sure. Raamah were known as traders from southwest Arabia. There is nothing more known of Sabtecha. Sheba settled on the shores of the Persian Gulf. "Dedan" means depression, or low country. That is all we know of Dedan.

I Chronicles 1:10 "And Cush begat Nimrod: he began to be mighty upon the earth."

Nimrod founded Babylon. He is known as the father of Babylon. We must notice that his power is not spiritual power, but earthly power. He was a flesh man, not a spirit man. "Nimrod" means strength, or rebel. The

descendents of Ham brought the first earthly kings into being. Babylon and Nimrod seem to be spoken of with evil. They were opposed to the LORD from the beginning. Nimrod was a mighty warrior.

I Chronicles 1:11 "And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,"

Ludim seemed to have fathered the African nations near Egypt. Anamim formed an Egyptian tribe, of which nothing more is known. Lehabim seemed to father the fair-haired, blue-eyed Lybians. These particular people fought for Egypt. Naphtuhim settled in Egypt, or immediately west of it. Nothing more is known of them.

I Chronicles 1:12 "And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim."

Pathrusim founded Pathros. Casluhim's descendents became the Philistines. Caphthorim, possibly, founded Caphtor, and the Philistines came from there too.

I Chronicles 1:13 "And Canaan begat Zidon his firstborn, and Heth," I Chronicles 1:14 "The Jebusite also, and the Amorite, and the Girgashite," I Chronicles 1:15 "And the Hivite, and the Arkite, and the Sinite," I Chronicles 1:16 "And the Arvadite, and the Zemarite, and the Hamathite."

Heth was the father of the Hittites. "Zidon" means fishing. All of the Jebusites, Amorites, Girgashites, Hivites, Arkites, Sinites, Arvadites, Zemarites, and Hamathites descended from Ham through Canaan. They settled the land of the Canaanites, that would later become the holy land.

I Chronicles 1:17 "The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech."

Shem is the son of Noah. It is in his lineage that the Lord Jesus Christ comes. The ark was finished, when he was 98 years old. Elam settled the land beyond the Tigris River and east of Babylon. Asshur founded the land of Assyria. Arphaxad would be the son of Shem the lineage of Jesus will come through, He settled north, northeast of Ninevah. This Lud settled, probably, in the Asian nations. Aram was the father of the Armenians, who were located in Syria and Mesopotamia. They extended into Lebanon. The maternal ancestry of Jacob's children was Aramaic. Uz was a grandson of Shem, through Aram. Hul, Gether, and Meshech {Mash} were grandsons, also, through Aram.

I Chronicles 1:18 "And Arphaxad begat Shelah, and Shelah begat Eber."

We must trace Arphaxad's family even closer, because he is in the lineage of Jesus. It appears, that he was born very soon after the flood. Shelah is, also, spoken of as Salah. He is the only son of Arphaxad, mentioned. "Salah" means missile, or javelin. Eber, is sometimes called Ebet. "Eber" means the region beyond.

I Chronicles 1:19 "And unto Eber were born two sons: the name of the one [was] Peleg; because in his days the earth was divided: and his brother's name [was] Joktan."

"Peleg" means division. Could it be, that during the days of Peleg the earth actually separated? We must remember several things. Before the flood, it had never rained upon the earth. We know that the days of Peleg are not long after that great event. The continents, did break apart at sometime in history. Is it possible this is speaking of that? It is very interesting to me that "Eber" means region beyond. What is it beyond? I do not believe the statement "the earth divided" means a scattering of the people. It did not say the people of the earth divided. If the continents did separate, that is why there were people in the Americas. That could be why the American Indians tell of a great flood, as well as the people of the Mediterranean. That would even answer why there are pyramids in South America. "Joktan" means small. Very little else is known of him, except that he had numerous sons listed below.

I Chronicles 1:20 "And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah," I Chronicles 1:21 "Hadoram also, and Uzal, and Diklah," I Chronicles 1:22 "And Ebal, and Abimael, and Sheba," I Chronicles 1:23 "And Ophir, and Havilah, and Jobab. All these [were] the sons of Joktan."

Almodad was the father of an Arabian tribe. Sheleph's descendents were Arab's, also. "Hazarmaveth" means village of death. "Jerah" means moon or month. Hadoram was another Arab tribe founder. Uzal, probably, founded Yemen. Nothing else is known of Diklah. "Ebal" means bare, or stone. Abimael was the founder of an Arabian tribe called Mael. Sheba was one of the sons of Joktan, who founded tribes of Arabia. The country became known as Sheba. Nothing more is known of Ophir, except they were Arabs. Havilah founded an area north of Sheba. They were Arabs, also. "Jobab" means desert, howler, one who calls shrilly. It appears, that all of the sons of Joktan were Arabs.

1 Chronicles 1 Questions

1. Who do most people believe compiled Chronicles?
2. What is another name for Chronicles?
3. What period of time does Chronicles cover?
4. When was it compiled?
5. What does the book begin with?
6. How old was Adam, when Seth was born?
7. Why does verse 1, of this lesson, skip Cain and Abel?
8. Quote Genesis chapter 4 verse 25.
9. What is another name for Kenan?
10. Henoch is the same as _____.
11. What was he the first to do?
12. What is special about Methuselah from Seth's line?
13. Who are Shem, Ham, and Japheth?
14. What does "Japheth" mean?
15. Where did Gomer settle?
16. Cush was the father of _____.
17. Who founded Babylon?
18. What does "Cush" mean?
19. Canaan was the founder of what people?
20. What kind of a man was Nimrod?
21. Who is Shem?
22. How old was he, when the ark was finished?
23. Why is Arphaxad important?
24. What does "Eber" mean?
25. Who was Eber's son mentioned here?
26. What special thing happened in his lifetime?
27. What does the author ask about this time?
28. Who were Joktan's descendents?
29. What does "Jobab" mean?

1 CHRONICLES LESSON 2

We will begin this lesson in I Chronicles 1:24 "Shem, Arphaxad, Shelah,"

In the last lesson, we stopped momentarily to speak of the sons of Joktan. Now, the lineage goes back, again, repeating Shem, son of Noah that the Lord Jesus would come through. Arphaxad and Shelah are repeated, also.

I Chronicles 1:25 "Eber, Peleg, Reu,"

Eber and Peleg are repeated, again. We will begin the lineage again with Reu. In the book of Luke, he is spoken of as Ragau. The name "Reu" means friend.

I Chronicles 1:26 "Serug, Nahor, Terah,"

Serug is the great-grand-father of Abraham. He was 30 years old when Nahor was born. Serug is called Saruch in other Scriptures. "Nahor" means snorting, or snoring. Nachor is the same Nahor. Terah was born in Ur of the Chaldees. He lived there all of his life. We read from the Scriptures that Terah was an idolater. Joshua 24:2 "And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, [even] Terah, the father of Abraham, and the father of Nachor: and they served other gods."

I Chronicles 1:27 "Abram; the same [is] Abraham."

"Abram" means high father. "Abraham" means father of a great multitude. Abram married his half-sister, Sarai, and God changed their names to Sarah and Abraham and gives them a son {Isaac} who the blessings would continue through. All believers are spiritually associated with Abraham, because of their mutual belief. Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise." The believers in Christ are the multitudes.

I Chronicles 1:28 "The sons of Abraham; Isaac, and Ishmael."

Ishmael was the first born of Abraham, but was not his heir. He was born of Hagar {servant girl of Sarah}. Hagar was an Egyptian. Ishmael was the son of the flesh. He was not the son the blessings would flow through. Isaac was the son of promise. He was the son of the spirit, that the promises from God would flow through. "Isaac" means laughter. He was a miracle from God, that came when Abraham and Sarah were very old. Genesis 21:12 "And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." The spiritual blessings from God would come through Isaac.

I Chronicles 1:29 "These [are] their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam," I Chronicles 1:30 "Mishma, and Dumah, Massa, Hadad, and Tema," I Chronicles 1:31 "Jetur, Naphish, and Kedemah. These are the sons of Ishmael."

It is interesting that Ismael had 12 sons. They were Arabians. Ishmael's blessings were earthly blessings, and not of a spiritual nature. His sons settled from Havilah unto Shur. This was near Egypt and Assyria. These twelve sons were princes and had castles. They were founders of the Arab nations of today. Ishmael lived 137 years. We will not dwell on these in this lesson, because we are tracing the lineage that leads to David.

I Chronicles 1:32 "Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan." I Chronicles 1:33 "And the sons of Midian; Ephah, and Epher, and Henoah, and Abida, and Eldaah. All these [are] the sons of Keturah."

Abraham married Keturah after Sarah died. This is speaking of his family with Keturah. She is spoken of as a concubine here, but as a wife in other Scriptures. It is very obvious from the Scriptures in Genesis, that Keturah's children were, also, of the flesh, and not the spirit. Her descendents would not inherit the spiritual blessings that would come through the promised son, Isaac. These sons and grandsons seemed to be Arabians.

I Chronicles 1:34 And Abraham begat Isaac. The sons of Isaac; Esau and Israel.

Esau was the firstborn, but the blessing would not come through him, because he had no regard for his birthright. Esau will be the founder of Edom, or the Edomites. The blessing will come through Israel {Jacob}. The rest of this chapter is devoted to the sons of the flesh through Esau. These are their children and grandchildren.

I Chronicles 1:35 "The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah."

"Eliphaz" means God of gold, or God is fine gold. "Reuel" means friend of God, or God is a friend. Jeush was the first of the three sons of Esau by Aholibamah. Jaalam was the second son. Korah was the third son. It was in his tribe, where "duke" began to mean tribe head. All of these sons were Edomites.

I Chronicles 1:36 "The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek."

These names of these sons of Eliphaz are, also, names of Edomite villages. The tribes and the villages they controlled, were named for them.

I Chronicles 1:37 "The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah."

Each son of Ishmael had sons who headed up these tribes.

I Chronicles 1:38 "And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan." I Chronicles 1:39 "And the sons of Lotan; Hori, and Homam: and Timna [was] Lotan's sister." I Chronicles 1:40 "The sons of Shobal; Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; Aiah, and Anah."

These were all Edomites, and they each had towns and tribes named for them. There is one girl in these names, Timna. The capital of Qataban was named for her. She is thought to be the mother of Amalek.

I Chronicles 1:41 "The sons of Anah; Dishon. And the sons of Dishon; Amram, and Esh-ban, and Ithran, and Cheran." I Chronicles 1:42 "The sons of Ezer; Bilhan, and Zavan, [and] Jakan. The sons of Dishan; Uz, and Aran."

These were all princes, sheiks, kings, or dukes of these various tribes of Edom. They are all Arabs descended from Ishmael.

I Chronicles 1:43 "Now these [are] the kings that reigned in the land of Edom before [any] king reigned over the children of Israel; Bela the son of Beor: and the name of his city [was] Dinhabah."

God was the king of the 12 tribes of Israel. They were not to have earthly kings. The Edomites blessings were of the earth, they were flesh descendents of Abraham. They were not instructed not to have kings. Their blessings were for the earth. Bela was a Chaldean and reigned in Edom by conquest.

I Chronicles 1:44 "And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead." I Chronicles 1:45 "And when Jobab was dead, Husham of the land of the Temanites reigned in his stead." I Chronicles 1:46 "And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead: and the name of his city [was] Avith."

All of these kings and dukes are listed to show us exactly where the opposition to Israel comes from. The flesh {represented by the numerous descendents of Ishmael} have been enemies with the spiritual line of Isaac from the time here, even unto current times. The flesh and the spirit will war, until the end of time on this earth.

I Chronicles 1:47 "And when Hadad was dead, Samlah of Masrekah reigned in his stead." I Chronicles 1:48 "And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead." I Chronicles 1:49 "And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead." I Chronicles 1:50 "And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city [was] Pai; and his wife's name [was] Mehetabel, the daughter of Matred, the daughter of Mezahab."

All of this is shown to show how one generation dies off, and another comes in their place. The kings are kings, because their fathers were kings, not because they are qualified to be kings. "Hadad" is a name meaning king. It is a name very similar to Pharaoh. Pai has nothing else written about it, except what is here.

I Chronicles 1:51 "Hadad died also. And the dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth," I Chronicles 1:52 "Duke Aholibamah, duke Elah, duke Pinon," I Chronicles 1:53 "Duke Kenaz, duke Teman, duke Mibzar," I Chronicles 1:54 "Duke Magdiel, duke Iram. These [are] the dukes of Edom."

These eleven dukes of Edom, here, are speaking of them as being heads of tribes of Edom. These are, probably, names of people, but they are, also, the names of the tribes and, possibly, names of the towns where they ruled their people from. In this first chapter, we have covered over 2,000 years

from the birth of Adam. These dukes were reigning about 2,300 years {give or take a few years} after the birth of Adam.

1 Chronicles 2 Questions

1. What lineage does this lesson deal with?
2. What is another name for Reu?
3. What does "Reu" mean?
4. Who is Serug?
5. What does "Nahor" mean?
6. Where was Terah born?
7. Quote Joshua chapter 24 verse 2.
8. Abram; the same is _____.
9. What does "Abram" mean?
10. What does "Abraham" mean?
11. Who did Abram marry?
12. Sarai was his _____.
13. What was their son's name, who the blessings would come through?
14. Quote Galatians chapter 3 verse 29.
15. Who was Ishmael?
16. Who was his mother?
17. Ishmael was the son of the _____.
18. What does "Isaac" mean?
19. In _____ shall thy seed be called.
20. How many sons did Ishmael have?
21. All of them were _____.
22. Who did Abraham marry, after Sarah died?
23. Which of Jacob's sons was the firstborn?
24. Esau is the father of the _____.
25. What does "Eliphaz" mean?
26. Who was King of the twelve tribes of Israel?
27. Who ruled over the Edomites?
28. How many dukes of Edom are there in verses 51 through 54?
29. What other things are these named, besides people?
30. About how many years after the birth of Adam did the dukes reign?

We will begin this lesson in I Chronicles 2:1 "These [are] the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun," I Chronicles 2:2 "Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher."

When these twelve sons were born, their father was using the name, Jacob, instead of Israel. Jacob is the name generally used when speaking of the family. Israel is the name used when he and his family became a nation. "Jacob" means trickster. "Israel" means having power with God, or God's fighter. Jacob tricked his brother out of his birthright, and received the right hand blessing. Israel fathered the twelve tribes, which Moses led out of Egypt to the promised land. Reuben, Simeon, Levi, Judah, Issachar, and Zebulun were all sons of Abraham by Leah. I do not know why Dan is mentioned by himself, and before Rachel's children, Joseph and Benjamin. Rachel's maid, Bilhah, was the mother of Dan. Naphtali was the second son of Bilhah. Gad and Asher were sons of Leah's maid, Zilpah. These twelve sons of Jacob were the twelve tribes of Israel. God will have Moses lead them out of Egypt, and give them their inheritance in the promised land. It was this group of people that God intrusted his law to. They were classified as God's people.

I Chronicles 2:3 "The sons of Judah; Er, and Onan, and Shelah: [which] three were born unto him of the daughter of Shua the Canaanitess. And Er, the firstborn of Judah, was evil in the sight of the LORD; and he slew him."

Perhaps, Judah is mentioned first because it will be through this tribe that God will bring the Messiah. He will be the Lion of the tribe of Judah. "Er" means watchful. The mistake that Judah made, here, was marrying a Canaanitish woman. Er was killed by God for his sins, probably, the worship of the false gods of his mother. Onan refused to marry Tamar, his brother's widow and raise a child for him. God killed him, also. Shelah was the young son, which Judah refused to give Tamar to wife.

I Chronicles 2:4 "And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah [were] five."

We must remember how this happened. Tamar's husband died, and his brothers should have married her and given her a son by their brother. It was really, the father, Judah's place to see that they did what they were supposed to. When they did not, she disguised herself as a harlot and slept with Judah. These two sons are from that union. The lineage to David goes through her son, Pharez. Pharez's twin was Zerah. Zerah's descendents were called Zarhites, Ezrahites, and Izrahites.

I Chronicles 2:5 "The sons of Pharez; Hezron, and Hamul."

The lineage leads through Hezron known, also, as Esrom. "Hamul" means pitied, or spared. Very little is known of him.

I Chronicles 2:6 "And the sons of Zerah; Zimri, and Ethan, and Heman, and Calcol, and Dara: five of them in all."

There is little known in the Bible of these five sons of Zerah.

I Chronicles 2:7 "And the sons of Carmi; Achar, the troubler of Israel, who transgressed in the thing accursed."

It is assumed from the trouble that came on the sons and daughters of Achar, that this line died out. Joshua 7:24 "And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor." Joshua 7:25 "And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones."

I Chronicles 2:8 "And the sons of Ethan; Azariah."

This line ends with Azariah, because there is no further mention of him.

I Chronicles 2:9 "The sons also of Hezron, that were born unto him; Jerahmeel, and Ram, and Chelubai."

Hezron was the father of the Hezronites. He was, also, called Esrom. The lineage that leads to David goes through his son, Ram. "Jerahmeel" means whom God loves, or God will be compassionate. His descendents are called Jerahmeelites. Chelubai is elsewhere called Caleb. "Ram" means high. In the New Testament, he is called Aram.

I Chronicles 2:10 "And Ram begat Amminadab; and Amminadab begat Nahshon, prince of the children of Judah;"

Sometimes, Amminidab is spelled with just one m. The lineage continues through Amminadab. "Amminadab" means people of liberality. His daughter, Elisheba, was married to Aaron. Nahshon is sometimes spelled Naasson. He was called captain. He was a prince of Judah, since God was King.

I Chronicles 2:11 "And Nahshon begat Salma, and Salma begat Boaz,"

Salma is the same as Salmon. He married Rahab and had a son named Boaz. "Boaz" means fleetness. He is, also, called Booz of Rachab. He marries Ruth the Moabitess. They are the great-grandparents of David.

I Chronicles 2:12 "And Boaz begat Obed, and Obed begat Jesse."

The name "Obed" means worshipper. The neighbors of Naomi gave Obed his name. Jesse is called a Bethlehemite, and an Ephrathite. Jesse had eight sons. His youngest was David.

I Chronicles 2:13 "And Jesse begat his firstborn Eliab, and Abinadab the second, and Shimma the third," I Chronicles 2:14 "Nethaneel the fourth, Raddai the fifth," I Chronicles 2:15 "Ozem the sixth, David the seventh:"

In 1 Samuel 16:10, Jesse had eight sons, so one of them is left out here. It is, possibly, because one of the sons had died early. He was, possibly, left out, because he never married, or had children. Eliab was the first son shown to Samuel to choose a king from among Jesse's sons. He was, also, one of the brothers at the front line when David killed Goliath. His daughter, Abihail, married Rehoboam and they had three children. Abinadab

was, also, at the front line. He, too, had been shown to Samuel, and turned down by the prophet. In fact, all of the sons of Jesse were turned down by Samuel, until David. David was anointed king. Shimma was, also, at the battlefront. He was known as Shimeah, Shammah, and Shimea. Mary, the mother of Jesus, is directly descended from him. There is very little known of the others. David, of course, is the eighth, and he is in the direct lineage of Jesus. "David" means beloved of God. David was the second king of the united twelve tribes of Israel.

I Chronicles 2:16 "Whose sisters [were] Zeruah, and Abigail. And the sons of Zeruah; Abishai, and Joab, and Asahel, three." I Chronicles 2:17 "And Abigail bare Amasa: and the father of Amasa [was] Jether the Ishmeelite."

These were, probably, step-sisters of David. They, probably, had the same mother and different fathers. They were daughters of Nahash, and not Jesse. Zeruah was the mother of three of David's generals, Abashai, Joab, and Asahel. Abigail is not the same Abigail, who married David, after David killed her husband, Nabal, who had insulted him. Amasa is David's nephew. Amasa joined Absalom in the rebellion against David. Joab killed Amasa.

I Chronicles 2:18 "And Caleb the son of Hezron begat [children] of Azubah [his] wife, and of Jerioth: her sons [are] these; Jeshar, and Shobab, and Ardon."

This is returning back earlier to Caleb, or Chelubai. It appears, that Jerioth and Azubah are the same person. Nothing much is known of these sons.

I Chronicles 2:19 "And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur."

Ephrathites were people who lived in Bethlehem.

I Chronicles 2:20 "And Hur begat Uri, and Uri begat Bezaleel."

Hur was grand-father, and Uri was the father of Bezaleel. The Bible tells us that God empowered Bezaleel to do the work in the construction of the tabernacle and all of its beautiful work. Aholiab was his assistant. In Exodus chapter 31 through chapter 37, we read more about all that he did. Here is just a little about that. Exodus 31:2 "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:" Exodus 31:3 "And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship," Exodus 31:4 "To devise cunning works, to work in gold, and in silver, and in brass," Exodus 31:5 "And in cutting of stones, to set [them], and in carving of timber, to work in all manner of workmanship."

I Chronicles 2:21 "And afterward Hezron went in to the daughter of Machir the father of Gilead, whom he married when he [was] threescore years old; and she bare him Segub."

This reverts back, again, to Hezron. This is speaking of Abiah, the sister of Gilead. Machir, her father, was Manasseh's oldest son. At the age of 60 years, Hezron and Abiah had a son named Segub.

I Chronicles 2:22 "And Segub begat Jair, who had three and twenty cities in the land of Gilead."

Moses counts Jair as being from the tribe of Manasseh. He settled in Argob bordering on Gilead. It appears, that he was involved in taking 60 of the towns, but he is allotted 23 for his family.

I Chronicles 2:23 "And he took Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, [even] threescore cities. All these [belonged to] the sons of Machir, the father of Gilead."

It appears, that Jair took these cities from Machir, who was his relative. Machir was his great-grandfather. The cities were actually Machir's sons'.

I Chronicles 2:24 "And after that Hezron was dead in Caleb-ephatah, then Abiah Hezron's wife bare him Ashur the father of Tekoa."

This is two different statements. Hezron died in Caleb-ephatah. His last son by Abiah was Ashur, the father of Tekoa. Ashur was born after the death of his father. Tekoa is, probably, not a person, but a town in Judah.

I Chronicles 2:25 "And the sons of Jerahmeel the firstborn of Hezron were, Ram the firstborn, and Bunah, and Oren, and Ozem, [and] Ahijah."

Ram, above, is the nephew of Ram through whom the lineage to David flows. Very little is known of these sons.

I Chronicles 2:26 "Jerahmeel had also another wife, whose name [was] Atarah; she [was] the mother of Onan."

"Atarah" means crown. Very little else is known of her, or Onan.

1 Chronicles 3 Questions

1. Who were the sons of Israel?
2. What was Israel's name, before it became Israel?
3. What does "Jacob" mean?
4. What does "Israel" mean?
5. In verse 1, what order are the names of the sons given?
6. Who will lead them to their promised land?
7. Who were Judah's three sons by the daughter of Shua?
8. What happened to Er?
9. Why did God kill Onan?
10. Tell how Tamar, Judah's daughter-in-law, happened to have two sons by him?
11. Which one of her sons does the lineage to David go through?
12. What is another name for Hezron?
13. What does "Hamul" mean?
14. Quote Joshua chapter 7 verses 24 and 25.
15. Which of Hezron's sons does the lineage to David go through?
16. Chelubai is called _____ elsewhere.
17. "Ram" means _____.
18. What is Ram called in the New Testament?
19. What does "Ammiadab" mean?
20. Nashon is sometimes spelled _____.
21. Salma is the same as _____.
22. Who was his wife?
23. Who was their son?
24. Who did Boaz marry?
25. What was the name of their son?
26. Who named him?
27. What does "Obed" mean?
28. How many sons did Jesse have?
29. How many do verses 13 and 14 give?
30. Why is there a discrepancy?
31. Who was the most famous son of Jesse?
32. Who were his sisters?
33. Three of Zeruah's sons were David's _____.
34. Who sided with Absalom against David?
35. Who was Bezaleel?
36. Quote Exodus chapter 31 verses 2, 3, 4, and 5.
37. Who did Hezron marry, when he was 60 years old?
38. Who had 23 cities in the land of Gilead?
39. Ashur was born _____ the death of his father.
40. What was Tekoa?

We will begin this lesson in I Chronicles 2:27 "And the sons of Ram the firstborn of Jerahmeel were, Maaz, and Jamin, and Eker." I Chronicles 2:28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

We are showing the genealogy from Adam to king David in these lessons. This Ram is the nephew of the one who the genealogy goes through. Some scholars group all of these sons under Ram.

I Chronicles 2:29 "And the name of the wife of Abishur [was] Abihail, and she bare him Ahban, and Molid."

The name "Abihail" means father of might, or mighty. "Ahban" means brother of the wise. "Molid" means begetter.

I Chronicles 2:30 "And the sons of Nadab; Seled, and Appaim: but Seled died without children." I Chronicles 2:31 "And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai." I Chronicles 2:32 And the sons of Jada the brother of Shammai; Jether, and Jonathan: and Jether died without children.

Ahlai was a daughter who married Jarha, an Egyptian slave.

I Chronicles 2:33 "And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel."

"Jonathan" means Jehovah has given. Jonathan will carry on the family of Jada, because his brother had no children. Very little is known of Peleth and Zaza.

I Chronicles 2:34 "Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name [was] Jarha." I Chronicles 2:35 "And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai." I Chronicles 2:36 "And Attai begat Nathan, and Nathan begat Zabad," I Chronicles 2:37 "And Zabad begat Ephlal, and Ephlal begat Obed," I Chronicles 2:38 "And Obed begat Jehu, and Jehu begat Azariah," I Chronicles 2:39 "And Azariah begat Helez, and Helez begat Eleasah," I Chronicles 2:40 "And Eleasah begat Sisamai, and Sisamai begat Shallum," I Chronicles 2:41 "And Shallum begat Jekamiah, and Jekamiah begat Elishama."

This is a list of Sheshan's family through his daughter and his Egyptian servant. This list of names brings this family down to about the time of David.

I Chronicles 2:42 "Now the sons of Caleb the brother of Jerahmeel [were], Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron."

This reverts back to the family of Caleb. It is not connected with the verses we just read. You remember, that Caleb was brother to Jerahmeel and Ram. Caleb is the same as Chelubai. Caleb and his wife, Azubah, had two sons. Mesha, and Mareshah. Mesha had a son named Ziph, and Mareshah had Hebron.

I Chronicles 2:43 "And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema."

The only thing I can say about this, is that they lived sometime between 1300 and 1400 B. C.

I Chronicles 2:44 "And Shema begat Raham, the father of Jorkoam: and Rekem begat Shammai." I Chronicles 2:45 "And the son of Shammai [was] Maon: and Maon [was] the father of Beth-zur."

We must continue to remember that these people are descendents of Caleb and his wife Azubah.

I Chronicles 2:46 "And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez." I Chronicles 2:47 "And the sons of Jahdai; Regem, and Jotham, and Gesham, and Pelet, and Ephah, and Shaaph." I Chronicles 2:48 "Maachah, Caleb's concubine, bare Sheber, and Tirhanah." I Chronicles 2:49 She bare also Shaaph the father of Madmannah, Sheva the father of Machbenah, and the father of Gibeaz: and the daughter of Caleb [was] Achsa."

The only distinction we can make here, is that these are sons and grandsons of Caleb, by his concubines. These particular people are not in the lineage that leads to David and ultimately to Jesus, so there is very little known of them.

I Chronicles 2:50 "These were the sons of Caleb the son of Hur, the firstborn of Ephratah; Shobal the father of Kirjath-jearim,"

Ephratah was another wife of Caleb. Hur was her son. He was a companion of Moses and Aaron. His son was named Caleb, for his grandfather Caleb. Shobal was the founding father of Kirjath-jearim. This was a city of forests. It lay on the western border of Benjamin. This was once the place the ark of the covenant stayed.

I Chronicles 2:51 "Salma the father of Beth-lehem, Hareph the father of Beth-gader."

Salma was the founding father of Bethlehem approximately 1400 B.C. Hareph was the founding father of Beth-gader. "Beth-gader" means house of the wall, and is, probably, the same as Geder.

I Chronicles 2:52 "And Shobal the father of Kirjath-jearim had sons; Haroeh, [and] half of the Manahethites."

Half the Manahethites, possibly, means that these descendents were from Shobal.

I Chronicles 2:53 "And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites."

Kirjath-jearim is a place. This just means that these various people lived in that place. Ithrites were the descendents living at Kirjath-jearim. The Puhites were descended from Shobal. The Shumathites, the Mishraites,

Zareathites, and Eshtaulites were family tribes that lived in Kirjath-jearim. Very little else is known of any of them. They later were, probably, absorbed by other tribes.

I Chronicles 2:54 "The sons of Salma; Beth-lehem, and the Netophathites, Ataroth, the house of Joab, and half of the Manahethites, the Zorites."

Salma was the prince of Beth-lehem. "Bethlehem" means house of bread. This would be the city where the LORD Jesus would be born. The Netophathites lived around Beth-lehem, actually 3 1/2 miles south. Two of David's men are said to be of them. Ataroth was inhabited by the house of Joab. This Joab could be the same as the captain of the host for David. If he is the same, his mother was David's sister. The Zorites are connected in some way with Joab.

I Chronicles 2:55 "And the families of the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, [and] Suchathites. These [are] the Kenites that came of Hemath, the father of the house of Rechab."

The Tirathites, Shimeathites, and the Suchathites were families of scribes. Ezra, who is thought to have compiled the Chronicles, was, also, a well known scribe. We discussed before, how well the records were kept. Perhaps, these scribes were, also, interested in keeping God's Word pure. They were very careful to have each word exact when copying the law of Moses. We all have a lot to thank the scribes for. There would be nothing to study of the Word had they not been dedicated to that task. The Kenites were a Nomadic tribe that lived near Bethlehem, mostly in the rocky country. The house of the Rechabites were part of the Kenites. David kept friendly relations with them. The Kenites were heavily intermarried with the Israelites. The Rechabites would not drink wine. These Nomadic people were people of high principles.

1 Chronicles 4 Questions

1. Who were the sons of Ram?
2. Who is the Ram in verse 27?
3. What does "Abihail" mean?
4. Who did Ahlai marry?
5. What does "Jonathan" mean?
6. The list of names, which end in verse 40, bring this group of people down to what time?
7. Who were Caleb's brothers?
8. Verses 46 through 49 are a list of whom?
9. What, special, do we remember about Hur?
10. What was Kirjath-jearim?
11. Who were the families of Kirjath-jearim?
12. Salma was the _____ of Beth-lehem.
13. Who is the Joab, in verse 54?
14. Who was his mother?
15. What kind of families were the people in verse 55?
16. The Kenites were a _____ tribe.
17. What set the Kenites apart from the others?
18. We could say, they were people of _____ .

We will begin this lesson in I Chronicles 3:1 "Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess:"

King David was the one all of the other genealogies were leading to. Amnon was David's firstborn by Ahinoam . He was born while David was in Hebron. Amnon raped his half-sister Tamar. Absalom killed him for attacking Tamar. Daniel was the same as Chileab. Abigail was the wife of Nabal, whom David killed. He had refused assistance to David's men. Abigail befriended David, and he later married her.

I Chronicles 3:2 "The third, Absalom the son of Maachah the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Haggith:"

Absalom was full brother to Tamar. Later Absalom wanted to be king, and was anointed as such. He came to an unusual death, when his long locks of hair got caught in a tree limb. Joab killed him, while he was hanging there. Maachah's father was a king in the land of Geshur. "Adonijah" means my Lord is Jehovah. He was the fourth son of David. When Amnon and Absalom were dead, he thought he was the next in line to be king. He was pardoned by his brother Solomon, for his attempt to be king. He was later killed, because he asked for his father's virgin widow, Abishag, to wife. Very little is known of Haggith.

I Chronicles 3:3 "The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife." I Chronicles 3:4 "[These] six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years."

"Shephatiah" means Jehovah judges. Very little is known of this son. Abital was the fifth wife of David. "Abital" means father of the dew. "Ithream" means residue of the people. All that is known of Eglah was that she was David's wife. She was not his main wife, which many think makes her the same as Michal. Michal had no children. This separation of the sons of David in this manner, are giving a list of those born while he reigned in Hebron. His reign would extend for 40 years. 7 1/2 of those years, he reigned in Hebron. The last 33 years that David reigned were from Jerusalem, where he was king of all 12 tribes of Israel.

I Chronicles 3:5 "And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel:"

Bath-shua is the same as Bathsheba. She had been the wife of Uriah. David married her at the death of Uriah. Shimea is also called Shammua. The main thing we know of Shobab, is that his name means backsliding, or rebellious. Nathan's claim to fame is that he was in the genealogy that led to Mary, the mother of Jesus. Of course, Solomon is the son of David, who will follow him as king. He is in the lineage of David which leads to Joseph, the husband of Mary, the mother of Jesus. Solomon builds the temple in Jerusalem.

I Chronicles 3:6 "Ibhar also, and Elishama, and Eliphelet,"

I Chronicles 3:7 "And Nogah, and Nepheg, and Japhia,"

I Chronicles 3:8 "And Elishama, and Eliada, and Eliphelet, nine."

I Chronicles 3:9 "[These were] all the sons of David, beside the sons of the concubines, and Tamar their sister."

These nine sons, mentioned above, were sons, in addition to Bathsheba's sons, born in Jerusalem. They, also, had the distinction of being sons of David by his wives. There were other sons born of concubines that are not listed here. It is unusual for two of the sons to have the name Eliphelet, but perhaps they had different mothers. Tamar is the only girl mentioned, it does not mean there were no other girls. The reason for her being mentioned was that she directly affected the happenings in the family. Usually girls are not mentioned, because the family name is carried on through her husband. In some cases when they have an impact on history, they are specifically mentioned.

I Chronicles 3:10 "And Solomon's son [was] Rehoboam, Abia his son, Asa his son, Jehoshaphat his son,"

Rehoboam is known as Reboam, and as Roboam, as well. Rehoboam will be the first to reign over Judah in the divided kingdom. Abia is the son of Rehoboam. Abia is known as Abijah and Abijam, as well. Abia will reign after Rehoboam. He will be a wicked king. He will be succeeded by his son Asa. Asa will do right in the sight of the LORD. His heart was right with God. Jehoshaphat was known, also, as Josaphat. He, too, did what was right, when he reigned in Asa's stead.

I Chronicles 3:11 "Joram his son, Ahaziah his son, Joash his son,"

Joram is the same as Jehoram. He married the wicked Athaliah, daughter of Ahab and Jezebel. Needless to say, he was wicked while he reigned as king. His son Ahaziah reigned in his stead. Ahaziah is the same as Ozias, and Jehoahaz. He, also, was an evil king. Joash reigned in the stead of Ahaziah. Joash was, also, known as Jehoash. He was a good king, until the death of the high priest, and then, he became as cruel and idolatrous as his father.

I Chronicles 3:12 "Amaziah his son, Azariah his son, Jotham his son,"

Amaziah became king of Judah, after his father Joash died. He began as a good king, and died an arrogant self-centered king. Azariah, his son, began to reign at his death. Azariah is the same as Uzziah. He did what was right in the sight of the LORD. Jotham followed in the footsteps of his father. Another name he is called is Joatham. He rebuilt the temple gates during his reign.

I Chronicles 3:13 "Ahaz his son, Hezekiah his son, Manasseh his son,"

Ahaz reigned at the death of his father. Achaz, and Jehoahaz are two other names he was called. He was very wicked, like the kings of Israel. Since Ahaz was so terribly wicked, it is unusual for his son Hezekiah, or Ezekias, to be right in the sight of the LORD. The land prospered under his reign. Again, with a father like Hezekiah, it is hard to understand how Manasseh could be so evil. He was, also, called Manasses. He was believed to have murdered Isaiah, by having him sawn in two. He began to reign when he was 12, and he was very evil.

I Chronicles 3:14 "Amon his son, Josiah his son."

Amon was very evil like his father, and was killed by his own servants. Josiah was a very good king. It was said there had been no king like him. He loved the LORD and proved it during his reign. He began to reign, when he was 8 years old. His mother's name was Jedidah. He was, also, known as Josias.

I Chronicles 3:15 "And the sons of Josiah [were], the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum."

Johanan, was the same as Jehoahaz. He was very evil. He reigned for a short time, and Jehoiakim took his place as king. Jehoiakim and Eliakim are the same person. He was evil, as well. Zedekiah was, also, called Mattaniah. He was uncle to Nebuchadnezzar. Shallum is believed by some to be another name for one of his brothers. He adds very little to the genealogy, either way.

I Chronicles 3:16 "And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son."

Jehoiakim was known as Jechonias, Jechoniah, Jeconiah, and Coniah. He was captured and led to Babylon where he spent the next 36 years and then released. Zedekiah who was blinded and taken captive to Babylon could be the one mentioned above.

I Chronicles 3:17 "And the sons of Jeconiah; Assir, Salathiel his son,"

The name "Assir" means prisoner. He does not take over as king in his father's place. The rendering of the verse above, could be Jeconiah, the prisoner. Salathiel, the same as Shealtel, does become a puppet king.

I Chronicles 3:18 "Malchiram also, and Pedaiiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah." I Chronicles 3:19 "And the sons of Pedaiiah [were], Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:"

Zerubbabel is the one the lineage continues through. Zorobabel is another name he is known by. He lived in the time of Cyrus, and was thought of as prince of Judah. He led the first captives back to Jerusalem. He would attempt to rebuild the altar to Jehovah.

I Chronicles 3:20 "And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five." I Chronicles 3:21 "And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah."

The only reason, it seems, for giving these numerous names is to show the family ties. There is really nothing significant in the genealogy to Jesus through this.

I Chronicles 3:22 "And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six." I Chronicles 3:23 "And the sons of Neariah; Elioenai, and Hezekiah, and

Azrikam, three." I Chronicles 3:24 "And the sons of Elioenai [were], Hodaiah, and Eliashib, and Pellaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven."

Abiud would be the next in line mentioned after Zerubbabel. These names seem to have no particular advantage for our study here.

1 Chronicles 5 Questions

1. Who was David's firstborn son?
2. Who was his mother?
3. Who was the second son?
4. What terrible thing did Amnon do, when he was grown?
5. What happened to him for this sin?
6. Whose wife had Abigail been, before she married David?
7. Who was Absalom's mother?
8. What relation was Absalom to Tamar?
9. How did Absalom die?
10. What does "Adonijah" mean?
11. Why was Adonijah killed?
12. Who was Abital?
13. How long did David reign in Hebron?
14. How long did he reign in Jerusalem?
15. Who was David king of?
16. Bath-shua is the same as _____.
17. What was her first husband's name?
18. How many sons did she bare David?
19. What special claim to fame does Nathan have?
20. Which son followed David as king?
21. Who built the temple in Jerusalem?
22. Were the nine sons of David in verses 6, 7, 8, and 9 all of his sons?
23. Which of Solomon's sons is mentioned in verse 10?
24. What are some other names for him?
25. Who would he rule over?
26. What kind of a king will Abia be?
27. What kind of king is Asa?
28. Who reigned in Asa's stead?
29. What wicked woman did Joram marry?
30. Tell of the reign of Joash?
31. What special thing did Jotham do during his reign?
32. Describe Hezekiah's reign?
33. What terribly evil thing was Manasseh believed to have done?
34. Which king was blinded and led captive to Babylon?
35. What does "Assir" mean?

We will begin this lesson in I Chronicles 4:1 "The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal."

This goes back to the time of the twelve sons of Israel. In this lesson, we are tracing the lineage of the tribe of Judah. Much of this, we dealt with in the last lesson. "Judah" means God be praised. Pharez is one of the twin sons of Judah by his daughter-in-law Tamar. Hezron is Judah's grandson. Carmi is his descendent through the other twin Zarah. Hur is his descendent through Caleb. Shobal is a descendent of Hur. Many times, the word "sons" is used loosely to mean descendents.

I Chronicles 4:2 "And Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These [are] the families of the Zorathites."

This is an unusual place to begin, but perhaps, the penman believes enough had already been recorded about the earlier sons and grandsons of Judah. Reaiah is the same as Haroeh. Ahumai and Lahad, brother,s formed the Zorathites. They were people of the town of Zorah in the lowlands of Judah.

I Chronicles 4:3 "And these [were of] the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister [was] Hazelelponi:" I Chronicles 4:4 "And Penuel the father of Gedor, and Ezer the father of Hushah. These [are] the sons of Hur, the firstborn of Ephratah, the father of Beth-lehem."

Etam was a rocky place just out of Bethlehem. Jezreel, Ishma, Idbash, and Hazelelponi settled there. In verse 4, Penuel founded Geder. Ezer founded Hushah. Hur, through Caleb and Salma, founded Beth-lehem. Ephratah and Bethlehem are the same.

I Chronicles 4:5 "And Ashur the father of Tekoa had two wives, Helah and Naarah." I Chronicles 4:6 "And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahashtari. These [were] the sons of Naarah." I Chronicles 4:7 "And the sons of Helah [were], Zereth, and Jezoar, and Ethnan."

Tekoa is a place that was founded by Ashur. This is speaking of the two wives of Ashur. Ashur was a son of Hezron, who was born after the death of his father. Ashur had two wives named Helah and Naarah. Each of his wives had several sons, and they all seemed to settle in Tekoa.

I Chronicles 4:8 "And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum."

I Chronicles 4:9 "And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow."

I Chronicles 4:10 "And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep [me] from evil, that it may not grieve me! And God granted him that which he requested."

The families of all the aforementioned people from Coz to Jabez are not mentioned directly. We may safely assume they are of the tribe of Judah, since we are studying that at the moment. We, also, know that Jabez is

acquainted with the God of Israel, because he prayed and God answered his prayer. Little else is known.

I Chronicles 4:11 "And Chelub the brother of Shuah begat Mehir, which [was] the father of Eshton." I Chronicles 4:12 "And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of Ir-nahash. These [are] the men of Rechah."

Chelub is unknown, except for the fact mentioned in the Scripture above. Rechah is an unidentified place in Judah, where this family lived.

I Chronicles 4:13 "And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; Hathath." I Chronicles 4:14 "And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen."

Kenaz was Caleb's younger brother, according to Judges chapter 3 verse 9. He was connected to the Kenizites. Othniel delivered the people from Kirjath-sepher, and they had peace 40 years. He was the first judge of Israel after the death of Joshua. Seraiah was brother to Othniel, and father to Joab. Hathath was son of Othniel of the tribe of Judah. Meonothai was the father of Ophrah. Possibly, he is the brother of Hathath. Joab seemed to have settled the valley of Charashim. "Charashim" means craftsmen.

I Chronicles 4:15 "And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz."

This Caleb is descended from the Caleb who was son of Hur. Kenaz, as well as this Caleb, are the sons of Jephunneh, the Kenezite. The second Caleb had a grandson named Kenaz, who was the son of Elah. Iru and Naam were brothers of Elah.

I Chronicles 4:16 "And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel."

This descendent and his sons are from the tribe of Judah, but we do not know who Jehaleleel's father was.

I Chronicles 4:17 "And the sons of Ezra [were], Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa."

This is not the same Ezra, who penned the book by that name. This is Ezra of Judah, and no more is known of him. This connection with the other names earlier are difficult. Eshtemoa is an area where they settled.

I Chronicles 4:18 "And his wife Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these [are] the sons of Bithiah the daughter of Pharaoh, which Mered took."

It appears, that Jehudijah had children by Jered, the founder of Gedor. Jekuthiel was the founder of Zanoah. Heber settled in Socho. Mered took Bithiah, the daughter of the Pharaoh, and had children by her.

I Chronicles 4:19 "And the sons of [his] wife Hodiah the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite."

Hodiah is one of the wives of Mered. Hodiah is the same as Jehudiah in verse 18. She is Hebrew, and Bithiah was Egyptian. Hodiah was the mother of Heber and Jered. Keilah is a city in the plains of Judah. Eshtemoa is a mountain town of Judah just out of Hebron. The Maachathites inhabit a small kingdom near Palestine. They had warriors among the mighty men of Israel.

I Chronicles 4:20 "And the sons of Shimon [were], Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi [were], Zoheth, and Ben-zoheth."

These names must remain as just some of the descendents of Judah. There are no Scriptures which shed more light upon them.

I Chronicles 4:21 "The sons of Shelah the son of Judah [were], Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,"

In this particular case, the son of Judah was a son of Judah, and not a descendent further down the line. Shelah was a son of Judah by his Canaanite wife, Shuah. This Er was a Shelanite. He was a nephew of the first Er. He was the brother of Laadah. Mareshah is, also, a Shelanite. He founded a place by the same name. It is interesting, to me, that families had a trade, that they taught their children and grandchildren. In this particular case, they wrought fine linen.

I Chronicles 4:22 "And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And [these are] ancient things."

Jokim, Joash, and Saraph were descended from Shelah. Chozeba is a city in the lowlands of Judah. Moab is the heathen land that Ruth came from. "Jashubi-lehem" means returner of bread. This is speaking of a place.

I Chronicles 4:23 "These [were] the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work."

This is the end of the genealogy of the tribe of Judah. These people, who worked as potters, were primarily workers for the various kings.

I Chronicles 4:24 "The sons of Simeon [were], Nemuel, and Jamin, Jarib, Zerah, [and] Shaul:"

This jumps to the genealogy of the tribe of Simeon. "Simeon" means hearing. His descendents were called Simeonites. For some reason, Ohad is skipped in the sons of Simeon. Numbers chapter 26 verses 12, 13 and 14 have the same names as listed here. Ohad is listed as one of the sons in Genesis chapter 46 verse 10. Their mother was a Canaanitish woman. Nemuel is the same as Jemuel. His descendents were Nemulites. "Jamin" means right hand. His descendents were called Jaminites. "Jarib" means he will contend. His descendents became the Jachinites. Zerah is the same as Zohar. They became the Zerahites. "Shaul" means asked of God. They became the Shaulites.

I Chronicles 4:25 "Shallum his son, Mibsam his son, Mishma his son."

I Chronicles 4:26 "And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son." I Chronicles 4:27 "And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, like to the children of Judah."

All of these are speaking of the descendents of Shaul. It appears, he was the only son in the family who had large families. Shaul's descendent, Shimei, was the one who had sixteen sons and six daughters. The tribe of Simeon did not multiply as greatly as the tribe of Judah.

I Chronicles 4:28 "And they dwelt at Beer-sheba, and Moladah, and Hazar-shual," I Chronicles 4:29 "And at Bilhah, and at Ezem, and at Tolad," I Chronicles 4:30 "And at Bethuel, and at Hormah, and at Ziklag," I Chronicles 4:31 "And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These [were] their cities unto the reign of David." I Chronicles 4:32 "And their villages [were], Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities:" I Chronicles 4:33 "And all their villages that [were] round about the same cities, unto Baal. These [were] their habitations, and their genealogy."

All of the above are a list of towns and cities where the tribe of Simeon lived. It shows that even up until the time of David, they lived in these towns, and cities, and the surrounding areas. This area had originally been allotted to Judah, but it was taken out of that area to make the divisions more fair to all concerned. Baal, here, is a town named Baalath-beer. From generation to generation, they lived in these places.

I Chronicles 4:34 "And Meshobab, and Jamlech, and Joshah, the son of Amaziah,"

I Chronicles 4:35 "And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,"

I Chronicles 4:36 "And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,"

I Chronicles 4:37 "And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah;"

I Chronicles 4:38 "These mentioned by [their] names [were] princes in their families: and the house of their fathers increased greatly."

There are 22 listed here, and very little is known of them, except what we read right here. They were the leaders of the families descended from Simeon.

I Chronicles 4:39 "And they went to the entrance of Gedor, [even] unto the east side of the valley, to seek pasture for their flocks."

I Chronicles 4:40 "And they found fat pasture and good, and the land [was] wide, and quiet, and peaceable; for [they] of Ham had dwelt there of old."

It appeared, they had primarily only towns and cities, and they sought land to graze their flocks. Gedor is unknown, except it was a land that Ham had settled many years before. This pasture land had been prepared for this purpose through the years. It was, now, a land of heathen people, that the LORD had told them to drive out. They wanted the land, because it would be a good place for their sheep.

I Chronicles 4:41 "And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because [there was] pasture there for their flocks."

This land was of the Philistines, or Amalekites. This does not mean that they attacked Judah, or Hezekiah. This is just dating the time at the reign of Hezekiah. The Amalekites and the Philistines were mutual enemies of Judah and Simeon. It appears, that the princes of Simeon overcame them, and took the pastureland.

I Chronicles 4:42 "And [some] of them, [even] of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi."

I Chronicles 4:43 "And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day."

The princes of Simeon were small in number even with their followers. We see that God was with them, and they overcame the Amalekites, and took their land. The captains were sons of Ishi. Nothing is known of Ishi, except that he was a Simeonite, and what we read here.

1 Chronicles 6 Questions

1. Name the sons of Judah?
2. What does "Judah" mean?
3. Who was the mother of Pharez?
4. Are those listed, in verse 1, really sons of Judah?
5. Hur is his descendent through whom?
6. What two brothers founded the Zorathites?
7. What was Etam?
8. Who founded Beth-lehem?
9. Who were the two wives of Ashur?
10. Who was Kenaz?
11. Who was the first judge of Israel, after the death of Joshua?
12. How many years was their peace with him as judge?
13. What does "Charashim" mean?
14. Is the Ezra, in verse 17, the same who penned Ezra?
15. Who took Bithiah?
16. Who is the same as Hodiah?
17. What country was Bithiah from?
18. Shela was the son of Judah by whom?
19. Name three descendents of Shelah.
20. What does "Jashubi-lehem" mean?
21. Who were the sons of Simeon listed in verse 24?
22. What does "Simeon" mean?
23. What other son is listed in Genesis?
24. What does "Jamin" mean?
25. Zerah is the same as _____.
26. Who was the only son of Simeon, who had many descendents?
27. Who had 16 sons and 6 daughters?
28. Where did they all live?
29. Baal, in verse 33, is speaking of where?
30. Who were the princes listed from Simeon's families?
31. Why did they go to the east side of the valley?
32. Who were the captains, who led them?
33. How many men did they have to fight against the Amalekites?

We will begin this lesson in I Chronicles 5:1 "Now the sons of Reuben the firstborn of Israel, (for he [was] the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright."

This is an explanation why Reuben's family was not the first to have their genealogy, since he was actually the firstborn son of Jacob. There are two very good reasons that I can think of. One, he was punished for sleeping with his father's wife. Reuben was Leah's child. She, indeed, was the first wife of Jacob, but not the chosen wife of Jacob. Rachel was his beloved. Joseph and Benjamin were her children. The tribe of Judah would be the tribe that the promised Messiah would come through. This is the reason for Judah being first. The birthright of Reuben went to Joseph's sons.

I Chronicles 5:2 "For Judah prevailed above his brethren, and of him [came] the chief ruler; but the birthright [was] Joseph's:)"

The lineage from Adam to Jesus would come through the tribe of Judah. The birthright was Joseph's for his two sons, Ephraim and Manasseh.

I Chronicles 5:3 "The sons, [I say], of Reuben the firstborn of Israel [were], Hanoch, and Pallu, Hezron, and Carmi."

Each one of these sons started a people. Hanoch was the father of the Hanochites, Pallu was the father of the Palluites, Hezron became the father of the Hezronites, And Carmi became father of the Carmites. At the time of the numbering in the wilderness, Reuben's tribe had 46,500 men capable of fighting. Reuben's inheritance was east of Jordan. We remember, God let him have this land for his herds.

I Chronicles 5:4 "The sons of Joel; Shemaiah his son, Gog his son, Shimei his son,"

I Chronicles 5:5 "Micah his son, Reaia his son, Baal his son,"

I Chronicles 5:6 "Beerah his son, whom Tilgath-pilneser king of Assyria carried away [captive]: he [was] prince of the Reubenites."

We are not told which of Reuben's sons these descendents come through. We do know they are Reuben's family. The name "Joel" means Jehovah is God. "Shemaiah" means Jehovah hath heard. There is really very little known of any of these people, except what we see in the verse above. Baal, in this instance, is a man's name. Beerah has to be many, many years down from Reuben, because the Assyrian captivity was hundreds of years after their stay in Egypt.

I Chronicles 5:7 "And his brethren by their families, when the genealogy of their generations was reckoned, [were] the chief, Jeiel, and Zechariah,"

I Chronicles 5:8 "And Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, even unto Nebo and Baal-meon:"

Jeiel was spoken of as being from the house of Joel in the time of the captivity. This census was, probably, taken by Tilgath-pilezer.

It seemed, that Jeiel, Zechariah, and Bela were the leaders at the time of the captivity. Aroer, Nebo, and Baal-meon were the boundaries of where they lived. "Aroer" means nudity. It was a town on the north bank of the Arnon. Nebo was a town east of the Jordan river in the land of Reuben. Baal-meon was located 9 miles east of the Dead Sea.

I Chronicles 5:9 "And eastward he inhabited unto the entering in of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead."

All of Reuben's land was east of the Jordan river. It was a very fertile land for the grazing of his cattle. As his cattle grew in number, he needed more grazing land, and he expanded his land further to the east. The Euphrates River flows through Syria, Mesopotamia, and the city of Babylon.

I Chronicles 5:10 "And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east [land] of Gilead."

The Hagarites were believed to be descended from Hagar and Ishmael. The Reubenites seemed to be strong at the time of Saul, and expanded their land at will by these little wars. The small families around them were no match for Reuben's army. It seemed, he took possession of whatever he desired.

I Chronicles 5:11 "And the children of Gad dwelt over against them, in the land of Bashan unto Salcah:"

Gad was located on the east of Jordan and was neighbor to Reuben. Gad was the seventh son of Jacob, and was born to him by Zilpah, Leah's maid. At this time, Bashan, probably, covered the upper half of Gilead. "Gad" means a troop. They were warlike people.

I Chronicles 5:12 "Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan."

There is very little known of these men, except that they were of the tribe of Gad, and were their chief men in authority.

I Chronicles 5:13 "And their brethren of the house of their fathers [were], Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven."

These people, above, are not mentioned anywhere else. In the 26th chapter of Numbers, we read that Gad's family became the Zephonites, Haggites, Shunites, Oznites, Erites, Arodites, and the Arelites. The list of the sons of Gad is in the 46th chapter of Genesis.

I Chronicles 5:14 "These [are] the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;"

I Chronicles 5:15 "Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers."

There is nothing more known of these, except the fact that they were Gad's descendents.

I Chronicles 5:16 "And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon their borders."

We do know that Gad's inheritance was east of the Jordan river in the land of Gilead.

I Chronicles 5:17 "All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel."

There was a set of chronicles for Judah, and a set for the ten tribes of Israel. Verse 17 is speaking of a time after the twelve tribes had split into ten, and two. Jeroboam was the first king of the ten tribes of Israel. Jotham of Judah was a much later king. These times were many years apart. This is speaking of two entirely different genealogies.

I Chronicles 5:18 "The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, [were] four and forty thousand seven hundred and threescore, that went out to the war."

This is speaking of the two and one half tribes that were on the eastern side of the Jordan river. It seems, they had a census separate from the other tribes.

I Chronicles 5:19 "And they made war with the Hagarites, with Jetur, and Nephish, and Nodab."

We learned earlier that the Hagarites were descended from Hagar. Jetur was one of the twelve sons of Ishmael, as well. His descendents were Ituraeans. Nephish is, probably, the same as Naphish, who was the eleventh son of Ishmael. Nodab is unknown.

I Chronicles 5:20 "And they were helped against them, and the Hagarites were delivered into their hand, and all that [were] with them: for they cried to God in the battle, and he was entreated of them; because they put their trust in him."

The army, spoken of here, is the two and one half tribes that were on the east side of the Jordan. It appears, they prayed to the LORD, and he helped them. The word "entreated" means surrounded.

I Chronicles 5:21 "And they took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand."

This shows what a vast amount of animals these people had accumulated through the years. These hundred thousand men were taken captive to work as slaves for the two and one half tribes of Reuben, Gad, and the half tribe of Manasseh.

I Chronicles 5:22 "For there fell down many slain, because the war [was] of God. And they dwelt in their steads until the captivity."

The captivity, spoken of here, is the Assyrian captivity, where Israel was defeated and taken captive. They won the war, because God was with them.

I Chronicles 5:23 "And the children of the half tribe of Manasseh dwelt in the land: they increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon."

Manasseh was the son of Joseph. He and Ephraim both received a portion from God. This verse, above, shows how their land allotment grew, when they won this war. The other soldiers took captives with them back to their homes. Manasseh just extended his border to include this land.

I Chronicles 5:24 "And these [were] the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, [and] heads of the house of their fathers."

These heads of the tribe of Manasseh are not mentioned in another place, so they, possibly, do not enter into further parts of the genealogy.

I Chronicles 5:25 "And they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God destroyed before them."

As long as there had been an Israel, they had been unfaithful to God. It seemed, every time God helped them, it was not long until they would turn from Him to other gods. The worst part about marrying those who were not of God, was the fact that they might pick up their worship of false gods.

I Chronicles 5:26 "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."

Notice, it is God who brings this punishment on His people for their unfaithfulness. In this particular instance, God uses people who are not followers of God to carry out His mission. We are all God's creation, and we are all subject to His will. We are not all sons of God, however. We become sons of God, when we accept the Lord as our Saviour. Only believers in God are His children. The Reubenites, Gadites, and the half tribe of Manasseh were on the eastern side of the Jordan. They were some of the fiercest fighters Israel had. They were supposed to protect Israel from attack from the east. We see, when God decided they were to be punished, they seemed to have no power at all. Assyria did not kill them, but took them captive as slaves. They would never be a united Israel again, and come back into the land. They would be scattered forever. The town and the river mentioned were in the area of Padan-aram.

1 Chronicles 7 Questions

1. Who was the firstborn of Israel?
2. What terrible sin did he commit?
3. Who was his birthright given to?
4. Reuben's mother was _____.
5. Who did Jacob truly love?
6. What tribe would Messiah come through?
7. Who were the two sons of Joseph?
8. How many fighting men did Reuben's tribe have?
9. Where was Reuben's inheritance?
10. What does "Joel" mean?
11. What does "Shemaiah" mean?
12. Who took the census?
13. What does "Aroer" mean?
14. What kind of land did Reuben inherit?
15. Who were the Hagarites?
16. Who was Gad's mother and father?
17. "Gad" means what?
18. Jeroboam was the first king of the _____.
19. Who was Jetur?
20. Who was Nephish?
21. How many camels did they take in battle {mentioned in verse 21}?
22. Who occupied the land won in this battle?
23. What did they do, that angered God?
24. Who stirred up Pul and Tilgath-pilneser against these Israelites?
25. What happened to the Reubenites, Gadites, and the half tribe of Manasseh?
26. Who are the creation of God?
27. How do we become sons of God?

We will begin this lesson in I Chronicles 6:1 "The sons of Levi; Gershon, Kohath, and Merari."

The name "Levi" means joined. Levi was the third son of Jacob and Leah. He is the father of the Levitical tribe, that would be separated out for service to the LORD. Gershon is sometimes called Gershom. He was the founder of the Gershonites. Levi had a daughter named Jochebed who was mother of Moses, Miriam, and Aaron. Kohath was the father of Amram who was the father of Moses. Amram was the nephew of Jochebed, whom he married. Kohath founded the Kohathites. Merari was the founder of the Merarites. We must take special note of the Levites, because they will be called to the service of the LORD.

I Chronicles 6:2 "And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel."

Kohath, it seemed, was born before the twelve sons of Jacob went into Egypt. He was about twenty years younger than Joseph. Later on the Kohathites will be called to carry the ark and the sacred vessels. His sons were Amram, Izhar, Hebron, and Uzziel. Amram was the most prominent of the sons, because of his children, Moses, Aaron, and Miriam. Izhar was the father of the Izharites. Hebron was father of the Hebronites. Uzziel is best known as being Aaron's uncle. He founded the Uzzielites.

I Chronicles 6:3 "And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar."

Aaron, Moses, and Miriam were Levites on their mother's side and on their father's side. Aaron was the first high priest in the tabernacle. His sons were anointed as priests to work in the tabernacle. Nadab and Abihu carried strange fire into the tabernacle, and the fire of God killed them. The strange fire, many believe, was the fact they were intoxicated while serving in the tabernacle. Eleazar became high priest after Aaron, because his two older brothers were killed by God. Ithamar was in charge of the curtains, the hangings, pillars, cords, and boards. He actually oversaw the moving of the tabernacle from place to place. The priesthood had to come through Eleazar and Ithamar, because Nadab and Abihu had no descendents.

I Chronicles 6:4 "Eleazar begat Phinehas, Phinehas begat Abishua,"

Eleazar's wife's father's name was Putiel. Phinehas was high priest for 19 years. Phinehas' action pertaining to the revolting sins of the people stayed the plague, and God promised him the priesthood would remain in his family forever. He ran a javelin through Cozbi and Zimri to stay the plague. Abishua became the fourth high priest in his father's stead.

I Chronicles 6:5 "And Abishua begat Bukki, and Bukki begat Uzzi," I Chronicles 6:6 "And Uzzi begat Zerahiah, and Zerahiah begat Meraioth," I Chronicles 6:7 "Meraioth begat Amariah, and Amariah begat Ahitub,"

All of the people listed in the verses above, were descended from Aaron through Eleazar and Phinehas. After Uzzi, the position of high priest would

go to Eli of the descendants of Ithamar. It is not explained how this came about.

I Chronicles 6:8 "And Ahitub begat Zadok, and Zadok begat Ahimaaz,"

There are two Ahitubs mentioned. One is in the lineage of Ithamar, and one in the lineage of Eleazar. I am not sure that this is not in some way speaking of the same person. Zadok seemed to be connected in both lineages, as well.

I Chronicles 6:9 "And Ahimaaz begat Azariah, and Azariah begat Johanan,"

Ahimaaz seemed to, also, be connected with both lines. Azariah is in the lineage from Eleazar. Johanan, also, is in the lineage of Eleazar.

I Chronicles 6:10 "And Johanan begat Azariah, (he [it is] that executed the priest's office in the temple that Solomon built in Jerusalem:)"

Johanan and Azariah were priests during the reigns of Abijah and Asa. "Johanan" means God is gracious.

I Chronicles 6:11 "And Azariah begat Amariah, and Amariah begat Ahitub,"

Amariah was high priest in the reign of Jehoshaphat. We discussed that Ahitub seemed to be in two lineages. In this case, it seems to be speaking of the lineage through Eleazar.

I Chronicles 6:12 "And Ahitub begat Zadok, and Zadok begat Shallum,"

There seem to be several people mentioned between Zadok and Shallum. Zadok is his great-great-grandfather.

I Chronicles 6:13 "And Shallum begat Hilkiah, and Hilkiah begat Azariah,"

Hilkiah and Azariah were popular names, and given several times in these lineages. The Hilkiah, mentioned here, was high priest in the time of Josiah.

I Chronicles 6:14 "And Azariah begat Seraiah, and Seraiah begat Jehozadak," I Chronicles 6:15 "And Jehozadak went [into captivity], when the LORD carried away Judah and Jerusalem by the hand of Nebuchadnezzar."

Seraiah, here, was high priest during the reign of Zedekiah. "Seraiah" means Jehovah has prevailed. He was sent as a prisoner to Nebuchadnezzar, who killed him. Jehozadak was carried to Babylon prisoner. It is not known whether he ever acted as high priest, or not. He, probably, died in Babylon. Joshua is mentioned in Haggai as the high priest after the exile.

I Chronicles 6:16 "The sons of Levi; Gershom, Kohath, and Merari."

This is repeating the first verse of this lesson. Gershom, Kohath, and Merari were the beginning of the three divisions of the Levitical tribe. All are to serve the LORD in some capacity.

I Chronicles 6:17 "And these [be] the names of the sons of Gershom; Libni, and Shimei."

I Chronicles 6:18 "And the sons of Kohath [were], Amram, and Izhar, and Hebron, and Uzziel."

I Chronicles 6:19 "The sons of Merari; Mahli, and Mushi. And these [are] the families of the Levites according to their fathers."

In the lesson, we have been primarily dealing with the descendents of Kohath, who were the priests and high priests. Merari was, probably, born just before the migration of Jacob's family to Egypt. He was the head of the third division of the Levites.

I Chronicles 6:20 "Of Gershom; Libni his son, Jahath his son, Zimmah his son,"

I Chronicles 6:21 "Joah his son, Iddo his son, Zerah his son, Jeaterai his son."

This goes back to pick up the lineage of Gershom. Another name for Libni is Laadan. He was father of the Libnites. His brother was Shimi, the father of the Shimites. Zimmah is, probably, the same as Shimei. Joah, probably, is the one who assisted Hezekiah in the restoration of the temple worship. He is called Ethan in verse 42. Iddo is, also, called Adaiah. "Zerah" means dawning, rising, or shining. Jeaterai is the same as Ethni.

I Chronicles 6:22 "The sons of Kohath; Amminadab his son, Korah his son, Assir his son,"

Amminidab is not mentioned in the list of the four sons of Kohath earlier in this lesson. Many scholars believe that Amminidab is the same as Izhar. Korah is, probably, the same one that was with Dathan and Abiram against Moses, because he was not called to the priesthood. "Assir" means prisoner. Nothing else is known of him.

I Chronicles 6:23 "Elkanah his son, and Ebiasaph his son, and Assir his son,"

In Exodus, the three men mentioned, in the verse above, are brothers. In this verse, it appears they are son, grandson, and great-grandson of the first Assir.

I Chronicles 6:24 "Tahath his son, Uriel his son, Uziah his son, and Shaul his son."

I Chronicles 6:25 "And the sons of Elkanah; Amasai, and Ahimoth."

I Chronicles 6:26 "[As for] Elkanah: the sons of Elkanah; Zophai his son, and Nahath his son," I Chronicles 6:27 "Eliab his son, Jeroham his son, Elkanah his son."

I Chronicles 6:28 "And the sons of Samuel; the firstborn Vashni, and Abiah."

Tahath was a Koathite. His descendants would lead to Samuel. Uriel and Zephaniah seem to be the same person. Uziah was born about 1300 B.C. Shaul was the founder of the Shaulites. There is very little known of the rest of

these all the way to Samuel. This Samuel is the son of Hannah. She prayed for a son, and loaned him to the LORD all the days of his life. Eli raised him in the service of the LORD. We read in 1 Samuel chapter 8 verses 1 and 2, that Samuel's first son was named Joel. It appears, then, that Joel and Vashni are the same person. "Vashni" means strong. "Joel" means Jehovah is God. One of the names could have been a title. Verse 1 of 1 Samuel chapter 8 says, that Samuel made his sons judges. They were evil judges, and God gave the people king Saul to judge them, instead of judges.

I Chronicles 6:29 "The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son," I Chronicles 6:30 "Shimea his son, Haggiah his son, Asaiah his son."

Merari's son, Mushi, is not mentioned here. Those listed above are of his son, Merari. In verses 44 through 47, we will read of them.

I Chronicles 6:31 "And these [are they] whom David set over the service of song in the house of the LORD, after that the ark had rest."

I Chronicles 6:32 "And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the LORD in Jerusalem: and [then] they waited on their office according to their order."

This answers the question of whether we should have a choir in our churches, or not. We see that in the Levitical tribe {ministers in the things of the LORD}, there were set aside people who ministered in song. I have always believed that really beautiful hymns prepare the soul to receive the message of the preacher. This singing was praise unto the LORD for the presence of the LORD. God inhabits the praises of His people.

I Chronicles 6:33 "And these [are] they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel,"

I Chronicles 6:34 "The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,"

I Chronicles 6:35 "The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,"

I Chronicles 6:36 "The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,"

I Chronicles 6:37 "The son of Tahath, the son of Assir, the son of Ebiasaph, the son of Korah,"

I Chronicles 6:38 "The son of Izhar, the son of Kohath, the son of Levi, the son of Israel."

Let me stop for a moment here in the giving of these names, and say that their ministry in the church was in song and music. Some played the instruments and some sang. We should enter God's house with thanksgiving in our hearts. Notice, that the music was their call from God. The most welcome sound coming from our churches, as we enter the door, should be soft, spiritual music.

I Chronicles 6:39 "And his brother Asaph, who stood on his right hand, [even] Asaph the son of Berachiah, the son of Shimea,"

I Chronicles 6:40 "The son of Michael, the son of Baaseiah, the son of Malchiah,"

I Chronicles 6:41 "The son of Ethni, the son of Zerah, the son of Adaiah,"

I Chronicles 6:42 "The son of Ethan, the son of Zimmah, the son of Shimei,"

I Chronicles 6:43 "The son of Jahath, the son of Gershom, the son of Levi."

I Chronicles 6:44 "And their brethren the sons of Merari [stood] on the left hand: Ethan the son of Kishi, the son of Abdi, the son of Malluch,"

I Chronicles 6:45 "The son of Hashabiah, the son of Amaziah, the son of Hilkiah,"

I Chronicles 6:46 "The son of Amzi, the son of Bani, the son of Shamer,"

I Chronicles 6:47 "The son of Mahli, the son of Mushi, the son of Merari, the son of Levi."

In all of these names of people involved in the music and the singing in the church, we find many of the names that are mentioned in the Psalms of David. David addressed many of his Psalms to these very singers. In the next lesson, we will deal with the family of the priests. God calls each person to minister in his own calling. We must bear in mind that all of the Levites served God in some capacity. Each had their own expertise. It seemed, that in particular, the family of Merari was musically inclined.

1 Chronicles 8 Questions

1. Who were the sons of Levi?
2. What does "Levi" mean?
3. Who was the mother of Moses?
4. Who was the father of Moses?
5. What relation was Moses's father to Moses' mother, besides being husband and wife?
6. Who were the sons of Kohath?
7. What will be the service of the Kohathites to the LORD?
8. Who were the children of Amram?
9. Who was the first high priest in the tabernacle?
10. What happened to Nadab and Abihu?
11. Who became high priest after Aaron?
12. Who was the son of Eleazar?
13. How long was he high priest?
14. What is Phinehas remembered for, especially?
15. After Uzzi, who would become high priest?
16. Who was he descended from?
17. Hilkiah was high priest in the time of _____.
18. What happened to Seraiah?
19. What happened to Jehozadak?
20. What was the call of the LORD on the descendents of Kohath?
21. Another name for Libni is _____.
22. Who assisted Hezekiah in restoring worship in the temple?
23. What do many scholars believe about Amminidab?
24. Why did Korah join with Dathan and Abiram against Moses?
25. Tahath's descendents led to _____.
26. Who was Samuel?
27. Who seems to be the same person as Vashni?
28. What does "Vashni" mean?
29. What does "Joel" mean?
30. What kind of sons were Samuel's?
31. Which Scriptures answer the question of whether there should be a choir in the church, or not?
32. What has the author always believed about beautiful hymns?
33. We should enter God's house with _____ in our heart.
34. Where else, in the Bible, are these singers' names mentioned?

We will begin this lesson in I Chronicles 6:48 "Their brethren also the Levites [were] appointed unto all manner of service of the tabernacle of the house of God."

We have just finished studying about the Levitical tribe, who had been called into the ministry of music and singing. Just as in a modern church, there are ministers called to do a specific thing, there are those of the Levitical tribe called to do specific things. All are chosen of God for their specific ministry. The tabernacle was a very complicated operation. Every little thing had to be observed. There could be no changes made by the people ministering. They were to function in their roles exactly the way the LORD would have them to.

I Chronicles 6:49 "But Aaron and his sons offered upon the altar of the burnt offering, and on the altar of incense, [and were appointed] for all the work of the [place] most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded."

Aaron, and his descendents, were to be the priests and high priest of the LORD. Their task was of a very serious nature. The high priest was to represent the people to God, and represent God to the people. The great high priest of all believers is the Lord Jesus Christ. He represents us to God, and He represents God to us. The office of high priest was the most important calling. Jesus fulfills that for us. He is the head of the church. We read in Leviticus, the detailed instructions on how each of the functions of their ministry was to be carried out. The following Scripture is just one of many. Leviticus 1:8 "And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that [is] on the fire which [is] upon the altar:" We see that the high priest, in this case, Aaron was the only one to enter the most holy place. The priests could minister in other areas in the tabernacle.

I Chronicles 6:50 "And these [are] the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son,"

The two first sons of Aaron were killed by the LORD, when they offered strange fire. They are omitted in the verse above. Eleazar was the next high priest after Aaron. Phinehas was the third high priest. We spoke more of him in the previous lesson. Abishua became the fourth high priest in Israel. "Abishua" means father of salvation.

I Chronicles 6:51 "Bukki his son, Uzzi his son, Zerahiah his son,"

I Chronicles 6:52 "Meraioth his son, Amariah his son, Ahitub his son,"

I Chronicles 6:53 "Zadok his son, Ahimaz his son."

After Uzzi, Eli becomes high priest. In Zadok, the high priesthood would come back to the lineage of Phinehas.

I Chronicles 6:54 "Now these [are] their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot."

The Levites' inheritance was the LORD. They received cities to dwell in. They were called Levitical cities. In Numbers chapter 35 verses 1 through 8, we see this in detail. Turn there and read of their dwelling places. "Castles" is taken from a word that means fortress, habitation, or palace. Castle, then, is not speaking of a place of luxury. It is speaking of a nice place to live. The Levites were well cared for by their people they ministered to.

I Chronicles 6:55 "And they gave them Hebron in the land of Judah, and the suburbs thereof round about it."

Hebron is a town in the mountains of Judah. It was located between Beersheba and Jerusalem. The suburbs were for their gardens and their animals.

I Chronicles 6:56 "But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh."

Caleb's father, Jephunneh, was a Kenezite. This is the same Caleb who brought back the good report, when he searched out the promised land. Moses gave him this land for his faith in God, when ten of the spies doubted. This was a choice area.

I Chronicles 6:57 "And to the sons of Aaron they gave the cities of Judah, [namely], Hebron, [the city] of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,"

The tabernacle's final resting place would be Jerusalem. It would be appropriate for those who would work directly in service in the tabernacle to live in and near Jerusalem. Hebron is located 20 miles out of Jerusalem. The city of refuge was a place for those, who had accidentally killed someone, to go. Libnah is, also, located near Jerusalem. It became a Levitical city, when it was taken by Joshua. Jattir was visited often by king David. Eshtemoa is located south of Hebron. Ishbah was said to be the father of Eshtemoa.

I Chronicles 6:58 "And Hilan with her suburbs, Debir with her suburbs,"

Hilan is, probably, the same as Holon. Debir was a highland city of Judah, 12 miles southwest of Hebron. The Canaanites called it Kiriath-sepher.

I Chronicles 6:59 "And Ashan with her suburbs, and Beth-shemesh with her suburbs:"

Ashan is referred to by Ain, as well. It, probably, lay north-west of Beer-sheba. Beth-shemesh was where the ark was returned to Israel. It is, also, the place where thousands were killed for looking into the ark. It was located in a valley on the north boundary of Judah.

I Chronicles 6:60 "And out of the tribe of Benjamin; Geba with her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families [were] thirteen cities."

The cities, in the verses prior to this one, were from Judah. Now, we are dealing with the cities in the area of Benjamin. Geba is north of

Jerusalem. Alemeth is not mentioned further. Anathoth was a city of refuge, as well as being a Levitical city. It is the birthplace of Jeremiah. It was overlooking the Jordan and the north part of the Dead Sea. It was 3 miles northeast of Jerusalem. The thirteen cities of the Levites were surrounding Jerusalem, where the priests and high priest served the LORD.

I Chronicles 6:61 "And unto the sons of Kohath, [which were] left of the family of that tribe, [were cities given] out of the half tribe, [namely, out of] the half [tribe] of Manasseh, by lot, ten cities."

Not all of the family of Kohath were priests and high priest. This is speaking of the rest of the family, who were not ministering on a daily basis as high priest, or priests. It was not as necessary for them to be extremely close to Jerusalem. Ten cities out of the half tribe of Manasseh were given to the families of Kohath.

I Chronicles 6:62 "And to the sons of Gershom throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities."

These were still Levites, and they did not get land inheritance. They served the LORD, but not in the same capacity as Aaron's family. Gershom's inheritance of 13 cities was located in the land allotted to Issachar, Asher, Naphtali, and the other half tribe of Manasseh.

I Chronicles 6:63 "Unto the sons of Merari [were given] by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities."

There is a little addition in this verse. The city each family received to live in was chosen by lot. This is still speaking of Levites. We learned earlier, that many of these Levites were singers and musicians for the LORD. The cities in the land belonging to Reuben and Gad were east of the Jordan. Zebulun was west of the Jordan. The families of Merari received 12 cities.

I Chronicles 6:64 "And the children of Israel gave to the Levites [these] cities with their suburbs." I Chronicles 6:65 "And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by [their] names."

I Chronicles 6:66 "And [the residue] of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim."

Those who had not been allotted a city in the other tribes' land would have cities in Ephraim. This is speaking of the scattered remnant.

I Chronicles 6:67 "And they gave unto them, [of] the cities of refuge, Shechem in mount Ephraim with her suburbs; [they gave] also Gezer with her suburbs,"

I Chronicles 6:68 "And Jokmeam with her suburbs, and Beth-horon with her suburbs,"

I Chronicles 6:69 "And Aijalon with her suburbs, and Gath-rimmon with her suburbs:"

I Chronicles 6:70 "And out of the half tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath."

The cities of refuge had to be scattered through the land of the 12 tribes, because they had to be in easy running distance for the manslayer. This was a place of safety for one who had accidentally killed someone to run, until they could have a trial. All of the cities listed above, were on the western side of the Jordan River.

I Chronicles 6:71 "Unto the sons of Gershom [were given] out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:"

Golan, and Ashtaroth, were both of the half tribe of Manasseh east of the Jordan. Bezer of the tribe of Reuben and Ramoth a city of Gad were, also, places of refuge on the eastern side of the Jordan. There was said to be but three, so perhaps, two of the cities given are actually one city. It appears, that other Scriptures do not mention Ashtaroth. Deuteronomy 4:43 "[Namely], Bezer in the wilderness, in the plain country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites."

I Chronicles 6:72 "And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,"

I Chronicles 6:73 "And Ramoth with her suburbs, and Anem with her suburbs:"

This Kedesh is, possibly, the same as Kishon in Joshua chapter 21 verse 28. Daberath was west of mount Tabor. In Joshua, Ramoth is called Jarmuth. Anem is, probably, the same as Engannim. They are all from the tribe of Issachar.

I Chronicles 6:74 "And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,"

I Chronicles 6:75 "And Hukok with her suburbs, and Rehob with her suburbs:"

Mashal is the same as Mishal. Abdon is the same in Joshua. Hukok is the same as Helkath, and Rehob is the same as Joshua.

I Chronicles 6:76 "And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs."

Hammon is the same as Hammoth-dor in Joshua. Kirjathaim seems to be the same as Kartan.

I Chronicles 6:77 "Unto the rest of the children of Merari [were given] out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:"

Joshua 21:34 "And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs," Joshua 21:35 "Dimnah with her suburbs, Nahalal with her suburbs; four cities."

I Chronicles 6:78 "And on the other side Jordan by Jericho, on the east side of Jordan, [were given them] out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,"

I Chronicles 6:79 "Kedemoth also with her suburbs, and Mephaath with her suburbs:"

Bezer, we mentioned earlier in this lesson. These other cities are in addition to the three cities mentioned in Deuteronomy. There was only one city of refuge from the tribe of Reuben mentioned in Deuteronomy.

I Chronicles 6:80 "And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs," I Chronicles 6:81 "And Heshbon with her suburbs, and Jazer with her suburbs."

Ramoth is the only one of these cities mentioned in Deuteronomy.

1 Chronicles 9 Questions

1. How does verse 1 relate to our modern churches?
2. What tribe were all who ministered in the tabernacle from?
3. What family was chosen out of the Levites to offer offerings upon the altar?
4. They were to be the _____ and _____ in the tabernacle.
5. Who is the great High Priest?
6. Quote Leviticus chapter 1 verse 8.
7. Who were Aaron's sons?
8. What happened to the first two sons of Aaron?
9. What does "Abishua mean?
10. After Uzzi, who became high priest?
11. What was the inheritance of the Levites?
12. Where can we find out more about the dwelling places of the Levites?
13. Hebron is a town in the mountains of _____.
14. Who was Caleb?
15. What was Hebron, besides a Levitical city?
16. Where would be the final resting place of the tabernacle?
17. Where is Hebron located?
18. A city of refuge was used for what?
19. What were the cities of Benjamin, which became Levitical cities?
20. Who is verse 61 speaking of?
21. How were the cities, they were to live in, decided?
22. Why was it necessary for the cities of refuge to be scattered among the tribes?
23. How many cities of refuge were to be on the east side of Jordan?
24. Quote Joshua chapter 21 verse 34.

We will begin this lesson in I Chronicles 7:1 "Now the sons of Issachar [were], Tola, and Puah, Jashub, and Shimrom, four."

These genealogies are dealing with one tribe at a time. Some of them have more to do with the direct genealogy that leads to Jesus than others, however. "Issachar" means hire, or he is hired. Issachar was Jacobs fifth son by Leah. Puah is called Phuvah elsewhere, and Jashub is sometimes called Job. The number of fighting men of Tola in David's time were 22,600. This shows this was not an insignificant family. There is nothing more than what we read here known about Puah. The Jashubites were started by Jashub. The Shimronites were from Shimrom, here.

I Chronicles 7:2 "And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, [to wit], of Tola: [they were] valiant men of might in their generations; whose number [was] in the days of David two and twenty thousand and six hundred."

Tola seemed to be the most prominent of Issachar's children, as far as their involvement with the other tribes. In 2 Samuel chapter 24 verses 1 through 17, there is a little more information on the sons of Tola.

I Chronicles 7:3 "And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men."

Izrahiah and his four children are all included in the five. This just means that Izrahiah was a chief man, as well as his sons. "Izrahiah" means Jehovah will bring forth.

I Chronicles 7:4 "And with them, by their generations, after the house of their fathers, [were] bands of soldiers for war, six and thirty thousand [men]: for they had many wives and sons."

This 36,000 men were in addition to the men of Tola. These are from the family of Uzzi. The explanation of why they had more soldiers, is in the verse above itself. They had more wives and children than Tola did.

I Chronicles 7:5 "And their brethren among all the families of Issachar [were] valiant men of might, reckoned in all by their genealogies fourscore and seven thousand."

All of the other sons, along with the sons of Tola and Uzzi, had 87,000 men. This is a little more than 1/10 of all the troops mentioned in 2 Samuel chapter 24 verses 8 and 9. For our spiritual study, here, it is not important just exactly how many they were. It is important to know that they grew, and became a strong tribe.

I Chronicles 7:6 "[The sons] of Benjamin; Bela, and Becher, and Jediael, three."

Benjamin was the son of Jacob and Rachel. He was the younger brother of Joseph. Bela, the first son of Benjamin, was the father of the Beliates. Becher was one of the sons that came down to Egypt with his family. It is

believed that he married an heiress of the Ephraimites, and actually began to be counted of Ephraim. "Jediael" means known of God.

I Chronicles 7:7 "And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of [their] fathers, mighty men of valour; and were reckoned by their genealogies twenty and two thousand and thirty and four."

We find that the valour of the men, spoken of in all of these verses, seems to pertain to their ability to fight. Benjamin's tribe is spoken of as siding in with Judah, instead of the other ten, when the ten tribes break away from the twelve. Some believe that these were not all actual sons, but leaders of the families. That is not an issue here. We will not belabor the point. We will just assume they are sons who are heads of the families, and go on.

I Chronicles 7:8 "And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these [are] the sons of Becher."

I Chronicles 7:9 "And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, [was] twenty thousand and two hundred."

It was not unusual for a man to have 9 sons in the day that this was speaking of. Sometimes they were by one wife, but in many cases, they were by many wives. Twenty thousand two hundred speaks of a large number of men of fighting age. This means the entire family would be three to four times that many.

I Chronicles 7:10 "The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar."

I Chronicles 7:11 "All these the sons of Jediael, by the heads of their fathers, mighty men of valour, [were] seventeen thousand and two hundred [soldiers], fit to go out for war [and] battle."

There is very little known of Bilhan, Jeush, or this Benjamin. He is, probably, the same person as Ahiram, and was father of the Ahiramites, a clan of Geba. There is little known of Chenaanah, Zethan, Tharshish, and Ahishahar. From time to time, they were almost wiped out for the sins they committed. Perhaps, some of this is why there is very little known of most of their descendents. There is really no way of knowing who lived and who died, unless the Scripture is specific about it.

I Chronicles 7:12 "Shuppim also, and Huppim, the children of Ir, [and] Hushim, the sons of Aher."

If Ir is the same person as Iri, the son of Bela, then Shuppim is the great-grandson of Benjamin. Aher is believed by many to be the same person as Ahiram. Little is known of him.

I Chronicles 7:13 "The sons of Naphtali; Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah."

Naphtali was the son of Jacob and Bilhah, Rachel's maid. At the Sinai census, there were 53,400 fighting men. They had dwindled down to 45,400 at the end of the wilderness wanderings. Jahziel was, also, spelled Jahzeel.

They founded the Jahzeelites. Guni founded the Gunites. Jezer founded the Jezerites. Shallum was the same as Shillem, and he founded the Shillemites.

I Chronicles 7:14 "The sons of Manasseh; Ashriel, whom she bare: ([but] his concubine the Aramitess bare Machir the father of Gilead:"

We have already dealt momentarily with the half tribe of Manasseh that dwelt on the eastern side of the Jordan. Now, this is primarily speaking of those on the western side of Jordan. Somehow, the people are not well separated on which side they lived. They are basically spoken of as a whole tribe in their genealogy. Many times, when sons are spoken of, it means grandsons. Ashriel and Asriel are, probably, the same person. He would be a grandson of Manasseh instead of a son. It is believed that Manasseh only had one son by his concubine, and that son was Machir. This Machir founded the Macharites. His son, Gilead, was father of the Gileadites. Gilead was a man of war.

I Chronicles 7:15 "And Machir took to wife [the sister] of Huppim and Shuppim, whose sister's name [was] Maachah;) and the name of the second [was] Zelophehad: and Zelophehad had daughters."

Huppim and Shuppim are descended from Benjamin. So this means that Maachah was of Benjamin, as well. "Zelophehad" means protection against fear. He was descended from Manasseh through Gilead. He had no sons, just daughters. In Numbers chapter 27, we read of these daughters going to Moses and claiming their father's inheritance. The LORD told Moses to give it to them.

I Chronicles 7:16 "And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother [was] Sheresh; and his sons [were] Ulam and Rakem."

I Chronicles 7:17 "And the sons of Ulam; Bedan. These [were] the sons of Gilead, the son of Machir, the son of Manasseh."

These sons and grandsons are very difficult to find anything about, except what the Scripture says here. There was a man named Bedan who acted as a judge on one occasion. I am not convinced this one is the same.

I Chronicles 7:18 "And his sister Hammoleketh bare Ishod, and Abi-ezer, and Mahalah."

"Hammoleketh" means queen. It appears, that at one time she reigned over one portion of Gilead. Gideon descended from her, as well. Abi-ezer was the son that Gideon was descended from. He was known as Jeezer, and was the father of the Jeezerites. Mahalah could be a daughter, or a son, we are not told for sure. The oldest of the five daughters of Zelophehad had this name, as well.

I Chronicles 7:19 "And the sons of Shemidah were, Ahian, and Shechem, and Likhi, and Aniam."

Shemidah and Shemida are the same person. He was the father of the Shemidates. The only thing I know about Ahian, except what we read here, is that his name means brotherly. Shechem is mentioned in Joshua chapter 17 verse 2. He was father of the Shechemites. This Shechem is nephew to that one. Nothing in addition to what we see here, is known of Likhi, or Aniam.

I Chronicles 7:20 "And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son," I Chronicles 7:21 "And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath [that were] born in [that] land slew, because they came down to take away their cattle."

Ephraim is the brother of Manasseh. His name means double fruit. He received the right hand blessing of the favored son. He was the father of the Ephraimites, sometimes called the Ephrathites. The statement given above is about all we know of Shuthelah, Bered, Tahath, Eladah, Tahath, Zabad, Shuthelah, Ezer, and Elead. When they came down to Goshen to plunder the cattle, they were killed by the men of Goshen.

I Chronicles 7:22 "And Ephraim their father mourned many days, and his brethren came to comfort him."

I Chronicles 7:23 "And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house."

It is terrible grief that a father feels at the loss of a son. In this case, it was all of his sons. In the battle mentioned in verse 21, the loss had been so great that the men of Ephraim appeared to be destroyed, and there would be no heir. This is saying that God allowed Ephraim to have another son. "Beriah" can mean in evil, or a gift. It is strange, but both things would fit this son.

I Chronicles 7:24 "(And his daughter [was] Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.)"

"Sherah" means kinswoman. This, probably, means that she was a descendent of Ephraim, not a daughter in the truest sense. Beth-horon lay on the boundary of Ephraim and Benjamin. Uzzen-shera is in the same area. Since this was in an area of a pass, one city was on the rim and one was in the valley.

I Chronicles 7:25 "And Rephah [was] his son, also Resheph, and Telah his son, and Tahan his son,"

I Chronicles 7:26 "Laadan his son, Ammihud his son, Elishama his son,"

I Chronicles 7:27 "Non his son, Jehoshuah his son."

I Chronicles 7:28 "And their possessions and habitations [were], Beth-el and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof:"

These sons are the descendents of Ephraim. His lineage will continue on through them. The towns listed, here, are the cities of Israel. Beth-el will be one of the cities where the golden calf is erected in services. Naaran is a city between Beth-el and Jericho. Gezer is 18 miles northwest of Jerusalem. Shechem is mentioned 62 times in the Old Testament. It is, possibly, a city located on a mountain ridge. It was one of the first places Abraham came to in this land. The name "Shechem" means shoulder, or ridge.

I Chronicles 7:29 "And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel."

Taanach was apportioned to the western half of Manasseh. This city, along with Megiddo, were in the area where the great battle of Armageddon is supposed to take place. It is near the Mediterranean Sea. It is on the western side of the Jordan, where most of the promised land lay. "Dor" means dwelling. About all we know of it, is that it was an ancient city of the Canaanites. The children of Joseph, here, is speaking of the tribes of Ephraim and Manasseh.

I Chronicles 7:30 "The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister."

The tribe of Asher has very little genealogy. Imnah is the same as Jimnah in Genesis chapter 46 verse 17. Isuah is the same as Ishuah, from the same Scripture. Ishuai is the same as Isui. Beriah is the same in both Scriptures. Their sister, Serah, is the same, also.

I Chronicles 7:31 "And the sons of Beriah; Heber, and Malchiel, who [is] the father of Birzavith."

Beriah's descendents were called Berites in Numbers. Heber's descendents were called Heberites in Numbers. Birzavith is, possibly, a place Malchiel fathered, not a person.

I Chronicles 7:32 "And Heber begat Japhlet, and Shomer, and Hotham, and Shua their sister."

Hotham is, possibly, the same as Helem, who was father of two of David's valiant men, Jehiel and Shama.

I Chronicles 7:33 " And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These [are] the children of Japhlet."

There is very little known of these sons.

I Chronicles 7:34 "And the sons of Shamer; Ahi, and Rohgah, Jehubbah, and Aram."

"Shamer" means preserved. The only thing that is known of these sons, is that they lived a little over 1,400 years before the birth of Christ.

I Chronicles 7:35 "And the sons of his brother Helem; Zophah, and Imna, and Shelesh, and Amal."

I Chronicles 7:36 "The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,"

I Chronicles 7:37 "Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera."

I Chronicles 7:38 "And the sons of Jether; Jephunneh, and Pispah, and Ara."

I Chronicles 7:39 "And the sons of Ulla; Arah, and Haniel, and Rezia."

These sons and grandsons are a bit obscure. There is very little known of them from this point on.

I Chronicles 7:40 "All these [were] the children of Asher, heads of [their] father's house, choice [and] mighty men of valour, chief of the

princes. And the number throughout the genealogy of them that were apt to the war [and] to battle [was] twenty and six thousand men."

The tribe of Asher is not prominent throughout the Bible, but they are mentioned in the book of Revelation. The following is a prophecy that was spoken over Asher. Deuteronomy 33:24 "And of Asher he said, [Let] Asher [be] blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil." They are spoken of as the tribe of Aser in Revelation. At the time of the verse 40 above, we see 26,000 men of war in their tribe.

1 Chronicles 10 Questions

1. What does "Issachar" mean?
2. Who were the mother and father of Issachar?
3. What is another name for Puah?
4. What is another name for Jashub?
5. How many fighting men did Tola have in the time of David?
6. Name the sons of Tola.
7. Where can you read more on Tola's sons?
8. What does "Izrahiah" mean?
9. How many men of war did the tribe of Issachar have, together?
10. Who were the sons of Benjamin?
11. Who were the parents of Benjamin?
12. What was the valour, in verse 7, speaking of?
13. When the fighting men are numbered twenty two thousand, how do we know how many are in the entire tribe?
14. Aher is believed to be the same as _____.
15. Who were the parents of Naphtali?
16. How many were counted of Naphtali at the Sinai census?
17. Many times when they speak of someone as a son, he is actually a _____.
18. Who was supposedly the only son of Manasseh?
19. Gilead was the father of the _____.
20. The wife of Machir was sister to whom?
21. What is interesting about Zelophehad?
22. What do these daughters petition Moses for?
23. What does "Hammoleketh" mean?
24. Who was father of the Shechemites?
25. Who were the sons of Ephraim?
26. What happened to them?
27. After their death, what son did God give him?
28. What did Sherah build?
29. What does the name "Shechem" mean?
30. Who were the sons of Asher?
31. How many men of war were there of Asher, when this was written?
32. Quote Deuteronomy chapter 33 verse 24.
33. The tribe of Asher is called _____ in the book of Revelation.

We will begin this lesson in I Chronicles 8:1 "Now Benjamin begat Bela his firstborn, Ashbel the second, and Aharah the third," I Chronicles 8:2 "Nohah the fourth, and Rapha the fifth."

These five sons listed, here, vary a little from the families of Benjamin listed in Numbers chapter 26 verses 38 and 39. There are five families in each case, however. There is just a little difference in the fathers of the families names. Bela, his firstborn, is the same in both. He became the father of the Belaites. Ashbel is the same in Numbers and here. He was the father of the Ashbelites. Aharah could be the same as Ahiram in Numbers, who started the Ahiramites. Nohah and Rapha, given here as the fourth and fifth sons, are not mentioned in Numbers. In Numbers Shupham, and Hupham are mentioned instead. I will give you the Scripture on this family from Genesis. Genesis 46:21 "And the sons of Benjamin [were] Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard." In the Bible, sons and grandsons are both called sons. Sometimes, male descendents from many generations down are called sons. That is why these names are not always the same.

I Chronicles 8:3 "And the sons of Bela were, Addar, and Gera, and Abihud,"

I Chronicles 8:4 "And Abishua, and Naaman, and Ahoah,"

I Chronicles 8:5 "And Gera, and Shephuphan, and Huram."

There are nine sons listed here, and only three of them are listed in Numbers. We must remember, that this chronicle was put together many years after the fact. So many of these names are similar to others and it is easy for such seemingly errors. I believe that what really happened was that some of them died early, and were not included in some of the lists. As we said earlier, some may be grandsons, as well.

I Chronicles 8:6 "And these [are] the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to Manahath:"

I Chronicles 8:7 "And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahihud."

There is no other mention of this in the Bible. Again, we must realize that this could be speaking of any of the thousands of descendents. Sons do not always mean sons, as we speak of, but as grandsons, or even descendents. It almost seems they have added sons that are like adopted sons.

I Chronicles 8:8 "And Shaharaim begat [children] in the country of Moab, after he had sent them away; Hushim and Baara [were] his wives."

The only thing that is known of Shaharaim, is that he was a Benjamite. It seemed, that he had children in the land of Moab by Hushim and Baara.

I Chronicles 8:9 "And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,"

I Chronicles 8:10 "And Jeuz, and Shachia, and Mirma. These [were] his sons, heads of the fathers."

I Chronicles 8:11 "And of Hushim he begat Abitub, and Elpaal."

All of the aforementioned people are not spoken of further in the Bible. There were very few records kept of Benjamin, after God allowed them to be killed for their sins. They had taken the concubine of the Levite and assaulted her, and killed her. All of the other tribes of Israel came against Benjamin, and killed all but 600 men. That is, probably, why there is much confusion of his descendents. These 600 men had to steal wives, because the other tribes would not give their daughters to them for marriage. Read it in Judges chapters 19, 20, and 21.

I Chronicles 8:12 "The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof:"

Lod is, probably, the Lydda in Acts chapter 9 verse 32.

I Chronicles 8:13 "Beriah also, and Shema, who [were] heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:"

Aijalon was located on the boundary of both Judah and Benjamin. This Beriah was a Benjamite. Beriah and Shema drove away Gath together.

I Chronicles 8:14 "And Ahio, Shashak, and Jeremoth,"

I Chronicles 8:15 "And Zebadiah, and Arad, and Ader,"

I Chronicles 8:16 "And Michael, and Ispah, and Joha, the sons of Beriah;"

I Chronicles 8:17 "And Zebadiah, and Meshullam, and Hezeki, and Heber,"

I Chronicles 8:18 "Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;"

I Chronicles 8:19 "And Jakim, and Zichri, and Zabdi,"

I Chronicles 8:20 "And Elienai, and Zilthai, and Eliel,"

I Chronicles 8:21 "And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi;"

I Chronicles 8:22 "And Ishpan, and Heber, and Eliel,"

I Chronicles 8:23 "And Abdon, and Zichri, and Hanan,"

I Chronicles 8:24 "And Hananiah, and Elam, and Antothijah,"

I Chronicles 8:25 "And Iphedeiah, and Penuel, the sons of Shashak;"

I Chronicles 8:26 "And Shamsherai, and Shehariah, and Athaliah,"

I Chronicles 8:27 "And Jaresiah, and Eliah, and Zichri, the sons of Jeroham."

I Chronicles 8:28 "These [were] heads of the fathers, by their generations, chief [men]. These dwelt in Jerusalem."

All of the names, listed above, are Benjamites. Verse 28 tells us they were heads of the fathers, and they dwelt in Jerusalem. Not very much more is known of them. Some families are mentioned once, and no more. This is what we see here.

I Chronicles 8:29 "And at Gibeon dwelt the father of Gibeon; whose wife's name [was] Maachah:"

The father of Gibeon was Jehiel. This Maachah is, possibly, the same as the one mentioned as the wife of Machir, since her same brothers are mentioned in both places.

I Chronicles 8:30 "And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab," I Chronicles 8:31 "And Gedor, and Ahio, and Zacher."

In these verses, we have discovered Kish, who is the third son of Jehiel of Gibeon.

I Chronicles 8:32 "And Mikloth begat Shimeah. And these also dwelt with their brethren in Jerusalem, over against them."

These long lists of names, in the last few verses, are lists of the leaders of the families who lived in Jerusalem.

I Chronicles 8:33 "And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal."

Some Scriptures indicate that Ner was the brother of Kish, instead of his father. This is not a terribly important point. It is important to realize that Kish was the father of Saul. Saul was the first king of Israel. Jonathan was, indeed, the son of Saul, but he was best known for being the best friend of David. Malchi-shua was slain with his father at the battle of Gilboa. Abinadab is the same person as Ishui in the book of Samuel. He was, also, killed in the battle of Gilboa. Esh-baal is, probably, the same as Ishbosheth. He reigned for two years over Israel, and was killed in his own bed by two of his captains.

I Chronicles 8:34 "And the son of Jonathan [was] Merib-baal; and Merib-baal begat Micah."

Merib-baal is better known as Mephibosheth. He was crippled. David sought him out and helped him, because he loved his father so much. Micah, his son, was known by Michah, Mica, and Micha.

I Chronicles 8:35 "And the sons of Micah [were], Pithon, and Melech, and Tarea, and Ahaz."

I Chronicles 8:36 "And Ahaz begat Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,"

I Chronicles 8:37 "And Moza begat Binea: Rapha [was] his son, Eleasah his son, Azel his son:"

I Chronicles 8:38 "And Azel had six sons, whose names [are] these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these [were] the sons of Azel."

I Chronicles 8:39 "And the sons of Eshek his brother [were], Ulam his firstborn, Jehush the second, and Eliphelet the third."

I Chronicles 8:40 "And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these [are] of the sons of Benjamin."

The things we must remember about all of these names is that they are Benjamites. They are descended from Saul through Jonathan. They were mighty warriors. They were valiant men.

1 Chronicles 11 Questions

1. What tribe's descendents are dealt with in this lesson.
2. Who was Benjamin's firstborn?
3. What group of people descended from him?
4. Who were the other sons of Benjamin?
5. How do their names differ in other books of the Bible?
6. Who are sometimes called sons in the Bible, that are not actually sons?
7. The nine sons of Bela listed, here, are how many in Numbers?
8. How could this happen?
9. Shaharaim begat children in the country of _____.
10. Who were his wives?
11. What happened to the tribe of Benjamin, that may account for some of the names not being mentioned more than once?
12. Who is the same as Lod?
13. Where was Aijalon located?
14. The Maachah, in verse 29, is, possibly, the same as whom?
15. What causes us to come to this conclusion?
16. Who does verse 33 say Ner is?
17. Who do many other Scriptures say this is?
18. Why is this not terribly important?
19. Who was the father of Saul?
20. What is something special about Jonathan?
21. What sons of Saul died at Gilboa?
22. Who is Esh-baal?
23. How did he die?
24. Who is the same as Meri-baal.
25. What physical ailment did he have?
26. What must we remember about the people mentioned in this lesson?

We will begin this lesson in I Chronicles 9:1 "So all Israel were reckoned by genealogies; and, behold, they [were] written in the book of the kings of Israel and Judah, [who] were carried away to Babylon for their transgression."

The Israelites were all very good record keepers. Some of the records were, probably, lost when the ten tribes broke away from Judah, however. Some of the details of some of the records were, probably, lost during the Babylonian and Assyrian captivities. Basically, they are remarkably accurate. It is explained, again, just why they went into captivity. All Israel speaks of the twelve tribes. There were records kept for the ten tribes, as well as the two of Judah. We might relate this record of God's people, then, to the fact that our names are written in the Lamb's book of life, if we belong to Christ.

I Chronicles 9:2 "Now the first inhabitants that [dwelt] in their possessions in their cities [were], the Israelites, the priests, Levites, and the Nethinims."

Nethinims were temple servants. This could be speaking of the people, the Levites, and the temple servants, before the captivity in Babylon, or after. In either case, this is speaking of the land of promise. It is basically speaking of the land of Judah. Specifically, it is speaking of the temple in Jerusalem. We do know that it was totally destroyed just before the captivity in Babylon. The temple servants were not spoken of as Nethinims, until after the captivity in Babylon.

I Chronicles 9:3 "And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;"

We see from this, that the families of Judah and Benjamin came back to the land, where they were before the captivity. They are spoken of collectively as Judah. The mention of Ephraim and Manasseh is very unusual, because they are supposedly part of the ten lost tribes. The ten tribes, known as Israel, or sometimes as Ephraim, never came back into their land to re-establish Israel. Their families were absorbed into many different tribes. Perhaps, some of them came back and joined Judah.

I Chronicles 9:4 "Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah."

These are some of the first settlers who came back into the land after the Babylonian captivity. In Nehemiah chapter 11 verse 6, we see that the descendants of Pharez {Perez} were 468 valiant men.

I Chronicles 9:5 And of the Shilonites; Asaiah the firstborn, and his sons.

These are the descendants of Shelah, the youngest son of Judah.

I Chronicles 9:6 "And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety."

Zerah is, also, called Zara, and Zararh. Zerah was the twin brother of Pharez. Zerah was the father of the Zarhites. This 690 has to do with the number of his descendents who were chief men.

I Chronicles 9:7 "And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah,"

Nehemiah chapter 11 verses 7 and 8 says these descendents were 928. This Sallu lived about 445 years before the coming of Christ. It is very difficult to do much tracing on these men. It might be interesting to note that many years later, Paul {Saul} will be spoken of as from the tribe of Benjamin {Romans chapter 11 verse 1}.

I Chronicles 9:8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Reuel, the son of Ibnijah; I Chronicles 9:9 "And their brethren, according to their generations, nine hundred and fifty and six. All these men [were] chief of the fathers in the house of their fathers."

These 956 are the same men who are numbered 928 in Nehemiah. This is not a great concern, because of the records in those days. Someone, probably, misread the number. The small difference does not matter. Even in our day, the census is never 100% correct. It is like the spelling of some of the names vary a little. The basic message never varies. Every Word in the Bible is true. Sometimes, our understanding of the Word is in error.

I Chronicles 9:10 "And of the priests; Jedaiah, and Jehoiarib, and Jachin," I Chronicles 9:11 "And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God;"

This line of Levitical priests lead to Zacharias and Elisabeth, the father and mother of John the Baptist. In some instances above, a generation or two is skipped, bringing the names of the priests who have had direct influence in the temple and with God's people.

I Chronicles 9:12 "And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer;" I Chronicles 9:13 "And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God."

We know that the Levites were set aside for the work of the LORD. We see the large number here, 1,760. This same group is listed in Nehemiah chapter 11 verses 11 through 14. It is not identical, but is speaking of the same people.

I Chronicles 9:14 "And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari;" I Chronicles 9:15 "And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph;" I Chronicles 9:16 "And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites."

In Nehemiah chapter 11 verses 15 through 18, there is more information on these people. All the Levites in the holy city were 284. Mattaniah was singled out to begin the thanksgiving in prayer. Bakbukiah, the same as Bakbakkar, was the second among his brethren. We must remember, that all of these are Levites in the service of the LORD. These were the later Levites that came back into the land. Netophathites are people who live in Netophah, which is actually the outskirts of Bethlehem. Jerusalem and Bethlehem are just 5 miles apart. It would be safe to say, this place was the outskirts of Jerusalem, as well.

I Chronicles 9:17 "And the porters [were], Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum [was] the chief;" I Chronicles 9:18 "Who hitherto [waited] in the king's gate eastward: they [were] porters in the companies of the children of Levi."

The porters were stationed at the doors of the sanctuary. They were gatekeepers. Shallum is mentioned in Ezra chapter 10 verse 24.

I Chronicles 9:19 "And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, [were] over the work of the service, keepers of the gates of the tabernacle: and their fathers, [being] over the host of the LORD, [were] keepers of the entry."

We see, from this, that Shallum was directly descended from Korah. All of the families of the Levite tribe had specific work to do in the service of the LORD. The family of Korah were keepers of the gates.

I Chronicles 9:20 "And Phinehas the son of Eleazar was the ruler over them in time past, [and] the LORD [was] with him."

Phinehas was one of the more powerful priests. He was the grandson of Aaron. God stopped the plague, when Phinehas drove a lance through two of the people involved in the revolting sin. God was so pleased with Phinehas, that God promised the priesthood would remain in his family forever. Eleazar was the high priest after Aaron.

I Chronicles 9:21 "[And] Zechariah the son of Meshelemiah [was] porter of the door of the tabernacle of the congregation."

Meshelemiah and his sons were keepers of the gates. He and all of his sons, except Zechariah, guarded the eastern gate. Zechariah guarded the northern gate. They were Levites in service of the LORD.

I Chronicles 9:22 "All these [which were] chosen to be porters in the gates [were] two hundred and twelve. These were reckoned by their genealogy in their villages, whom David and Samuel the seer did ordain in their set office."

These 250 men, who kept the gates of the temple, were ordained by David and Samuel for their special tasks. Each family had their own special service to the LORD. This family were gate keepers from generation to generation. David brought the tabernacle to Jerusalem. That is why it speaks of him, coupled with Samuel, instead of Saul.

I Chronicles 9:23 "So they and their children [had] the oversight of the gates of the house of the LORD, [namely], the house of the tabernacle, by wards." I Chronicles 9:24 "In four quarters were the porters, toward the east, west, north, and south." I Chronicles 9:25 "And their brethren, [which were] in their villages, [were] to come after seven days from time to time with them." I Chronicles 9:26 "For these Levites, the four chief porters, were in [their] set office, and were over the chambers and treasuries of the house of God."

This is an explanation of their duties, and how they were carried out. Most of the time, these men lived in the villages the LORD had allotted to them. They took turns coming to the tabernacle at a specific time to be a guard at the gate, that had been designated as their post. It seems, their duty lasted seven days, and then, some of their brothers came to relieve them. There were four men that were in charge of the operation. Not only were they to keep the gates, but they guarded the treasuries, as well.

I Chronicles 9:27 "And they lodged round about the house of God, because the charge [was] upon them, and the opening thereof every morning [pertained] to them."

This is, probably, speaking of the four, that were in charge, living at the tabernacle. They did not live in the out-lying villages. They supervised the work that the other porters did on their duty. Their places of dwelling were around the tabernacle. The opening of the tabernacle for worship was on their shoulders.

I Chronicles 9:28 "And [certain] of them had the charge of the ministering vessels, that they should bring them in and out by tale."

I Chronicles 9:29 "[Some] of them also [were] appointed to oversee the vessels and all the instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices."

They were responsible for the vessels. They must count them and make sure none are misplaced. They were in charge of the tale {snuffers or tongs}, as well as the vessels. All of the things used in the sacrifices were cared for by these porters.

I Chronicles 9:30 "And [some] of the sons of the priests made the ointment of the spices."

The holy ointment had to be made by the priests. The porters cared for it after it was made, however. The formula was given to the priests for the ointment, and no one else. This particular ointment was to be used for nothing else, except service in the tabernacle.

I Chronicles 9:31 "And Mattithiah, [one] of the Levites, who [was] the firstborn of Shallum the Korahite, had the set office over the things that were made in the pans."

I Chronicles 9:32 "And [other] of their brethren, of the sons of the Kohathites, [were] over the shewbread, to prepare [it] every sabbath."

This is showing how the services for the LORD were divided among the people the LORD had called to His service. The shewbread was twelve loaves set on the table in the tabernacle. Each of the loaves represented one of the tribes. Each sabbath, the bread was changed to keep it fresh. These

loaves of bread represent the body of Christ. The gift of everlasting life, we have in Jesus {our Bread}, is never stale.

I Chronicles 9:33 "And these [are] the singers, chief of the fathers of the Levites, [who remaining] in the chambers [were] free: for they were employed in [that] work day and night."

In Ezra chapter 7 verse 24, we find that singers are so much a part of the ministering body of the church, that they are not to be taxed. That is what is meant by the word {free}. This is showing how important the singers are in the ministry. Singing in the church choir should be a call of God, just like preaching.

I Chronicles 9:34 "These chief fathers of the Levites [were] chief throughout their generations; these dwelt at Jerusalem."

The service in the LORD's work was handed down from generation to generation. Each generation did the same service their parents before them had done. It was necessary for them to live in Jerusalem, because they served in Jerusalem.

I Chronicles 9:35 "And in Gibeon dwelt the father of Gibeon, Jehiel, whose wife's name [was] Maachah:"

This is saying, that Gibeon was founded by Jehiel the husband of Maachah.

I Chronicles 9:36 "And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab,"

I Chronicles 9:37 "And Gedor, and Ahio, and Zechariah, and Mikloth."

I Chronicles 9:38 "And Mikloth begat Shimeam. And they also dwelt with their brethren at Jerusalem, over against their brethren."

This is just a list of the sons and one grandson of Jehiel, who lived in Jerusalem.

I Chronicles 9:39 "And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal."

It appears from the verses above, that Kish and Ner were brothers. The real thing to note here, is that Kish was the father of Saul. This is the same Saul who was the first king of the Jews. Jonathan, Saul's son was the friend of David. Abinadab, Malchi-shua, and Esh-baal were brothers of Jonathan. Malchi-shua is the same as Melchi-shua. Esh-baal is the same as Ishbosheth. He was, also, called Ishui. He was king over 11 tribes for 2 years, and was killed by two of his own captains.

I Chronicles 9:40 "And the son of Jonathan [was] Merib-baal: and Merib-baal begat Micah."

Merib-baal was the same as the crippled son of Jonathan, Mephibosheth. His son, Micah, was known by Michah, Mica, and Micha. David befriended Mephibosheth, because he was the son of Jonathan.

I Chronicles 9:41 "And the sons of Micah [were], Pithon, and Melech, and Tahrea, [and Ahaz]."

I Chronicles 9:42 "And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;"

I Chronicles 9:43 "And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son."

I Chronicles 9:44 "And Azel had six sons, whose names [are] these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these [were] the sons of Azel."

This is a list of the descendents of Saul through Jonathan. Some of these people are mentioned just in this light, and it is difficult to know for certain any more about them.

1 Chronicles 12 Questions

1. When were some of the records they had kept lost, or confused somewhat?
2. The records are, however, remarkably _____.
3. Why had they gone into captivity?
4. How can we relate their record keeping to the record of the believers?
5. Who were the Nethinims?
6. What land is verse 2 speaking of?
7. When did the temple servants begin to be called Nethinims?
8. Who came back to their same land, after the captivity in Babylon?
9. Why is it unusual to speak of Ephraim and Manasseh as returning?
10. What is another name for Pharez?
11. Zerah was the twin brother of _____.
12. What tribe was Saul, or Paul, a descendent of?
13. The line of the Levitical priests lead to _____ and _____, the father and mother of John the Baptist.
14. The Levites were set aside for the _____ of the _____.
15. What service was Mattaniah singled out for?
16. How far apart are Jerusalem and Bethlehem?
17. The family of Korah were _____ of the _____.
18. What did they do, besides guard the gates?
19. Why did their leaders live in Jerusalem?
20. What does "tale" mean in verse 28?
21. Who made the ointments of the spices?
22. What was the shewbread?
23. What did the shewbread symbolize?
24. Who founded Gibeon?
25. Who was the father of Saul?
26. What distinction did this Saul have?
27. Which of Saul's sons was friend to David?
28. Who is the same as Merib-baal?
29. Who was his son?
30. Who are the people mentioned in verses 41 through 44?

We will begin this lesson in I Chronicles 10:1 "Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa."

In the last lesson, we read of the genealogy of Saul through Jonathan, Mephibosheth, and Micah. This battle at Gilboa destroys much of Saul's family. Saul and three of his sons died in this battle. The Philistines had been constant enemies of Israel. God allowed this battle to end in this manner as punishment for Saul's sins, and to make the way clear for David to reign as king. This was a terrible battle with much loss of life by the Israelites. The battle took place in the valley of Jezreel, where 20 major battles have been fought. This same valley is sometimes called Esdraelon. It is, also, spoken of as Megiddo. The last great battle that will take place there will be the battle of Armageddon.

I Chronicles 10:2 "And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul."

This is an explanation of which sons died there with Saul. On hearing of their death, David mourned greatly.

I Chronicles 10:3 "And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers."

I Chronicles 10:4 "Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it."

The Philistines were very cruel people. They particularly hated Saul, for the battles he had successfully brought against them. Saul feared that they would torture him before he died. He tried to get his armourbearer to kill him, but he would not raise his hand against God's anointed. It appears, from this Scripture, that Saul killed himself.

I Chronicles 10:5 "And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died."

The armourbearer, probably, feared the same fate that Saul feared. He did not want to be tortured either, and he killed himself. It would not be until the next day, that the grave robber would find their bodies, and bring word to David of their death.

I Chronicles 10:6 "So Saul died, and his three sons, and all his house died together."

This massacre was so great that Saul's family did nearly perish. There were just a few left, primarily of Jonathan's family. Only three of Saul's sons were killed, however.

I Chronicles 10:7 "And when all the men of Israel that [were] in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them."

With Saul and his sons dead, there was no one to lead the people, and they ran out of their cities and just left them for the Philistines to take. These particular cities seem to be inhabited from time to time by the winning side, whoever it is at the moment.

I Chronicles 10:8 "And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa."

We are not told just how they determined which were Saul's sons. Perhaps, it was because of what they were wearing. Saul's body had been found originally by a grave robber. Then the Philistines found him.

I Chronicles 10:9 "And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people."

I Chronicles 10:10 "And they put his armour in the house of their gods, and fastened his head in the temple of Dagon."

Perhaps, they beheaded Saul in retaliation for David cutting off the head of Goliath. 1 Samuel chapter 31 verses 9 and 10 tells of them even nailing his body to the wall in the house of their false god, Ashteroth.

I Chronicles 10:11 "And when all Jabesh-gilead heard all that the Philistines had done to Saul,"

I Chronicles 10:12 "They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days."

Jabesh-gilead was a city in the land of Gilead. Gilead was on the east side of the Jordan river in the land of Reuben, Gad, and the half tribe of Manasseh. It was a terrible fate, worse than dying, for the body not to be buried. We see that these brave men of Gilead did retrieve the bodies, and buried them in Jabesh. The fasting for seven days could have been a time of mourning for Saul, or it could have been a time of cleansing.

I Chronicles 10:13 "So Saul died for his transgression which he committed against the LORD, [even] against the word of the LORD, which he kept not, and also for asking [counsel] of [one that had] a familiar spirit, to inquire [of it];"

Saul, perhaps, thought that he had special privileges, and would not be held responsible for his sins. He acted as if he thought he was above the law of God. He was very humble in the beginning of his reign, but soon lost his humble spirit, and decided to do things his way, instead of God's way. He let Agag live, and kept the finest of the sheep in a battle, when God told him to kill everyone, and all the animals. He sacrificed once, because he was tired of waiting for the high priest, Samuel. He, also, consulted with a woman with a familiar spirit, which was strictly forbidden. He pretended to be living for God, but he would not accept God's instructions.

I Chronicles 10:14 "And inquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse."

The will of Saul to have his own way was the very thing that destroyed him. He had tried to kill David, because he knew David had been anointed to be the next king. David would not try to kill Saul, because he was the anointed of God. God had to remove Saul for David to become king. David was not only the son of Jesse, but the youngest son of Jesse. This is the same David that killed Goliath. He would be the opposite of Saul. He was a man after God's own heart. Even though it was an arrow of the Philistine that actually wounded Saul, it was God who killed him.

1 Chronicles 13 Questions

1. In verse 1, who fought against Israel?
2. Where did the Israelites fall down slain?
3. Who died in this battle, besides the regular army?
4. Why did God allow this to happen?
5. What are some other names for the valley of Jezreel?
6. What great battle is yet to be fought there?
7. Which of Saul's sons died there?
8. How did David take this news?
9. How was Saul wounded?
10. What did Saul ask his armourbearer to do?
11. When he would not do what Saul asked, what did Saul do?
12. Why did he not want to fall into the hands of the Philistines?
13. What did the armourbearer do, when he realized Saul was dead?
14. Who carried word to David of their deaths?
15. What is meant by all his house died?
16. What does verse 7, say the rest of the men in the cities did?
17. What happened to the cities?
18. When did the Philistines find Saul?
19. What did they do to the body of Saul?
20. Where did they put Saul's head?
21. Why did they behead Saul?
22. In 1 Samuel chapter 31 verses 9 and 10, what does it say they did to Saul's body?
23. Who came and got Saul's body?
24. What did they do with it?
25. Where was Jabesh-gilead?
26. Saul died for his _____.
27. What were some of his specific sins?
28. Who did God turn the kingdom over to?
29. Who was David's father?
30. David was his _____ son.
31. Who killed Saul?

We will begin this lesson in I Chronicles 11:1 "Then all Israel gathered themselves to David unto Hebron, saying, Behold, we [are] thy bone and thy flesh."

When Saul first died, Abner anointed Ishbosheth king in his father's place. Samuel had already anointed David king. All of the people accepted David as king. Ishbosheth reigned for two years over 11 tribes, until two of his own captains killed him. David immediately became king of Judah. David was king first in Hebron. For seven and one half years, David reigned over just Judah. David had six sons born in Hebron. "All Israel" is speaking of all of the elders of all the tribes of Israel. David asked God where he would go to set up his kingdom, and the LORD told him Hebron. Hebron was located between Jerusalem and Beersheba. Many of the patriarchs are buried in Hebron. David was, indeed, bone of their bone and flesh of their flesh. He was descended from Judah.

I Chronicles 11:2 "And moreover in time past, even when Saul was king, thou [wast] he that leddest out and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel."

It appears, that the people greatly admired David for the way he handled the problem with Saul. David did have a following of loyal men. The LORD had anointed David king of Israel, and these people accepted that anointing. They wanted to be ruled by David. This Scripture is almost prophetic, in the fact that Jesus of the tribe of Judah, descended in the flesh from David, is indeed the Shepherd. David was a shepherd boy who knew the importance of feeding the sheep. He was a shepherd. Jesus is the great Shepherd.

I Chronicles 11:3 "Therefore came all the elders of Israel to the king to Hebron; and David made a covenant with them in Hebron before the LORD; and they anointed David king over Israel, according to the word of the LORD by Samuel."

This says the covenant was made with them before the LORD. It is not certain the location of this covenant, except it was in the presence of the LORD. The anointing of David as king was done by the men of Judah confirming the anointing that Samuel had done previously. The place of the anointing could have been in some place of worship in Hebron, because two priests were there at the time, Abiathar and Zadok. They would not have been there, if worship were not going on. Samuel had anointed David king on the Word of the LORD.

I Chronicles 11:4 "And David and all Israel went to Jerusalem, which [is] Jebus; where the Jebusites [were], the inhabitants of the land."

Jebus was the ancient name of Jerusalem. It was, also, spelled Jebusi in some Scriptures. Jerusalem would become the city of God. This would be the city where David would rule all of Israel. It was 7 1/2 years after David went to Hebron, that he made Jerusalem his headquarters.

I Chronicles 11:5 "And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which [is] the city of David."

The castle of Zion became the location where the temple was built. Mount Moriah and Mount Zion are in the same area. The Jebusites tried to keep David from taking this area, but he took it anyway. Jerusalem is called the city of David. Zion is symbolic of the church.

I Chronicles 11:6 "And David said, Whosoever smiteth the Jebusites first shall be chief and captain. So Joab the son of Zeruiah went first up, and was chief."

Joab had fallen out of favor with David for killing Abner. He had to prove himself again. He destroyed the Jebusites and was restored as chief and captain. He had been demoted, when David disapproved of him. Now, he is back in good standing.

I Chronicles 11:7 "And David dwelt in the castle; therefore they called it the city of David."

The name was changed, because of the downfall of the Jebusites and the rise of David. Jerusalem is still called the city of David.

I Chronicles 11:8 "And he built the city round about, even from Millo round about: and Joab repaired the rest of the city."

Millo would, probably, have been a place of fortification. "Millo" means a mound. The city would, probably, be built out from the castle to give it protection from every side. Joab, restored to his place of authority, heads up the repairs.

I Chronicles 11:9 "So David waxed greater and greater: for the LORD of hosts [was] with him."

The blessings of God were upon David. He reigned as king of all Israel for 33 years. His entire reign was for 40 years. He was the most loved of God, besides Jesus.

I Chronicles 11:10 "These also [are] the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, [and] with all Israel, to make him king, according to the word of the LORD concerning Israel."

These chief of the mighty men had been with David, and they actually helped David gain the rule over the entire tribes of Israel. He became king, partly because of their strong support. Of course, he was king, because God made him king. He had to have strong men around him, also. He gave them jobs of position in his kingdom for their efforts in his behalf.

I Chronicles 11:11 "And this [is] the number of the mighty men whom David had; Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain [by him] at one time."

Jashobeam was the chief of his captains. He was over 24,000 fighting men. Hachmonite is, probably, the same as Tachmonite. Jashobeam is said to

have killed 300 enemies in one battle. If Tachmonite is the same, he is said to have killed 800. It really does not matter, if he killed just 300. That was a tremendous number for one man to kill.

I Chronicles 11:12 "And after him [was] Eleazar the son of Dodo, the Ahohite, who [was one] of the three mighties."

This Eleazar is the same as Azareel. Dodo is spoken of as Dodi, and Dodai. Ahohite is the same as Ahoah. The third mighty man is not named here, but is called Shammah, the Harahite, in 2 Samuel 23:11.

I Chronicles 11:13 "He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines."

"Pas-dammim" means the boundary of blood. Barley was cheaper than wheat. It was used to feed animals, as well as people. There appeared to have been many battles fought in this place. In fact, this was where David had come against Goliath and slew him. In the battle mentioned in the verse above, the people fled before the Philistines.

I Chronicles 11:14 "And they set themselves in the midst of [that] parcel, and delivered it, and slew the Philistines; and the LORD saved [them] by a great deliverance."

These men were mighty men, because the LORD was with them. The blessings of the LORD were upon everything that David did. The Philistines were the enemy of David, but they were, also, God's enemies, as well. They stopped running in the middle of the barley field, and fought against the Philistines and won.

I Chronicles 11:15 "Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim."

This is speaking of the same cave that David camped in over and over, when he was fleeing from Saul. "Rephaim" means giants. The three captains, that we have just read about, are the leaders of the other thirty captains. The thirty are over smaller groups and are, probably, subject to the three we have just discussed. There is very little known of the thirty. They are alluded to several times, however.

I Chronicles 11:16 "And David [was] then in the hold, and the Philistines' garrison [was] then at Beth-lehem."

This is, probably, the same as in 2 Samuel chapter 5 verses 17 and 18. This happened just after David was anointed king over Israel. The Philistines thought they would destroy him, before he got settled as king. The hold was, probably, the cave. David inquired of God what he should do and God gave the Philistines into the hands of David.

I Chronicles 11:17 "And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that [is] at the gate!" I Chronicles 11:18 "And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that [was] by the gate, and

took [it], and brought [it] to David: but David would not drink [of] it, but poured it out to the LORD,"

Beth-lehem was surrounded by Philistines at the time. The three, spoken of here, are the three captains who are in charge of David's men. We can see their bravery and their loyalty to David in this. It is interesting that David was thirsty for the water, and yet, would not drink it. He offered the water to the LORD by pouring it out.

I Chronicles 11:19 "And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with [the jeopardy of] their lives they brought it. Therefore he would not drink it. These things did these three mightiest."

David was not speaking of literal blood, but he felt they had put their life at peril to get this water for him. He did not drink it to satisfy his physical thirst, because of the sacrifice they had made for him to get it.

I Chronicles 11:20 "And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew [them], and had a name among the three."

I Chronicles 11:21 "Of the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the [first] three."

Abishai was the one who had volunteered to go into the camp of Saul at night with David. He was a very brave man. There are so many accounts of bravery of Abishai, it would be difficult to name them here. We might even come to the conclusion from his acts, that he was the bravest of the three mighty men. He was one of the three captains who were over David's army.

I Chronicles 11:22 "Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts; he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day."

I Chronicles 11:23 "And he slew an Egyptian, a man of [great] stature, five cubits high; and in the Egyptian's hand [was] a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear."

I Chronicles 11:24 "These [things] did Benaiah the son of Jehoiada, and had the name among the three mighties."

Benaiah was son of the high priest Jehoiada. David set Benaiah over his guard. The person five cubits high means that he was seven and one half feet tall. Benaiah was over 24,000 fighting men.

I Chronicles 11:25 "Behold, he was honourable among the thirty, but attained not to the [first] three: and David set him over his guard."

We mentioned above, that he was over the personal guard of David.

I Chronicles 11:26 "Also the valiant men of the armies [were], Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,"

Asahel was the nephew of David. He was swift of foot and outran Abner after the battle at Gibeon. Abner threw a lance through him and killed him. We dealt with Dodo earlier in the lessons. The list that follows, including Asahel and Elhanan, would be 31, but is called thirty because of the early

death of Asahel. He is still honored by being listed as one of the thirty. He was replaced at his death, and that makes the list 31. There are actually 48 listed in this chapter, but some of them are replacements for others who died, or were added later.

I Chronicles 11:27 "Shammoth the Hararite, Helez the Pelonite,"

I Chronicles 11:28 "Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,"

I Chronicles 11:29 "Sibbecai the Hushathite, Ilai the Ahohite,"

I Chronicles 11:30 "Maharai the Netophathite, Heled the son of Baanah the Netophathite,"

I Chronicles 11:31 "Ithai the son of Ribai of Gibeah, [that pertained] to the children of Benjamin, Benaiah the Pirathonite,"

I Chronicles 11:32 "Hurai of the brooks of Gaash, Abiel the Arbathite,"

I Chronicles 11:33 "Azmaveth the Baharumite, Eliahba the Shaalbonite,"

I Chronicles 11:34 "The sons of Hashem the Gizonite, Jonathan the son of Shage the Hararite,"

I Chronicles 11:35 "Ahiam the son of Sacar the Hararite, Eliphaz the son of Ur,"

I Chronicles 11:36 "Hepher the Mecherathite, Ahijah the Pelonite,"

I Chronicles 11:37 "Hezro the Carmelite, Naarai the son of Ezbai,"

I Chronicles 11:38 "Joel the brother of Nathan, Mibhar the son of Haggeri,"

I Chronicles 11:39 "Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son of Zeruah,"

I Chronicles 11:40 "Ira the Ithrite, Gareb the Ithrite,"

I Chronicles 11:41 "Uriah the Hittite, Zabad the son of Ahlai,"

The Uriah, mentioned above, is the same as the husband of Bathsheba. David had him killed to get his wife. Beginning with verse 42, the list seems to be additions. They are not included in 2 Samuel chapter 23.

I Chronicles 11:42 "Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,"

I Chronicles 11:43 "Hanan the son of Maachah, and Joshaphat the Mithnite,"

I Chronicles 11:44 "Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,"

I Chronicles 11:45 "Jediael the son of Shimri, and Joha his brother, the Tizite,"

I Chronicles 11:46 "Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,"

I Chronicles 11:47 "Eliel, and Obed, and Jasiel the Mesobaite."

1 Chronicles 14 Questions

1. What did all Israel say to David at Hebron?
2. Who did Abner anoint as king in Saul's place?
3. Who had previously anointed David king?
4. How long did Ishbosheth reign?
5. What happened to him?
6. How long did David reign in Hebron, over Judah?
7. Who is "all Israel" speaking of in verse 1?
8. Why had David gone to Hebron?
9. Where was Hebron located?
10. How is verse 2 prophetic?
11. Who is the great Shepherd?
12. David was a _____.
13. Who did David make a covenant with at Hebron?
14. Who anointed David king over Israel at Hebron?
15. Who were the acting priests at that time?
16. What was the ancient name for Jerusalem?
17. How many years, after David became king of Judah, did he go to Jerusalem?
18. What did the castle of Zion become?
19. Who went up first to smite the Jebusites?
20. Why had Joab been out of favor with David?
21. Why was Jerusalem called the city of David?
22. Why did David wax greater and greater?
23. How long did David reign in Hebron, and in Jerusalem?
24. Who killed 300 enemies of David by himself?
25. Eleazar, in verse 12, is the same as _____.
26. What does "Pas-dammim" mean?
27. How many captains went down to the rock to David?
28. What does "Rephaim" mean?
29. Who went to Beth-lehem through the Philistines, and got water for David?
30. Why did David not drink the water?
31. Who might we assume to be the bravest of the three mighty men?
32. Who was Asahel?
33. Who are listed in verses 27 through 41?
34. Who was the Uriah listed here?
35. Which, of all of these men, are not listed in 2 Samuel chapter 23?

We will begin this lesson in I Chronicles 12:1 "Now these [are] they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they [were] among the mighty men, helpers of the war."

Ziklag was where David stayed, just before the death of Saul. David was in Ziklag for a year and a half. Saul wanted to kill David, and David just stayed away from Saul. David had loyal men with him all the time he was running from Saul. David could have killed Saul several times, but would not, because he was God's anointed. Achish had given Ziklag to David as a place to live.

I Chronicles 12:2 "[They were] armed with bows, and could use both the right hand and the left in [hurling] stones and [shooting] arrows out of a bow, [even] of Saul's brethren of Benjamin."

These particular men had been with Saul, until they determined he was not fair in his dealings. They were some of the choice fighters who could use both hands in battle. They determined that David was right in the problem with Saul, and they came to serve David. Saul was a Benjamite, but they could not follow him, because of his cruelty toward David.

I Chronicles 12:3 "The chief [was] Ahiezer, then Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,"

The list of men, who helped David at this time, would not be the same as the later list. Some will die in battle and be replaced. This is the beginning of the earliest list.

I Chronicles 12:4 "And Ismaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabad the Gederathite,"

David had about 600 men with him who had been with him from the time he had to flee from Saul. The men, listed in the verses above and the next few verses, are the men who were over that 600.

I Chronicles 12:5 "Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,"

I Chronicles 12:6 "Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,"

I Chronicles 12:7 "And Joelah, and Zebadiah, the sons of Jeroham of Gedor."

I Chronicles 12:8 "And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, [and] men of war [fit] for the battle, that could handle shield and buckler, whose faces [were like] the faces of lions, and [were] as swift as the roes upon the mountains;"

These men, that followed David, were not just from Judah. They were valiant men from several of the tribes. They followed David, because they believed in him and his God. They knew what Saul was doing was wrong. These

were all brave men who were willing to fight for the right, even if they were greatly outnumbered. They were strong as lions. They were even better than what their physical power would let them be, because God strengthened them for battle. God was with David and his men.

I Chronicles 12:9 "Ezer the first, Obadiah the second, Eliab the third,"

I Chronicles 12:10 "Mishmannah the fourth, Jeremiah the fifth,"

I Chronicles 12:11 "Attai the sixth, Eliel the seventh,"

I Chronicles 12:12 "Johanan the eighth, Elzabad the ninth,"

I Chronicles 12:13 "Jeremiah the tenth, Machbanai the eleventh."

I Chronicles 12:14 "These [were] of the sons of Gad, captains of the host: one of the least [was] over an hundred, and the greatest over a thousand."

This is a list of the men of Gad that came to serve with David. Verse 14, says that the least of these men were over 100 and the greatest was over 1,000. This could have been the number they were over, when they served with the tribe of Gad. It could, also, be saying that the least of these men were like 100 and the greatest like 1000. The third thing it could mean, is that David's army of 600 had grown mightily, and they were over the larger army.

I Chronicles 12:15 "These [are] they that went over Jordan in the first month, when it had overflown all his banks; and they put to flight all [them] of the valleys, [both] toward the east, and toward the west."

There is a mention of the Jordan overflowing in Joshua chapter 3 verse 15. That is not the same instance as this, however. That just shows that sometimes around March, or April, the Jordan does overflow. There is no reference that I find to this particular time, however.

I Chronicles 12:16 "And there came of the children of Benjamin and Judah to the hold unto David."

I Chronicles 12:17 "And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if [ye be come] to betray me to mine enemies, seeing [there is] no wrong in mine hands, the God of our fathers look [thereon], and rebuke [it]."

These of Benjamin and of Judah are in addition to those already mentioned. David had been deceived and betrayed so many times, that he was very cautious here. He would welcome them, if they were on his side; but if they were there to destroy, he warned them that God would destroy them. David knew the LORD was with him, even though he was in hiding from Saul.

I Chronicles 12:18 "Then the spirit came upon Amasai, [who was] chief of the captains, [and he said], Thine [are we], David, and on thy side, thou son of Jesse: peace, peace [be] unto thee, and peace [be] to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band."

Amasai is, probably, the same as Amasa. He would have been David's nephew by his sister, Abigail. This Amasai was led by the Spirit. He spoke as the Spirit gave him utterance. David believed the words that he said, and welcomed him. He even made him a captain of some of the men.

I Chronicles 12:19 "And there fell [some] of Manasseh to David, when he came with the Philistines against Saul to battle: but they helped them not: for the lords of the Philistines upon advisement sent him away, saying, He will fall to his master Saul to [the jeopardy of] our heads."

David had gone to the battlefield with the Philistines, but some of the Philistines did not trust David. They thought David would turn against them, and help Saul. David did not fight against Saul, but went back home. It appears, that some of Manasseh went back home with him.

I Chronicles 12:20 "As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediahel, and Michael, and Jozabad, and Elihu, and Zilthai, captains of the thousands that [were] of Manasseh."

These men of Manasseh that fell to David had been captain over thousands. They were, now, part of David's army.

I Chronicles 12:21 "And they helped David against the band [of the rovers]: for they [were] all mighty men of valour, and were captains in the host."

When David got back to Ziklag, there had been a raid, and they had taken the women and the children captive. David, now, pursued them, and got the people back. These men of Manasseh helped with the raid on the rovers to get the families of David and his men back. He not only recovered all they had taken, but took all they had of their own, as well. David divided the spoil with his 600 men.

I Chronicles 12:22 "For at [that] time day by day there came to David to help him, until [it was] a great host, like the host of God."

At the time of the raid in verse 21 above, there were just 600 fighting men with David. In verse 22, it seems, that many came to join David, and they were growing in number every day. The army would eventually be a huge force.

I Chronicles 12:23 "And these [are] the numbers of the bands [that were] ready armed to the war, [and] came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD."

Now, we will see how the LORD sent men to the extent for David's army, that they became a huge army. The following are a list of those who came to Hebron to help David become sole king of all of Israel. Notice, all of it was according to the Word of God.

I Chronicles 12:24 "The children of Judah that bare shield and spear [were] six thousand and eight hundred, ready armed to the war."

I Chronicles 12:25 "Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred."

We have already read that some of the tribe of Judah and of Simeon were following David. Now, it seems the entire army had come to serve David. The men of Judah bearing arms were 6,800, and the men of Simeon 7,100.

I Chronicles 12:26 "Of the children of Levi four thousand and six hundred."

I Chronicles 12:27 "And Jehoiada [was] the leader of the Aaronites, and with him [were] three thousand and seven hundred;"

All of the Levites were in the service of the Lord. It is unusual to see the priestly line of Aaron separated here. There were 4,600 who were not from the family of Aaron and 3,700 that were from the family of Aaron. Jehoiada was leader of the priests. We must remember, that they are all coming to show their allegiance to David at Hebron.

I Chronicles 12:28 "And Zadok, a young man mighty of valour, and of his father's house twenty and two captains."

This is, possibly, the high priest, Zadok, mentioned here. His sons would have been priests. Twenty-two captains could, also, mean leaders.

I Chronicles 12:29 "And of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the ward of the house of Saul."

Saul was a Benjamite. It would have been natural for most of the Benjamites to have followed Saul. Now at his death, they put their lot in with David. There were just 3,000 fighting men of Benjamin. The small number of men of Benjamin could be because of their being nearly annihilated at one time.

I Chronicles 12:30 "And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, famous throughout the house of their fathers."

Ephraim had a large standing army of 20,800. Even they gave their loyalty to David.

I Chronicles 12:31 "And of the half tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king."

We see from this, that it was not just the elders and the priests that came to make David king, but vast numbers of people. These 18,000 were from the western side of the Jordan river.

I Chronicles 12:32 "And of the children of Issachar, [which were men] that had understanding of the times, to know what Israel ought to do; the heads of them [were] two hundred; and all their brethren [were] at their commandment."

It appears that, in the case of Issachar, they sent 200 men who were their leaders to represent them before David. There seemed to be a large army that this 200 represented.

I Chronicles 12:33 "Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: [they were] not of double heart."

It is the opposite with Zebulun who brought their entire army to crown David king. They numbered 50,000. These men seemed to be of one mind and one accord. They were not divided in their allegiance.

I Chronicles 12:34 "And of Naphtali a thousand captains, and with them with shield and spear thirty and seven thousand."

I Chronicles 12:35 "And of the Danites expert in war twenty and eight thousand and six hundred."

I Chronicles 12:36 "And of Asher, such as went forth to battle, expert in war, forty thousand."

A thousand captains was an unusually large number for the 37,000 men of Naphtali that came. Dan had 28,600. Asher brought 40,000 men. Just these three tribes would have made up a vast army by themselves.

I Chronicles 12:37 "And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand."

These were the three tribes that lived on the eastern side of the Jordan River. They had 120,000 men of war. These were not just a large number, but well equipped for war, as well.

I Chronicles 12:38 "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel [were] of one heart to make David king."

We can see from the verses which go before this verse, that David was unanimously accepted by all 12 tribes. He would be the second king to rule over all Israel. They were a mighty force to reckon with when they were united. David would pull them together again. He was blessed of God, and they would be blessed of God, as well.

I Chronicles 12:39 "And there they were with David three days, eating and drinking: for their brethren had prepared for them." I Chronicles 12:40 "Moreover they that were nigh them, [even] unto Issachar and Zebulun and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen, [and] meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for [there was] joy in Israel."

The huge celebration lasted three days and nights. It appears from this that, all of Israel was in a time of celebration of the crowning of their king, David. The neighboring area brought food and drink to the celebration. There had to be a tremendous amount of food to feed these hundreds of thousands of people.

One lesson we can learn from David, is to wait upon the LORD. When He is ready to bless, He will. David had not tried to overthrow Saul. He did not even demand to be king of all Israel. God made him king.

1 Chronicles 15 Questions

1. Where had David stayed for over a year, before the death of Saul?
2. Why did David not kill Saul, when he had the opportunity?
3. What was unusual about the men of Benjamin, that came to David {spoken of in verse 2}?
4. Why had they come to David?
5. About how many men did David have with him at Ziklag?
6. Where were the valiant men from?
7. Why were these men with David so strong?
8. The least of the men of Gad were over _____.
9. What are three different things that verse 14 could be speaking of?
10. What time of the year did the Jordan generally overflow?
11. When these extra men of Judah and Benjamin came to David, what did David ask them?
12. What happened to Amasai, that made him answer David?
13. Why did David not fight with the Philistines against Saul?
14. What did David find, when he got back to Ziklag?
15. Who did David divide the spoil with?
16. When David was at Ziklag, how many men were with him?
17. Just after this, so many came to join David, they were just like a _____.
18. Where did all of these men come to join in with David?
19. How many came of the tribe of Judah?
20. Why is there a difference in the Levites and the Aaronites?
21. Who was Zadok?
22. Why were there so few men of Benjamin?
23. How do we know the ones who came to anoint David king, were not just elders and priests?
24. What is different about the group from Issachar?
25. Who were the tribes on the eastern side of the Jordan.
26. How many men did they bring?
27. David would be the _____ king to reign over all Israel.
28. How long did the huge celebration last?
29. Who brought food to help?
30. What is one lesson we can learn from David here?
31. Who really made David king?

We will begin this lesson in I Chronicles 13:1 "And David consulted with the captains of thousands and hundreds, [and] with every leader."

II Samuel 6:1 "Again, David gathered together all [the] chosen [men] of Israel, thirty thousand." We are about to repeat the same message that was in the 6th chapter of Samuel. I gave the extra verse to show the connection.

I Chronicles 13:2 "And David said unto all the congregation of Israel, If [it seem] good unto you, and [that it be] of the LORD our God, let us send abroad unto our brethren every where, [that are] left in all the land of Israel, and with them [also] to the priests and Levites [which are] in their cities [and] suburbs, that they may gather themselves unto us:"

The tribes of Israel had operated somewhat independently. They had not had a central place of worship. In fact, Saul had led them away from their deep faith in God. They had placed their faith in an earthly king, instead of in their One True God. The Philistines had destroyed Saul, and his family, and many of the other Israelites. They needed to focus on God again.

I Chronicles 13:3 "And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul."

David wants to reunite them around the ark of the covenant which symbolized the presence of God. The ark had even been taken, and carried off by the heathens. It was back in the land again, but no central place of worship existed. The people had really fallen away from their God. No longer had they looked to God for the answers to their problems.

I Chronicles 13:4 "And all the congregation said that they would do so: for the thing was right in the eyes of all the people."

When David brings this to their attention, they know that he is right. They are aware, if they are to be the nation of Israel again, it is God that will unite them.

I Chronicles 13:5 "So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim."

"All Israel", here, is speaking of the thirty thousand we read of in verse one of 2 Samuel chapter 6 above. "Shihor" is speaking of the Nile River. "Hamath" was in the upper part of Syria. These two places mentioned show the extremes David went to for everyone to be represented in moving the ark. Kirjath-jearim, where the ark was located, was on the western border of Benjamin.

I Chronicles 13:6 "And David went up, and all Israel, to Baalah, [that is], to Kirjath-jearim, which [belonged] to Judah, to bring up thence the ark of God the LORD, that dwelleth [between] the cherubims, whose name is called [on it]."

Baalah is another name for Kirjath-jearim. We see that the presence of God was represented by the ark. God had dwelled between the cherubims in the

holy of holies in the tabernacle in the wilderness. They called upon the name of the LORD in this place.

I Chronicles 13:7 "And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart."

They had wandered so far away from the LORD, that they did not know how the ark was to be carried. Uzza and Ahio were sons of Abinadab who had been charged with the keeping of the ark. The new cart was used to show respect for the ark, but that was not how it was to be carried. There were to be staves run through loops on the outside of the ark. The priests were to carry the ark with these poles {staves}. They were not to touch the ark at any time.

I Chronicles 13:8 "And David and all Israel played before God with all [their] might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets."

The playing, singing, and rejoicing were all in order. God wants us to rejoice in the Lord.

I Chronicles 13:9 "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled."

It seemed, the stumbling of one of the oxen shook the ark that it might fall. We must remember, God was displeased with them pulling the ark with the oxen, in the first place. The threshing floor was a place where people gathered, and became landmarks for the people. Uzza was not the high priest, and even if he had been, he would not be allowed to touch the ark.

I Chronicles 13:10 "And the anger of the LORD was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God."

Anyone who even entered the holy of holies, who were not anointed to do so, would have been killed. This is doing even worse than entering, to touch the ark. It is as if he touched the LORD. He did it to save the ark, but God taught everyone viewing a lesson here, of the holiness of the ark. He was instantly killed. Again, the ark symbolized the presence of God. Had they been worshipping the LORD the way they should have, they would have known the danger of doing what they had done here.

I Chronicles 13:11 "And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day."

Displeased is, probably, speaking of David's grief over the death of Uzza for trying to do something good. Had David fully understood the law of God, they would have gone about moving the ark differently. He, like many of the other Israelites, had not learned God's ways.

I Chronicles 13:12 "And David was afraid of God that day, saying, How shall I bring the ark of God [home] to me?"

David's desire was to have a permanent home for the ark in Jerusalem. He, now, was so afraid of God that he felt he might not be able to accomplish that. He loved God, but did not understand Him.

I Chronicles 13:13 "So David brought not the ark [home] to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite."

Obed-edom was a Levite of the family of the Korhites. The ark remained there, three months and Obed-edom was blessed. At least, David knew enough to take it to a Levite, who should know how to handle the ark.

I Chronicles 13:14 "And the ark of God remained with the family of Obed-edom in his house three months. And the LORD blessed the house of Obed-edom, and all that he had."

The presence of the LORD is a tremendous blessing in itself. It seems, however, that Obed-edom prospered greatly during these three months. When God blesses, there is no cup big enough to hold the blessings.

1 Chronicles 16 Questions

1. Who did David consult with?
2. Quote 2 Samuel chapter 6 verse 1.
3. Who did David want to send and gather to him?
4. Why were they fragmented?
5. Saul had led them away from their deep _____ in God.
6. Who had they placed their faith in?
7. Who had destroyed Saul?
8. What did David want to do with the ark?
9. What did the ark symbolize?
10. What was the reply from all of the congregation?
11. If they are to be a united nation again, how will it happen?
12. What is "all Israel", in verse 5, speaking of?
13. "Shihor" is speaking of the _____ .
14. Where was "Hamath" located?
15. Where was the ark?
16. What is another name for Kirjath-jearim?
17. Where had God been in the tabernacle?
18. How had God said to move the ark?
19. How were they carrying it?
20. Who drove the cart?
21. Who were they?
22. What did David and the people do before the ark?
23. Who put forth his hand to touch the ark?
24. What happened to him?
25. What effect did this have on David?
26. What is displeased, probably, saying in verse 11?
27. What question does David ask in verse 12?
28. Where did they take the ark?
29. Obed-edom was of what family?
30. How long did the ark remain with Obed-edom?
31. What happened to them, while they had the ark?

We will begin this lesson in I Chronicles 14:1 "Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house."

Hiram or Hiram is, probably, short for Ahiram. In first Kings, he was spoken of as Hirom. Ahiram was his Phoenecian name. Tyre was short of food, and Israel needed the cedar. Hiram gave the cedar to David with no strings attached, but David gave Tyre grain, that they badly needed. The men of Tyre were skilled in working with wood, and sent carpenters and masons to build David a house.

I Chronicles 14:2 "And David perceived that the LORD had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel."

When Hiram built this beautiful house, or more probably, a mansion for David, David recognized it as another blessing from God. This had never happened in the 7 years he was in Hebron. He, now, realized that he was where the LORD wanted him to be. When God pours out a blessing, it is so abundant that no one can doubt where it is coming from. David knew God was blessing him mightily.

I Chronicles 14:3 "And David took more wives at Jerusalem: and David begat more sons and daughters."

In another Scripture, the wives are called concubines. It really does not matter here, which they were. Children were believed to be blessings from God, and David had many. One of the signs of a powerful king was the number of wives he had.

I Chronicles 14:4 "Now these [are] the names of [his] children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,"

These 4 sons were born to David by his wife Bathsheba. Shammua is the same as Shimea in 1 Chronicles chapter 3 verse 5. The genealogy that leads to Mary, the mother of Jesus, comes from Nathan, mentioned here. It is very interesting, that Bathsheba would name a child by the prophet, Nathan's, name.

I Chronicles 14:5 "And Ibhar, and Elishua, and Elpalet,"

I Chronicles 14:6 "And Nogah, and Nepheg, and Japhia,"

I Chronicles 14:7 "And Elishama, and Beeliada, and Eliphalet."

These 9 were, also, born to David by his wives in Jerusalem. The children born of the concubines are not mentioned.

I Chronicles 14:8 "And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard [of it], and went out against them."

The Philistines were a constant enemy of Israel. Whoever was king of Israel was their enemy. They were not seeking him to be friends. They

intended to overthrow him, if they could. They had destroyed Saul, and they thought David would be no different. They had forgotten David's God.

I Chronicles 14:9 "And the Philistines came and spread themselves in the valley of Rephaim."

The valley of Rephaim is the valley of giants. They have spread themselves for battle. At the time this is speaking of the Philistines still held some territory around Jerusalem from their previous battle with Saul.

I Chronicles 14:10 "And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up; for I will deliver them into thine hand."

David is doing the correct thing in asking God before he goes in to battle, whether it is the thing to do, or not. He, probably, went to the high priest and had him to ask of God. We are not told exactly how he did it, just that he did. David knows when God tells him to go, He will be with him, and David and his men will win the battle. When the LORD fights for you, there is no way to lose.

I Chronicles 14:11 "So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim."

"Baal-perazim" means master of breaches. This would be appropriate to name the place, since God broke in upon the enemies for David. God empowered David and his men for the battle. The "breaking forth of waters" is speaking of a flood. This battle was unexpected by the Philistines, and Israel came in on them like a flood.

I Chronicles 14:12 "And when they had left their gods there, David gave a commandment, and they were burned with fire."

These false gods {images} were, probably, made of wood. They were gathered up and burned. Not only does David defeat the Philistines, but the false gods of the Philistines are proven to be nothings, as well.

I Chronicles 14:13 "And the Philistines yet again spread themselves abroad in the valley."

It appears, from this, that the Philistines who were not killed in the first battle, regrouped and spread out to war against David again, in this same valley.

I Chronicles 14:14 "Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees."

Again, David very wisely got advice from God what he should do. He was not to attack them at this time. In fact, it would appear that he was withdrawing. The mulberry trees were located behind them, and would leave them no way of escape. When the army of Israel appeared to be leaving the battleground, they would go to the rear of the Philistine troops and wait for a signal from God to attack.

I Chronicles 14:15 "And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, [that] then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines."

Sometimes, the Spirit of God is likened to a mighty rushing wind. That was what David and his men would hear, before they went to attack. God would lead the attack. He would fight for Israel. David and his men would come behind and finish up.

I Chronicles 14:16 "David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer."

This is just showing how large their army was. This mattered not to God. The Philistines were destroyed from Gibeon {Geba} to Gazer. God honors those who obey His commands. David was given credit for winning this battle.

I Chronicles 14:17 "And the fame of David went out into all lands; and the LORD brought the fear of him upon all nations."

God fought this battle, but the eyes of the nations looking on gave credit for the victory to David. They feared David, but they, also, feared the God of David. Their fear was based on the fact that they knew God was with David. Notice, who brought the fear, it was the LORD.

1 Chronicles 17 Questions

1. Who was king of Tyre?
2. What did he send to David as material for his house?
3. Who built the house?
4. What were some other names Hiram was called?
5. What did David give Hiram that helped him?
6. What did David perceive that the LORD had done?
7. David recognized this beautiful house as what?
8. Many wives were a sign of what?
9. The four children of David, in verse 4, are the children of David's wife _____.
10. How many other children born in Jerusalem are mentioned?
11. Whose children are they?
12. Which of David's children are not listed?
13. Who heard of the anointing of David as king of all Israel and came against him?
14. What did David do first, before he reacted to the threat?
15. Where did the Philistines settle themselves?
16. What will happen, since the LORD told David to fight this battle?
17. What does "Baal-perazim" mean?
18. What is the "breaking forth of waters" speaking of?
19. What did David command to do with their false gods?
20. Who does this defeat, besides the Philistines?
21. What did the Philistines, that were not killed in the first battle, do?
22. When David inquired of God, what did God tell him to do?
23. When was David and his men to attack?
24. What caused the rustling in the mulberry trees?
25. Where were the mulberry trees located?
26. Who went first in the battle?
27. What happened to the Philistines?
28. The fame of _____ went into all the lands.
29. Who did the nations fear?
30. Who brought the fear?

We will begin this lesson in I Chronicles 15:1 "And [David] made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent."

The three months that the ark remained in the house of Obed-edom gave David ample time to prepare the tent for the ark to be placed in. This is not the tabernacle they brought across the desert. This is a new tent. It had been hundreds of years since the tabernacle had been built. It would have decayed greatly in those years. This new tent will be a temporary place for the ark. Solomon will build the temple to house it.

I Chronicles 15:2 "Then David said, None ought to carry the ark of God but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever."

We see that David's eyes had been opened about the moving of the ark. He had, most probably, checked with the high priest in the law to see how the ark should be handled, to avoid another death. The sons of Kohath will come to carry the ark. The ark was not to be touched even by them. They were to run poles through the rings on the side of the ark, and carry the poles on their shoulders.

I Chronicles 15:3 "And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it."

This time there would be much more care taken in the moving of the ark. The "all Israel" is speaking of the elders and the captains of thousands. The ark would be moved with great rejoicing and celebration, but would, also, be handled reverently.

I Chronicles 15:4 "And David assembled the children of Aaron, and the Levites:"

The children of Aaron were the priestly family. The other Levites were, also, in the service of the LORD, but were not priests.

I Chronicles 15:5 "Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty:"

Kohath was the first specifically mentioned, because this was the family of the priests out of the Levitical tribe. Aaron was descended from Kohath through Amram. Uriel was the head of this priestly family at this time, and the 120 others are under him. Each house of the Levites had specific things to do. The house of Kohath served as priests.

I Chronicles 15:6 "Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty:"

Merari was, also, of the Levitical family and was in the service of the LORD, but not as priests. He was head of the third division of the Levites. At the time of David, his family had Asaiah for their chief. There were 220 of his brethren with him.

I Chronicles 15:7 "Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty:"

Gershom was, also, of the Levitical tribe. His family was in the service of the LORD, also, but not as priests. Joel was their chief, and brought 130 with him.

I Chronicles 15:8 "Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hundred:"

Elizaphan was the grandson of Kohath, Shemaiah was the chief of the family descended from him. He came with 220 of his men.

I Chronicles 15:9 "Of the sons of Hebron; Eliel the chief, and his brethren fourscore:"

Hebron was the son of Kohath. His descendents had led to Eliel the chief, at the time of David. He brought 80 men with him.

I Chronicles 15:10 "Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve."

Uzziel was the son of Kohath, and at the time of David, Amminadab was the chief of their family. He came with 112 of his men to witness the moving of the ark.

I Chronicles 15:11 "And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,"

Zadok and Abiathar were acting high priests at the time of David. Zadok was of the house of Eleazar. He was faithful to David. Abiathar was the fourth in descent from Eli. He alone was saved alive, when Saul killed many of the priests. Abiathar was high priest, along with Zadok, at the time of David. David and Abiathar were lifelong friends. The others, mentioned in the verse above, were captains of their families at the time of David. They were all Levites.

I Chronicles 15:12 "And said unto them, Ye [are] the chief of the fathers of the Levites: sanctify yourselves, [both] ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto [the place that] I have prepared for it."

The actual moving of the ark would be left up to these men. They had to sanctify themselves for the work to be done here. This consisted of removing themselves from anything pertaining to the world for at least three days prior to the move. It included washings of the natural body and clothing to be worn, as well as ceremonial washing. They must wear white linen garments, as well. Whatever was necessary to set them aside for God's work here, was what they had to do. Not only were the chiefs to do this, but all the Levitical tribe that would be with them for this moving of the ark.

I Chronicles 15:13 "For because ye [did it] not at the first, the LORD our God made a breach upon us, for that we sought him not after the due order."

Now, David realized that they had not observed the law the first time they tried to move the ark to Jerusalem. The lack of keeping God's law got some killed. They had searched the law now, and know how they are to go about moving the ark.

I Chronicles 15:14 "So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel."

All of the law was being observed. They had learned as we Christians should learn, that God is holy. They have prepared themselves first by reading the law, so they would know what was the proper way, and now, were doing just that. We cannot know what the will of God is, until we study His Word. Then we can do His will, because we know what His will is for our lives.

I Chronicles 15:15 "And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD."

We have mentioned several times in these lessons, that even the Levites were not to touch the ark. They were to run the staves through the rings on the side of the ark and place the staves on their shoulders to carry it.

I Chronicles 15:16 "And David spake to the chief of the Levites to appoint their brethren [to be] the singers with instruments of music, psalteries and harps and cymbals, sounding, by lifting up the voice with joy." I Chronicles 15:17 "So the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of Kushaiah;"

Heman was a Kohathite, Asaph was of Gershon, and Ethan was of Merari. All three of the Levitical families were represented here. Notice, the musicians and singers were in the service of the LORD.

I Chronicles 15:18 "And with them their brethren of the second [degree], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters."

Those listed in verse 17, were the leaders. Those listed in verse 18 here, were their immediate subordinates. We see a familiar name here. Obed-edom had been keeping the ark at his home before this move. We, also, know that he was listed as a porter. They were keepers of the door.

I Chronicles 15:19 "So the singers, Heman, Asaph, and Ethan, [were appointed] to sound with cymbals of brass;"

Notice, there is even order in the part each was to play with the instruments and the singing. These cymbals of brass were, probably, the signal to begin.

I Chronicles 15:20 "And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on Alamoth;"

The psalteries were musical instruments. Alamoth is a musical term, as well.

I Chronicles 15:21 "And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel."

These used a totally different type of musical instrument. Harps were stringed instruments.

I Chronicles 15:22 "And Chenaniah, chief of the Levites, [was]for song: he instructed about the song, because he [was] skilful."

This is just saying, that he was the director of song. He was the leader and the director. Notice, why he was the leader, he was skilled.

I Chronicles 15:23 "And Berechiah and Elkanah [were] doorkeepers for the ark."

Perhaps, they would be doorkeepers, when it was safe in the tent that David had prepared for it.

I Chronicles 15:24 "And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah [were] doorkeepers for the ark."

Obed-edom had been a doorkeeper, when it was in his house, as well. Perhaps, the four doorkeepers walked with the ark to assure that no one would open it. The seven priests that blew the trumpets, probably, walked between the two sets of doorkeepers. Numbers 10:2 "Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps." The trumpets, here, should have been formed of a piece of silver with no seams. These would not be the rams' horns.

I Chronicles 15:25 "So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom with joy."

This was no small procession. This was a festive time, but also, a time of humbleness before the LORD. This time the law will be observed in the moving of the ark.

I Chronicles 15:26 "And it came to pass, when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams."

"Seven" means spiritually complete. The sacrificing was done to cover any and all sins that might keep this journey from being pleasing unto the LORD. Sins of omission and commission were thought of in this. This is mentioned in the 6th chapter of 2 Samuel.

I Chronicles 15:27 "And David [was] clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also [had] upon him an ephod of linen."

The "linen" symbolized being clothed in righteousness. They had examined themselves, and put on the righteousness of God for this trip. They all wore the linen, because they were all in the service of God. The ephod was worn by David on this trip, because he was the official in charge of the journey. He was representing all of Israel to the LORD.

I Chronicles 15:28 "Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps."

This was not a quiet procession. The music was played loudly, and so were the trumpets blown by the priests. The singing was loud, as well. The shouting that accompanied showed that with great joy in their hearts, they brought the ark to Jerusalem.

I Chronicles 15:29 "And it came to pass, [as] the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart."

David was dancing in the spirit before the ark of God. Michal was the wife of David, but was, also, the daughter of Saul. In the 6th chapter of 2 Samuel, it speaks of David leaping and dancing. We do not know why she really despised David in her heart. It could have been jealousy that Saul did not get this honor. It, also, could be that she was not as close to God as David was. We do know that she was never to have children, because of this incident.

1 Chronicles 18 Questions

1. In verse 1, David prepared a place for the ark and pitched for it a _____.
2. How long did the ark remain at Obed-edom?
3. Why does the author believe this is a new tent?
4. None ought to carry the ark, but the _____.
5. What had David done to avoid another death while moving the ark?
6. How was the ark to be carried?
7. Who are meant by "all Israel"?
8. In verse 4, who does David assemble to move the ark?
9. The children of Aaron were the _____ family.
10. Why is Kohath mentioned first?
11. Aaron was descended from Kohath through _____.
12. How many of the sons of Merari came with Asaiah?
13. Who was the chief of the sons of Gershom at the time of David?
14. Elizaphan was the grandson of _____.
15. Who was Hebron's father?
16. Who were the two acting high priests at the time of David?
17. Which one of them was descended from Eleazar?
18. Abiathar was the fourth from _____.
19. What did David tell the Levites to do, before they came?
20. What did they do to sanctify themselves?
21. What had David realized, since he had first tried to move the ark?
22. How had the Levites prepared themselves for this, to make sure they do not sin?
23. How did they carry the ark?
24. In verse 16, we read that there would be _____ and _____ that would accompany the moving of the ark.
25. Who were to sound with cymbals of brass?
26. What were psalteries?
27. Why was Chenaniah the leader of the singing?
28. Who were the doorkeepers?
29. Quote Numbers chapter 10 verse 2.
30. What does the number "seven" mean spiritually?
31. How many rams and bullocks were sacrificed?
32. What does "linen" symbolize?
33. What did David do before the ark to show his joy?
34. Who complained about what he did?
35. How was she punished?

We will begin this lesson in I Chronicles 16:1 "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God."

A person, whether a king or just a commoner, is never at rest in his or her heart, until they have established a place to worship their God. David had a beautiful house of cedar, but he could never be at home there, until he had a place for the ark, so he could go and worship God there. All the riches and power in the world will not bring happiness. We must have peace in our souls that only God can bring. The place for the tent had been prepared, and David had erected this tent similar to the tabernacle in the wilderness. We are not told what preparations were made inside the tent. The burnt sacrifices symbolized the atonement. The peace offerings were to reconcile God and man.

I Chronicles 16:2 "And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD."

This blessing from the LORD, spoken by David, was like a prophetic statement. He was so overwhelmed by the presence of God symbolized by the ark, that he spoke from God through his heart to the people.

I Chronicles 16:3 "And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon [of wine]."

The piece of meat came from the offerings. The loaf of bread was made circular for some reason. It is even believed to have been perforated. The flagon of wine was for the merriment of the occasion. The bread and wine symbolize the body and blood of the Lamb {The Lord Jesus Christ}. This is very similar to a passover meal.

I Chronicles 16:4 "And he appointed [certain] of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel:"

The "he" in this case is David. Notice, he chose Levites. He had undoubtedly learned what the law had to say about this. These had three jobs; to record, to thank, and to praise God. These Levites were very similar to ministers in church today, who minister God's will and conduct praise and worship services.

I Chronicles 16:5 "Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals;"

This is speaking of those in charge of the music ministry. Asaph was the leader of it all. All of the others, here, played musical instruments. The only distinction of the instruments were the cymbals, that Asaph started the music with.

I Chronicles 16:6 "Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God."

These silver {symbolizes redemption} trumpets were blown to gather the people. We mentioned, from Numbers chapter 10 verse 2, the silver trumpet and its purpose. It is interesting to note that our great High Priest will blow a trumpet to redeem us from the earth, when He calls us to Him in the sky. Notice, the priests blow this trumpet. Jahaziel is the same as Eliezer.

I Chronicles 16:7 "Then on that day David delivered first [this psalm] to thank the LORD into the hand of Asaph and his brethren."

A psalm is a song. David had written one for this special occasion. He gave it to Asaph who is the director of music.

I Chronicles 16:8 "Give thanks unto the LORD, call upon his name, make known his deeds among the people."

Notice, how this begins. In the beginning of prayer or praise, the first thing to do is give thanks to the LORD. We must call upon His name. We have not, because we ask not. There is great power in His name. We must tell others of His greatness, so they might see and believe.

I Chronicles 16:9 "Sing unto him, sing psalms unto him, talk ye of all his wondrous works."

I personally believe that singing praises to the LORD lifts the soul of man above the earth. Witnessing to others what God has done for us, helps the person we are witnessing to, but helps us as well. We sing a little chorus that says "I'm going to lift up the name of Jesus". This is what the verse above is speaking of.

I Chronicles 16:10 "Glory ye in his holy name: let the heart of them rejoice that seek the LORD."

We find strength and comfort in the name of Jesus. Christians have been given power and authority to use that name. David is saying the same thing about the LORD here. Those that seek the LORD shall find Him.

I Chronicles 16:11 "Seek the LORD and his strength, seek his face continually."

David was fully aware that it was not his strength that caused him to win in battle, but was the strength of the LORD. We, Christians, are aware of that, also, as we read in the following verse. Philippians 4:13 "I can do all things through Christ which strengtheneth me." To seek the face of God, is to look beyond ourselves for help.

I Chronicles 16:12 "Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth;"

The LORD has been in the miraculous works business from the beginning of Genesis. His works have always spoken volumes. He opened the Red Sea, He brought ten plagues upon Egypt to free His people. He fed close to three million people with manna that fell from heaven for almost forty years. I

could go on and on. His marvellous works separate Him from everyone as Truly God. His judgments are just.

I Chronicles 16:13 "O ye seed of Israel his servant, ye children of Jacob, his chosen ones."

In this, I see David saying, "Do you not realize who you are?" You are the chosen family of God. Even Christians are seed of Abraham, because of their faith.

I Chronicles 16:14 "He [is] the LORD our God; his judgments [are] in all the earth."

"LORD" is speaking of Jehovah, which I believe to be the Word of God in heaven. He is Creator of all the world. He set the laws of nature in motion. He not only is the Judge of all the people, but of all nature, as well.

I Chronicles 16:15 "Be ye mindful always of his covenant; the word [which] he commanded to a thousand generations;"

God promised to bless them, if they kept His commandments. The covenant would last for generations to come, as long as they kept His commandments. God's promises are for all generations to come.

I Chronicles 16:16 "[Even of the covenant] which he made with Abraham, and of his oath unto Isaac;"

The covenant that God had with Israel was all bound up in the law that he gave to His people at Mount Sinai. The actual covenant was with Abraham, and handed down through his son of the spirit, Isaac. The covenant was based on faith in God.

I Chronicles 16:17 "And hath confirmed the same to Jacob for a law, [and] to Israel [for] an everlasting covenant,"

God gave the law to Israel for many reasons. It separated them unto God from the rest of the world. They were the only ones with the law. The law was given to them to cause them to be the moral example for the rest of the world. It was not only to serve their spiritual man, however. It was a perfect civil law and dietary law, as well as being a moral law. If they kept the words of the law, they would not need an earthly king. The LORD would be their only King.

I Chronicles 16:18 "Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;"

The land of Canaan was their land of Inheritance, for all of time.

I Chronicles 16:19 "When ye were but few, even a few, and strangers in it."

Jacob's very small family went into Egypt. God had a plan to take care of them there. He had sent Joseph ahead to prepare a place for them. They were strangers in Egypt, and grew to close to three million people there.

I Chronicles 16:20 "And [when] they went from nation to nation, and from [one] kingdom to another people;"

I Chronicles 16:21 "He suffered no man to do them wrong: yea, he reproved kings for their sakes,"

I Chronicles 16:22 "[Saying], Touch not mine anointed, and do my prophets no harm."

These three verses above are reminding them of the supernatural care that God took of His people. They were not like the rest of the world. God fought for them. His presence was with them in the cloud by day and the fire by night. He protected them from their enemies. The nations around them feared their God.

I Chronicles 16:23 "Sing unto the LORD, all the earth; shew forth from day to day his salvation."

This is another way of saying, that man must walk every day in the salvation he has received. In our songs, we must reveal the value of our salvation to make us happy.

I Chronicles 16:24 "Declare his glory among the heathen; his marvellous works among all nations."

This, again, is very much like "Go ye into all the world and preach the gospel to every creature".

I Chronicles 16:25 "For great [is] the LORD, and greatly to be praised: he also [is] to be feared above all gods."

I Chronicles 16:26 "For all the gods of the people [are] idols: but the LORD made the heavens."

Over and over, God had destroyed the idols and false gods, proving that He alone is God. The ten plagues brought against Egypt by God, not only freed the family of Jacob from bondage, but defamed the false gods of Egypt. Even the magicians in Egypt recognized that it was the finger of God that brought the plagues on Egypt. The idols were created by the people who worshipped them. The LORD created all things.

I Chronicles 16:27 "Glory and honour [are] in his presence; strength and gladness [are] in his place."

I Chronicles 16:28 "Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength."

Give God the glory for everything. All things exist because He allows them to exist. The world, and everything and everyone are His. We are His creation. There is no honor, praise, glory, or strength, except in Him.

I Chronicles 16:29 "Give unto the LORD the glory [due] unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness."

The greatest sacrifice we can make for Him, is to praise Him. His name is above all others. It is important to bring our offerings, but it is more important to worship Him with our entire being. We must always remember that He is holy. He commands us to be holy, because He is holy.

I Chronicles 16:30 "Fear before him, all the earth: the world also shall be stable, that it be not moved."

The only fear that believers in God are allowed to have, is fear of God. That type of fear is more like reverence. Other fear is the lack of faith. He made the world. It obeys His voice. If He tells it to be stable, it must be stable. He has framed it in perfect order.

I Chronicles 16:31 "Let the heavens be glad, and let the earth rejoice: and let [men] say among the nations, The LORD reigneth."

I Chronicles 16:32 "Let the sea roar, and the fulness thereof: let the fields rejoice, and all that [is] therein."

I Chronicles 16:33 "Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to judge the earth."

All of God's creation is waiting for that glorious day, when He will return. Even nature, itself, will cry out praises to Him.

I Chronicles 16:34 "O give thanks unto the LORD; for [he is] good; for his mercy [endureth] for ever."

I Chronicles 16:35 "And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, [and] glory in thy praise."

I Chronicles 16:36 "Blessed [be] the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD."

These verses are some of the most beautiful in the Bible. They need no explanation. These very same statements are found in the book of Psalms. There is no way that anyone could say anything, but amen {so be it}. This leaves nothing else to do, but to praise the LORD.

I Chronicles 16:37 "So he left there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required:"

The instructions from the law about how to conduct worship in this tent of the ark, would be carried out by those chosen of the Levitical tribe for their specific tasks. While David lived, the ark would be honored as representing the presence of God. Asaph, we know headed up the music department. We, Christians, can learn a lot from this lesson. It is very important to have music, and praise, and worship in our buildings we have set aside to worship God in.

I Chronicles 16:38 "And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah [to be] porters:"

This Obed-edom, the son of Jeduthun, was a Kohathite. Three score and eight means there were sixty eight.

I Chronicles 16:39 "And Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that [was] at Gibeon,"

There had been a strange phenomenon in the day of David. There were two high priests. Saul had Zadok as high priest. David did not stop him from being high priest, but made Abiathar high priest, as well. It appears, the worship in the high place in Gibeon would be headed up by Zadok.

I Chronicles 16:40 "To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and [to do] according to all that is written in the law of the LORD, which he commanded Israel;"

I Chronicles 16:41 "And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy [endureth] for ever;"

I Chronicles 16:42 "And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun [were] porters."

It appears, that worship would be conducted in Gibeon much the same as here. These, mentioned in the three verses above, would help Zadok at Gibeon. There had been a slackness upon the part of the Israelites to worship God in the way He had taught them, ever since they had come into the land of Canaan. They called themselves worshipping God, but were not keeping the letter of the law.

I Chronicles 16:43 "And all the people departed every man to his house: and David returned to bless his house."

David will, now, be blessed in his own home, because he has established his place of worship. Each person went home to their own families, except for those chosen for specific duties in the service of the LORD.

1 Chronicles 19 Questions

1. What did they do, when they got the ark placed in the tent?
2. When is the only time a person is at peace in his own heart?
3. Where does peace in your soul come from?
4. What did the burnt sacrifices symbolize?
5. What was the peace offering for?
6. What caused David to speak the blessing upon the people?
7. What did he give to every person?
8. Who did he appoint to minister before the ark of the Lord?
9. Who was the chief, mentioned in verse 5?
10. Who were the priests with the trumpets?
11. What Scripture makes us know they are silver trumpets?
12. What does "silver" symbolize?
13. Who will blow a trumpet to redeem us from the earth?
14. A psalm is a _____.
15. What does the author believe singing praises to the Lord does for us?
16. We find strength and comfort in the name of _____.
17. When should we seek the face of the LORD?
18. When we seek the face of the LORD, what are we doing?
19. What were some of the early works God did for the Israelites?
20. What is David saying to them in verse 13?
21. "LORD", in verse 14, is speaking of whom?
22. God promised to bless them, if they kept His _____.
23. Who had God made the original covenant with?
24. The covenant was based on _____ in God.
25. Who did God give His law to?
26. How was the presence of God with them manifested?
27. Verse 24 is very much like what?
28. What did the ten plagues in Egypt do, besides free the Israelites?
29. Quote 1 Chronicles chapter 16 verse 27.
30. What is the greatest sacrifice we can make?
31. Fear of God is more like _____.
32. What is all of God's creation waiting for?
33. Quote 1 Chronicles chapter 16 verses 34, 35, and 36.
34. How often did worship in the tent take place?
35. Where did Zadok go to worship?

We will begin this lesson in I Chronicles 17:1 "Now it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD [remaineth] under curtains."

David is very pleased with his own home made with cedar. He is, also, pleased with the ark of the covenant being in Jerusalem now. David did not want to have a more expensive house to live in himself than the house the ark was in. He was deeply convicted that he wanted the LORD's house to be greater than his own. Nathan is spoken of specifically here as the prophet. The eighth son of David was, also, named Nathan, but this does not mean him. In fact, David's son could have been named for Nathan, the prophet. David had great respect for the prophet, Nathan.

I Chronicles 17:2 "Then Nathan said unto David, Do all that [is] in thine heart; for God [is] with thee."

Nathan speaks hastily here. He knows that David loves the LORD in his heart. He knows that this is not just a spur of the moment thing with David. He had thought it out, and it was his desire to build a house for the LORD. God is with David.

I Chronicles 17:3 "And it came to pass the same night, that the word of God came to Nathan, saying,"

I Chronicles 17:4 "Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in:"

I Chronicles 17:5 "For I have not dwelt in an house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from [one] tabernacle [to another]."

Perhaps, when Nathan got alone that night, the Word of the LORD came to him. Sometimes, the desires of our heart to do for the LORD, are not the exact plan He has for us. David's intentions were good, but he had not been chosen of God to do that particular task. This would be a difficult thing to tell David, especially since he had already told him to go ahead. Nathan spoke before he had the Word from the LORD. Now, he must go and tell David of this. The LORD is saying, that He is perfectly satisfied to dwell in the tent that David prepared for him. He had dwelt in the tabernacle, which was really a tent, on their journey to the promised land.

I Chronicles 17:6 "Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars?"

Had God wanted a house of cedar, He would have told the judges. God had never asked anyone to build him a house of cedar. God brought prosperity and peace during the reign of each of the judges.

I Chronicles 17:7 "Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the sheepcote, [even] from following the sheep, that thou shouldest be ruler over my people Israel:"

God had chosen David, when he was a humble little shepherd boy, and anointed him to be king of all Israel. This sheeppcote was out with the sheep. God elevated David to what he was at this time. God made David king in Saul's stead.

I Chronicles 17:8 "And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that [are] in the earth."

God had been with David in the past, and would continue to be with him. God helped him, when he was running from Saul. He, also, helped him gain the kingdom. God would continue to bless him as king of Israel. His name was great among his enemies, because the enemies knew God was with him.

I Chronicles 17:9 "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning,"

The place that God had chosen for Israel was the promised land. It was the inheritance on the western side of Jordan that he had given to the nine and a half tribes, and the land on the eastern side of Jordan that He had given to the two and a half tribes of Israel. This will be their inheritance forever. God will be their God, and the city of their God will be Jerusalem.

I Chronicles 17:10 "And since the time that I commanded judges [to be] over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the LORD will build thee an house."

God gave protection in the time of the judges. God would even bless the time of the kings, if they would remain faithful to him. God fought the battles for Israel, when they were keeping His commandments. God had promised that there would always be a king on the throne of Israel from the house of David.

I Chronicles 17:11 "And it shall come to pass, when thy days be expired that thou must go [to be] with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom."

David's reign was for 40 years, including the time he ruled in just Judah. Solomon's reign would be for 40 years, as well. God will establish the reign of Solomon.

I Chronicles 17:12 "He shall build me an house, and I will stablish his throne for ever."

This is a promise to David that God will, indeed, allow Solomon to build the house that he had wanted to build. God will establish peace in the kingdom, and there will be a time of peace to build the temple.

I Chronicles 17:13 "I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took [it] from [him] that was before thee:"

Saul displeased God so greatly, that God had taken the kingdom away from him. God anointed David king before the death of Saul. The promise to David was that God would not deal as harshly with Solomon, as He did with Saul.

I Chronicles 17:14 "But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore."

The King that reigns on the throne forever, that descends from David in the flesh, is the Lord Jesus Christ. This, I believe is speaking of the reign of Jesus.

I Chronicles 17:15 "According to all these words, and according to all this vision, so did Nathan speak unto David."

We remember, at the beginning of this, that God was speaking to David through the prophet Nathan.

I Chronicles 17:16 "And David the king came and sat before the LORD, and said, Who [am] I, O LORD God, and what [is] mine house, that thou hast brought me hitherto?"

Whether this is saying that David sat before the ark, which symbolized the presence of God, or not, I cannot say. He, at least, was praying to the LORD. He was so humbled by this, that he asked the LORD, "Who am I, that this should happen to me"?

I Chronicles 17:17 "And [yet] this was a small thing in thine eyes, O God; for thou hast [also] spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God."

David was aware that this promise from God goes far beyond the next generation. David could not imagine why God would have chosen him for such great honor. David realized that the things that had already been done for him by God, was as if he was a great man. He is saying, I am no more than a shepherd, how would I deserve this? Now, the prospect of the kingdom remaining in his descendents forever was almost more than he could imagine.

I Chronicles 17:18 "What can David [speak] more to thee for the honour of thy servant? for thou knowest thy servant."

David was aware that all of the things he had said were useless, because God knew everything about him already. He is saying, "What could I say that you do not already know"?

I Chronicles 17:19 "O LORD, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all [these] great things."

All of this is because of the great love that God had for David. David was aware that he did not deserve this honor. God was doing it for David's sake because he loved God in his heart. God loved David, was the only reason God promised him this.

I Chronicles 17:20 "O LORD, [there is] none like thee, neither [is there any] God beside thee, according to all that we have heard with our ears."

David had been raised up to believe in God. He was from a Hebrew family. They had taught David about the wonderful things God had done for His people. Even all of those wonderful things he had heard of God, did not compare with this. David was overwhelmed by the greatness of God. David reaffirmed his faith in God, and Him alone.

I Chronicles 17:21 "And what one nation in the earth [is] like thy people Israel, whom God went to redeem [to be] his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt?"

This tiny little nation had become great, because God had chosen them for His people. It was God who went and redeemed them out of Egypt. We have said, over and over, that it was the God of the Israelites that the other nations feared. Even the nations around them realized that Israel's God was God. His greatness and terribleness brought many of them to that conclusion. Moses went as God's agent to redeem the people, but it was actually God who redeemed them.

I Chronicles 17:22 "For thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God."

God had chosen them to be His people and all He wanted from them was to be their God. He wanted them to love Him enough to keep His commandments.

I Chronicles 17:23 "Therefore now, LORD, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said."

This is a statement from David, that he wished it to be just as God had said.

I Chronicles 17:24 "Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts [is] the God of Israel, [even] a God to Israel: and [let] the house of David thy servant [be] established before thee."

David realized that all of the honor and glory should go to the LORD. David had decided that God would always be his God. David would like to promise that the house of Israel would be faithful, but he could not promise that.

I Chronicles 17:25 "For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found [in his heart] to pray before thee."

It was almost as if David was saying, "You have promised me all these things and I know you keep your Word". He says, "The least I can do is bring my prayer requests to you". David was very humbled that God would bring this great honor to his house.

I Chronicles 17:26 "And now, LORD, thou art God, and hast promised this goodness unto thy servant:" I Chronicles 17:27 "Now therefore let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and [it shall be] blessed for ever."

This is, again, a re-affirming that he believed in the LORD with all his heart. The promises that God made David were so fabulous, it seemed too good to be true, but David knew it was. He accepted the blessings God had showered on his house.

1 Chronicles 20 Questions

1. In verse 1, David said he lived in a house of _____.
2. He, also, said the ark of the covenant remaineth under _____.
3. Who is the prophet in verse 1?
4. In verse 2, what does Nathan tell David to do?
5. What was the desire of David's heart?
6. What did the Word of God tell Nathan to do?
7. In verse 5, what reason does God give David, for not wanting him to build Him a house?
8. Who had God specifically mentioned that He did not tell to build Him a house?
9. God had chosen David, when he was a humble _____.
10. Who was David to rule over as king?
11. Where was the place God had chosen for His people to dwell?
12. The city of their God will be _____.
13. Who is verse 11 speaking of as David's son?
14. How long did David reign?
15. How long did Solomon reign?
16. Who will build the temple to the LORD?
17. Why had God destroyed Saul?
18. Who is the King who reigns forever?
19. Where did David pray?
20. What had David realized about these promises God had made?
21. Why was it useless for David to speak of himself?
22. David had heard of the greatness of God from where?
23. Why had this tiny little nation of Israel become great?
24. What is David saying in verse 23?
25. What are verses 26 and 27 re-affirming?

We will begin this lesson in I Chronicles 18:1 "Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines."

The Philistines were the continuing enemy of Israel. David had no difficulty in his youth destroying the giant, Goliath, and he had no difficulty in destroying the Philistines here. In both instances, God strengthened David for the task. Gath is mentioned here, because it was an unusually strong city. For God that meant nothing. Gath was like the mother city. She and the cities around her fell.

I Chronicles 18:2 "And he smote Moab; and the Moabites became David's servants, [and] brought gifts."

This is the battle where David measured them with a line. He killed some of them, and kept the others alive. The gifts were, probably, tribute they paid David. We are seeing, in the verses of this lesson, a list of David's conquests.

I Chronicles 18:3 "And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates." I Chronicles 18:4 "And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: David also houghed all the chariot [horses], but reserved of them an hundred chariots."

We discussed in another lesson, that houghed means that he cut their legs just behind the back of their hoofs so they could not walk. Israel had not been a nation that depended upon chariots and horses. In this battle, however, David does take 100 chariots. It appears in this battle, as many others David was in, he took a large number of captives, instead of killing them. Hadarezer, king of Zobah, was from Syria. Zobah was north of Damascus. David established his kingdom with the help of God.

I Chronicles 18:5 "And when the Syrians of Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men."

This is a statement that the 22,000 men, they sent from Damascus to help, were killed.

I Chronicles 18:6 "Then David put [garrisons] in Syria-damascus; and the Syrians became David's servants, [and] brought gifts. Thus the LORD preserved David whithersoever he went."

As we said earlier, David did not kill all of the enemies. He took many as slaves. He left some, and collected tribute from them. These garrisons were put in these areas to keep the people under submission to David. The LORD was with David. He actually fought for David.

I Chronicles 18:7 "And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem."

We can see, from this, the vast wealth of Zoba. It would be extravagant to make shields of gold. Later we will find that Solomon had shields of gold, as well.

I Chronicles 18:8 "Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass."

It appears, this land had much gold and brass. Brass symbolizes judgment and was used in the brasen sea, just inside the temple. When a person looked into the sea of glass, he was symbolically judged.

I Chronicles 18:9 "Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah;"

I Chronicles 18:10 "He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and [with him] all manner of vessels of gold and silver and brass."

Hadoram is called Joram in another Scripture about this same event. It seems, that Tou had, indeed, fought with Hadarezer. Tou had, probably, lost and had been paying tribute to him. His gifts to David were in appreciation for stopping the tyrant. These gifts were generous. This was a very wealthy land in the three metals: gold, silver, and brass.

I Chronicles 18:11 "Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all [these] nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek."

When the temple was built by Solomon, it would take large amounts of gold, silver, and brass. David would use much of the wealth, he received from these countries, to build the things of the temple. Of course, David would not build it, but his son. He would furnish much of the wealth for it, however. There is a list of the lands that David spoiled in the verse above.

I Chronicles 18:12 "Moreover Abishai the son of Zeruah slew of the Edomites in the valley of salt eighteen thousand."

We mentioned that the valley of salt is by the Salt Sea, or the Dead Sea. Abishai was in the service of David, when he did this act. The 18,000 would have come close to total destruction for them.

I Chronicles 18:13 "And he put garrisons in Edom; and all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went."

Edom was no different, in that they paid tribute to David, as well. He put the garrisons and soldiers to watch over their activity, and to make sure they paid their taxes.

I Chronicles 18:14 "So David reigned over all Israel, and executed judgment and justice among all his people."

This had been the work of the judges in old. Now, the king was also the one who meted out justice. Serious matters were brought before the king for judgment. David was a good king. He was fair in his judgments.

I Chronicles 18:15 "And Joab the son of Zeruah [was] over the host; and Jehoshaphat the son of Ahilud, recorder."

Joab was over David's troops. The recorder was important, because the Hebrews were very careful to keep records. The Hebrews kept accurate historical records.

I Chronicles 18:16 "And Zadok the son of Ahitub, and Abimelech the son of Abiathar, [were] the priests; and Shavsha was scribe;"

Zadok was priest at the same time as Abiathar. From this verse above, it seems that his son was the high priest. The scribe was similar to a secretary of state. They had the important job of copying Scriptures, as well. Shavsha was more of a civil scribe in government.

I Chronicles 18:17 "And Benaiah the son of Jehoiada [was] over the Cherethites and the Pelethites; and the sons of David [were] chief about the king."

The Cherethites and the Pelethites had been Philistines. David had conquered them, and made them part of his guard. David had many sons by many wives and many sons by concubines, possibly, that are not even mentioned. David's sons were princes.

1 Chronicles 21 Questions

1. In verse 1, David smote the _____.
2. What town did he take?
3. Who were the continuing enemy of Israel?
4. Who had David defeated in his youth?
5. In verse 2, he smote _____.
6. What did David do with those he did not kill?
7. What were the gifts they gave David?
8. Who was king of Zoba, when David smote them?
9. How many horsemen did David take from him?
10. What did David do to the horses, except those for 100 chariots?
11. Where was Zoba?
12. Who came to help Zoba?
13. What happened to them?
14. Where did David put garrisons?
15. What did David take, that were on the servants?
16. Solomon made the brasen sea with what?
17. Why was Tou happy about David winning over Zoba?
18. Why did he send his son to David?
19. What gifts did he take to David?
20. David used much of this wealth for what?
21. How many did Abishai kill of the Edomites at the valley of salt?
22. Where is the valley of salt located?
23. What happened to the Edomites?
24. David executed _____ and _____ among all his people.
25. Who was over the host?
26. Why was the recorder important?
27. Who were the priests?
28. The scribe was similar to the _____ of _____.
29. Who were the Cherethites, and the Pelethites?
30. What were David's sons?

We will begin this lesson in I Chronicles 19:1 "Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead."

"Nahash" means serpent. This could be a name, or a title for the king of the Ammonites. They, probably, used this name to cause others to fear them. In 2 Samuel chapter 10 beginning with verse 1, we find a very similar account of the same event that is mentioned here.

I Chronicles 19:2 "And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him."

The offer of condolence on the death of another leader is done even today. Sometimes, heads of state will go half-way around the world to another leader's funeral. This act of kindness from David was explained, for some favor the king had done for David in the past. David had to find help from many different people, when he was fleeing from Saul. David did not go himself, but sent his servants to carry his message of comfort from him to the king's children.

I Chronicles 19:3 "But the princes of the children of Ammon said to Hanun, Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for to search, and to overthrow, and to spy out the land?"

It seemed, the children of Ammon were not as smart as their king who died. They were suspicious of David, and thought he would take advantage of their time of grief to overthrow them. They did not count David's servants as messengers of good will, but as spies.

I Chronicles 19:4 "Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away."

The shaving of these men was to humiliate them. It shamed them. It was a direct statement against their religion, and their customs. A man who had grown a beard had spent quite a long time in the process. This, to them, was a great humiliation. They shamed them further by cutting off half their garment. In some societies, the beard is a symbol of standing in the community. This whole thing is a terrible insult.

I Chronicles 19:5 "Then there went [certain], and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and [then] return."

They could quickly get a new garment to wear, but it would take some time for their beards to grow out. David gave them permission not to come into the camp, until their beards had grown out, again. They, probably, found a favorable home to dwell in at Jericho.

I Chronicles 19:6 "And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah."

The word "odious" means dimness of sight. David had offered them friendship, now he could not even see them for his anger at what they had done to his men. In 2 Samuel where this is stated, the word "stank" is used in place of odious. They suddenly realized they had incited the anger of David and hired them mercenaries to fight for them against David. In this particular case, 3,000 shekels made up one talent, so we can quickly see this is a tremendous amount of money. It would total 3,000,000 shekels of silver. The names of the places they sent for soldiers vary a little, but that is not important here. This was such a foolish thing to do, and now, they will pay for it. In the parallel Scripture in 2 Samuel chapter 10 verse 6, we find they hired 33,000 men to fight for them.

I Chronicles 19:7 "So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle."

It is not a difficult situation for the number to vary 100 men. They now felt confident that they could kill David and his men. Medeba is a few miles southeast of Heshbon. The only thing these Ammonites had not taken into consideration, was the God of David.

I Chronicles 19:8 "And when David heard [of it], he sent Joab, and all the host of the mighty men."

Joab was the leader of David's army. The army that Joab led, in this, was a much smaller group, but with the help of the LORD, they would defeat this mighty army the Ammonites had hired to fight them.

I Chronicles 19:9 "And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come [were] by themselves in the field."

It appears, from this, that the troops of the Ammonites were separated from the troops they had hired to fight for them. The Ammonites remained close enough to their city, so they might run for safety to the city. The hired troops were a good way out in the field from the city.

I Chronicles 19:10 "Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put [them] in array against the Syrians."

It seems that, Joab was between the two groups of soldiers. The Syrians would have been the more skilled of the two armies Joab faced. Joab chose the most skilled of his men to go against the Syrians. Joab would lead the group of elite soldiers in battle against the Syrians.

I Chronicles 19:11 "And the rest of the people he delivered unto the hand of Abishai his brother, and they set [themselves] in array against the children of Ammon."

God was with them, and the LORD had put this plan into the heart of Joab. Abishai would attack the Ammonites, and Joab would attack the Syrians. This would keep one of the armies from attacking them from the rear, and getting them in a cross fire. Joab and Abishai would have their backs to each other. No one would slip up behind them.

I Chronicles 19:12 "And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee."

This way they could quickly tell which side needed more soldiers. Whichever one was winning their battle, could send additional soldiers to help the other one.

I Chronicles 19:13 "Be of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God: and let the LORD do [that which is] good in his sight."

This was Joab telling Abishai and all of the men to be of good courage, that God would help them. Joab was an unusually brave man, and it caused the men under his command to be courageous, as well. Joab says, "If the LORD wants us to win this battle, we will".

I Chronicles 19:14 "So Joab and the people that [were] with him drew nigh before the Syrians unto the battle; and they fled before him."

We must remember, the Syrians were hired soldiers. They did not have as good a reason to stand and fight as Joab and his men. The bravery portrayed in the attack of these few whom Joab led, caused the Syrians to fear and run for safety.

I Chronicles 19:15 "And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entered into the city. Then Joab came to Jerusalem."

The troops with Abishai had hardly begun to advance, when the Ammonites saw the Syrians running for their lives. The Ammonites ran for safety into their city. It appears that, Joab felt the battle was over, and went back to Jerusalem to proclaim the victory.

I Chronicles 19:16 "And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that [were] beyond the river: and Shophach the captain of the host of Hadarezer [went] before them."

The Syrians, that Joab thought were defeated and would not be back, got additional help from the other Syrians. They were refortifying their troops to come against Israel, again. They had retreated to get more help.

I Chronicles 19:17 "And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set [the battle] in array against them. So when David had put the battle in array against the Syrians, they fought with him."

David had sent his army that was in ready before. Now, he called for all the able soldiers to come to fight this enemy. It appears that, David

led his troops in this. It, also, appears that, he attacked the Syrians. The troops would, probably, fight more bravely with their king at the battlefront.

I Chronicles 19:18 "But the Syrians fled before Israel; and David slew of the Syrians seven thousand [men which fought in] chariots, and forty thousand footmen, and killed Shophach the captain of the host."

This was a fierce battle, and we see that David and his men killed over 40,000 of the Syrians. The Syrians, who were not killed, fled for their lives. Shopach had been the general of the Syrian armies.

I Chronicles 19:19 "And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more."

The Syrians, that fled, surrendered to David and became his servants. One of the agreements they made with David, was that they would not help the Ammonites against Israel anymore.

1 Chronicles 22 Questions

1. _____ the king of the children of Ammon died.
2. What does "Nahash" mean?
3. Why did David want to show kindness to the children of Nahash?
4. What did the princes think of the men David sent?
5. What terrible thing did they do to David's servants?
6. What was the beard in some societies?
7. What did David tell them to do, to keep from being further embarrassed?
8. What does "odious" mean?
9. What word is used in 2 Samuel for odious?
10. When they realized that David was angry, what did they do?
11. How many shekels of silver did they send to pay them?
12. How many chariots did they hire?
13. When David heard of this army, who did he send to fight them?
14. Where did the children of Ammon set up for battle?
15. Where were the hired soldiers set up to fight?
16. What did Joab do, when he realized he was between the two armies?
17. Who would go against the Syrians?
18. Who led the troops against the Ammonites?
19. What advantage would this be to the Israelites?
20. What encouragement did Joab give the men?
21. What happened, when Joab and his men attacked Syria?
22. Where did the Ammonites retreat to?
23. When the Syrians got out of danger, what did they do?
24. What did David do, when he heard this?
25. How many Syrians did David and his men kill?
26. What did the servants, that did not die in battle, do?

We will begin this lesson in I Chronicles 20:1 "And it came to pass, that after the year was expired, at the time that kings go out [to battle], Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah. But David tarried at Jerusalem. And Joab smote Rabbah, and destroyed it."

It appears, that the army, that was beseiged in the city, was never destroyed in the last lesson. David had led the army against the Syrians and defeated them, but the Ammonites had not been destroyed. A year had passed and in the spring, the army, led by Joab, attacked the Ammonites who were scattered throughout the country side. The Joab attacked Rabbah. It appears, there was victory over the city, as well.

I Chronicles 20:2 "And David took the crown of their king from off his head, and found it to weigh a talent of gold, and [there were] precious stones in it; and it was set upon David's head: and he brought also exceeding much spoil out of the city."

We know, from the last lesson, these people were wealthy. They had sent 3,000,000 shekels of silver to hire soldiers to fight for them. A talent is speaking of 125 pounds. That is a lot of gold. It is also too heavy for a person to wear on his head. I would think that several of his men held it on his head. The crown was, probably, on a statue, or idol, of some kind. The main message, here, is that there was great wealth in this city which David and his men took as spoil.

I Chronicles 20:3 "And he brought out the people that [were] in it, and cut [them] with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem."

The Ammonites were so cruel themselves, is possibly the reason for the cruelty of David here. They brutally killed these people is enough to say about this. The Ammonites had caused their own children to be killed by walking through the fire in sacrifice to their false god.

I Chronicles 20:4 "And it came to pass after this, that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, [that was] of the children of the giant: and they were subdued."

Gezer, in other places, is spoken of as Gob, and in another place as Gath. It was located about 18 miles northeast of Jerusalem. The Philistines were constantly an enemy. Sibbechai was a prominent family of Judah, the Zarhites. Sippai was from the family of giants. He was a Philistine. Sippai is the same as Saph. The message, here, is that Sibbechai killed Sippai.

I Chronicles 20:5 "And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff [was] like a weaver's beam."

The giant, Goliath, was a huge man, but it took only one stone from the sling of David to topple him. The fact that a man of great stature gets in a

battle with a small man, does not necessarily mean the giant will win. We see Elhanan killing the brother of Goliath here. We may assume he was great in size, as well. The strength of Almighty God in David and in Elhanan, was what killed the giants. A small man full of the LORD, had great power. Physical strength is not what wins battles. It is not the size of the man in the battle, but the size of the heart in the man that wins.

I Chronicles 20:6 "And yet again there was war at Gath, where was a man of [great] stature, whose fingers and toes [were] four and twenty, six [on each hand], and six [on each foot]: and he also was the son of the giant."

Not only was he unnatural, with his 24 fingers and toes, but was, possibly, clumsy, as well. Great size makes it difficult to move around very quickly. He was frightening to look at, but not very agile in battle.

I Chronicles 20:7 "But when he defied Israel, Jonathan the son of Shimea David's brother slew him."

Jonathan was the nephew of David and, probably, had heard many times how David had slain the giant. This, probably, gave him the courage to come against the giant. This giant defied Israel as Goliath had done, And David's nephew, Jonathan, killed him.

I Chronicles 20:8 "These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants."

The giant, and all 4 of his sons, were slain by David and those who served David. Jonathan was mentioned, in particular, as killing one of them. We do not know whether David actually killed any of the sons, or whether his men did it. Either way, it would be credited to David.

1 Chronicles 23 Questions

1. How much time elapsed from the last lesson to the time of this lesson?
2. Who had defeated the Syrians?
3. What time of year was this speaking of?
4. Who smote Rabbah?
5. How much did the king of Ammon's crown weigh?
6. How many pounds is that?
7. Whose head was it placed on?
8. David and his men brought _____ spoil out of the city.
9. What terrible death was inflicted upon the people?
10. What terrible thing had these Ammonites done to their own children?
11. There arose war at Gezer with the _____.
12. Who did Sibbechai kill?
13. What are some other names for Gezer?
14. Where was it located?
15. What family was Sibbechai from?
16. Sippai was from what family?
17. Sippai was the same as _____.
18. Who slew Lahmi?
19. Verse 5, says Lahmi was whom?
20. Goliath was toppled by what?
21. How many fingers and toes did the giant, in verse 6, have?
22. Who killed the giant in verse 7?
23. The family of the giant fell by whom?

We will begin this lesson in I Chronicles 21:1 "And Satan stood up against Israel, and provoked David to number Israel."

The following is a statement about the same thing. II Samuel 24:1 "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah." It appears, the sin in the lives of the people of Israel had brought on this attack. The temptation to number them came to David, and he succumbed to the temptation. This is the first time in the Old Testament to see the name Satan.

I Chronicles 21:2 "And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that I may know [it]."

This numbering was not ordered by the LORD. Perhaps, David wanted them numbered, to see if everyone was paying their taxes. He could have wanted them numbered, to see how large an army he could put together. The reason does not matter. This will greatly displease the LORD. Joab was in control of his army, so he headed up the census taking.

I Chronicles 21:3 "And Joab answered, The LORD make his people an hundred times so many more as they [be]: but, my lord the king, [are] they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel?"

It appears, from this, that David counted all the people as his servants. Joab tried to persuade David not to do this. He was afraid it would anger the LORD, and cause Him to punish Israel. He was telling David it did not matter how many they were, they all were his servants. This was one time David should have listened to Joab. The sad thing was that many times the king would sin, and all the people suffered the punishment.

I Chronicles 21:4 "Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem."

Even though Joab did not want to do this, he had to obey the orders of his king. We read in 2 Samuel chapter 24, that it took nine months and twenty days to take the census.

I Chronicles 21:5 "And Joab gave the sum of the number of the people unto David. And all [they of] Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah [was] four hundred threescore and ten thousand men that drew sword."

This is saying there were 1,100,000 men of Israel who drew the sword and 470,000 men of Judah who drew sword. This is a different figure than the count in 2 Samuel chapter 24. We will not belabor that here. The main thing is he numbered them, and God did not want him to do it.

I Chronicles 21:6 "But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab."

There is no reason given for Joab not numbering Benjamin, or Levi, except that he was totally opposed to the census. Levi was not counted, probably, because their men did not go to war, or pay taxes. The only thing I can think of about Benjamin, is the fact that he had been reduced to a very small number. These are just suppositions, not fact.

I Chronicles 21:7 "And God was displeased with this thing; therefore he smote Israel."

We know that David's conscience had gripped him so greatly, that he began to grieve at the sin he had committed. We read earlier that God was already angry with the people was why he allowed David to be tempted in this way. The punishment of a king comes on the people who are his subjects, as well as the king.

I Chronicles 21:8 "And David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly."

David immediately repented and asked God to remove the sin. We are not certain whether some punishment had already begun upon the people, or not. We do know David was greatly grieved.

I Chronicles 21:9 "And the LORD spake unto Gad, David's seer, saying,"
I Chronicles 21:10 "Go and tell David, saying, Thus saith the LORD, I offer thee three [things]: choose thee one of them, that I may do [it] unto thee."

David's seer is, also, called the prophet, Gad. The LORD always cares for His people. He heard the cry for forgiveness from David, and now sends the prophet with a message to him. The LORD will give David the option of three different punishments he could take. He will definitely be punished for this, but he will choose which punishment.

I Chronicles 21:11 "So Gad came to David, and said unto him, Thus saith the LORD, Choose thee" I Chronicles 21:12 "Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh [thee]; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me."

Any of the three would be terrible to bear. It appears, since David was trying to find the number of subjects he had, as if they were his possession, the LORD will take some of the people in either punishment. David must decide which would be the less painful. This would be a difficult to choice to make. Perhaps, he would prefer the one that would be over the fastest. It would, also, place himself into the hands of the LORD, rather than their enemies around them.

I Chronicles 21:13 "And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD; for very great [are] his mercies: but let me not fall into the hand of man." I Chronicles 21:14 "So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men."

Even in the face of the punishment which David knew he deserved, he still wanted whatever punishment was to come to be inflicted by the LORD.

He knew the LORD was full of mercy. As bad as the loss of the 70,000 men was, it was, probably, less than they would have had from war, or famine. This was soon over.

I Chronicles 21:15 "And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite."

God sent a destroying angel to perform the punishment on the people. He was so displeased with David, and in fact, all Israel that He was about to allow the angel to destroy Jerusalem. God's wrath subsided, and He changed His mind about destroying Jerusalem. God started the killing by the angel, and now, He stops it. Jerusalem is the city of God. This was His place of fellowship with mankind. The angel was between heaven and earth. I believe the threshingfloor of Ornan was the point at which the destruction stopped.

I Chronicles 21:16 "And David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders [of Israel, who were] clothed in sackcloth, fell upon their faces."

We have discussed before that sackcloth was a sign of great mourning. When David's spiritual eyes were opened, and he saw the angel with the drawn sword over Jerusalem, he and the elders fell on their faces before their LORD.

I Chronicles 21:17 "And David said unto God, [Is it] not I [that] commanded the people to be numbered? even I it is that have sinned and done evil indeed; but [as for] these sheep, what have they done? Let thine hand, I pray thee, O LORD my God, be on me, and on my father's house; but not on thy people, that they should be plagued."

David takes total responsibility for the sin of numbering the people. He speaks to God, and asks Him to remove the punishment from the people for the sin he, himself, had committed. David is willing to take whatever punishment God has for him, but pleads for his subjects.

I Chronicles 21:18 "Then the angel of the LORD commanded Gad to say to David, that David should go up, and set up an altar unto the LORD in the threshingfloor of Ornan the Jebusite."

This is where Abraham had taken Isaac to sacrifice him to the LORD. We, also, know that God stayed his hand, and did not allow him to do this. This is supposed to be the spot where Abraham met Melchizedek and gave him a tithe. This would later be in the area of the temple. This particular site was a very special place. God wants David to build an altar in this spot where so many wonderful meetings with God and man had been previously made.

I Chronicles 21:19 "And David went up at the saying of Gad, which he spake in the name of the LORD."

David immediately obeyed the LORD. He knew that Gad was bringing him God's message.

I Chronicles 21:20 "And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat."

The fear of the LORD had gripped Ornan. He and his sons were aware of the judgment of God on the people for the sin of David and they were afraid they would be killed too, so they hid.

I Chronicles 21:21 "And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with [his] face to the ground."

Ornan recognized his king, and he came to find what he wanted. It was a custom to bow to the king.

I Chronicles 21:22 "Then David said to Ornan, Grant me the place of [this] threshingfloor, that I may build an altar therein unto the LORD: thou shalt grant it me for the full price: that the plague may be stayed from the people."

David had immediately come to buy the threshingfloor, where God had told him to build an altar. David did not want Ornan to give it to him. He wanted to pay full price to Ornan for the threshingfloor. He explained to Ornan the purpose of his desire for the threshingfloor, was to build an altar to the LORD there. He, also, expresses the urgency of the matter by telling him this was to stop the plague.

I Chronicles 21:23 "And Ornan said unto David, Take [it] to thee, and let my lord the king do [that which is] good in his eyes: lo, I give [thee] the oxen [also] for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all."

Ornan was concerned about the plague, also. He was willing to give the threshingfloor to David for the purpose of putting up an altar there. He was even willing to give him the oxen for the sacrifice, as well.

I Chronicles 21:24 "And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take [that] which [is] thine for the LORD, nor offer burnt offerings without cost." I Chronicles 21:25 "So David gave to Ornan for the place six hundred shekels of gold by weight."

It would not have been an offering from David, if the expense of the offering had been paid for by Ornan. David wanted this offering to be his. It must cost him his own money for the offering to be his. David wanted to pay, and must pay for this offering to be from him. This shekel was a half ounce of gold. This means that David paid him 300 ounces of gold for the whole thing. At present prices of about \$400.00 per ounce, this would figure \$120,000. We can see this was a large amount to pay.

I Chronicles 21:26 "And David built there an altar unto the LORD, and offered burnt offerings and peace offerings, and called upon the LORD; and he answered him from heaven by fire upon the altar of burnt offering."

This answering by fire would have been similar to the fire that came from heaven in Elijah's day. The burnt and peace offering were accepted of

God. This, probably, means that fire from heaven came and consumed the burnt offering.

I Chronicles 21:27 "And the LORD commanded the angel; and he put up his sword again into the sheath thereof."

This is an unusual saying. Perhaps, even David saw the angel put his sword, that had been drawn for destruction, into his sheath. The plague is stayed.

I Chronicles 21:28 "At that time when David saw that the LORD had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there." I Chronicles 21:29 "For the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt offering, [were] at that season in the high place at Gibeon."

The temple will be built on this sight many years later by Solomon, David's son. This would be the place of sacrifice, as long as David lived. God had met with David, showing him where he wanted to meet with him.

I Chronicles 21:30 "But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the LORD."

This is speaking of David not going to Gibeon. God had shown David where He wanted him to sacrifice.

1 Chronicles 24 Questions

1. Who stood up against Israel?
2. What did David do, that was displeasing to God?
3. Why did David want the people numbered?
4. Who was to lead the numbering?
5. How did he feel about the numbering?
6. What did he say to David about the numbering?
7. How long did it take for the census?
8. How many men of Israel did they count of the age to go to war?
9. How many men of Judah did they count?
10. Why did he not count the Levites, or the Benjamites?
11. How did God show his displeasure?
12. In verse 8, what did David say to God?
13. Who was David's seer?
14. What was another name for him, besides seer?
15. What offer of punishment did God make to David?
16. Why did God take some of David's people in any of the three punishments?
17. Why do you suppose David chose the one he did?
18. How many people died from the punishment of the LORD?
19. Who did God send to Jerusalem?
20. What does verse 15 say, that God did to stop Him from letting the angel destroy Jerusalem?
21. When David lifted up his eyes, what did he see?
22. What did David and the elders do when David saw this?
23. How were David and the elders dressed?
24. In verse 17, who did David blame for this?
25. What did the angel of the LORD tell Gad to tell David?
26. What other things had happened at this particular spot?
27. What did David do, when Gad gave him the message?
28. What did Ornan do, when he saw David?
29. Why would David not take the place as a gift from Ornan?
30. How much did David pay Ornan?
31. How did David know his offering was accepted of God?
32. What would Solomon build here later on?
33. How long will David sacrifice here?

We will begin this lesson in I Chronicles 22:1 "Then David said, This [is] the house of the LORD God, and this [is] the altar of the burnt offering for Israel."

David felt that God had chosen this place for the temple to be built. David knew in his heart that this place was acceptable unto the LORD.

I Chronicles 22:2 "And David commanded to gather together the strangers that [were] in the land of Israel; and he set masons to hew wrought stones to build the house of God."

Even though God would not allow David to build the temple, he felt in his heart, that he wanted to prepare as much of the material as he could to have it ready when it was needed. These masons were people who were foreigners who had come into the country to work. There was to be no sound of a hammer in the temple, so everything must be prepared ahead and brought there.

I Chronicles 22:3 "And David prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;"

The brass had been taken in battle, as we read in a previous lesson. I Chronicles 18:8 "Likewise from Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass." Even the gates would be assembled and brought in.

I Chronicles 22:4 "Also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David."

We know that the king had given David cedar to build him a house. He had even sent workmen to build David's house. They had much cedar for building, and David had grain they needed. This cedar wood was brought into Israel by water.

I Chronicles 22:5 "And David said, Solomon my son [is] young and tender, and the house [that is] to be builded for the LORD [must be] exceeding magnificent, of fame and of glory throughout all countries: I will [therefore] now make preparation for it. So David prepared abundantly before his death."

Much of the material used for the temple would be gathered by David, before his death. This temple must be the most beautiful of anything on the earth, because it will be God's house in the midst of His people. Solomon was thought to be about 12 years old, when he took the throne. This may account for David speaking of him being young and tender. His reign would last for 40 years. David felt that his age would help him in making better choices about the material for the temple. David had wanted to build the temple himself, but God would not allow him to. He did not tell him not to gather material to be used in the temple, however.

I Chronicles 22:6 "Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel."

David knew that it was Solomon that He had called to build the house of the LORD. David is just like so many fathers here, who try to pass the knowledge they have accumulated over to their sons. David wanted to help with the temple any way he could, and he called Solomon to him, to remind him that he was to build the temple.

I Chronicles 22:7 "And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:" I Chronicles 22:8 "But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight."

Solomon was to build the temple, because he was a man of peace. David had been a bloody king. He had been involved in many wars. God had blessed him greatly in the winning of the wars. God, however, would have David's son, Solomon, to build the temple. This particular reason for David not building the temple is given just in Chronicles.

I Chronicles 22:9 "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days."

This son would be David's by Bathsheba. Solomon was, also, given the name of Jedidiah by Nathan, the prophet. "Solomon" means peaceable. His reign would be of world renown. He would be the wisest and the wealthiest of all earthly kings. The temple he built for God, would be the talk of the known world. He would be able to do this, because he would have peace in the land.

I Chronicles 22:10 "He shall build an house for my name; and he shall be my son, and I [will be] his father; and I will establish the throne of his kingdom over Israel for ever."

The temple he built would be to the glory of God, and would not be glorifying man. This temple would be a magnificent house for the ark of the covenant. When Solomon built this temple, he was in right standing with God. God accepted the temple and His presence was in the most holy place. To be called a son of God is a very high honor. Jesus made it possible for all believers to be sons of God.

I Chronicles 22:11 "Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee."

This verse is the beginning of the charge that David gave Solomon concerning the temple. This was not David's oldest son. It was the son that God chose for this honor. It is as if David was speaking a blessing on Solomon, as well as a charge. All of the things that David was having prepared for the building of the temple would need someone to see that it was carried out. Solomon would be the one to see to it for David.

I Chronicles 22:12 "Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God."

Solomon would need the wisdom that only God could give him for the tremendous undertaking. We know that Solomon received the greatest wisdom that any person on the earth ever had, until his time. It was a gift from God. God never calls anyone to complete a task for Him, unless He equips him to complete the task. David was fully aware of the importance of keeping the law of the LORD. He could not impress upon Solomon enough to keep the law of the LORD God.

I Chronicles 22:13 "Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed."

God had promised Abraham and all of his descendents the blessings of God, as long as they kept the laws and commandments of God. If they did not keep the commandments, they would be cursed as greatly, as they could have been blessed. The law was given to Moses for the people on their way to the promised land. God loved Israel and wanted to bless them. He is a just God and could not bless them, if they did not keep His commandments.

I Chronicles 22:14 "Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto."

A talent weighed 125 pounds. A gold pound has 12 ounces to a pound. One talent would weigh 1,500 ounces. This is 150,000,000 ounces of gold. Present gold prices are approximately \$400.00 per ounce. This would make the value of the gold, alone that he prepared for the temple at present prices of \$400.00 worth \$60,000,000,000.00. The figure for the silver is astronomical, as well. This is 1,000,000 talents, or 125,000,000 pounds of silver. This means there was 1,500,000,000 ounces of silver. At present day prices of \$5.00 per ounce, that would be worth \$7,500,000,000.00. This value does not even estimate the bronze, or any of the other precious things. David was an extremely wealthy man, but Solomon was even wealthier. In fact, Solomon would be the richest man who ever lived.

I Chronicles 22:15 "Moreover [there are] workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work."

These workmen were there for the purpose of building with the stones and with the cedar. These had been sent by Hiram to help. II Samuel 5:11 "And Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons: and they built David an house."

I Chronicles 22:16 "Of the gold, the silver, and the brass, and the iron, [there is] no number. Arise [therefore], and be doing, and the LORD be with thee."

This is the end of the commission that David gave Solomon, his son. He says, "You have what you need for the job, now get started".

I Chronicles 22:17 "David also commanded all the princes of Israel to help Solomon his son, [saying],"

David's sons were jealous of Solomon, and probably, would not have helped with this work, had their father not told them to. This was not just speaking to David's sons, but to all the leaders in Israel.

I Chronicles 22:18 "[Is] not the LORD your God with you? and hath he [not] given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the LORD, and before his people."

It had been about 900 years since the promise of peace and prosperity had been given these Israelites. David {the beloved of God} had the privilege to tell them that peace was here. They had conquered their enemies, and now, they could live in peace.

I Chronicles 22:19 "Now set your heart and your soul to seek the LORD your God; arise therefore, and build ye the sanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD."

David's greatest desire was that these people would build the temple, and worship God in the temple. He reminded them that their blessings were conditional on them keeping God's commandments. The ark symbolized the presence of God with His people Israel. David's desire that this permanent house they would build for the LORD would be a permanent connection for them with the LORD. He knew that was what the LORD wanted if the people would just do it.

1 Chronicles 25 Questions

1. In verse 1, what did David say about this spot where the threshingfloor had been?
2. Who were the strangers in verse 2?
3. Why was David having the stones hewed?
4. What were the nails made of?
5. Quote 1 Chronicles chapter 18 verse 8.
6. Where did the cedar come from?
7. What did David say about Solomon, that makes us think he was very young?
8. What did David say the house of the LORD must be?
9. How long did Solomon reign?
10. What did David charge Solomon to do?
11. Why had God not allowed David to build the temple?
12. Solomon shall be a man of _____.
13. What does "Solomon" mean?
14. Solomon would be the _____ and the _____ of all earthly kings.
15. The temple Solomon builds will be to the glory of ____.
16. _____ made it possible for all Christians to be sons of God.
17. What was David speaking on Solomon, besides giving him a charge?
18. Where did Solomon's wisdom come from?
19. What did David warn Solomon to do?
20. How could Israel be blessed?
21. How much gold had David prepared for the temple?
22. How much would it be worth at \$400.00 per ounce?
23. How much silver did he give for the temple?
24. How much does a talent weigh?
25. What king had sent workers skilled in these things to help?
26. Who did David command to help Solomon?
27. How long had it been, since the original promise had been given of peace in their promised land?
28. What was the temple to be built to house?
29. What were their blessings dependent upon?
30. What did the ark symbolize?

We will begin this lesson in I Chronicles 23:1 "So when David was old and full of days, he made Solomon his son king over Israel."

Generally speaking, a king remains king, until he dies. David anointed his son, Solomon, king, while he was still alive. He did this so there would be no question which of his sons was to reign in his stead. It was actually God who had chosen Solomon to be king. David was king over all twelve tribes of Israel, and so would Solomon be.

I Chronicles 23:2 "And he gathered together all the princes of Israel, with the priests and the Levites."

These princes were all of David's sons. They included all of the heads of families, as well. The Levites were all in the service of the LORD in some capacity, or the other.

I Chronicles 23:3 "Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand."

The Levites did not begin to serve the LORD, until they were thirty years old. This was, possibly, the reason they were not counted, until they became this age. There was not much reason to count the Levitical tribe, because they did not go to war, and they were not required to pay taxes.

I Chronicles 23:4 "Of which, twenty and four thousand [were] to set forward the work of the house of the LORD; and six thousand [were] officers and judges:"

We see that these 24,000 men were to supervise the work on the temple. We see 6,000 were officers and judges.

I Chronicles 23:5 "Moreover four thousand [were] porters; and four thousand praised the LORD with the instruments which I made, [said David], to praise [therewith]."

The porters were keepers of the doors. They were stationed day and night to guard the doors. Earlier in these lessons, we got into the importance of the praise and worship conducted in the music and singing.

I Chronicles 23:6 "And David divided them into courses among the sons of Levi, [namely], Gershon, Kohath, and Merari."

All Levites were in the service of the LORD. Each family had their uniqueness. Kohath was the father of the priests and high priests. Merari was more associated with the musical ministry. The descendents of Gershon were keepers of the treasury in the time of David.

I Chronicles 23:7 "Of the Gershonites [were], Laadan, and Shimei."

I Chronicles 23:8 "The sons of Laadan; the chief [was] Jehiel, and Zetham, and Joel, three."

I Chronicles 23:9 "The sons of Shimei; Shelomith, and Haziel, and Haran, three. These [were] the chief of the fathers of Laadan."

I Chronicles 23:10 "And the sons of Shimei [were], Jahath, Zina, and Jeush, and Beriah. These four [were] the sons of Shimei."

I Chronicles 23:11 "And Jahath was the chief, and Zizah the second: but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to [their] father's house."

The verses above are the genealogy of Gershon.

I Chronicles 23:12 "The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four."

The Amram, mentioned here, was the father of Moses, Aaron, and Miriam.

I Chronicles 23:13 "The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever."

Aaron was the first high priest. His family would be the priests and high priests in the service of the LORD. The priest burnt incense before the LORD. We have already mentioned that this symbolizes the prayers of the saints. Basically, he represented the people to God and God to the people. Moses, we know was specially chosen of God to be the deliverer of Israel. He was the one whom God decided to give His law through.

I Chronicles 23:14 "Now [concerning] Moses the man of God, his sons were named of the tribe of Levi."

"The man of God" was used five times in speaking of Moses. Moses was chosen of God, before birth, to lead the people of Israel out of bondage, and to the promised land. His relationship with God was on a one to one relationship. He was of the tribe of Levi, but his sons were not priests.

I Chronicles 23:15 "The sons of Moses [were], Gershom, and Eliezer."

These two sons were born to Moses and Zipporah, while Moses was in exile.

I Chronicles 23:16 Of the sons of Gershom, Shebuel [was] the chief.

I Chronicles 23:17 "And the sons of Eliezer [were], Rehabiah the chief. And Eliezer had none other sons; but the sons of Rehabiah were very many."

I Chronicles 23:18 "Of the sons of Izhar; Shelomith the chief."

I Chronicles 23:19 "Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth."

I Chronicles 23:20 "Of the sons of Uzziel; Micah the first, and Jesiah the second."

I Chronicles 23:21 "The sons of Merari; Mahli, and Mushi. The sons of Mahli; Eleazar, and Kish."

I Chronicles 23:22 "And Eleazar died, and had no sons, but daughters: and their brethren the sons of Kish took them."

I Chronicles 23:23 "The sons of Mushi; Mahli, and Eder, and Jeremoth, three."

It is interesting to note, at this point, that the houses of the Levites had sprung to twenty-four houses. There were 11 Kohathite families,

9 of the Gershonite, and 4 of the families of Merari. The daughters, were taken in marriage by their nearkinsmen. They remained Levites.

I Chronicles 23:24 "These [were] the sons of Levi after the house of their fathers; [even] the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward."

The twenty years, here, is most of the time spoken of as thirty years. I would assume thirty years to be the age for taking on duties as priests and high priest, because Jesus' formal ministry began when He was thirty. All of the Levites were in service of the LORD. The Kohathites through Aaron were the priests.

I Chronicles 23:25 "For David said, The LORD God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever:"

There would be no more journeying with the tabernacle. The place of worship would be established forever in Jerusalem. Three times a year, all of the Hebrew men were to come to Jerusalem to worship. The women came, also, when they did not have a baby to care for. The central place of worship would be in the temple in Jerusalem.

I Chronicles 23:26 "And also unto the Levites; they shall no [more] carry the tabernacle, nor any vessels of it for the service thereof."

Part of the duties of the Levites had been to carry the tabernacle, and set it up at each spot God chose. Each Levite had a particular job to do. Now, we see that the tabernacle would not be moved again. Those who were in the service of moving it would, now, be assigned new jobs.

I Chronicles 23:27 "For by the last words of David the Levites [were] numbered from twenty years old and above:"

I will not belabor whether they were twenty, or thirty. It really is unimportant. We are, probably, looking over some minor detail here, that would explain it, such as they could have been in training when they were twenty, and actually began to minister when they were thirty.

I Chronicles 23:28 "Because their office [was] to wait on the sons of Aaron for the service of the house of the LORD, in the courts, and in the chambers, and in the purifying of all holy things, and the work of the service of the house of God;"

We see that the twenty year old's were like apprentice workers who were serving those who were ministering. The young people did the menial labor.

I Chronicles 23:29 "Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for [that which is baked in] the pan, and for that which is fried, and for all manner of measure and size;"

This is saying, that much of the cooking of the bread and the preparation of the meat and flour offerings were done by these young Levites.

I Chronicles 23:30 "And to stand every morning to thank and praise the LORD, and likewise at even;"

We remember, from a previous lesson, that some of the Levites were to sing and play instruments in the temple and around the temple. They led the praise and worship in song. They would lead praise, also, where they would lift their hands in praise to the LORD and praise and worship the LORD.

I Chronicles 23:31 "And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD:"

The priests did the actual sacrificing to the LORD. The other Levites could help with minor preparations for the sacrifices. The priests were to keep the sabbaths, new moons, and the feasts ever on the minds of the people. The priests and the high priest were the spiritual leaders of these people.

I Chronicles 23:32 "And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy [place], and the charge of the sons of Aaron their brethren, in the service of the house of the LORD."

Just as in a church, the ministering body does not just pertain to the pastor, there were many ministering functions in the temple. The high priest and the priests were the family of Aaron set aside and made holy for their service, but all the Levites ministered in some capacity.

1 Chronicles 26 Questions

1. When did David make Solomon king?
2. What was unusual about this?
3. Who had actually chosen Solomon to be king?
4. Who were the princes that were gathered?
5. How many Levites above thirty were numbered?
6. Why was there not much reason to number the Levitical tribe?
7. How many were to supervise the work on the temple?
8. How many were officers and judges?
9. What was the job of the porters?
10. How many were involved in praise on instruments?
11. What were the three families of the tribe of Levi?
12. Kohath was the father of the _____ and _____.
13. The descendents of Gershon were keepers of the _____ in the time of David.
14. Amram was the father of whom?
15. Who was the first high priest?
16. What did the burning of incense before the LORD symbolize?
17. What did the high priest do, basically?
18. What was Moses called in verse 14?
19. Who were sons of Moses by Zipporah, while he was in exile?
20. How many houses had the Levites become, at the time of this lesson?
21. What would change about their worship, after the temple was built?
22. What were these 20 year olds to do?
23. Much of the cooking was done by whom?
24. Who actually did the sacrifices?
25. How does this resemble our church today?

We will begin this lesson in I Chronicles 24:1 "Now [these are] the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar."

The first two sons of Aaron were Nadab and Abihu. They were killed by the LORD, when they carried strange fire into the tabernacle. This left Eleazar and Ithamar to carry on the work of the priests. Since Nadab and Abihu had no children when they died, it would be up to the families of Eleazar and Ithamar to keep the priesthood going.

I Chronicles 24:2 "But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office."

Their father, Aaron, was not even allowed to grieve for them. He had the anointing oil upon him, when they died, and some other relatives had to come and take them out of the tabernacle. Eleazar and Ithamar would be the priests under their father, Aaron, who was high priest.

I Chronicles 24:3 "And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service."

This appears, that David, Zadok, and Ahimelech made the arrangements for the services in the work of the LORD. Ahimelech and Zadok were both acting high priests at the time of David. Ahimelech was the father of Abiathar. David made Abiathar high priest, after Saul killed all of his brothers.

I Chronicles 24:4 "And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and [thus] were they divided. Among the sons of Eleazar [there were] sixteen chief men of the house of [their] fathers, and eight among the sons of Ithamar according to the house of their fathers."

There were 16 men of the sons of Eleazar, who were capable of leading. There were just eight of the sons of Ithamar, who were leaders.

I Chronicles 24:5 "Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors [of the house] of God, were of the sons of Eleazar, and of the sons of Ithamar."

Of the children of Ithamar and of Eleazar, there was no order of importance, so the various tasks were decided by lot. The sons of Eleazar are allotted the governorship of the sanctuary. They would work under their father, Eleazar. The house of God is, possibly, speaking of the holy of holies.

I Chronicles 24:6 "And Shemaiah the son of Nethaneel the scribe, [one] of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and [before] the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and [one] taken for Ithamar."

The lots that were drawn were recorded by Shemaiah. This is just saying, that the two high priests were eyewitnesses to the procedure. There seemed to be two sets of names. One was drawn for Eleazar, and one was drawn for Ithamar.

I Chronicles 24:7 "Now the first lot came forth to Jehoiarib, the second to Jedaiah,"

I Chronicles 24:8 "The third to Harim, the fourth to Seorim,"

I Chronicles 24:9 "The fifth to Malchijah, the sixth to Mijamin,"

I Chronicles 24:10 "The seventh to Hakkoz, the eighth to Abijah,"

I Chronicles 24:11 "The ninth to Jeshuah, the tenth to Shecaniah,"

I Chronicles 24:12 "The eleventh to Eliashib, the twelfth to Jakim,"

I Chronicles 24:13 "The thirteenth to Huppah, the fourteenth to Jeshebeab,"

I Chronicles 24:14 "The fifteenth to Bilgah, the sixteenth to Immer,"

I Chronicles 24:15 "The seventeenth to Hezir, the eighteenth to Apses,"

I Chronicles 24:16 "The nineteenth to Pethahiah, the twentieth to Jehezekel,"

I Chronicles 24:17 "The one and twentieth to Jachin, the two and twentieth to Gamul,"

I Chronicles 24:18 "The three and twentieth to Delaiah, the four and twentieth to Maaziah."

In verse 10 above, the Abijah was the family that Zacharias, the father of John the Baptist, descended from. These are a listing of the twenty-four descendents of Aaron in the order of the lot that was cast.

I Chronicles 24:19 "These [were] the orderings of them in their service to come into the house of the LORD, according to their manner, under Aaron their father, as the LORD God of Israel had commanded him."

Each priest served a week from the seventh day to the seventh. The first lot taken served first, until it had gone through all 24, then the first one started, again.

I Chronicles 24:20 "And the rest of the sons of Levi [were these]: Of the sons of Amram; Shubael: of the sons of Shubael; Jehdeiah."

The rest of the sons of Amram and their descendents were not priests or high priests, but were to wait on the sons of Aaron. Shubael was Moses grandson.

I Chronicles 24:21 "Concerning Rehabiah: of the sons of Rehabiah, the first [was] Isshiah."

Rehabiah was the grandson of Moses through his younger son Eliezer. This verse and the one prior to it show Moses's line.

I Chronicles 24:22 "Of the Izharites; Shelomoth: of the sons of Shelomoth; Jahath."

This jumps back up to Kohath's son, Izhar, Amram's brother.

I Chronicles 24:23 "And the sons [of Hebron]; Jeriah [the first], Amariah the second, Jahaziel the third, Jekameam the fourth."

Hebron is yet another son of Kohath, and was, also, brother to Amram.

I Chronicles 24:24 "[Of] the sons of Uzziel; Michah: of the sons of Michah; Shamir." I Chronicles 24:25 "The brother of Michah [was] Isshiah: of the sons of Isshiah; Zechariah."

Uzziel was another son of Kohath and brother of Amram. This line leads to Zechariah, and Shamir.

I Chronicles 24:26 "The sons of Merari [were] Mahli and Mushi: the sons of Jaaziah; Beno."

I Chronicles 24:27 "The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri."

I Chronicles 24:28 "Of Mahli [came] Eleazar, who had no sons."

I Chronicles 24:29 "Concerning Kish: the son of Kish [was] Jerahmeel."

Merari was brother to Kohath. Eleazar's daughters married Kish's sons. These two houses were absorbed into one house in this, as the daughters of Eleazar took on the names of the sons of Kish. Jerahmeel carried on their families.

I Chronicles 24:30 "The sons also of Mushi; Mahli, and Eder, and Jerimoth. These [were] the sons of the Levites after the house of their fathers."

Mushi was the grandson of Merari. The others, mentioned here, were descended from Mushi.

I Chronicles 24:31 "These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren."

They cast lots in front of David, and the two high priests to determine their position, as well.

1 Chronicles 27 Questions

1. Who were the first two sons of Aaron?
2. What happened to them?
3. Did they have any descendents?
4. Who were the two sons of Aaron left to carry on the work of the priests?
5. Why could Aaron not grieve for his two sons, that the LORD killed?
6. Who were Zadok and Ahimelech?
7. Who was Ahimilech's son?
8. When did David make him high priest?
9. How many chief men of Eleazar were there?
10. How many chief men of Ithamar were there?
11. How were they divided?
12. The lots were recorded by whom?
13. Who were eyewitnesses of the procedure?
14. Who is descended from Abijah?
15. Each priest served a _____ from the seventh day?
16. What was different about the other sons of Amram, who descended through Moses?
17. Rehabiah was the _____ of Moses.
18. Who was Izhar's brother?
19. Uzziel' s line leads to _____ and _____.
20. Merari was brother of _____.
21. Who did Eleazar's daughters marry?
22. Mushi was the grandson of _____.

We will begin this lesson in I Chronicles 25:1 "Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals: and the number of the workmen according to their service was:"

David knew the value of worship with song and praise. The men, in the verse above, are descendents of Asaph, who were called to prophecy with musical accompaniment. This might seem strange to you on the surface, but it is not. The book of Psalms are songs, but they are, possibly, some of the best prophecies in the Bible, as well. We discussed in previous lessons, that not all ministry involves preaching. Songs, spiritual music, and praise are all part of worship, as well.

I Chronicles 25:2 "Of the sons of Asaph; Zaccur, and Joseph, and Nethaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied according to the order of the king."

Asaph actually wrote 12 of the Psalms, himself. He was a prophet of God, but he did his prophesying in song. Some of the most beautiful messages in the church today come from Hymns like "Amazing Grace". It appears, that Asaph prophesied to David privately.

I Chronicles 25:3 "Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiiah, Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the LORD."

Jeduthun was of the family of Merari. He was one of the masters of the sacred music. His name means praise, or praising. He is sometimes called Ethan. In 2 Chronicles chapter 35 verse 15, he is called the king's seer. The other six mentioned, here, are his sons. His prophecy was associated with music.

I Chronicles 25:4 "Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, [and] Mahazioth:" I Chronicles 25:5 "All these [were] the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters."

This is, probably, the same Heman in the 88th Psalm. He had fourteen sons and three daughters, who followed in their father's call to ministry. He was, also, a seer. He was an inspired musician of sacred music. His specialty seemed to be on the horn.

I Chronicles 25:6 "All these [were] under the hands of their father for song [in] the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman."

All of these, mentioned in the previous verses of this lesson, ministered in music, song, and prophecy in the temple. There is a list of the various instruments they played in the verse above. As we said earlier,

David was aware of the value of inspired music and song in the worship services, and was setting all of this up for the worship in the temple, when Solomon builds it.

I Chronicles 25:7 "So the number of them, with their brethren that were instructed in the songs of the LORD, [even] all that were cunning, was two hundred fourscore and eight."

These 288, not only understood music and song, but taught others in the spiritual value of the Psalms. It was then, and is now, a very integral part of worship to have spiritual music and song prepare your heart to receive the message God has for His followers. They were taught, themselves, in this special ministry, and they would teach others who came later.

I Chronicles 25:8 "And they cast lots, ward against [ward], as well the small as the great, the teacher as the scholar."

This casting of the lots was to determine when they should minister in the temple. There seemed to be 24 who took the lead. Each of these 24 had 11 people under them. The one mentioned was the teacher with 11 scholars they trained.

I Chronicles 25:9 "Now the first lot came forth for Asaph to Joseph: the second to Gedaliah, who with his brethren and sons [were] twelve:"

I Chronicles 25:10 "The third to Zaccur, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:11 "The fourth to Izri, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:12 "The fifth to Nethaniah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:13 "The sixth to Bukkiah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:14 "The seventh to Jesharelah, [he], his sons, and his brethren, [were] twelve:

I Chronicles 25:15 "The eighth to Jeshaiiah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:16 "The ninth to Mattaniah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:17 "The tenth to Shimei, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:18 "The eleventh to Azareel, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:19 "The twelfth to Hashabiah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:20 "The thirteenth to Shubael, [he], his sons, and his brethren, [were] twelve:"

This is a list of the choirs. They did not all sing and play at once. The one at the beginning of the list would take the first duty and then on down the line, until each group had served their time in the service of the LORD, then it would begin at the beginning again. The following Scriptures are still part of the listing of the singers and musicians who ministered in the music.

I Chronicles 25:21 "The fourteenth to Mattithiah, [he], his sons, and his brethren, [were] twelve:" I Chronicles 25:22 "The fifteenth to Jeremoth, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:23 "The sixteenth to Hananiah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:24 "The seventeenth to Joshbekashah, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:25 "The eighteenth to Hanani, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:26 "The nineteenth to Mallothi, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:27 "The twentieth to Eliathah, [he], his sons, and his brethren, [were] twelve:" I Chronicles 25:28 "The one and twentieth to Hothir, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:29 "The two and twentieth to Giddalti, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:30 "The three and twentieth to Mahazioth, [he], his sons, and his brethren, [were] twelve:"

I Chronicles 25:31 "The four and twentieth to Romanti-ezer, [he], his sons, and his brethren, [were] twelve."

The 24 groups of twelve each make up the 288 mentioned earlier. The number "12" means a representative of the whole. These 288 would furnish the ministry in music and song for the temple. They would be well trained in their behavior in the temple, as well as their ministry. They would each take their turns ministering in the temple. The ministry of music and song descended from generation to generation, just like the priesthood did.

1 Chronicles 28 Questions

1. In verse 1, we find that the sons of Asaph were separated out to do what?
2. What is said about their music that is unusual?
3. The book of Psalms are _____.
4. It is, possibly, best of the _____ as well.
5. What have we discussed about ministry in previous lessons?
6. Asaph actually wrote _____ of the Psalms, himself.
7. Some of the most beautiful messages come in songs like _____.
8. It appears, that Asaph _____ to David privately.
9. What does the name "Jeduthun" mean?
10. He was of the family of _____.
11. In 2 Chronicles chapter 35 verse 15, he is called the king's _____.
12. Heman, of verse 4, here, is, possibly, the one of the _____ Psalm.
13. How many sons and daughters did he have?
14. What instrument did he play?
15. Name some of the instruments that were played.
16. How many, skilled in music and song, were there?
17. What was the purpose of the casting of lots?
18. How many ministered at once?
19. What does the number "12" mean?
20. How many groups of 12 were there?
21. Besides their music and singing, what would they be trained in?

We will begin this lesson in I Chronicles 26:1 "Concerning the divisions of the porters: Of the Korhites [was] Meshelemiah the son of Kore, of the sons of Asaph."

The porters would be the keepers of the entrance to the temple. Again, David is preparing all of this ahead of time for his son, Solomon. We discussed in a previous lesson, that Solomon was, probably, quite young. David was helping him, so he would not make an error about the Levitical family caring for the worship in the temple. This would all be set ahead of time, and there would be no trouble about who would do the different things. All of the men above are Levites. They are in the service of the LORD, as keepers of the entrance to the temple.

I Chronicles 26:2 "And the sons of Meshelemiah [were], Zechariah the firstborn, Jediael the second, Zebadiah the third, Jathniel the fourth,"

I Chronicles 26:3 "Elam the fifth, Jehohanan the sixth, Elioenai the seventh."

Meshelemiah was a Levite of the family of Kore. He, with his seven sons and brethren, were keepers of the eastern gate. Zechariah was the only exception. It was his duty to watch the northern gate.

I Chronicles 26:4 "Moreover the sons of Obed-edom [were], Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,"

I Chronicles 26:5 "Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him."

I Chronicles 26:6 "Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they [were] mighty men of valour."

I Chronicles 26:7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren [were] strong men, Elihu, and Semachiah."

I Chronicles 26:8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, [were] threescore and two of Obed-edom."

All of those of Obed-edom were 62. Each of his sons were spoken of as being mighty men of great strength.

I Chronicles 26:9 "And Meshelemiah had sons and brethren, strong men, eighteen."

This eighteen, added to the 62 of Obed-edom, make the keepers of the gates, or doors, from the Korahites a total of 80.

I Chronicles 26:10 "Also Hosah, of the children of Merari, had sons; Simri the chief, (for [though] he was not the firstborn, yet his father made him the chief;)"

Hosah was one of the porters mentioned at the time they moved the ark. The fact that Simri was made chief, probably, indicates that the firstborn had died.

I Chronicles 26:11 "Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah [were] thirteen."

This thirteen added to the eighty Korathites, bring the count to ninety-three porters or, doorkeepers. .

I Chronicles 26:12 "Among these [were] the divisions of the porters, [even] among the chief men, [having] wards one against another, to minister in the house of the LORD."

These ninety-three were actually the leaders of the four thousand porters who would guard the entrances. The numbers varied from time to time.

I Chronicles 26:13 "And they cast lots, as well the small as the great, according to the house of their fathers, for every gate."

The casting of lots was the same as in the other circumstances, to find out which watch they would take. It, also, would determine what gate they would watch. This would make it fair for everyone.

I Chronicles 26:14 "And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward."

I Chronicles 26:15 "To Obed-edom southward; and to his sons the house of Asuppim." I Chronicles 26:16 "To Shuppim and Hosah [the lot came forth] westward, with the gate Shallecheth, by the causeway of the going up, ward against ward."

Each family was responsible for the gate they received by lot. Within the family, they took turns watching their gate.

I Chronicles 26:17 "Eastward [were] six Levites, northward four a day, southward four a day, and toward Asuppim two [and] two."

I Chronicles 26:18 "At Parbar westward, four at the causeway, [and] two at Parbar."

We see that at each gate, there were no fewer than 2 men at any given time. There were 6 men all the time on the eastern side. There were 4 on the north and 4 on the south. There seemed to be 2 on 2 gates toward Asuppim. The 4 at the causeway and 4 at Parbar bring the total guards on duty at any one time to 24.

I Chronicles 26:19 "These [are] the divisions of the porters among the sons of Kore, and among the sons of Merari."

The porters were Levites, also. They were in the service of the LORD the same as the priests. They were just serving in a different area. These porters were descended from Merari and Kore.

I Chronicles 26:20 "And of the Levites, Ahijah [was] over the treasures of the house of God, and over the treasures of the dedicated things."

This has jumped from porters to treasurers of the house of God. Again, they were Levites. Ahijah had the special ministry of caring for the treasury of the temple.

I Chronicles 26:21 "[As concerning] the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, [even] of Laadan the Gershonite, [were] Jehieli." I Chronicles 26:22 "The sons of Jehieli; Zetham, and Joel his brother, [which were] over the treasures of the house of the LORD."

Just as in the other ministerial activities, they worked their shift and turned the ministry over to the next person in charge, so did the treasurers. These mentioned above, who were in charge of the treasures, were Gershonites. They are descended through Laadan. Libni is the same as Laadan.

I Chronicles 26:23 "Of the Amramites, [and] the Izharites, the Hebronites, [and] the Uzzielites:" I Chronicles 26:24 "And Shebuel the son of Gershom, the son of Moses, [was] ruler of the treasures."

This family goes back to Amram through Moses. It appears from this, that Moses' descendants were to be the ruler over the treasures, and the others mentioned were to do the actual work of keeping track of it. The Izrahites were the family of Izhar, brother of Amram. The Hebronites were the family of Hebron, brother of Amram.

I Chronicles 26:25 "And his brethren by Eliezer; Rehabiah his son, and Jeshaiiah his son, and Joram his son, and Zichri his son, and Shelomith his son." I Chronicles 26:26 "Which Shelomith and his brethren [were] over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated."

This seems to be too many people to be over the treasures, until we remember back that David had dedicated billions of dollars worth of gold, and silver, and so much bronze it was too much to weigh. Thinking in that line, we can see the need for all of these men to work with those things dedicated to the house of the LORD. Eliezer, here, is speaking of the brother of Gershom. Their father is Moses. The workers in the treasures as captains are descended from Moses.

I Chronicles 26:27 "Out of the spoils won in battles did they dedicate to maintain the house of the LORD."

This is explaining where this great wealth came from. Most of it came from spoils of war.

I Chronicles 26:28 "And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; [and] whosoever had dedicated [any thing, it was] under the hand of Shelomith, and of his brethren."

It appears that Samuel, Saul, Abner, and Joab had all added to the dedicated things. God had been greatly with Israel in battle during the time of Saul, as well as in the time of David. Much wealth was accumulated and dedicated to the house of the LORD from the battles they were in. Abner was Saul's uncle, but he was best known for being a mighty warrior. At one time, he was commander-in-chief of Saul's army. Joab led David's army.

I Chronicles 26:29 "Of the Izharites, Chenaniah and his sons [were] for the outward business over Israel, for officers and judges."

The family of Izhar was in service to the LORD as judges and officers. They were scribes, as well.

I Chronicles 26:30 "[And] of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, [were] officers among them of Israel on this side Jordan westward in all the business of the LORD, and in the service of the king."

These were of the family of Hebron. These were like keepers of the law in civil matters.

I Chronicles 26:31 "Among the Hebronites [was] Jerijah the chief, [even] among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour at Jazer of Gilead."

Jerijah was the same as Jeriah. This is the end of David's reign which lasted 40 years. They were found at Jazer of Gilead at the end of David's reign. It appears, that they were part of the men that were classified as David's mighty men.

I Chronicles 26:32 "And his brethren, men of valour, [were] two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and affairs of the king."

The tribes of Reuben, Gad, and the half tribe of Manasseh were on the eastern side of the Jordan. All of the matters of the land were pertaining to God. The civil law and the moral law were both part of the Levitical law. It appears, they watched over these tribes across the Jordan to make sure they were keeping God's law. They were actually in service to the LORD, but served David, as well.

1 Chronicles 29 Questions

1. Who were the porters?
2. Why was David making great preparation for the temple?
3. Meshelemiah was a Levite of the family of _____.
4. They were keepers of the _____ gate.
5. Zechariah was keeper of the _____ gate.
6. How many were there of Obed-edom?
7. How many men of Meshelemiah were there?
8. Hosah was of the children of _____.
9. What special thing had Hosah done?
10. How many porters, or doorkeepers, who were leaders, were there?
11. The casting of lots was for what?
12. How many men were on duty at the eastern gate at any time?
13. How many total guards were there at one time?
14. Verse 20 says, that _____ was over the treasures of the house of God.
15. Who were some of the other men whose ministry was the treasures?
16. Who was ruler over the treasures?
17. Who was he descended from?
18. Why are all of these people over the dedicated things not too many men?
19. Where had the treasures come from?
20. Who had gathered these dedicated things?
21. Who was Abner?
22. _____ led David's army.
23. Who were the judges and officers?
24. In verse 30, the men were keepers of the law in _____ matters.
25. How long did David's reign last?
26. Who were made rulers of the Reubenites, Gadites, and the half tribe of Manasseh?
27. What were they watching over them for?

We will begin this lesson in I Chronicles 27:1 "Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course [were] twenty and four thousand."

This has to do with the standing army of Israel. There were 24,000 on duty each month. It appears, there were twelve groups. Each group contained 24,000. Each group served a month, and then were off eleven months, unless there was an uprising.

I Chronicles 27:2 "Over the first course for the first month [was] Jashobeam the son of Zabdiel: and in his course [were] twenty and four thousand."

I Chronicles 27:3 "Of the children of Perez [was] the chief of all the captains of the host for the first month."

Jashobeam is mentioned in chapter 12 verse 11 as one of the three mighties of David. His was the first group on duty in the service of the king. Verse 3, above, says that he was of Perez, or Pharez who is of Judah.

I Chronicles 27:4 "And over the course of the second month [was] Dodai an Ahohite, and of his course [was] Mikloth also the ruler: in his course likewise [were] twenty and four thousand."

Dodai is the same as Dodo. He was father of Eleazar, one of David's three mighty men. He was of the tribe of Benjamin.

I Chronicles 27:5 "The third captain of the host for the third month [was] Benaiah the son of Jehoiada, a chief priest: and in his course [were] twenty and four thousand."

I Chronicles 27:6 "This [is that] Benaiah, [who was] mighty [among] the thirty, and above the thirty: and in his course [was] Ammizabad his son."

Benaiah was of the Levitical tribe. He was a descendent of Aaron. Jehoiada, his father, was chief priest. He was one of the three mighty men of David. We must continue to notice that each family leader is over his own 24,000 men. Ammizabad will later become David's captain of host commanding the third month.

I Chronicles 27:7 "The fourth [captain] for the fourth month [was] Asahel the brother of Joab, and Zebadiah his son after him: and in his course [were] twenty and four thousand."

Zebadiah was of Judah. Asahel was killed by Abner, before this office was given. Zebadiah was in place of his father. The father is mentioned, probably, because the honor was his. What is, probably, meant by Asahel is the family of Asahel.

I Chronicles 27:8 "The fifth captain for the fifth month [was] Shamhuth the Izrahite: and in his course [were] twenty and four thousand."

Shamhuth is the same as Shammoth the Harorite. This was, also, a tribe of Judah.

I Chronicles 27:9 "The sixth [captain] for the sixth month [was] Ira the son of Ikkesh the Tekoite: and in his course [were] twenty and four thousand."

Ira was of Tekoi which was of Judah. He was one of the 30 chosen warriors of David. All of these appointments are happening about 1,000 B.C.

I Chronicles 27:10 "The seventh [captain] for the seventh month [was] Helez the Pelonite, of the children of Ephraim: and in his course [were] twenty and four thousand."

There is nothing more known of him. I might bring to your attention, again, he is of the tribe of Ephraim.

I Chronicles 27:11 "The eighth [captain] for the eighth month [was] Sibbecai the Hushathite, of the Zarhites: and in his course [were] twenty and four thousand."

Sibbecai was of Judah. He is called Mebunnai in another Scripture. He was from the prominent family, the Zarhites. He fought with the Philistine giant Saph, or Sippia, and won.

I Chronicles 27:12 "The ninth [captain] for the ninth month [was] Abiezer the Anetothite, of the Benjamites: and in his course [were] twenty and four thousand."

Abiezer was a Benjamite. Anetothites were one family of the Benjamites. It is very interesting to me that many of these leaders come from Judah and Benjamin, which will later break off from the twelve. It would be speculation to say that David already knew this break would eventually come, and was preparing early. This had to be providence of God.

I Chronicles 27:13 "The tenth [captain] for the tenth month [was] Maharai the Netophathite, of the Zarhites: and in his course [were] twenty and four thousand."

Maharai was one of David's mighty men. Netophah was a town very near Bethlehem. In fact the two towns connected. The Zarhites, whom he was one of, were well thought of.

I Chronicles 27:14 "The eleventh [captain] for the eleventh month [was] Benaiah the Pirathonite, of the children of Ephraim: and in his course [were] twenty and four thousand."

Benaiah was one of David's thirty mighty men. He was of the tribe of Ephraim.

I Chronicles 27:15 "The twelfth [captain] for the twelfth month [was] Heldai the Netophathite, of Othniel: and in his course [were] twenty and four thousand."

Heldai was of Judah. Heldai is sometimes spelled Heled. Othniel was the son in law of Caleb. Othniel was the first judge of Israel after Joshua. The

majority of the captains {seven} came from Judah. There were two from Benjamin, two from Ephraim and one from Levi. Each one of them was over twenty-four thousand men.

I Chronicles 27:16 "Furthermore over the tribes of Israel: the ruler of the Reubenites [was] Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:"

I Chronicles 27:17 "Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:"

I Chronicles 27:18 "Of Judah, Elihu, [one] of the brethren of David: of Issachar, Omri the son of Michael:"

I Chronicles 27:19 "Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:"

I Chronicles 27:20 "Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiiah:"

I Chronicles 27:21 "Of the half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:"

I Chronicles 27:22 "Of Dan, Azareel the son of Jeroham. These [were] the princes of the tribes of Israel."

We have already gone into detail about each of the people mentioned in the verses above. The thrust, here, is the fact that they were leaders in their respective tribes. Gad and Asher were the only two tribes who were not mentioned in the list above. It appears, that David is putting everything in perfect order for it to run smoothly, even after his death, when his son, Solomon, would reign. Each tribe had their own leader. We might take note that the Levites were mentioned first. Zadok was a prominent priest.

I Chronicles 27:23 "But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of the heavens."

This is interesting why David did not count the men under twenty years old. In most places, it speaks of numbering the men who were of the age to go to war. This tells us that David's census was not for the purpose of war. David believed God would keep the promise to make the Israelites beyond numbering.

I Chronicles 27:24 "Joab the son of Zeruiah began to number, but he finished not, because there fell wrath for it against Israel; neither was the number put in the account of the chronicles of king David."

Joab did not want to number the people. He actually quit before the counting was over. God was very angry about this numbering. David would not have these numbers recorded, because it was displeasing to God.

I Chronicles 27:25 "And over the king's treasures [was] Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, [was] Jehonathan the son of Uzziyah:"

Azmaveth was over the treasuries of Jerusalem. This consisted of silver and gold, but it, also, spoke of their wealth in grain. Jonathan was helper to Azmaveth.

I Chronicles 27:26 "And over them that did the work of the field for tillage of the ground [was] Ezri the son of Chelub:"

Ezri was the supervisor of the work in the field.

I Chronicles 27:27 "And over the vineyards [was] Shimei the Ramathite: over the increase of the vineyards for the wine cellars [was] Zabdi the Shiphmite:"

The vineyards were a great source of wealth in their land. This is speaking of the officer in charge of the vineyards and the wine cellars.

I Chronicles 27:28 "And over the olive trees and the sycamore trees that [were] in the low plains [was] Baal-hanan the Gederite: and over the cellars of oil [was] Joash:"

Olive trees live for thousands of years, and were a great source of revenue for the Israelites. You can easily see the importance of the olive trees and sycamore trees, when we see that Joash {someone David put great confidence in} was in charge.

I Chronicles 27:29 "And over the herds that fed in Sharon [was] Shitrai the Sharonite: and over the herds [that were] in the valleys [was] Shaphat the son of Adlai:"

We can easily see the importance that David placed on each service. He was making sure that everything in his kingdom, of importance, had someone to be over it that he could trust. The valleys, spoken of here, were west of the Jordan. They had tremendous herds of sheep.

I Chronicles 27:30 "Over the camels also [was] Obil the Ishmaelite: and over the asses [was] Jehdeiah the Meronothite:"

Obil was a descendent of Ishmael. The word "Obil" means tender of camels. The king and his sons rode on asses.

I Chronicles 27:31 "And over the flocks [was] Jaziz the Hagerite. All these [were] the rulers of the substance which [was] king David's."

The Hagarites were descended from Hagar, the mother of Ishmael. The substance, spoken of here, had to do with the things that made David great. God blessed Israel greatly at that time. There were no shortages of substance.

I Chronicles 27:32 "Also Jonathan David's uncle was a counsellor, a wise man, and a scribe: and Jehiel the son of Hachmoni [was] with the king's sons:"

Jonathan was held in high esteem by David. He was David's personal counsellor. He worked in the presence of David. He was a scribe, as well as counsellor. He attended all the special events with David. This, Jehiel, was tutor to David's sons. One of them would be king someday. It was his job to see that they were trained and ready.

I Chronicles 27:33 "And Ahithophel [was] the king's counsellor: and Hushai the Archite [was] the king's companion:"

A wise king would have more than one counsellor. David was no exception to this. Ahithophel was a counsellor along with Jonathan, David's relative. Hushai was friend and confidant of David. Even though he was good friend to David, he helped Absalom try to overthrow David.

I Chronicles 27:34 "And after Ahithophel [was] Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army [was] Joab."

This just shows the succession from Ahithophel. Jehoiada took the place of Ahithophel. Abiathar is speaking of the high priest, most probably. Joab was David's commander in chief. Verses 32, 33, and 34 contain the names of the men in closest contact with David. They were his key people in his cabinet.

1 Chronicles 30 Questions

1. What group is verse 1 speaking of?
2. How long did each group serve at one time?
3. Jashobeam is one of David's _____,
4. Perez is the same as _____.
5. Dodai is the same as _____.
6. He was the father of _____.
7. Benaiah was of the _____ tribe.
8. He was a descendent of _____.
9. His father, _____, was high priest.
10. Asahel was killed by _____.
11. Ira was one of _____ chosen warriors of David.
12. Helez was from what tribe?
13. Sibbecai was of the tribe of _____.
14. What was he remembered for?
15. What does the author find to be interesting about where these leaders came from?
16. How many men did each of these leaders have?
17. Othniel was the son-in-law of whom?
18. Othniel was the first _____ of Israel after Joshua?
19. How many of the leaders of the troops are from Judah?
20. Why had David not numbered those under 20?
21. Who led the numbering for David?
22. Why did he not finish numbering?
23. What was Azmaveth over?
24. Why were the vineyards important to watch over?
25. How long do olive trees live?
26. What does "Obil" mean?
27. Who were the Hagarites descended from?
28. Who was David's counsellor?
29. Who was tutor to David's sons?
30. Who was another of David's counsellors?
31. Abiathar is speaking of the _____ _____.

We will begin this lesson in I Chronicles 28:1 "And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem."

David assembled all the people together in Jerusalem whom he had assigned positions of leadership. He brought the leaders of the spiritual life, the leaders of the civil government, and the leaders of the military, that he might tell them his wishes for Israel.

1 Chronicles 28:2 "Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: [As for me], I [had] in mine heart to build an house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:"

We must remember, that David is rather elderly when this takes place, and it would be a great effort for him to stand for any length of time. He had great respect for the men he had put in charge of the various aspects of life in Israel. He stood to honor these men. He even called them his brethren, rather than his subjects. He truly was one of them. He was a Hebrew, the same as they were. He wanted to build a permanent place to house the ark of the covenant. He had set up a tent for it, but he wanted a greater house than any that had ever been built, to house the presence of God. He had gathered all the materials together to build the temple, but he would not be able to build it himself. It was not the will of God for him to build it.

I Chronicles 28:3 "But God said unto me, Thou shalt not build an house for my name, because thou [hast been] a man of war, and hast shed blood."

David was called a bloody king, because of the wars he had fought and won. He would, however, honor David by letting Solomon build the temple with the materials David had gathered for the task.

I Chronicles 28:4 "Howbeit the LORD God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah [to be] the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make [me] king over all Israel:"

David had not chosen to be king. God chose David to be king of all Israel when he was just a boy. In fact, he was the youngest of his brothers. Samuel anointed David to be king of all Israel. God promised David that there would always be a king of Judah, who would be descended from David. We know this was fulfilled in the Lord Jesus Christ. In the flesh, He was of the tribe of Judah. He is King of kings and Lord of lords.

I Chronicles 28:5 "And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the LORD over Israel."

This was a very important statement for David to make, since Solomon was not the oldest son of David. This would leave no room for dispute about who should reign as king of Israel.

I Chronicles 28:6 "And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him [to be] my son, and I will be his father."

We do not know exactly when the Lord told David to make Solomon king, but we know He did tell him. Solomon would reign during a time of peace in Israel. Solomon was known as a king with a peaceful nature. The name "Solomon" means peaceable. God would give Solomon the gift of wisdom to lead his people, and to build the temple. One of the reasons Solomon married so many women, was so there would be no war with the fathers of his wives. Some of them were marriages of state.

I Chronicles 28:7 "Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day."

All blessings from God are conditional on the person, who receives the blessings, keeping God's commandments. It was the same with Solomon.

I Chronicles 28:8 "Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave [it] for an inheritance for your children after you for ever."

This is a warning from David that all of the people must keep God's commandments, if they are to continue to be blessed of God. David is not to blame for them not keeping God's commandments. He stressed, here, that God was his witness that he warned them.

I Chronicles 28:9 "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

We have discussed so often, the way to know God is to know Him in His Word, the Bible. Fear of God is the beginning of wisdom. We must learn the will of God for our lives as Solomon was to learn the will of God for his life. God is more interested in the heart of man than anything else about man. The heart is what you are. Solomon must keep his heart stayed upon God. The thoughts of mankind lead astray, unless they are controlled by the spirit of mankind. Matthew 22:37 "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." One of the wisest things a person can do, is to seek the Lord with all of his heart. God will not hide, if we seek Him. We will find Him, if we really want to find Him. Blessings are abundant for those who obey God's Commandments, but those who do not will face curses abundant.

I Chronicles 28:10 "Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do [it]."

God chooses people for a task, and then, He gives them the ability to get it done. He just wants a willing heart to work with.

I Chronicles 28:11 "Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,"

It seems that, God had given the plan to David for all of this, and he gave it to his son, Solomon. It appears that, every little detail had been given to David by the Spirit of God. The porch was 30 feet in length and 180 feet high.

I Chronicles 28:12 "And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:"

Just as God had given detailed information on the building of the tabernacle to Moses in the wilderness, it appears He had given detailed information to David, here. It appears, he had drawn out detailed instructions, and given them to Solomon.

I Chronicles 28:13 "Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD."

It appears from this, that the proper functions of the priests and high priest had been overlooked in the last few years. It appears, that God gave the entire plan to David, to establish before his death. The vessels for use in the temple had to be made a certain way, and of certain metal. All of the plans for housing for the priests, as well as the plans for the actual temple were given to David by the Spirit of God. Everything had to be done exactly as the plans, if it pleased God.

I Chronicles 28:14 "[He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service:"

David not only gathered up the gold for use in the temple, but had plans showing exactly how much gold was to be used in each item, along with the exact plans for making the item. Nothing but gold was used in the near vicinity of the ark, which symbolized the presence of God. In this temple, there was an unusually large amount of gold used.

I Chronicles 28:15 "Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick."

There were no candlesticks of silver, that I am aware of. "Silver" means redemption. It is possible for candlesticks to have been made of silver for the palace, or the quarters of the priests, or high priest, but the candlestick in the temple was made of pure gold.

The light is symbolic of the Light of the world, Jesus Christ. The candlesticks of gold showed they were in the near presence of God.

I Chronicles 28:16 "And by weight [he gave] gold for the tables of shewbread, for every table; and [likewise] silver for the tables of silver:"

Again, I am unfamiliar with the tables of silver. The table of shewbread was to be made of gold. The shewbread symbolized Jesus who is the Bread of life. I Kings 7:48 "And Solomon made all the vessels that [pertained] unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread [was]," I Kings 7:49 "And the candlesticks of pure gold, five on the right [side], and five on the left, before the oracle, with the flowers, and the lamps, and the tongs [of] gold," Silver means redemption, so the tables of silver could have been in another place other than the temple.

I Chronicles 28:17 "Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver:"

The main thing that this is saying, is that David prepared enough gold, silver, and bronze to build all that they needed for the temple.

I Chronicles 28:18 "And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD."

Everything in the presence of the ark, which symbolized the presence of God, had to be 24 kt. gold, or 24 kt. gold overlay. These wings were so long, they entirely covered the width of the holy of holies.

I Chronicles 28:19 "All [this, said David], the LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern."

Just as the Scriptures were written by the Spirit of God moving upon men of God, this pattern of everything in the temple was miraculously given to David by God. God wrote it in David's heart.

I Chronicles 28:20 "And David said to Solomon his son, Be strong and of good courage, and do [it]: fear not, nor be dismayed: for the LORD God, [even] my God, [will be] with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD."

Solomon was very young, and needed this encouragement from David. We know that God gave Solomon the gift of wisdom, as well. David reminded Solomon that God was faithful to give him the understanding to build the temple. God would not have called him, had He not intended to equip Solomon to do the task. God wanted the temple built, and He would be with Solomon.

I Chronicles 28:21 "And, behold, the courses of the priests and the Levites, [even they shall be with thee] for all the service of the house of God: and [there shall be] with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people [will be] wholly at thy commandment."

The priests and the Levites would be there to help with any information Solomon needed from the law. There would be thousands of skilled people for every task. Solomon would actually just supervise his leaders, to see that the work went on. David had already assigned each person the task they were to do. God would guide Solomon every step of the way. God had provided skillful people for every task. It would be done. Solomon just, must believe it could be done, and do it.

1 Chronicles 31 Questions

1. Who did David call to Jerusalem?
2. There were leaders of the _____ life, leaders of the _____ government, and the leaders of the _____.
3. Why did he call them?
4. Why was it important that he stood upon his feet?
5. What did David have in his heart to do?
6. Why did God not allow David to do it?
7. David was called a _____ king.
8. What had God allowed David to do about the temple?
9. What special honor had God shown David?
10. Why was it so important for David to proclaim Solomon king?
11. What does "Solomon" mean?
12. How are blessings of God conditional?
13. Who did David warn about keeping the commandments?
14. How can we know God?
15. Quote Matthew chapter 22 verse 37.
16. What does a person have to have for God to use him?
17. Where did David get the plans he gave to Solomon?
18. How had David received the plans?
19. Why did God give David information for the priests?
20. What does "silver" mean?
21. Quote 1 Kings chapter 7 verses 48 and 49.
22. Everything in the presence of the ark had to be made with _____.
23. How long were the wings of the cherubim?
24. What encouraging statement did David make to Solomon?
25. Where did Solomon get his wisdom?
26. Who had God given Solomon to help with the building of the temple?
27. What must Solomon do?

We will begin this lesson in I Chronicles 29:1 "Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, [is yet] young and tender, and the work [is] great: for the palace [is] not for man, but for the LORD God."

The fact that Solomon was so young at the time, would make some people wonder at David's choice of him for king. Actually, David had older sons that would have been in line to be king. David settled that quickly by saying that Solomon was the choice of God for this task. The palace, here, was speaking of the temple. This was a giant undertaking.

I Chronicles 29:2 "Now I have prepared with all my might for the house of my God the gold for [things to be made] of gold, and the silver for [things] of silver, and the brass for [things] of brass, the iron for [things] of iron, and wood for [things] of wood; onyx stones, and [stones] to be set, glistening stones, and of divers colours, and all manner of precious stones, and marble stones in abundance."

David had been gathering for quite a while the things for use in the building of the temple. In an earlier lesson, we saw that David had gathered billions of dollars worth of silver and gold to be used in the temple. Cedar wood had been brought in from foreign countries. Most of the silver, gold, and brass had been spoils of war. The nails had been made with the iron. This temple would have enough precious metals and precious stones in it to cover a modern country's national debt. The marble and all of the stones to use in the temple had been prepared elsewhere, and brought to the location of the temple. This temple would be the most beautiful building in all the world.

I Chronicles 29:3 "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, [which] I have given to the house of my God, over and above all that I have prepared for the holy house,"

The wealth could have all belonged to David, but he loved God and wanted all of this wealth to belong to his God. It was by David's own free will he gave these treasures for the temple.

I Chronicles 29:4 "[Even] three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses [withal]:"

A talent of gold weighs 125 pounds. There are 12 ounces in a pound of gold. This means that one talent weighs 1,500 ounces. This would mean that there were 4,500,000 ounces of gold for the temple. Present price of gold is about \$400.00 per ounce. At present prices, just the gold would be worth \$1,800,000,000. This is in addition to the gold we read about in chapter 22. This is speaking of David's personal gold and silver, and the other Scripture, perhaps, is speaking of the gold and silver in the treasury. I Chronicles 22:14 "Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add

thereto." The silver at \$5.00 per ounce, that David gave of his own, would figure \$52,500,000.00.

I Chronicles 29:5 "The gold for [things] of gold, and the silver for [things] of silver, and for all manner of work [to be made] by the hands of artificers. And who [then] is willing to consecrate his service this day unto the LORD?"

David had told them of his generous gifts, and he was encouraging them to give to the construction of the temple themselves. This was, also, a call for volunteers, who had skills in these areas, to come forward.

I Chronicles 29:6 "Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly,"

I Chronicles 29:7 "And gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron."

This was a large offering given by the leaders of the people. 5,000 talents of gold would be worth \$3,000,000,000.00 today. A dram is an uncertain measure, so we will not figure that. Some believe it to be 1/3 the size of a shekel. The 10,000 talents of silver would be worth \$75,000,000.00 today. Iron is measured by the pound, so there would be 12,500,000 pounds of iron. This is a tremendous offering.

I Chronicles 29:8 "And they with whom [precious] stones were found gave [them] to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite." I Chronicles 29:9 "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy."

Many of the stones had, probably, been spoils of war. The wonderful thing was that the people gave these things willingly. God does not want anything from us that we give begrudgingly. He accepts gifts we give from a free heart.

I Chronicles 29:10 "Wherefore David blessed the LORD before all the congregation: and David said, Blessed [be] thou, LORD God of Israel our father, for ever and ever." I Chronicles 29:11 "Thine, O LORD, [is] the greatness, and the power, and the glory, and the victory, and the majesty: for all [that is] in the heaven and in the earth [is thine]; thine [is] the kingdom, O LORD, and thou art exalted as head above all."

David was so overwhelmed by the generosity of the people, that he immediately began to praise God. We see an adoration of God, and a stating of His great power and goodness. This was an acknowledgment that truly everything and everyone belong to God. God created all. It all is His.

I Chronicles 29:12 "Both riches and honour [come] of thee, and thou reignest over all; and in thine hand [is] power and might; and in thine hand [it is] to make great, and to give strength unto all."

A person is rich, because God chooses for him to be rich. A person is honored, because God wants them to be honored. A very good example of the fact that everything belongs to God, is the coin in the fishes mouth to pay Jesus' taxes. The people vote and believe they elect a president, but truly, the person God had chosen to be president is who wins the race. David was fully aware that God made him great.

I Chronicles 29:13 "Now therefore, our God, we thank thee, and praise thy glorious name."

There was only one thing left for David to do, and that was to praise God for what had happened. When God pours out a blessing on us, the only thing we can do is thank Him and praise Him.

I Chronicles 29:14 "But who [am] I, and what [is] my people, that we should be able to offer so willingly after this sort? for all things [come] of thee, and of thine own have we given thee."

David was feeling humbled by all the wealth and greatness that God had poured on him and on the people of Israel as a whole. He was aware these things were just loaned to him for awhile.

I Chronicles 29:15 "For we [are] strangers before thee, and sojourners, as [were] all our fathers: our days on the earth [are] as a shadow, and [there is] none abiding."

David was no different than us all. We are all just passing through this world. Life on the earth is like a vapor. It is just a very short time considering the time we will spend in heaven. The flesh of man is few of days. No one lives forever in flesh. The important life begins, when we shed this house of flesh.

I Chronicles 29:16 "O LORD our God, all this store that we have prepared to build thee an house for thine holy name [cometh] of thine hand, and [is] all thine own."

David was saying that they were not really giving God anything. It all belonged to Him in the first place.

I Chronicles 29:17 "I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee."

David knows his heart was right with God, and now, he felt his people were right in their hearts, as well. The willingness to give to God said a lot about the condition of their hearts.

I Chronicles 29:18 "O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee:"

Abraham, Isaac, and Israel were the patriarchs. They were the recipients of the promises of God. The blessings on David and these people were fulfillment of the promises He made to Abraham. David wanted his people to remain faithful to God.

I Chronicles 29:19 "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all [these things], and to build the palace, [for] the which I have made provision."

David was asking God to give Solomon a perfect heart. He knew that Solomon would be tempted with all the wealth and attention he would get. He would be so blessed with things of this earth, it would be difficult for him to overcome the flesh.

I Chronicles 29:20 "And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king."

David was a good leader. Good leaders lead their people to a closer relationship with God.

I Chronicles 29:21 "And they sacrificed sacrifices unto the LORD, and offered burnt offerings unto the LORD, on the morrow after that day, [even] a thousand bullocks, a thousand rams, [and] a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel:"

This was all sealed with the sacrifices they made to the LORD. Even the sacrifices were given in abundance. This showed the sincerity of those who were sacrificing.

I Chronicles 29:22 "And did eat and drink before the LORD on that day with great gladness. And they made Solomon the son of David king the second time, and anointed [him] unto the LORD [to be] the chief governor, and Zadok [to be] priest."

This was a time of great celebration. The people were as joyful about the building of this temple, as David was. Solomon would be anointed the second time. This would show that all the people had accepted him as king in the stead of David. Zadok would be anointed again, also, to take the position of high priest.

I Chronicles 29:23 "Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him."

In an earlier book, we mentioned the fact that it was very unusual for a son to become king, before the death of his father. This was exactly what happened here, however. His prosperity was so great that he was known as the richest man in the world.

I Chronicles 29:24 "And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto Solomon the king."

Solomon was obviously the choice of David to succeed him. Most of the people were aware that Solomon was chosen of God to be king of Israel. They accepted him as king, partly because they did not want to displease David or God.

I Chronicles 29:25 "And the LORD magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him [such] royal majesty as had not been on any king before him in Israel."

Solomon was the richest and the wisest king who had ever reigned. He was so blessed, that people from all over the known world came to see the greatness of Solomon.

I Chronicles 29:26 "Thus David the son of Jesse reigned over all Israel." I Chronicles 29:27 "And the time that he reigned over Israel [was] forty years; seven years reigned he in Hebron, and thirty and three [years] reigned he in Jerusalem."

This is a recap of the reign of David in Israel. His reign of 40 years included 7 years over Judah and 33 years over all Israel.

I Chronicles 29:28 "And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead."

David was 30 when he began to reign, so he was seventy years old when he died. He had experienced blessings from God that few men ever know. His son, Solomon, would know even greater blessings, as he reigned over Israel, and built the temple.

I Chronicles 29:29 "Now the acts of David the king, first and last, behold, they [are] written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer,"

I Chronicles 29:30 "With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries."

The book, spoken of as of Samuel, the seer, is, possibly, the book of Samuel in the Bible. The other books, I am not sure of. We do know that Nathan, the prophet, and Gad, the seer, were both highly respected. Nathan had prophesied to David. All of the things mentioned, above, are mentioned in the Bible in other Scriptures than this one. We, also, know that had accurate records of events of their day.

1 Chronicles 32 Questions

1. Who had chosen Solomon to be king?
2. What did David say about the age of Solomon?
3. Palace, was speaking of the _____.
4. What did verse 2 say, David had prepared for the temple?
5. Most of the silver, gold, and brass, had come from _____ of _____.
6. What was made with the iron?
7. Where had the stones been prepared?
8. What type of wood would be used?
9. How many talents of gold does verse 4 say David gave?
10. How many talents of silver had he given?
11. How much does a talent weigh?
12. Who would do the work with the gold?
13. Who did David encourage to give, also?
14. How many talents of gold did they give?
15. Who gave precious stones?
16. Quote 1 Chronicles chapter 29 verses 10 and 11.
17. Why is someone rich?
18. Who truly chooses the president?
19. What had greatly humbled David?
20. God tries the _____ of mankind.
21. In verse 18, who are the three patriarchs?
22. What did David ask God to give Solomon?
23. Great leaders do what?
24. How many bullocks were sacrificed?
25. How did all of Israel accept Solomon as king?
26. How rich was Solomon?
27. Why did they all accept Solomon as king?
28. What does verses 26 and 27 recap?
29. How old was David, when he began to reign in Hebron?
30. How old was David, when he died?
31. The book of Samuel, mentioned in verse 29, is, probably, what?

2 Chronicles is actually a continuation of 1 Chronicles. It has to do with the reign of Solomon in Israel. Toward the end of the book, it deals with the 12 tribes of Israel breaking into 10 tribes of Israel and 2 tribes making up Judah. This takes place before the Babylonian captivity. It was, probably, compiled by Ezra from records he found, when he returned from exile. 1 and 2 Kings cover the same period of time. Kings was written before the exile, and Chronicles was written after the return. The two tribes that made up Judah had a form of religion which, possibly, centered in the temple in Jerusalem, but they had wandered away from God, Himself. There is very little mention in this of the ten tribes. This book is basically about the tribe of Judah.

II Chronicles 1:1 "And Solomon the son of David was strengthened in his kingdom, and the LORD his God [was] with him, and magnified him exceedingly."

We must remember, that Solomon was quite young, when he began to reign. Many scholars believe he was as young as twelve years old. David was alive for a short period of Solomon's reign and, possibly, guided him in the beginning. When God is for you, who can be against you? His strength lay in the fact that God was guiding everything he did. At this point in time, Solomon put his faith in God and not in his own abilities. God was with Solomon, and he grew in the sight of God and man.

II Chronicles 1:2 "Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers."

These were the same people that David had encouraged {in the last lesson} to give for the construction of the temple, and they responded greatly. The temple had not been built at this time. The ark was in Jerusalem, but the tabernacle was still in Gibeon. Solomon had brought them together, so there would be unity of purpose.

II Chronicles 1:3 "So Solomon, and all the congregation with him, went to the high place that [was] at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness."

The congregation, that was with Solomon, was the leaders of the various groups of people. Solomon led them to the spot where the tabernacle was located. At this time, there was no other central place of worship. The ark had been moved to Jerusalem, but the other things of the tabernacle, that Moses had brought from the wilderness, were at Gibeon. Solomon wanted to honor and give thanks to God in the only way he knew how.

II Chronicles 1:4 "But the ark of God had David brought up from Kirjath-jearim to [the place which] David had prepared for it: for he had pitched a tent for it at Jerusalem."

When David brought the ark to Jerusalem and erected a tent to protect it, he was saying this would be the place where the LORD would dwell with His people. The ark symbolized the presence of God.

Temporarily, the ark was separated from the brasen altar that they used for burnt sacrifices.

II Chronicles 1:5 "Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it."

There had to be a central place to sacrifice unto the LORD. The brasen altar was the original one that Bezaleel had made for the tabernacle in the wilderness. Solomon would know that this altar was acceptable to God. This was a large group of people who went with Solomon to worship and sacrifice to God, as we see in the size of the sacrifice.

II Chronicles 1:6 "And Solomon went up thither to the brazen altar before the LORD, which [was] at the tabernacle of the congregation, and offered a thousand burnt offerings upon it."

When it says, Solomon offered a thousand burnt offerings it means he carried the animals to be sacrificed. The priests did the actual act of the burning of the sacrifice. It was Solomon's offering, however. It was as if Solomon could not offer enough in his own sight. He was grateful to God for this great honor He had bestowed upon him.

II Chronicles 1:7 "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee."

It was either in a vision, or a dream, and it does not matter which. The message is the same. God was so pleased with Solomon at this point, that He offered to grant him a wish.

II Chronicles 1:8 "And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead."

Solomon did not immediately ask for his wish. He first thanked God for His goodness to David and to him. It had to be very humbling for God to choose him, when he had older brothers, whom God could have put in the office of king. He could not understand, but did appreciate the confidence God had placed in him.

II Chronicles 1:9 "Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude."

The twelve tribes were a very large number of people. Just those who David had gathered together for the twelve different watches, were a tremendous number. 24,000 times 12 is 288,000, and they were just those in service to the king. At this time, the 12 tribes would have been several million people. Solomon had learned his lesson from David, and was not about to number them. His statement showed a fulfillment of the promise made to Abraham. Solomon wanted to rule in the manner God would have him rule.

II Chronicles 1:10 "Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, [that is so] great?"

Solomon was aware that he was not capable of ruling so great a people without supernatural wisdom and knowledge from God. This, then, was his request. He wanted to be a good ruler. He knew with the power of God working in his life, he could be that leader. He asked for wisdom to lead his people. In 1 Kings chapter 3 verse 9, his request was expressed that he might have an understanding heart to judge thy people. He wanted to be able to discern between good and evil. In a sense, that is the same thing. If he had the gift of wisdom from God, he would have this ability.

II Chronicles 1:11 "And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:"

This request had to please God. It was very unselfish. God knew from this, that Solomon had a pure heart. He loved God and His people more than he loved himself. The word "because" is strong here. The blessings Solomon did receive hinged on this word.

II Chronicles 1:12 "Wisdom and knowledge [is] granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that [have been] before thee, neither shall there any after thee have the like."

Saul and David had reigned before Solomon, and they had been very wealthy. It is hard to believe that he could have even more than they had. Solomon would become so wealthy and build such magnificent things, that even the Queen of Sheba would come to see, if it was true. She came partially because of the great wisdom he possessed, as well. Wisdom and knowledge is the greatest gift, aside from salvation, that any person could ever receive. The riches, wealth, and honor are a by-product of wisdom and knowledge. Wisdom is a gift from God, and knowledge is accumulated learning. The gift of knowledge, here, is a quickening of his ability to learn and retain knowledge. This is similar to what the Holy Spirit does as our Teacher and our Guide.

II Chronicles 1:13 "Then Solomon came [from his journey] to the high place that [was] at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel."

Solomon had been empowered of God to rule over Israel justly. The tabernacle was of the congregation. It was a place where they could go and feel they had been in contact with God. It was their place of contact. The tabernacle was to benefit the people.

II Chronicles 1:14 "And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem."

One of the best ways to avoid war, is for your enemies around you to realize that you would win, if they attacked you. This show of force, would help bring peace. David had defeated many of these enemies before his death, and had set up taxes against those defeated. There would be a constant flow of wealth to the king of Israel, because of these defeated foes, who had to pay tribute.

II Chronicles 1:15 "And the king made silver and gold at Jerusalem [as plenteous] as stones, and cedar trees made he as the sycomore trees that [are] in the vale for abundance."

God had blessed Israel with plentiful crops. Their neighbors needed grain. They gave cedar trees in abundance to Israel, and Israel gave them grain. We have been studying in 1 Chronicles about the vast amount of gold and silver, that David had gathered for the building of the temple. Solomon would gather even more, it seems. The wealth of Solomon would be widely known in the world of that day. Without the expense of war, the wealth grew mightily. Sycamore trees are abundant in Israel. The cedars were floated in for building purposes, because the wood does not decay easily.

II Chronicles 1:16 "And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price."

All things that the king desired were purchased for him. He had so much wealth, that he could have all things his heart desired.

II Chronicles 1:17 "And they fetched up, and brought forth out of Egypt a chariot for six hundred [shekels] of silver, and an horse for an hundred and fifty: and so brought they out [horses] for all the kings of the Hittites, and for the kings of Syria, by their means."

A shekel is a half ounce of silver. This means that each chariot cost 300 ounces of silver, or \$1,500.00 at \$5.00 per ounce, our present price. The horse cost 75 ounces of silver, or \$375.00, at \$5.00 per ounce. Notice, Solomon's generosity to the kings of the Hittites and of Syria.

2 Chronicles 1 Questions

1. What does 2 Chronicles cover?
2. What tribe is covered in this book?
3. Who compiled the book?
4. What other book in the Bible is about the same thing?
5. How was Solomon strengthened in his kingdom?
6. How old do many scholars believe Solomon was, when he began to reign?
7. Who did Solomon gather to him in verse 2?
8. Where was the tabernacle at this time?
9. Where did Solomon and the representatives of the congregation go to sacrifice?
10. Where was the ark at this time?
11. The ark symbolized the _____ of God.
12. The brasen altar at Gibeon had been built by _____.
13. How many offerings did Solomon offer on the brasen altar?
14. When did God appear to Solomon?
15. What did God offer Solomon?
16. What did Solomon do, even before he asked for anything?
17. What did Solomon ask for?
18. How did Solomon describe the people he was leading?
19. How did God answer the request of Solomon?
20. What all did Solomon receive of God?
21. When Solomon left Gibeon, what did he do?
22. How many chariots did Solomon have?
23. How many horsemen did he have?
24. What is the easiest way to have peace, besides from God?
25. Where did Solomon get his horses?
26. How much did a chariot cost?
27. What is a shekel?
28. How much did a horse cost?
29. Who did Solomon give horses to?

We will begin this lesson in II Chronicles 2:1 "And Solomon determined to build an house for the name of the LORD, and an house for his kingdom."

Solomon is just like a brand new Christian, here. He is determined to do a fabulous work for the glory of the LORD. I like the word determined, because it means he would not be easily discouraged. He would drive on to accomplish the job God gave him to do. He had his priorities straight, because the house for the name of the LORD was mentioned first, and then his own house.

II Chronicles 2:2 "And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them."

This is saying, that Solomon set 70,000 men aside for the task of carrying burdens. He set 80,000 men to cut the timber and shape it for the buildings. There were 3,600 men to oversee all of this work. Solomon would build a complex, along with building the temple.

II Chronicles 2:3 "And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, [even so deal with me]."

Hiram is the same as Hiram. He had sent cedar for the home of David, and sent workers who were skilled in building with cedar. Solomon was sure that he would deal the same with him, as he did with his father David. David had sent grain to help them. It was not an exchange, but each sent the other a gift. Grain was plentiful in Israel, and Solomon would do the same.

II Chronicles 2:4 "Behold, I build an house to the name of the LORD my God, to dedicate [it] to him, [and] to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God. This [is an ordinance] for ever to Israel."

The burning of sweet incense symbolizes the prayers of the saints. The smoke and sweet smell rises to heaven like the prayers rise to heaven. The continual shewbread is speaking of the twelve loaves that were always in the temple before the LORD. This bread is symbolic of the body of the Lord Jesus Christ, who is our Bread. This also is symbolic of that bread that fell from heaven to feed the Israelites. Twelve is a representative number of the whole. The body of Jesus took care of all of us. He gave His body {Bread} on the cross, that all men might be saved. Every one of the offerings and Sacrifices represent that one great sacrifice that Jesus made for us all. He fulfilled all of the law in that one act. The list of the times are special observances they made.

II Chronicles 2:5 "And the house which I build [is] great: for great [is] our God above all gods."

This is another way of saying, "Our God is God". II Samuel 7:22 "Wherefore thou art great, O LORD God: for [there is] none like thee,

neither [is there any] God beside thee, according to all that we have heard with our ears."

II Chronicles 2:6 "But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who [am] I then, that I should build him an house, save only to burn sacrifice before him?"

The temple Solomon built to the LORD was the most magnificent house in the whole world at the time it was built. Even that was not enough to think that God would dwell there, because the world, and everything in it, belongs to God. Even all the world could not contain God. The temple, then, was built for man. It was a way man could try to convey his love for God. This was a point of contact for mortal man with his God. God is "omnipresent". He is everywhere all at the same time.

II Chronicles 2:7 "Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that [are] with me in Judah and in Jerusalem, whom David my father did provide."

He needs a man like Bezaleel, that God sent to Moses. He is really speaking of a supervisor, who can direct all of the work that must be done. There are men already provided to do the actual work, but this would have to be someone highly skilled, to see the work is perfect.

II Chronicles 2:8 "Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants [shall be] with thy servants,"

Solomon was aware that Hiram's men were more skilled at working with their native woods, than his men were. He would send men to do much of the menial labor, but the men of Hiram would have to do things that were not known by Solomon's men.

II Chronicles 2:9 "Even to prepare me timber in abundance: for the house which I am about to build [shall be] wonderful great."

There would be a vast amount of timber needed to build the temple, the palace, and all of the buildings associated with them. There would not only have to be vast amounts, but huge individual trees, as well. The temple that Solomon was attempting to build was far beyond anything that any of them had ever worked on before.

II Chronicles 2:10 "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

This would be very good news to the land of Hiram. They could not grow enough grain to feed their people. There had been a great shortage of this type of food in their land. Each measure of grain would be 32 pecks. The beaten wheat was wheat to make bread with. 20,000 measures would be 640,000 pecks of beaten wheat. The barley would, also, be 640,000 pecks. A bath is 7 gallons. This means they would give them 140,000 gallons of wine and 140,000 gallons of oil. The wine would be from the many vineyards in Israel, and the oil would be of the olive trees.

II Chronicles 2:11 "Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them."

This is a very complimentary letter to Solomon. It appears, from this, that Hiram knew of the God of Israel. This would be the nicest thing a king could hear. When we live right, it sends a message to the unsaved around us. This was what Solomon had done here. Hiram realized this was, because God had blessed Israel.

II Chronicles 2:12 "Hiram said moreover, Blessed [be] the LORD God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom."

Hiram, or Hiram, as he was better known, had been a close friend of king David. He was pleased to know that God had sent a son to David to carry out the building of the temple, which David had so greatly desired to do. Again, it was the LORD God of Israel who brought this all about. Solomon would do the work that David had in his heart to do. Hiram was pleased with Solomon's desire to accomplish this.

II Chronicles 2:13 "And now I have sent a cunning man, endued with understanding, of Hiram my father's," II Chronicles 2:14 "The son of a woman of the daughters of Dan, and his father [was] a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father."

It appears, that this very skilled worker was of a father of Tyre and a mother, who was of the tribe of Dan. It was not unusual for these marriages between the Hebrews and other nations to take place. There was quite a bit of exchange between them, in fact. He was, probably, an engraver, who worked with all of these things. Tyre was well known for the beautiful handwork they did in all of these things. If he was the best in their land, then he was very skilled.

II Chronicles 2:15 "Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:"

Probably, the need for the food was immediate in their land. He was asking Solomon to go ahead and send it. He would immediately start on the work Solomon had asked them to do, as well.

II Chronicles 2:16 "And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

Even today, logs are moved by letting them float in water to their destination. Joppa was a well-known port. It was known for its beautiful groves. The logs would be floated to Joppa, and the Israelites would be responsible for carrying them overland to Jerusalem, which was about 34 miles. There were thousands of men responsible for bearing burdens, in fact

70,000 men. This would be no problem then, if they could get the logs to Joppa.

II Chronicles 2:17 "And Solomon numbered all the strangers that [were] in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred."

These strangers were there working on the building projects. There were 153,600 strangers in the land. They were mostly from Tyre. Many of them were engravers and those who carved wood.

II Chronicles 2:18 "And he set threescore and ten thousand of them [to be] bearers of burdens, and fourscore thousand [to be] hewers in the mountain, and three thousand and six hundred overseers to set the people a work."

This is a repetition of the first verses of this lesson. There were 70,000 burden bearers. There were 80,000 men cutting wood in the mountains. The 3,600 men were overseers.

2 Chronicles 2 Questions

1. What had Solomon determined to do?
2. How many men would be burden bearers?
3. How many men would cut timber?
4. How many overseers would there be?
5. Hiram is the same as _____.
6. What had Hiram done for David?
7. What had David done to help Hiram?
8. What did Solomon say was the purpose for the house built to the name of the LORD?
9. What does the burning of sweet incense symbolize?
10. The continual shewbread is speaking of what?
11. Twelve is a _____ number of the whole.
12. Who was the true Bread?
13. What were some of the special observances?
14. Verse 5 is another way of saying what?
15. Quote 2 Samuel chapter 7 verse 22.
16. Why could the temple Solomon built not hold God?
17. In verse 7, Solomon is asking for what type of man?
18. Why would they need so vast a supply of timber?
19. How much beaten wheat would Solomon send in return?
20. How large is a ephah?
21. How many pecks of wheat was sent then?
22. How much barley was sent?
23. A bath is _____ gallons.
24. How many gallons of wine did Solomon send them?
25. How much oil did he send them?
26. How did Hiram answer Solomon's offer?
27. Quote 2 Chronicles chapter 2 verse 12.
28. Who was the mother of the cunning man, that Hiram sent to Solomon?
29. Why did Hiram ask Solomon to go ahead and send the food?
30. How are large logs moved from place to place?
31. How many strangers were in the land, when Solomon numbered them?

We will begin this lesson in II Chronicles 3:1 "Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where [the Lord] appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite."

Mount Moriah was believed to be the spot where Abraham took Isaac to offer him to God. It was, also, the place where David had gone to sacrifice in the threshingfloor of Ornan. This was a place the LORD had chosen, and David said this was the place for the house of the LORD.

II Chronicles 3:2 "And he began to build in the second [day] of the second month, in the fourth year of his reign."

Solomon began to build in the spring of the year. April, on our calendar, is the same as their first month, so this is in May. The temple was begun somewhere near the 1,000 years before Christ. Some believe about 980 years prior to Christ. Really, this is not a critical element. The fact is the temple had begun. It appears, that Solomon spent some of the 4 years in preparation of the beginning of the work. It would have been a tremendous job just to gather all of the materials, and the men to do the work.

II Chronicles 3:3 "Now these [are the things wherein] Solomon was instructed for the building of the house of God. The length by cubits after the first measure [was] threescore cubits, and the breadth twenty cubits."

This is speaking of the building being 30 feet wide and 90 feet long, if we agree that each cubit is 1 1/2 feet long.

II Chronicles 3:4 "And the porch that [was] in the front [of the house], the length [of it was] according to the breadth of the house, twenty cubits, and the height [was] an hundred and twenty: and he overlaid it within with pure gold."

Again, this porch would be 30 feet wide. The height is 180 feet high. This is extremely high. Pure gold is 24 kt. To cover this entire area would be a fortune in gold. Some question this height. It is not my place to question, just to explain what each Scripture is saying.

II Chronicles 3:5 "And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains."

The greater house is speaking of the holy place. When we compare this with the other Scriptures on the same subject, we find the following. I Kings 6:15 "And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: [and] he covered [them] on the inside with wood, and covered the floor of the house with planks of fir." The structure was made of stone, but the wood covered the stone and the wood was covered over with pure gold. The palm trees were engravings. The chains were, probably, wreaths of chains in the gold.

II Chronicles 3:6 "And he garnished the house with precious stones for beauty: and the gold [was] gold of Parvaim."

The stones were mounted in the gold for beauty. The meaning of Parvaim is not known. (It could be speaking of a place, where the gold came from). It is, sometimes, thought to mean oriental.

II Chronicles 3:7 "He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls."

All of the wood within the temple used for beams, posts, or walls were covered with 24 kt. gold. There were cherubims engraved in the gold on the walls. Hiram's men would be skilled in this type of engraving. Their part of the world had been renowned for just this type of beauty.

II Chronicles 3:8 "And he made the most holy house, the length whereof [was] according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, [amounting] to six hundred talents."

The most holy place, where the ark and the mercy seat was, measured thirty feet by thirty feet. The gold used in covering the walls and all of the boards in this place alone, took 900,000 ounces of gold. At present prices of \$400.00 per ounce, this gold would be worth \$360,000,000.00.

II Chronicles 3:9 "And the weight of the nails [was] fifty shekels of gold. And he overlaid the upper chambers with gold."

A shekel is a half ounce of gold, so just the nails weighed 25 ounces of gold, or \$10,000.00.

II Chronicles 3:10 "And in the most holy house he made two cherubims of image work, and overlaid them with gold."

II Chronicles 3:11 "And the wings of the cherubims [were] twenty cubits long: one wing [of the one cherub was] five cubits, reaching to the wall of the house: and the other wing [was likewise] five cubits, reaching to the wing of the other cherub."

II Chronicles 3:12 "And [one] wing of the other cherub [was] five cubits, reaching to the wall of the house: and the other wing [was] five cubits [also], joining to the wing of the other cherub."

II Chronicles 3:13 "The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces [were] inward."

The wings of the two cherubims covered the entire area of thirty feet. The wings left no room on the outside on either side, and they met in the middle over the ark. They were in the presence of the ark, and had to be covered with pure gold. The two cherubims were standing at the back of the ark looking with bowed heads to the ark. It was as if they were in constant worship and protection of the presence of God.

II Chronicles 3:14 "And he made the veil [of] blue, and purple, and crimson, and fine linen, and wrought cherubims thereon."

This is the veil that separated the holy place from the most holy place. Linen speaks of righteousness. The three colors are godly colors. "Blue" means heavenly. "Purple" means royalty. The crimson is speaking of

"red" which means blood, or life. Even the curtains had cherubims woven into the cloth.

II Chronicles 3:15 "Also he made before the house two pillars of thirty and five cubits high, and the chapter that [was] on the top of each of them [was] five cubits."

These two pillars were 52 1/2 feet high with chapters on top of them that were 7 1/2 feet.

II Chronicles 3:16 "And he made chains, [as] in the oracle, and put [them] on the heads of the pillars; and made an hundred pomegranates, and put [them] on the chains."

These decorations were engraved in the front of the pillars. The 100 pomegranates were on each of the pillars.

II Chronicles 3:17 "And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz."

It is very unusual for pillars to have names. We must look for a spiritual meaning behind these names. These two pillars had messages on them spoken of as an oracle. "Jachin" means God establishes, so the message on that pillar would mean that. "Boaz" means fleetness. This one would speak of the strength of God. I do not know the exact wording of what was on the pillars, but I do know in my own heart, they both glorified God. Boaz was in the ancestry of Jesus. I personally believe the message for the Christians, here, is that we will be established in the Lord Jesus Christ.

2 Chronicles 3 Questions

1. Where did Solomon begin to build the temple?
2. What special things had happened at this location?
3. When did Solomon start the building?
4. About how long before Christ was this?
5. What was the size of the temple?
6. What size is the author using for a cubit?
7. How tall was the porch?
8. The porch was overlaid with _____.
9. What is the greater house speaking of?
10. What type of wood was used in the greater house?
11. The wood covered over what?
12. The gold was garnished with what?
13. Quote 2 Chronicles chapter 3 verse 7.
14. What was the size of the most holy place?
15. What would be the present day value of the gold that covered the boards in the most holy place?
16. What was the weight of the nails of gold?
17. What would be their value today?
18. How many cherubims were in the most holy place?
19. The cherubims were covered with what?
20. How long was the wing span of the cherubims?
21. The cherubims were standing where?
22. Where were they looking?
23. Where was the veil?
24. What was it made of?
25. What does the color "blue" mean?
26. What does "purple" mean?
27. What does "red" mean?
28. What was embroidered on the veil?
29. How tall were the two pillars at the entrance?
30. Why were they called oracles?
31. What were the two pillars named?
31. What does "Jachin" mean?
32. What does the author believe is the message for the Christians in the pillars?

We will begin this lesson in II Chronicles 4:1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

This altar was 30 feet long by 30 feet wide, and it was 15 feet high. "Brass" symbolizes judgment. This altar of brass was the first thing a person saw when they came to the temple.

II Chronicles 4:2 "Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about."

This molten sea was 15 feet across. It was 7 1/2 feet high and 45 feet in circumference. This, also, was made of brass, and was filled with water. This was a place for the priests to wash. The priests symbolize all believers in Christ. We, too, must be washed, before we enter into fellowship with God.

II Chronicles 4:3 "And under it [was] the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen [were] cast, when it was cast."

The rim of the sea was turned down to make a lip around the whole thing. On this lip, there were figures of oxen all the way around. There were, probably, about three hundred of these decorations around the rim of the sea.

II Chronicles 4:4 "It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea [was set] above upon them, and all their hinder parts [were] inward."

Oxen symbolize work, or service. The fact that there were 12 oxen with three of them facing north, south, east, and west shows us that the service the LORD had provided was for all the world. 12 is a number that represents the whole.

II Chronicles 4:5 "And the thickness of it [was] an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; [and] it received and held three thousand baths."

A "bath" is a little over 7 gallons. Even figuring a bath at 7 gallons shows us there would be 21,000 gallons of water in this sea. The decorations of lilies was representative of a true body of water where lilies grew. The thickness of the metal was about 4 inches.

II Chronicles 4:6 "He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea [was] for the priests to wash in."

The lavers were to wash the animals in before sacrificing them. It is interesting that there were ten of them, since ten has to do with world government.

II Chronicles 4:7 "And he made ten candlesticks of gold according to their form, and set [them] in the temple, five on the right hand, and five on the left."

The candlesticks of gold represent the container for the Light which represents Jesus. Again, there are ten candlesticks. In the churches in Revelation, each church had its candlestick. Jesus is the Light in all Protestant churches. The fact that they are gold shows us that they are associated with God. "Gold" symbolizes the pureness of God.

II Chronicles 4:8 "He made also ten tables, and placed [them] in the temple, five on the right side, and five on the left. And he made an hundred basins of gold."

The ten tables are the same as the ten candlesticks. There is sufficient room at the table for all of God's people. The hundred basins of gold were to catch the blood in for the sprinkling of the blood.

II Chronicles 4:9 "Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass."

These doors were far away from the most holy place. They were the doors of entrance. Brass was always at the entrance, or very near. Gold was used in the near presence of God.

II Chronicles 4:10 "And he set the sea on the right side of the east end, over against the south."

This was for special access of the priests.

II Chronicles 4:11 "And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for king Solomon for the house of God;"

Hiram and Hiram are believed to be the same person. These pots, and shovels, and basins were used in the preparation of the offerings. This fancy artistic work was done by Hiram's men, who had been hired for this purpose.

II Chronicles 4:12 "[To wit], the two pillars, and the pommels, and the chapters [which were] on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which [were] on the top of the pillars;"

The pillars had engraving on them, as well as all of the chapters. The "pommels" were balls that were used for decoration on top of the chapters. Hiram and his men were skilled in wood carving, as well as engraving, and they were used for this purpose.

II Chronicles 4:13 "And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which [were] upon the pillars."

The pomegranates were decorations that symbolized the fruitfulness of Israel.

II Chronicles 4:14 "He made also bases, and lavers made he upon the bases;" II Chronicles 4:15 "One sea, and twelve oxen under it."

Verse 15 is back, again, to the sea of brass which held over 21,000 gallons of water. This just explains that this is some more of the decorative work that Hiram and his men did.

II Chronicles 4:16 "The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass."

The pots, shovels, and fleshhooks and all of their instruments made of brass were used away from the holy of holies. This brass, when shined, was almost as pretty as gold, but it stayed out in the outer court.

II Chronicles 4:17 "In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah."

It appears, from this, that sand molding is very old. Many of these pieces were so large, that the seashore is needed for the open space to form them. They would be extremely hard to move, because of their great weight, but we must remember, there were thousands of burden bearers to carry this. This place they were cast would have been near the Jordan, but in the eastern part in the land of Gad.

II Chronicles 4:18 "Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out."

The brass that David had taken in battle was said to be so much it would not have been reasonable to try to weigh it. This brass was used for the things of the temple.

II Chronicles 4:19 "And Solomon made all the vessels that [were for] the house of God, the golden altar also, and the tables whereon the shewbread [was set];"

This does not mean that Solomon personally did these things. It means that he had it done. There was a table of shewbread where there was always 12 loaves of bread. This bread symbolized the body of the Lord Jesus Christ.

II Chronicles 4:20 "Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;" II Chronicles 4:21 "And the flowers, and the lamps, and the tongs, [made he of] gold, [and] that perfect gold;"

II Chronicles 4:22 "And the snuffers, and the basins, and the spoons, and the censers, [of] pure gold: and the entry of the house, the inner doors thereof for the most holy [place], and the doors of the house of the temple, [were of] gold."

Everything inside the holy of holies, the doors in the near vicinity, and even the walls inside the most holy place were pure gold. Everything in the near presence of God had to be pure gold, or 24 kt. gold plate. The candlesticks, and many other of the beautiful things in this most holy place, were pure gold that had been engraved for extra beauty.

2 Chronicles 4 Questions

1. How large was the altar of brass he made?
2. What does "brass" symbolize?
3. How large was the molten sea?
4. The sea was made of _____.
5. The sea was used for what?
6. Who do the priests symbolize?
7. We must be _____, before we come into fellowship with God.
8. What was around the rim that was turned down of the molten sea?
9. Oxen symbolize _____, or _____.
10. What does the number of the oxen, and the way they were facing, tell us?
11. _____ is the number that represents the whole.
12. How thick was the metal in the sea?
13. What was it decorated with?
14. How much water would it hold?
15. How many lavers were made?
16. Where were they located?
17. The lavers were used for _____ the _____ for _____.
18. How many candlesticks of gold were there?
19. Who is the Light?
20. Which churches contain the Light of Jesus?
21. How do we know the doors, in verse 9, are far away from the most holy place?
22. Where was the sea located?
23. What were the items, in verse 11, used for?
24. What were "pommels"?
25. What did the decorations of pomegranates symbolize?
26. The fleshhooks were made of _____.
27. What does verse 19 mean when it says, Solomon made it?
28. The candlestick in the most holy place was made of _____.
29. Name some of the other things made of gold.
30. Why were they made of gold?

We will begin this lesson in II Chronicles 5:1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in [all] the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

The temple, which began in the fourth year of the reign of Solomon, took 7 years to construct. Verse 1, above, is re-capping the fact that much of the materials to build the temple and the things used in the services were given by king David before he died. We remember, the value of the silver and gold ran into the billions of dollars.

II Chronicles 5:2 "Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which [is] Zion."

The ark was in Jerusalem, where David had it carried. It was housed in the tent that David had prepared for it. Now, it would be moved into the temple and placed in the holy of holies. The ark would be moved with the dignitaries of the land looking on. This is a very important occasion in the lives of all Israel. This is why it was so important for the elders and the heads of the tribes to witness the moving. Notice, this Scripture explicitly calls the city of David, Zion. This is still Jerusalem, but was where the threshingfloor had been. This was the place God had chosen for the temple.

II Chronicles 5:3 "Wherefore all the men of Israel assembled themselves unto the king in the feast which [was] in the seventh month."

All, here, does not mean every individual male in Israel. This means representatives of all of them came. The feast of Tabernacles occurred in the seventh month on the fifteenth day. The moving occurred during the feast of Tabernacles, then.

II Chronicles 5:4 "And all the elders of Israel came; and the Levites took up the ark."

David had learned a good lesson about who was to move the ark and how it was to be moved. We may be assured that David had passed this information on to Solomon. The Levites, who were chosen to serve God, would be those to actually move the ark.

II Chronicles 5:5 "And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that [were] in the tabernacle, these did the priests [and] the Levites bring up."

This makes it appear to be two different people, when it speaks of the priests and the Levites. The priests are Levites, but they alone of the Levitical tribe can handle the ark. Even they must not touch the ark. The staves that go through the rings on the sides of the ark for carrying purposes. The descendants of Aaron were the priests.

II Chronicles 5:6 "Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude."

This means the priests sacrificed the animals that Solomon and the congregation had offered for sacrifice. There were literally thousands of animals offered.

II Chronicles 5:7 "And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy [place, even] under the wings of the cherubims:"

The cherubims were already in place, when the ark was placed before them. We see, again, the place of the ark was the most holy place. We remember from an earlier lesson, that the wings covered with gold were so large they covered the entire back wall of the temple.

II Chronicles 5:8 "For the cherubims spread forth [their] wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."

It appears from this Scripture, that the staves stayed in place while the ark was in the most holy place.

II Chronicles 5:9 "And they drew out the staves [of the ark], that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day."

In this Scripture, they appear to have been removed and been left somewhere in the room. It is our understanding that is not clear, not in error in Scripture.

II Chronicles 5:10 "[There was] nothing in the ark save the two tables which Moses put [therein] at Horeb, when the LORD made [a covenant] with the children of Israel, when they came out of Egypt."

In the original ark, there were the two tables of stone with the ten commandments on them, Aaron's rod that bloomed, and the golden pot with the manna. Perhaps, the golden pot with the manna and Aaron's rod that bloomed had been removed, when the ark had been in the hands of the enemy. Mount Horeb was believed to be a lower peak of Mount Sinai. This is the spot where God gave Moses the tables with the ten commandments.

II Chronicles 5:11 "And it came to pass, when the priests were come out of the holy [place]: (for all the priests [that were] present were sanctified, [and] did not [then] wait by course:"

These priests took turns ministering in the temple. For this great occasion, they were all there. They were all sanctified and could watch this wonderful event for all of Israel.

II Chronicles 5:12 "Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)"

White linen symbolized righteousness. In an earlier lesson, we learned that Asaph was the overseer of the praise and worship with singing and musical instruments. All 24 of the choirs were there for this very special occasion. The trumpets were being blown as a victory sound. The ark was in the temple.

II Chronicles 5:13 "It came even to pass, as the trumpeters and singers [were] as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up [their] voice with the trumpets and cymbals and instruments of music, and praised the LORD, [saying], For [he is] good; for his mercy [endureth] for ever: that [then] the house was filled with a cloud, [even] the house of the LORD;"

God inhabits the praises of His people. This beautiful praising in word, song, and music was in perfect harmony. Notice, the things that were said of the LORD. He is good. His mercy endureth forever. This was the presence of the LORD that was in the smoke that entered the temple. God had accepted the temple and the people. This was shown by His presence.

II Chronicles 5:14 "So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God."

This just means that the priests fell on their faces in worship to their LORD. Their strength had all left them, and they fell before the LORD. The LORD had moved into the temple that Solomon and all the people had built for Him.

2 Chronicles 5 Questions

1. Who had dedicated much of the material and the vessels for the temple?
2. When had Solomon begun the temple?
3. How many years did it take to build the temple?
4. Who did Solomon assemble?
5. Where did he assemble them?
6. Where was the ark located, at the time the temple was finished?
7. What does verse 2 call the city of David?
8. What is meant by all the men assembled themselves?
9. When did they move the ark to the temple?
10. What feast was taking place at the time?
11. Who took up the ark?
12. What did he bring, besides the ark, to the temple?
13. The priests are _____.
14. How must the priests handle the ark?
15. How many animals were sacrificed?
16. Who sacrificed the animals?
17. How large were the wings of the cherubims?
18. Where were they positioned?
19. What did the ark contain, at the time it was moved to the temple?
20. What, besides this, had been in the ark before?
21. When does the author believe the other things might have been removed?
22. Which of the priests were in the temple for the moving of the ark?
23. White linen symbolizes _____.
24. What instruments were they playing in the temple?
25. Who blew the trumpets?
26. What happened, as they were playing and singing praises to the LORD?
27. What did the smoke represent?
28. What effect did this have on the priests?

We will begin this lesson in II Chronicles 6:1 "Then said Solomon, The LORD hath said that he would dwell in the thick darkness."

Solomon had to remind these people, that this smoke and darkness was the presence of the LORD. It had been over 400 years, since the LORD had led them through the wilderness, in a smoke by day and a fire by night.

II Chronicles 6:2 "But I have built an house of habitation for thee, and a place for thy dwelling for ever."

This was Solomon speaking to the LORD. Solomon's desire was for the LORD to make His home in the temple in Jerusalem. Solomon saw the temple as a permanent dwelling, unlike the tabernacle which moved from place to place.

II Chronicles 6:3 "And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood."

The dedication of the temple had begun. The people were assembled. Solomon spoke a blessing on the entire congregation. The congregation stood in honor of the LORD.

II Chronicles 6:4 "And he said, Blessed [be] the LORD God of Israel, who hath with his hands fulfilled [that] which he spake with his mouth to my father David, saying,"

Solomon began by praising the LORD for keeping covenant with David. He had promised David that his son, Solomon, would build the temple. Now, it was a fact. Solomon was overwhelmed by the LORD who does exactly what He says He will.

II Chronicles 6:5 "Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:"

II Chronicles 6:6 "But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel."

These are the Words and the exact statement that the LORD had made to David. It is interesting, to me, that after over 400 years of living in the promised land, the LORD decided to choose a man to lead His people and a city to dwell in upon the earth. Jerusalem would be known as the city of God.

II Chronicles 6:7 "Now it was in the heart of David my father to build an house for the name of the LORD God of Israel."

It was pleasing to God that David wanted to build Him a house. David loved the LORD with all of his heart. God did not allow him to build the house, because he was a bloody king. David loved the LORD so much, however, that he gathered much of the material to finish the work with before his death.

II Chronicles 6:8 "But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:"

II Chronicles 6:9 "Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name."

The LORD counted it as if David had built the temple, because it had been the desire of his heart to do this. God judges the heart of mankind. The temple in the heart of David was built by his son, Solomon. Solomon did one of the most spectacular things of his time by the building of the temple, but David got even more credit for the building of it from God, because it was the desire of his heart.

II Chronicles 6:10 "The LORD therefore hath performed his word that he hath spoken: for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel."

II Chronicles 6:11 "And in it have I put the ark, wherein [is] the covenant of the LORD, that he made with the children of Israel."

Solomon could have boasted of all of the finery that had been put in the temple at his command. His wisdom gave all of the credit for the building of the temple to his father, David, and even further, to the LORD who kept His Word. Solomon was aware that he was kidding, because God ordained it. The ark symbolized the presence of God. The ten commandments represented the covenant God had made with His people.

II Chronicles 6:12 "And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:"

II Chronicles 6:13 "For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,"

This scaffold of brass symbolized judgment. Solomon had bowed on this scaffold and raised both hands to heaven, as if to say to the LORD, judge me for our effort of the temple. His bowing, and raising of his hands, both showed that he had humbled himself before the LORD. This mighty king was not ashamed to kneel to God before this entire congregation. In the next few verses, we read one of the most beautiful prayers in the Bible.

II Chronicles 6:14 "And said, O LORD God of Israel, [there is] no God like thee in the heaven, nor in the earth; which keepest covenant, and [shewest] mercy unto thy servants, that walk before thee with all their hearts:"

This prayer begins as all prayers to God should, by recognizing the omnipotence of God. He was recognizing God as the self-existent One, the ONLY TRUE GOD.

II Chronicles 6:15 "Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled [it] with thine hand, as [it is] this day."

This was thanksgiving to God for the things He had done in the past. This spoke of God keeping His Word always.

II Chronicles 6:16 "Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me."

His prayer to God was that the blessings of the covenant would not end with David, but would continue on forever. He was asking that his descendents, as well as David's would sit upon the throne of Israel as God had promised, if they kept His commandments.

II Chronicles 6:17 "Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David."

This was a request for God to hear and answer the prayers of the Israelites, just as He had heard and answered David's prayers. Let them know that you are Truth, as David did.

II Chronicles 6:18 "But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!"

There was a sudden awareness of the omnipresence of God by Solomon, here. He was suddenly aware of the greatness of God that could not be contained by the world that was His creation.

II Chronicles 6:19 "Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:"

II Chronicles 6:20 "That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place."

Solomon believed that God heard David's prayers and answered them. He, also, knew that God had answered prayers for him in the past. This was a plea for God to continue hearing his prayers, and the prayers of His people. They would pray toward the temple, because they knew the presence of the LORD was there.

II Chronicles 6:21 "Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, [even] from heaven; and when thou hearest, forgive."

Solomon suddenly was aware that he was what he was, because God made him that. He knew that prayer was man's way of communicating with his God. Solomon plead with God to listen to the earnest prayers of His people. He knew that all sin, so he asked God to forgive His people and answer their prayers.

II Chronicles 6:22 "If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in

this house;" II Chronicles 6:23 "Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

Now, we see specific prayer requests. This was also a recognition that only God, Himself, knows who is right in such a situation. Solomon asked God to punish the guilty, Himself.

II Chronicles 6:24 "And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;"

II Chronicles 6:25 "Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers."

We see a recognition by Solomon of why Israel would lose a war. Their sin would bring defeat upon them. We, also, see the only solution to this problem was to repent and return to God. Solomon asked God to never weary in forgiving His people, when they repented and asked for forgiveness. We know from these Bible studies, that God did answer this prayer, and is even today still answering this prayer. They have sinned and been scattered many times. God had forgiven them, when they repented and gave them back their land.

II Chronicles 6:26 "When the heaven is shut up, and there is no rain, because they have sinned against thee; [yet] if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;" II Chronicles 6:27 "Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance."

Solomon knew these people were a rebellious people. He, also, knew that drougths came many times to punish the sins of God's people. God would withhold the rain to cause them to repent. Solomon asked God to forgive them when they prayed for forgiveness, and let it rain again.

II Chronicles 6:28 "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness [there be]:"

II Chronicles 6:29 "[Then] what prayer [or] what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:"

II Chronicles 6:30 "Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)"

We should know from this prayer, that many problems that come on a land and its people are sent by God, Himself. Much of the trouble in our land today is a punishment from God, to cause people to repent. The sin is not the important thing. The repenting is what is important. "Repent" means not only to confess our sins and get forgiveness, but to walk in the opposite direction than the way that caused the sin.

II Chronicles 6:31 "That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers."

The fear of the LORD is the beginning of wisdom. We should walk in the ways of the LORD to please God. These Israelites were not always in the way of the LORD. Solomon prayed that they would walk in the ways of the LORD.

II Chronicles 6:32 "Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;"

II Chronicles 6:33 "Then hear thou from the heavens, [even] from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as [doth] thy people Israel, and may know that this house which I have built is called by thy name."

This is almost prophetic that God would send His Son that all who believed might be saved. This is a very strange thing for a Hebrew, to recognize other nations as being under God, as well. Solomon was requesting that God would hear the prayers of the heathen people, as well as Israel.

II Chronicles 6:34 "If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;"

II Chronicles 6:35 "Then hear thou from the heavens their prayer and their supplication, and maintain their cause."

This is a prayer request for God to be with them in battles against their enemies, when they pray for His help.

II Chronicles 6:36 "If they sin against thee, (for [there is] no man which sinneth not,) and thou be angry with them, and deliver them over before [their] enemies, and they carry them away captives unto a land far off or near;"

II Chronicles 6:37 "Yet [if] they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;"

II Chronicles 6:38 "If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and [toward] the city which thou hast chosen, and toward the house which I have built for thy name:"

II Chronicles 6:39 "Then hear thou from the heavens, [even] from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

This really did happen and God's people did pray toward the location of the temple and God did forgive them and brought them back into the land. The Babylonian captivity of Judah was a prime example of this.

II Chronicles 6:40 "Now, my God, let, I beseech thee, thine eyes be open, and [let] thine ears [be] attent unto the prayer [that is made] in this place."

This was a plea for God to pay special attention to His own people when they prayed in the temple Solomon had built for God to dwell in.

II Chronicles 6:41 "Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength: let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness."

The smoke of the LORD had completely filled the temple. Solomon knew that the presence of the LORD would be ever present in the most holy place in the temple. It would be terrible to have a priest who was not saved. The prayer was that all of those who ministered salvation to others would be saved themselves. The joy of the LORD is the strength of the believer {saint}.

II Chronicles 6:42 "O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant."

There were many whom God had anointed. This was, possibly, Solomon speaking of himself. He wanted to remain as faithful to God as he was this day. It could, also, be a prophetic statement about the Lord Jesus Christ. It is His act of mercy to all mankind that makes salvation available to all who will. In Jesus Christ is fulfilled the everlasting throne of David.

2 Chronicles 6 Questions

1. The LORD had said that He would dwell in the _____.
2. How long had it been, since the LORD had led them through the wilderness?
3. Who had built a habitation for the LORD?
4. How would the temple differ from the tabernacle?
5. What did the congregation do, when Solomon spoke a blessing on them?
6. How did Solomon begin?
7. What city did God choose to dwell in with His people?
8. Who did God say He had chosen to rule His people Israel?
9. Jerusalem would be known as the city of _____.
10. Who had it in his heart, to build a house for name of the LORD God of Israel?
11. Why did God not allow him to build the house?
12. How did God grant David's wish for the temple to be built?
13. The _____ symbolized the presence of God.
14. What did Solomon stand on before he prayed.
15. What did he do when he prayed?
16. Quote 2 Chronicles chapter 6 verse 14.
17. How should all prayers begin?
18. What promise to David does Solomon ask God to keep?
19. In verse 18, we find that the _____ of _____ could not contain God.
20. The people pray toward the _____.
21. Why do they pray toward that?
22. Where did Solomon say was God's dwelling place?
23. Who is the only one who knows the truth in certain situations?
24. Why would Israel lose a war?
25. What are some of the things God would do to cause His people to repent?
26. The _____ of the LORD is the beginning of wisdom.
27. What was strange about a Hebrew recognizing other people?
28. Who sins against God?
29. What special plea did Solomon make to God about His people?
30. Where would the presence of the LORD be in the temple?

We will begin this lesson in II Chronicles 7:1 "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house."

It appears, the offerings had been made and were on the altar of sacrifice. This fire coming down from heaven and consuming the offerings was a manifestation of the presence of God. This was very similar to the fire that descended when Elijah offered on Mount Carmel. This left no doubt in anyone's mind who God was. This dramatic happening would leave no room for doubt. It would make an everlasting impression on those who saw it. This glory of the LORD was not just in the most holy place, but filled the entire temple.

II Chronicles 7:2 "And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house."

The priests could not stand in front of such great presence of God. Everyone, who saw this, fell prostrate to the floor in total worship of God. The LORD was saying in this, I accept this house and will meet with my people here.

II Chronicles 7:3 "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, [saying], For [he is] good; for his mercy [endureth] for ever."

This dramatic appearance of the presence of the LORD brought adoration from the people who saw it. Their statement, for He is good; His mercy endureth forever was spontaneous.

II Chronicles 7:4 "Then the king and all the people offered sacrifices before the LORD."

These were in addition to the ones they had already offered, that the fire from heaven devoured. These were peace offerings, which would be eaten by the priests and the people.

II Chronicles 7:5 "And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God."

This would have fed hundreds of thousands of people, so this was a tremendous gathering of people to dedicate the temple.

II Chronicles 7:6 "And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy [endureth] for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood."

This was a tremendous gathering of the people. There was singing and playing of instruments by the people David had set aside for that purpose. This was a very festive celebration. Each of the Levites served in the capacity David had assigned to them in advance. The priests took care of the sacrifices. The singers sang and the musicians played. The trumpets were blown in proclamation of this happening.

II Chronicles 7:7 "Moreover Solomon hallowed the middle of the court that [was] before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat."

The thousands of animals being sacrificed were more than could be handled in the usual manner, so they sacrificed in the middle of the court, also.

II Chronicles 7:8 "Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt."

This dedication of the temple, and the sacrificial feast that went along with it lasted 7 days. Not all of the sacrifices were made on one day. Some sacrifices were made each day.

II Chronicles 7:9 "And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days."

The tone of the solemn assembly changed from a festive occasion to a more serious tone. The feasting stopped and this was a more holy day. It was the beginning of the services in the temple for years to come. "Eight" means new beginnings, and symbolized the new day that would begin.

II Chronicles 7:10 "And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people."

After the solemn assembly, Solomon sent the people home to their own tents. The people who had seen the presence of God in the temple would have been very happy. There was no doubt in their hearts left, for they had experienced the presence of the One True God. A people are never satisfied, until they are established in fellowship with their God. The temple worship had done just that for them.

II Chronicles 7:11 "Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected."

The temple was built long before the house of Solomon. This verse above, seems to be a summation, that Solomon could have whatever he desired for the temple, or for his own house.

II Chronicles 7:12 "And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice."

We are not told whether this is a dream, or a night vision. We do know that the LORD let Solomon know that He accepted the temple, and that Solomon's request in the prayer would be answered, as well. God had chosen this place for the temple, before the death of David.

II Chronicles 7:13 "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;"

Notice, these things come from God to cause people to repent of their sins.

II Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Solomon had asked God to hear their prayers and forgive them, and this was the answer. Notice the big "if". The blessings of God are conditional. The people must repent and turn from their wicked ways, and then the LORD will hear, and will answer their prayers. Our country needs to heed this very Scripture today.

II Chronicles 7:15 "Now mine eyes shall be open, and mine ears attent unto the prayer [that is made] in this place."

II Chronicles 7:16 "For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually."

God wanted to hear and answer their prayers. He is holy and they must live up to the conditions He had set for that. They must keep His commandments. The effectual fervent prayer of a {righteous man} availeth much. We must stay in right standing with God. They were His children. He wanted to help them. He wanted to be their God, and them to be His people.

II Chronicles 7:17 "And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;"

II Chronicles 7:18 "Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man [to be] ruler in Israel."

At the time God spoke this to Solomon, he was a man after God's own heart. He was observing the statutes of God. God wanted to bless Solomon, and He did bless Solomon until, Solomon sinned with his foreign wives.

II Chronicles 7:19 "But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;"

II Chronicles 7:20 "Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my

name, will I cast out of my sight, and will make it [to be] a proverb and a byword among all nations."

God blesses those who are faithful, and curses those who do not keep His commandments. To worship false gods was committing spiritual adultery. This very thing did happen to the temple that God loved so much. Actually God did not immediately destroy the temple and Jerusalem, until all of the people, themselves, committed spiritual adultery, also. The temple burned during the war with the Babylonians when those of Judah fell to Babylon.

II Chronicles 7:21 "And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?"

This, too, happened. Those passing by could not believe the ruin that had come to so magnificent a temple. They did hiss as they passed by.

II Chronicles 7:22 "And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them."

Israel's and Judah's disobedience to God brought the wrath of God down upon their heads. He did not destroy them, until they had forsaken Him. Our God is a Jealous God. He would not share His people with false gods.

2 Chronicles 7 Questions

1. When Solomon had made an end of praying, what happened?
2. What other Biblical event did this remind the author of?
3. Where was the glory of the Lord?
4. What did everyone do that saw the glory of God?
5. What two statements did the people make about God?
6. What did the king do, after the appearance of the presence of the LORD?
7. How did they begin to praise the LORD?
8. Why were trumpets blown?
9. Where did Solomon hallow to offer sacrifices, besides the usual places?
10. What kind of offerings were these?
11. How long did they keep the feast?
12. What did he do on the eighth day?
13. How did this differ from the feast?
14. What day of the month did he send the people to their own tents?
15. How were they feeling?
16. A people are never satisfied, until what happens?
17. The _____ was built long before the house of Solomon.
18. How did the LORD appear to Solomon?
19. What did He tell him?
20. Who sends the pestilence in verse 13?
21. Quote 2 Chronicles chapter 7 verse 14.
22. What is the Word, in verse 14, that is so significant?
23. How do we know God wants to hear them?
24. What was the condition, if Solomon is to be blessed?
25. What did God say would happen, if Solomon turned away to other gods?
26. To worship a false god was _____.
27. When did these things really happen?

We will begin this lesson in II Chronicles 8:1 "And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,"

This is, probably, at the 24th year of his reign as king. He did not begin the house of the LORD, until 4 years after he began to reign. He was 7 years building the house of the LORD. It was actually 20 years after he began the work on the temple and his own house, that everything was completed.

II Chronicles 8:2 "That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there."

Hiram had acquired 20 cities from Solomon in payment for the cedars he had provided for the buildings in Jerusalem. Hiram had never been pleased with these cities, and now, it appears that he had given them back to Solomon. They were pretty worthless in the condition they were in. Solomon, now, takes them and restores them for the people. We are not told whether Solomon gave Hiram something else in place of the cities, or not.

II Chronicles 8:3 "And Solomon went to Hamath-zobah, and prevailed against it."

This is either a city, or an area at the border of Lebanon.

II Chronicles 8:4 "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath."

Now, we see why he had done this. He is safeguarding his borders. This Tadmor was built about 140 miles northeast of Damascus. The store cities were scattered throughout the territory.

II Chronicles 8:5 "Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;"

These were both in the land of Ephraim. These two cities were allotted to the Kohathite Levites. They were well fortified. It is almost as if he was building outskirt cities, to keep the enemy from ever making it into Jerusalem.

II Chronicles 8:6 "And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion."

We discussed, in an earlier lesson, that the way to have peace is by having a very strong army that is well equipped, . then, let the enemies know of this strength. This is what Solomon was doing. He was showing strength in the outer areas. Baalath was in the land of Dan. These store cities were for several purposes. They were out posts to keep the enemies away. They were, also, a place to collect the tribute and taxes for Solomon. Solomon was the wealthiest man that ever lived, so he could equip his men with the finest chariots and other things they needed. He, also, had the wealth to build all of the well fortified cities.

II Chronicles 8:7 "[As for] all the people [that were] left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which [were] not of Israel,"

II Chronicles 8:8 "[But] of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day."

Solomon allowed them to live, but under the condition they would pay tribute to him. They were bondservants to Solomon. Many of them were allowed to live in their homes they had before, there was a tax levied upon everything they did, however.

II Chronicles 8:9 "But of the children of Israel did Solomon make no servants for his work; but they [were] men of war, and chief of his captains, and captains of his chariots and horsemen."

The children of Israel were thought of as brethren of Solomon. They held the important positions such as leaders. The army was made up of Israelites. They had no hired soldiers. He gave a rank of captain to those he could.

II Chronicles 8:10 "And these [were] the chief of king Solomon's officers, [even] two hundred and fifty, that bare rule over the people."

These 250 men were over the soldiers of Israel. They were not the rulers over the servants. The different tribes were represented in these 250. These were the men that would lead them to war, if there was a war. At that time, they were occupied with keeping the peace.

II Chronicles 8:11 "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because [the places are] holy, whereunto the ark of the LORD hath come."

Solomon had married an Egyptian woman. She was not a Hebrew. When Solomon experienced the presence of God in the temple in Jerusalem, he realized that the city of Jerusalem was the city of God. Solomon built this Egyptian wife a house, which was located out of Jerusalem. He realized she was not a believer in the One True God.

II Chronicles 8:12 "Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,"

We know that there were daily sacrifices to the LORD. Solomon saw that the animals for the sacrifices were available and ready. This altar seemed to be at the entrance of the porch. This altar was a brasen altar.

II Chronicles 8:13 "Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, [even] in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles."

There were three times a year that all the males had to appear at the temple. The Feast of Unleavened Bread overlapped Passover. The Feast of Weeks is the same as Pentecost. The Feast of Tabernacles was right after the Feast of Trumpets. The offerings had been re-established as they had been given to Moses on the way to the promised land. Solomon had been instructed by David on the need to observe these times.

II Chronicles 8:14 "And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded."

It appears that, David had already set up the various duties of the various families before his death. He was led by the writings of Moses in his decisions he had made. Solomon did not change any of the arrangements David had set up, because he knew David was a man of God. We studied all of this in detail in an earlier lesson.

II Chronicles 8:15 "And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures."

All of this is covered in detail in 1 Chronicles chapter 24, 25 and 26. The king, mentioned here, is David. Each family of the Levites were chosen for a specific ministry. This was re-established by David before his death. Solomon honored the wishes of his father.

II Chronicles 8:16 "Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished. [So] the house of the LORD was perfected."

This is showing that Solomon was focused in on the detailed information David had left for him. He wanted the temple to be perfect. He did not let up on the work for a moment, until everything was exactly the way it had been planned.

II Chronicles 8:17 "Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom."

This was located near the Red Sea. David had conquered Edom, and this area was, now, part of Israel. They were some of those who paid tribute to Solomon.

II Chronicles 8:18 "And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought [them] to king Solomon."

Solomon had built a navy. Hiram had sent sailors to help man the ships. The following verses help clear this passage up. I Kings 9:26 "And king Solomon made a navy of ships in Ezion-geber, which [is] beside Eloth, on the shore of the Red sea, in the land of Edom." I Kings 9:27 "And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon." I Kings 9:28 "And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought [it] to king

Solomon." There are 30 talents difference in the weight in the two Scriptures, but that is unimportant. These Scriptures are speaking of the same thing. Remember, a talent weighs 125 pounds, or 1,500 ounces. At the very least this gold at \$400.00 per ounce would figure. Over \$252,000,000.00. Solomon, indeed, was the wealthiest king {besides Jesus} that ever lived on the earth.

2 Chronicles 8 Questions

1. How many years after Solomon began, did he finish the house of the LORD and his own house?
2. What year of his reign would this have been?
3. How many of these years was he building the LORD's house?
4. What are the cities mentioned in verse 2?
5. What does Solomon do to the cities to make them worthwhile?
6. Why had he built the store cities?
7. How is a good way to have peace?
8. Baalath was in the land of _____.
9. What were some of the purposes for the outer cities?
10. What people were left in the land, when their armies were defeated?
11. What did Solomon require of them?
12. What were the men of Israel required to do?
13. How many chief officers did king Solomon have?
14. What were they occupied with doing?
15. Why did Solomon build a house out of the city for Pharaoh's daughter?
16. What was this woman to Solomon?
17. The city of Jerusalem was the city of _____.
18. Where had Solomon built an altar for burnt offerings?
19. What was the altar made of?
20. What were the three times a year the males were required to worship in the temple?
21. What other times did Solomon offer sacrifices?
22. Unleavened Bread and _____ overlap.
23. The Feast of Weeks is the same as _____.
24. Feast of Tabernacles is just after what feast?
25. Who had allotted services for each family of the Levites, that Solomon honored?
26. What is said about the house of the LORD in verse 16?
27. Why was Edom part of Israel?
28. How much gold did they take from Ophir?
29. A talent weighs _____ pounds.
30. Approximately, how much would that shipment of gold be worth at \$400.00 per ounce gold?

We will begin this lesson in II Chronicles 9:1 "And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart."

I Kings 10:1 "And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions." The addition of the statement "concerning the name of the LORD", I believe, is very important. The fame of Solomon and his kingdom had spread to the lands around them. This queen was very wealthy and came to see Solomon, bringing many camels laden with gifts. There were so many people named Sheba, that it is difficult to determine which of the persons the country of Sheba was named for. She had not only heard of Solomon's great wealth, and magnificent buildings he had erected, but had heard of his great wisdom, as well.

II Chronicles 9:2 "And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not."

Solomon spent a great deal of time with her, as he would with any monarch of honor who visited him. He tried to answer her questions as fully as he could. He showed her his home and everything else she had wondered about. She, of course, was not allowed to see the ark.

II Chronicles 9:3 "And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,"

I am sure that Solomon informed her that his wisdom was a gift from God. No one could deny that he had great wisdom. His judgments were just, but filled with wisdom only God could have given him. A good example of this is how he settled the argument of the two women, over who the baby belonged to. His house was magnificent. There was gold and silver in abundance. Some of the greatest artisans of that day had done the engravings and decorations.

II Chronicles 9:4 "And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; there was no more spirit in her."

In 1 Kings chapter 4, we went into great detail on the amount of food furnished for Solomon's table. Solomon, probably, had a state dinner in her honor. The food so far surpassed anything she had ever seen, and she was very impressed. Many exotic foods were brought in from other countries. Solomon had need for nothing. The sitting of the servants is, possibly, speaking of his officers, who would have been invited to such an affair. The finest apparel in all the world was Solomon's. Even the stairs, that he ascended up into the house of the LORD by, were elegant. "There was no spirit in her" means it was so wonderful it took her breath away.

II Chronicles 9:5 "And she said to the king, [It was] a true report which I heard in mine own land of thine acts, and of thy wisdom:"

II Chronicles 9:6 "Howbeit I believed not their words, until I came, and mine eyes had seen [it]: and, behold, the one half of the greatness of thy wisdom was not told me: [for] thou exceedest the fame that I heard."

II Chronicles 9:7 "Happy [are] thy men, and happy [are] these thy servants, which stand continually before thee, and hear thy wisdom."

She had heard of the greatness of Solomon and his kingdom, but she had not believed any of it, because it seemed impossible. Now that she had seen this, she was terribly impressed. It was far beyond even what she had heard. It seems, that all of the greatness of the buildings and the wealth they represented did not impress her as much, as the wisdom of Solomon.

II Chronicles 9:8 "Blessed be the LORD thy God, which delighted in thee to set thee on his throne, [to be] king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice."

These words are those of the Queen of Sheba. We can take notice here, that the queen spoke of the LORD as the God of Solomon, not her own God. She recognized Him as powerful above other gods, but she did not express a desire for Him to be her God. This seems so strange, because she really gave the LORD credit for Solomon's accomplishments.

II Chronicles 9:9 "And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon."

120 talents of gold is speaking of \$72,000,000.00 worth of gold at \$400.00 per ounce. The spices of the part of Arabia, that she came from, were well known for being the finest in the world. The precious stones are not explained any further than here. This was a tremendously valuable gift to bring Solomon.

II Chronicles 9:10 "And the servants also of Hiram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones."

II Chronicles 9:11 "And the king made [of] the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah."

These terraces, made with the alnum wood were, probably, the terraces that were spoken of earlier as the ascent for Solomon to the temple. The beautiful wood was used for musical instruments, as well. The decorations, and all of the grandeur associated with the temple and Solomon's home were, probably, what greatly impressed the queen. This alnum was, probably, red sandal-wood.

II Chronicles 9:12 "And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside [that] which she had brought unto the king. So she turned, and went away to her own land, she and her servants."

We are not told exactly what Solomon gave to the Queen of Sheba. The things he gave her were, probably, things she could not get in her own land. Whatever Solomon gave her was even greater than what she had brought him.

II Chronicles 9:13 "Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;"

The 666 talents of gold would have 999,000 ounces of gold. At \$400.00 per ounce, that would be worth \$399,000,000.00. This is almost beyond comprehension.

II Chronicles 9:14 "Beside [that which] chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon."

There were so many ways that Solomon was getting all of this wealth. He received tribute money, he, probably, charged taxes, on the merchant seamen, as well. Of course, some of it was gifts from people, like the Queen of Sheba.

II Chronicles 9:15 "And king Solomon made two hundred targets [of] beaten gold: six hundred [shekels] of beaten gold went to one target."

The targets contained about 300 ounces of gold for each target. A shekel is a half-ounce of gold. This target, on today's market, would be worth \$120,000.00 at \$400.00 per ounce. The fact that they made targets of gold, shows just how plentiful it was.

II Chronicles 9:16 "And three hundred shields [made he of] beaten gold: three hundred [shekels] of gold went to one shield. And the king put them in the house of the forest of Lebanon."

Again, these shields contained 150 ounces of gold for each shield. Each shield would be worth \$60,000.00.

II Chronicles 9:17 "Moreover the king made a great throne of ivory, and overlaid it with pure gold."

This is spoken of, again, in 1 Kings chapter 10 verse 19. The throne could have been inlaid with ivory, and the wood covered with gold. It, also, could have been solid gold over ivory.

II Chronicles 9:18 "And [there were] six steps to the throne, with a footstool of gold, [which were] fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:"

II Chronicles 9:19 "And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom."

The lions were on either end of each step going up to the throne. The lion was the emblem for the tribe of Judah. The fact that there were twelve represented the twelve tribes of Israel. These were beautifully carved.

II Chronicles 9:20 "And all the drinking vessels of king Solomon [were of] gold, and all the vessels of the house of the forest of Lebanon [were of] pure gold: none [were of] silver; it was [not] any thing accounted of in the days of Solomon."

The gold was so abundant, that even the drinking cups were of gold. This is, probably, speaking of the area where the great banquets were held. There was much pomp associated with the reign of Solomon.

II Chronicles 9:21 "For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks."

We dealt with this in 1 Kings chapter 10 verse 22. The ships were a way to bring in the gold and the other items of trade. Tarshish was across from the coast of Africa. We are not sure whether each voyage took three years, or not. That would have been a long time to cover such a short distance. They could have made many stops, however.

II Chronicles 9:22 "And king Solomon passed all the kings of the earth in riches and wisdom."

II Chronicles 9:23 "And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart."

His gift of wisdom, that God had given him, was one of the reasons for his great wealth. There was no king before him, or after him, that had the wealth of Solomon. Of course, this does not include Jesus who owns everything.

II Chronicles 9:24 "And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year."

The fact that these were brought year by year, indicates that this was tribute, or taxes. It appears, also, that Solomon accepted things as well as money for the tribute. Probably, Solomon had so much gold and silver, that he needed the animals, and harness, and raiment more than the gold.

II Chronicles 9:25 "And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem."

This was the largest number of horses and chariots of any of his predecessors. It was more than his neighbors, as well. The fact that they were so well-equipped, probably, was one of the reasons they had peace. He had some of them in Jerusalem, but had many of them in the cities in the outskirts to protect Jerusalem.

II Chronicles 9:26 "And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt."

David had defeated these bordering countries in his reign, and Solomon kept them under subjection to himself.

II Chronicles 9:27 "And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that [are] in the low plains in abundance."

The cedars had been sent into this area by Hiram. They were not native to the land of Israel. The sycamore tree was native to the land, and that is the reason for this. The silver was so plentiful, they did not even bother to weigh it.

II Chronicles 9:28 "And they brought unto Solomon horses out of

Egypt, and out of all lands."

The all lands, here, is speaking of the horses that came from Arabia, and Armenia.

II Chronicles 9:29 "Now the rest of the acts of Solomon, first and last, [are] they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?"

These works, mentioned here, are not in the Bible. These are historical works of that day. Nathan had a great deal to do with Solomon, so his work should be very accurate. Both Ahijah and Iddo are mentioned in other Scriptures, and their works were, probably, highly regarded, as well.

II Chronicles 9:30 "And Solomon reigned in Jerusalem over all Israel forty years."

Solomon reigned 40 years, and if he was 12 years old when he began to reign, he was about 52 when he died. We do not know for sure how old he was when he began to reign, but he was no more than a youth. His reign was in Jerusalem. The one outstanding thing he was remembered for, was the building of the temple.

II Chronicles 9:31 "And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead."

The city of David is, of course, Jerusalem. He was buried beside his father, David. Rehoboam would reign over Judah in the divided kingdom.

2 Chronicles 9 Questions

1. Why did the Queen of Sheba come to meet Solomon?
2. What did she bring for Solomon?
3. In 1 Kings, the same statement adds what?
4. What was she more interested in than the great wealth of Solomon?
5. What did Solomon tell her?
6. What was a good example of Solomon's wisdom?
7. Why did the food for Solomon's table impress her?
8. What does the statement "there was no spirit in her" mean?
9. After she had seen all of this and talked with Solomon, what was her reaction?
10. Who did she call God in verse 8?
11. How many talents of gold did she bring Solomon?
12. What other things did she bring him?
13. What had the servants of Hiram brought Solomon?
14. What had Solomon made of the algum trees?
15. What did Solomon give the Queen of Sheba?
16. How many talents of gold came to Solomon in one year?
17. How many ounces of gold was this?
18. Where did some of the other gold come from?
19. How much gold was in one target?
20. How much gold was in one shield?
21. The throne was made of what?
22. How many steps led up to the throne?
23. What was at either end of each step?
24. What was the emblem of the tribe of Judah?
25. Why were there twelve of them?
26. What were the drinking vessels made of?
27. Quote 2 Chronicles chapter 9 verse 21.
28. What did all the other kings bring to Solomon?
29. What was meant by them being brought yearly?
30. How many chariots did Solomon have?
31. Silver in Jerusalem was as _____.
32. How long did Solomon reign?
33. Where was the city of David?

We will begin this lesson in II Chronicles 10:1 "And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king."

In the last lesson, we learned that Rehoboam followed Solomon as king, at Solomon's death. Shechem had been the ancient capital, and he went there to be accepted of all Israel. The mother of Rehoboam was the Ammonite princess, Naamah.

II Chronicles 10:2 "And it came to pass, when Jeroboam the son of Nebat, who [was] in Egypt, whither he had fled from the presence of Solomon the king, heard [it], that Jeroboam returned out of Egypt."

It appears, that he heard of the death of Solomon, and also, that Rehoboam was about to be crowned king of all Israel. Jeroboam had fled to Egypt, because he had greatly angered Solomon, and he feared for his life. Jeroboam had been told by Ahijah, that he would be king of ten of the tribes. He was an Ephramite. He, now, returned to claim his kingdom.

II Chronicles 10:3 "And they sent and called him. So Jeroboam and all Israel came and spake to Rehoboam, saying,"

II Chronicles 10:4 "Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee."

We see, from this, where much of the wealth of Solomon came from. He heavily taxed the people. We see, also, that many of the people were unhappy with this taxing system. Jeroboam was the leader of the group that rebelled.

II Chronicles 10:5 "And he said unto them, Come again unto me after three days. And the people departed."

This showed a weakness in Rehoboam. He should have been close enough to God to be able to answer this. The three days he asked for were time enough to get some bad counsel, as well as good. He should have prayed and met with the high priest.

II Chronicles 10:6 "And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye [me] to return answer to this people?"

The very next best thing that he could have done, was to have taken counsel of these old wise men that had been with Solomon.

II Chronicles 10:7 "And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever."

A really good king, or a president, is good, because he serves the people, instead of himself. He should have allowed his greatness to show through his kindness to those he ruled over. This was excellent advice the old men gave him.

II Chronicles 10:8 "But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him."

Rehoboam is like so many of us who seek counsel. If the counsel lined up with what we wanted to do in the first place, it is good. If it is not what we want to hear, we are like Rehoboam, we reject it. He went and found someone who would say what he wanted to hear. These young men did not have even as much experience as Rehoboam, this was a terrible place to go for advice. Seek advice from those who know more than you, not less. Rehoboam was about 41 years old at this time. He should have known better.

II Chronicles 10:9 "And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?"

Had these young men not said what Rehoboam wanted to hear, he would have gone elsewhere. Rehoboam had never grown up himself. He had not realized what made David and Solomon great. They sinned, but they always sought God for advice.

II Chronicles 10:10 "And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou [it] somewhat lighter for us; thus shalt thou say unto them, My little [finger] shall be thicker than my father's loins."

II Chronicles 10:11 "For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I [will chastise you] with scorpions."

Solomon had been the wealthiest king that had ever lived, but that was not enough, it seemed. Greed for things of the flesh would destroy Rehoboam. Solomon had been fair in his justice. They were telling Rehoboam to tell these people that he would be a tyrant over them. He would not be fair and just. He wanted to put these proud Hebrews into total servitude to him.

II Chronicles 10:12 "So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day."

It appears, from this that Jeroboam was sincere in offering to serve Rehoboam as king, if he would be fair, and just, and stop the taxation without representation.

II Chronicles 10:13 "And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,"

Rehoboam had spoken roughly, instead of speaking softly to these people. He felt as if they had no choice. He wanted to be supreme tyrant over his brethren. He had no compassion at all.

II Chronicles 10:14 "And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I [will chastise you] with scorpions."

This was the worst thing he could have possibly said to a people who were already discontent.

II Chronicles 10:15 "So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat."

We can see in this, that the LORD was allowing this to happen to break up the twelve tribes into ten and two. God was so angered with the idolatry that was going on in the land of the ten tribes, that He wanted this break to be made. Idolatry had begun in Judah, as well, but had not progressed as far as in the ten tribes. God hardened the heart of Rehoboam, as He had Pharaoh's, to accomplish His will in this.

II Chronicles 10:16 "And when all Israel [saw] that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and [we have] none inheritance in the son of Jesse: every man to your tents, O Israel: [and] now, David, see to thine own house. So all Israel went to their tents."

This is the same separation there had been in the beginning of David's reign. David had reigned 7 years over just Judah, before he became king of all Israel. Rehoboam was now king of Judah, again. Benjamin was thought of as part of Judah. Now, Israel would be speaking of the ten tribes, and Judah would be the other two. Ephraim had been always jealous of Judah. Jeroboam, the leader of the ten tribes, was of Ephraim.

II Chronicles 10:17 "But [as for] the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them."

Rehoboam continued to reign in Judah and Benjamin. Everyone living in the area, that would be known of as Judah, would be reigned over by Rehoboam. The main reason for this was the lineage God had promised to David on the throne of Jerusalem.

II Chronicles 10:18 "Then king Rehoboam sent Hadoram that [was] over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to [his] chariot, to flee to Jerusalem." II Chronicles 10:19 "And Israel rebelled against the house of David unto this day."

Hadoram and Adoniram are the same, probably. This was a tax revolt. They killed the tax collector and would not pay. Rehoboam found safety in Jerusalem. The house of David was, now, called Judah.

2 Chronicles 10 Questions

1. Which of Solomon's sons reigned in his stead?
2. Why did he go to Shechem?
3. Why was Jeroboam in Egypt?
4. Who was Jeroboam's father?
5. Who had told Jeroboam that he would rule ten of the tribes?
6. What would cause Jeroboam to accept Rehoboam, as king over all twelve tribes?
7. Where had the wealth of Solomon come from?
8. How did the people feel about the taxing?
9. What showed a weakness in Rehoboam?
10. How many days did he make Jeroboam wait for an answer?
11. Rehoboam should have sought counsel of whom?
12. What good counsel did he get from the old men?
13. Why did he not accept that counsel?
14. About how old was Rehoboam, when this counsel was taken?
15. If these young men's counsel had not pleased Rehoboam, what would he have done?
16. What advice did they give Rehoboam?
17. Whose advice did he take?
18. What one word describes the way Rehoboam spoke to them?
19. In verse 15, we find that this all happened for what purpose?
20. God hardened the heart of Rehoboam, as he had hardened _____ heart.
21. Who did Rehoboam send to collect the tribute?
22. What happened to him?
23. Hadoram and _____ are the same person.
24. This is a _____ revolt.
25. From this time on, who was the house of David?

We will begin this lesson in II Chronicles 11:1 "And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen [men], which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam."

The 180,000 men of war were those who were well-trained in war. Rehoboam was about to begin a civil war with his brethren, the Israelites. The prophecy of Ahijah had been fulfilled. Judah and Benjamin had sided against the other ten tribes.

II Chronicles 11:2 "But the word of the LORD came to Shemaiah the man of God, saying," II Chronicles 11:3 "Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying," II Chronicles 11:4 "Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam."

Rehoboam had it in his mind to go and fight against Jeroboam and the ten tribes, but we see in this that the LORD stopped them. God stopped the battle by sending a message to both sides by Shemaiah, the man of God. After they had heard the message from God, all of the men went home to their own houses. God reminded all of these tribes that they were their brethren. They would not go against the will of God. There would be no war.

II Chronicles 11:5 "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah."

II Chronicles 11:6 "He built even Beth-lehem, and Etam, and Tekoa,"

II Chronicles 11:7 "And Beth-zur, and Shoco, and Adullam,"

II Chronicles 11:8 "And Gath, and Mareshah, and Ziph,"

II Chronicles 11:9 "And Adoraim, and Lachish, and Azekah,"

II Chronicles 11:10 "And Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities."

All of these cities were surrounding Jerusalem. The enemy would have to pass through these cities, before they could get to Jerusalem. Out of the 15 cities of defense he built, 12 were south and west of Jerusalem to defend against any attack from Egypt. These cities were built with walls around them and fortified with weapons of defense. Bethlehem had been called Ephrath. It was one of the oldest cities in the area. It was re-built, instead of being built entirely. It is less than 5 miles out of Jerusalem. Many of these cities are still in existence today. All of Rehoboam's efforts were turned to Judah and Benjamin, since he did not have to fight a war.

II Chronicles 11:11 "And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine."

He had prepared these cities to withstand a long battle, if necessary. The food, and oil, and wine would keep them from starving, if someone surrounded them. There were many chariots and horses that Solomon had gathered. They were a very well-equipped army.

II Chronicles 11:12 "And in every several city [he put] shields and spears, and made them exceeding strong, having Judah and Benjamin on his side."

The weapons of war, that Solomon had gathered, still belonged to Rehoboam. Most of them had been located in and around Jerusalem. Judah and Benjamin would have been hard to separate, because Jerusalem was in the hands of Judah, and the immediate area around it belonged to Benjamin. Soon, both Judah and Benjamin would be spoken of as Judah.

II Chronicles 11:13 "And the priests and the Levites that [were] in all Israel resorted to him out of all their coasts."

The priests were associated with the temple in Jerusalem. They could not separate themselves from the worship in the temple in Jerusalem, so they came to Judah and Benjamin. They could not accept the golden calves that were the symbol of worship in Israel.

II Chronicles 11:14 "For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:"

Jeroboam would not let them come to Jerusalem for worship. They just left, because they could not participate in the worship of the false gods that Jeroboam erected. The two golden calves were an abomination, as far as the priests and Levites were concerned.

II Chronicles 11:15 "And he ordained him priests for the high places, and for the devils, and for the calves which he had made."

Jeroboam chose men of the tribes, who were not Levites, and anointed them to work in the places of worship.

II Chronicles 11:16 "And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers."

This is speaking of those who refused to be associated with the worship of false gods.

II Chronicles 11:17 "So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon."

For three years, it seems that Rehoboam and the people followed the way of the LORD and prospered. They tried to live as David and Solomon had taught them in the beginning.

II Chronicles 11:18 "And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, [and] Abihail the daughter of Eliab the son of Jesse;"

Mahalath was the first of 18 wives of Rehoboam. Mahalath was the granddaughter of David, then. Abihail was the niece of David.

II Chronicles 11:19 "Which bare him children; Jeush, and Shamariah, and Zaham."

Most scholars give these three children to Abihail. It is possible, however that some could belong to Mahalath. Since it is not extremely important which they belong to, we will go on.

II Chronicles 11:20 "And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith."

Maachah was, probably, the grand-daughter of Absalom by his daughter, Tamar.

II Chronicles 11:21 "And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)"

We see that Rehoboam had 18 wives. He had 60 concubines. From these wives and concubines, he had 28 sons and 60 daughters. It is interesting that he loved Maachah above all these other ladies. The following Scripture speaks against having many wives. Deuteronomy 17:17 "Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold."

II Chronicles 11:22 "And Rehoboam made Abijah the son of Maachah the chief, [to be] ruler among his brethren: for [he thought] to make him king."

This is very similar to David choosing Solomon, of all of his brothers, to rule in his stead. David had several sons older than Solomon. He loved Bathsheba more than his other wives and made her son king in his stead. Rehoboam made Abijah king in his stead, because he loved Maachah more than the other wives.

II Chronicles 11:23 "And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance. And he desired many wives."

This dispersing of his children in the cities was so the cities would stay loyal to him. By providing separate places for his children, there would be less jealousy between each other, as well. He was very rich from Solomon's wealth, so he provided abundantly for them all.

2 Chronicles 11 Questions

1. How many men of war did Rehoboam gather in Jerusalem?
2. What tribes were they from?
3. What prophecy had been fulfilled?
4. A Word of prophecy came for these people from what man of God?
5. What was the prophecy?
6. What effect did that have on Rehoboam's plans?
7. What did God remind all of these tribes of?
8. Where did Rehoboam live?
9. Name the cities he built for defense.
10. How many cities were there?
11. Where were most of them built?
12. What was an earlier name for Bethlehem?
13. What did he put in the cities?
14. What were the weapons of war?
15. Soon, Benjamin and Judah would be spoken of as _____.
16. What did the priests and the Levites do?
17. Who did Jeroboam choose for priests?
18. Verse 16 is speaking of whom?
19. What happened to the kingdom of Judah?
20. How many years did Rehoboam do right in God's sight?
21. Who was Rehoboam's first wife?
22. How many wives did he have?
23. How many concubines did he have?
24. How many sons were born to him?
25. How many daughters did he have?
26. Quote Deuteronomy chapter 17 verse 17.
27. Which of Rehoboam's sons did he make chief?
28. Where did his families live?

We will begin this lesson in II Chronicles 12:1 "And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him."

We find that it did not take Rehoboam long to turn his back on the LORD. We saw a little of this, in the beginning of the last lesson. He was a really evil man down deep in his heart. It appears that it was not just the king involved in this sin, but all of the people, as well. Sodomy was one of the sins they were involved in. The grove worship they had gotten into was a religion of sensuousness.

II Chronicles 12:2 "And it came to pass, [that] in the fifth year of king Rehoboam Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,"

One of the ways the LORD punished people, was by sending an army to war against them. Shishak was the son of the Assyrian king, Nimrod. He had befriended Jeroboam in Egypt, when he was hiding from Solomon. This does not mean that Shishak was a righteous man. It means that God allowed him to come against Rehoboam and the people of Judah, because of their sins.

II Chronicles 12:3 "With twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians."

This was a tremendous host of chariots and horsemen. Sixty thousand horsemen was an unusually large number, but could easily be correct. Solomon had that many, and more, when he was in power. The Lubims are the Libyians. Sukkiims were Arabs. And the Ethiopians are still a country of Africa today. They were descendents of Cush, the eldest son of Ham.

II Chronicles 12:4 "And he took the fenced cities which [pertained] to Judah, and came to Jerusalem."

These fenced cities were the fifteen that we read of in the previous lesson. They had been well-fortified, but were not strong enough to ward off this type of attack. They came to Jerusalem, but not into Jerusalem.

II Chronicles 12:5 "Then came Shemaiah the prophet to Rehoboam, and [to] the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak."

The princes were the leaders just under Rehoboam. They were not necessarily his sons. The LORD had sent them the prophet, Shemaiah, to tell them why they were losing the battle with Shishak. It was not the strength of Shishak, it is the fact that the LORD is angry with Judah and Rehoboam.

II Chronicles 12:6 "Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD [is] righteous."

The princes and Rehoboam knew that what the prophet said was true. They had sinned and deserved to be destroyed. They repented of their sins, and spoke of the righteousness of God.

II Chronicles 12:7 "And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; [therefore] I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak."

This was a reprieve for the moment. God would not let this king destroy Jerusalem. If they had truly repented, and would turn to Him again in sincerity, He would bless them mightily. If they go back into their evil the minute their trouble is over, then another king would come and destroy them. Their deliverance was for as long as they were faithful to the LORD.

II Chronicles 12:8 "Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries."

They would have their lives spared, but would suffer great monetary loss. Judah would pay taxes to Shishak, as the countries around had paid tribute to Solomon in the past. They would be working for Shishak.

II Chronicles 12:9 "So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made."

The tremendous value in gold that had been in the temple in Solomon's time would be in the hands of these invaders. This amounted to billions of dollars worth of gold. The temple and the house of the king was stripped of all of the gold.

II Chronicles 12:10 "Instead of which king Rehoboam made shields of brass, and committed [them] to the hands of the chief of the guard, that kept the entrance of the king's house."

We remember, there was so much brass that it could not even be weighed. This would still be plentiful, and would be as strong as the gold shields they had. "Brass" means judgment. We find that the people of Judah had been judged and found guilty of sin. God did spare their lives, however.

II Chronicles 12:11 "And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber."

It appears, the guards accompanied Rehoboam to the temple. They stayed outside, and Rehoboam went in and humbled himself before God.

II Chronicles 12:12 "And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy [him] altogether: and also in Judah things went well."

God forgave Rehoboam and the people of Judah. They were without their great wealth, but their lives had been spared. They had much to be thankful for. When God's wrath was stopped, blessings came in.

II Chronicles 12:13 "So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam [was] one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which

the LORD had chosen out of all the tribes of Israel, to put his name there. And his mother's name [was] Naamah an Ammonitess."

Finally it appears, that Rehoboam had grown up and made a decision on his own. He repented, and it helped him and the whole country. The marauders had gone, and left Jerusalem in tact. He reigned, until he was 58 years old. God's wishes were that all of Israel would worship in Jerusalem, where He had put His name. They would not. They sought false gods. The ten tribes of Israel would fall first, because they went into idolatry stronger and quicker than did Judah.

II Chronicles 12:14 "And he did evil, because he prepared not his heart to seek the LORD."

This is a summation of his reign. He was an evil man and did not seek God, as David and Solomon had done.

II Chronicles 12:15 "Now the acts of Rehoboam, first and last, [are] they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies? And [there were] wars between Rehoboam and Jeroboam continually."

These wars between Rehoboam and Jeroboam were more like disputes. They fought a little, but never got into an all-out war. The books mentioned, above, are not in the Bible, and are of a more historical nature.

II Chronicles 12:16 "And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead."

We read earlier that this was Rehoboam's favorite son by his favorite wife. He had planned from early on that Abijah would take his place as king. He was buried in Jerusalem with David and Solomon.

2 Chronicles 12 Questions

1. When did Rehoboam forsake the LORD?
2. What was one of the sins he was involved in?
3. _____ king of Egypt came against Jerusalem.
4. Why had this happened to Judah?
5. Who was Shishak's father?
6. When had he befriended Jeroboam?
7. How many chariots did he bring with him?
8. How many horsemen did he bring against Judah?
9. Who were the Lubims?
10. Sukkiims were _____.
11. The Ethiopians were descended from whom?
12. This is speaking of which fenced cities?
13. Who was the prophet that brought the message from God?
14. What was the message?
15. Why did God decide not to kill them?
16. What punishment did he allow to come on them?
17. What did Shishak take out of the temple and the king's house?
18. Rehoboam made the new shields out of _____.
19. When did the wrath of God turn from him?
20. How old was Rehoboam when he began to reign?
21. How long did he reign?
22. Why did Rehoboam do evil?
23. What world books contain more on Rehoboam's life?
24. The wars were really what?
25. Where was he buried?

We will begin this lesson in II Chronicles 13:1 "Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah."

It appears, from this, that Rehoboam and Jeroboam began to reign the same year. They had both finished their 17 years of reign, when Rehoboam died and his son Ahijah took his place.

II Chronicles 13:2 "He reigned three years in Jerusalem. His mother's name also [was] Michaiah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam."

Abijah is the same as Abijam and Abia. This Michaiah is the same as Maachah. During this 3 year period it seemed there was war between Jeroboam and Abijah. This was not like the skirmishes they had earlier. It was the desire of Abijah to force the ten tribes back under the control of the house of Judah.

II Chronicles 13:3 And Abijah set the battle in array with an army of valiant men of war, [even] four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, [being] mighty men of valour.

It would appear that 800,000 men would destroy 400,000, but that does not take God into account. Abijah's 400,000 actually killed 500,000 of Jeroboam's men.

II Chronicles 13:4 "And Abijah stood up upon mount Zemaraim, which [is] in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel;"

This seemed to be a mountain area over the battlefield. This had to be an area where his voice would carry. He was speaking to Jeroboam, but, also, to all of the men of the ten tribes, as well.

II Chronicles 13:5 "Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, [even] to him and to his sons by a covenant of salt?"

This kingdom over Israel was given to David and his descendents on a conditional basis. They must remain faithful to God. The people had broken covenant with God. The "covenant of salt" was to show its preserving factor. It was a sign that this covenant would not go bad.

II Chronicles 13:6 "Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord."

This is just saying, that Jeroboam had no right to rule over the Israelites. He was not of the family of David.

II Chronicles 13:7 "And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them."

Rehoboam was 41 years old, when he began to reign. He was not a youngster. This seems so strange that he continues to be spoken of as a child. Perhaps, he was one of those men who never grew up. We do know that Rehoboam was a weak person. He was very unsure of himself.

II Chronicles 13:8 "And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye [be] a great multitude, and [there are] with you golden calves, which Jeroboam made you for gods."

Jeroboam had done a terrible thing in making the two golden calves to symbolize God. Jeroboam did this to cause the people to have a point of contact, so they would not feel they had to come back to the temple in Jerusalem to worship. They were actually mixing their worship of Jehovah with paganism. Jeroboam thought that his army which was twice as large as the army of Judah, would easily destroy Judah. He had overlooked the power of God. Abijah told the army of Jeroboam that Judah was the kingdom of the LORD.

II Chronicles 13:9 "Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of [other] lands? so that whosoever cometh to consecrate himself with a young bullock and seven rams, [the same] may be a priest of [them that are] no gods."

There is a question of whether they cast the priests out, or whether the priests left, because they refused to add the golden calves to the worship services. They had not remained with the Levitical tribe for priests. They chose men who wanted to be priest, and anointed them. Some of the things they did were Scriptural, but most of the things they did were pagan practices.

II Chronicles 13:10 "But as for us, the LORD [is] our God, and we have not forsaken him; and the priests, which minister unto the LORD, [are] the sons of Aaron, and the Levites [wait] upon [their] business:"

These priests of Levi, who were descended from Aaron, were the chosen of God for this purpose. The purpose of the priests was to keep the people worshipping God in an acceptable manner. The priest had great power over the people. He would even speak to a king of the errors in his reign, if God had him to. He was the spiritual guide for the nation. God had prepared the office of priest to keep His people following Him, and not worshipping false gods.

II Chronicles 13:11 "And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the showbread also [set they in order] upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him."

The high priest represented the people to God, and represented God to the people. The burning of the incense twice a day symbolized the prayers of the saints which rose to heaven. The "shewbread" symbolized the presence of the Lord Jesus, who is the Bread of Life. When the temple was there and the priests did as God had charged them to do. Judah was blessed. It was when they became unfaithful to God, that the blessings of God were taken away.

II Chronicles 13:12 "And, behold, God himself [is] with us for [our] captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper."

This was a tremendous closing statement by Abijah. Those who are not with God, are against Him. If Jeroboam had built the golden calves, he was not with God. God puts great importance to His people obeying Him. To have priests that are not of the Levitical tribe, would be in total disobedience to God. Abijah is trying to tell them, if they were against Judah, they were against God.

II Chronicles 13:13 "But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment [was] behind them."

This did not effect Jeroboam at all. He totally disregarded what was said. While Abijah was speaking, the troops of Jeroboam ambushed him from behind and from in front.

II Chronicles 13:14 "And when Judah looked back, behold, the battle [was] before and behind: and they cried unto the LORD, and the priests sounded with the trumpets."

God is our very present help in trouble, and He was their help, as well. The blowing of the trumpet was for war, but it was the sound of victory, also. The people would come to the trumpet blown. God heard their prayers.

II Chronicles 13:15 "Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah."

This was a shout of triumph. Notice, God smote Jeroboam and his troops.

II Chronicles 13:16 "And the children of Israel fled before Judah: and God delivered them into their hand."

The power of God was with Judah, and these of Israel knew it, and fled for their lives.

II Chronicles 13:17 "And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men."

The men that fell of the ten tribes of Israel that day were more than the entire army of Judah. This left no doubt that God was fighting for Judah.

II Chronicles 13:18 "Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers."

Judah had put their trust in God, and not in their own strength. Their victory was in God.

II Chronicles 13:19 "And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof."

These are cities that had belonged to Judah, which had been taken in the time of Rehoboam. Now, God had restored them to Judah. Beth-el had been one of the two places where Jeroboam had set up the golden calf to be worshipped. The taking of Beth-el, was not only a defeat for Jeroboam, but for the false god, too.

II Chronicles 13:20 "Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died."

He was a very sinful king, who caused Israel to sin with the golden calves. Jeroboam reigned 22 years. He was very evil, and the LORD killed him.

II Chronicles 13:21 "But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters."

Abijah followed in Solomons's and his father's footsteps, and married many wives. In the latter days of his reign, he drifted away from the law of God.

II Chronicles 13:22 "And the rest of the acts of Abijah, and his ways, and his sayings, [are] written in the story of the prophet Iddo."

We have heard a great deal about these historical records that were kept, which were not part of the Bible.

2 Chronicles 13 Questions

1. When did Abijah begin to reign?
2. Who was his mother?
3. What are two other names for him?
4. What was the desire of Abijah?
5. How many men of war did Abijah have?
6. How many men did Jeroboam have?
7. Why did Abijah stand on this point of the mountain to speak?
8. Who did he say, God gave all of Israel to, to rule over?
9. What did the "salt covenant" mean?
10. Who did he say, Jeroboam had rebelled against?
11. What did he call the men, that were with Jeroboam?
12. How old was Rehoboam, when he began to reign?
13. What had Jeroboam made for them, to symbolize God to them?
14. Why were there no Levitical priests in the ten tribes of Israel?
15. What kind of religion were they practicing?
16. Who had chosen the descendents of Aaron to be the priests?
17. What was the real purpose of a priest?
18. What were some of the things the priests did, mentioned in verse 11?
19. What did the "shewbread" symbolize?
20. Who did Abijah say was with them?
21. Who did he tell them they were really fighting against?
22. What did Jeroboam do, while Abijah was talking?
23. What did Judah do, when they realized they were ambushed?
24. What did the priests do, that frightened the troops of Jeroboam?
25. How many men fell of Jeroboam?
26. What cities did Abijah take from Jeroboam?
27. How long did Jeroboam reign?
28. How many wives and children did Abijah have?
29. Where is there more written about this?
30. What kind of records would they be called?

We will begin this lesson in II Chronicles 14:1 "So Abijah slept with his fathers, and they buried him in the city of David; and Asa his son reigned in his stead. In his days the land was quiet ten years."

The city of David was in Jerusalem. The son of Abijah was Asa. He was a good king, who reigned 41 years in Judah. Asa was strong in his belief of worship of the One True God. He was greatly opposed to idolatry. He even removed his grandmother as queen mother, because she had an idol. The first ten years of his reign was a time of peace.

II Chronicles 14:2 "And Asa did [that which was] good and right in the eyes of the LORD his God:"

He burned the idols he could find, and worshipped the True God. He restored the worship in the temple in its proper way.

II Chronicles 14:3 "For he took away the altars of the strange [gods], and the high places, and brake down the images, and cut down the groves:"

It seemed, that Asa's father had allowed the worship of idols along with the worship of Jehovah. The favorite place for this false worship was in the groves and the high places. The strange gods, here, are speaking of false gods that strangers had brought into Judah. He established the temple as the place of worship for Judah.

II Chronicles 14:4 "And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment."

The keeping of the law, that God had given them, was what made them different from the countries around them. God had given the twelve tribes His law to live by on the way to the promised land. Every time they wandered away from the law, they fell. God's blessings on them were conditional, on if they kept His law and commandments.

II Chronicles 14:5 "Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him."

The images could have been anything they could see with their physical eyes. God is a Spirit. If you can see something, or someone, with your physical eyes, it is not God. Whatever these were, they were idols. Asa tore them down.

II Chronicles 14:6 "And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest."

They could turn all of their energies to building, because there was no war. God had poured out His blessing upon them, because they were obeying His law and commandments.

II Chronicles 14:7 "Therefore he said unto Judah, Let us build these cities, and make about [them] walls, and towers, gates, and bars, [while] the land [is] yet before us; because we have sought the LORD our God, we

have sought [him], and he hath given us rest on every side. So they built and prospered."

One of the major reasons the other countries left them alone, was possibly, because they heard what God had done to Jeroboam and his men, when they came against them. True Peace, and rest come only from God. Notice, Asa was aware the peace was here, because they sought the LORD with all their hearts.

II Chronicles 14:8 "And Asa had an army [of men] that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these [were] mighty men of valour."

This has jumped to a time after the 10 years of peace. This happened after the cities were finished. Asa had a very large army of 300,000 men of Judah. He, also, had 280,000 of the tribe of Benjamin. These were mighty men, because their strength was in their LORD.

II Chronicles 14:9 "And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah."

The Ethiopian army was 1,000,000 strong. The Ethiopian, Zerah, was known as a Cushite. Most scholars believe this army included many Egyptians who were mercenaries. The chariots were a trademark of Egyptian armies.

II Chronicles 14:10 "Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah."

This Zephathah appears to be a long, deep valley near Philistia. Mareshah was a town of Judah near this valley. It is important to note the Ethiopians came against Judah.

II Chronicles 14:11 "And Asa cried unto the LORD his God, and said, LORD, [it is] nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou [art] our God; let not man prevail against thee."

This is a beautiful request of God from Asa. Asa and Judah cannot fail, because they have placed themselves in the hands of God. They knew they were outnumbered, but with God, one and God is a majority. This war was against God as much as it was against Asa and Judah. God would intervene.

II Chronicles 14:12 "So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

The glory for winning this battle was to be given to the LORD. He delivered Asa and Judah, and caused the Ethiopians to run in fear.

II Chronicles 14:13 "And Asa and the people that [were] with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil."

Asa and his men were the hands that the LORD used to win the battle, but it was the LORD who won the battle for Asa. Gerar is a Philistine city. It was Asa and his men who spoiled the Ethiopians, and took many treasures home with them.

II Chronicles 14:14 "And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them."

It appears, these Philistines had thrown in with these Ethiopians. They all lost together, and Asa spoiled all of the Philistine towns and cities near Gerar. It appears, there was very little resistance from the Ethiopians, or the Philistines. The fear of the LORD had overcome them.

II Chronicles 14:15 "They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem."

These were the tents of the invading army. This, possibly, had all of their back-up equipment. It was, also, full of animals, possibly, to feed the million men that had come to fight. They would have no more need of these things. Asa, and the men of Judah, took them as spoil of the battle.

2 Chronicles 14 Questions

1. Where was Abijah buried?
2. Who reigned in his stead?
3. What kind of king was Asa?
4. What did he do to his grandmother, that lets us know he was sincere in his belief in God?
5. Quote 2 Chronicles chapter 14 verse 2.
6. Where were the favorite places to worship false gods?
7. What were the strange gods, in verse 3, speaking of?
8. What made Judah different from the heathen countries?
9. Who had God given His law to?
10. How was God's blessings conditional?
11. What can an image be?
12. If you can see something, or someone, with your physical eyes, it is not _____.
13. Why could they turn all of their energies to building?
14. Why had the lands around them left them alone?
15. How many from Judah were in Asa's army?
16. How many from Benjamin were in Asa's army?
17. How large was the Ethiopian army?
18. Where did they meet in battle?
19. Quote 2 Chronicles chapter 14 verse 11.
20. Who smote the Ethiopians?
21. How far did Asa pursue them?
22. When they were overthrown, what did Asa do?
23. Where else did Asa spoil?
24. What did he take from the camp of the invading army?
25. Why were there so many animals there?

We will begin this lesson in II Chronicles 15:1 "And the Spirit of God came upon Azariah the son of Oded:"

Obed was the prophet, who had encouraged Asa in the beginning. His son, Azariah, covered with the Spirit of God would, now, speak to him.

II Chronicles 15:2 "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD [is] with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

Azariah was speaking the Words the LORD had put into his mouth. These were not the words of Azariah, but of the LORD. A prophet is a leader of those God has sent him to, for spiritual direction in his life. The LORD had been with them in the past, and would be with them in the future, as long as they sought Him. He would bless them, as long as they were faithful to Him. He would curse them, if they were unfaithful to Him. The message was simple, but clear.

II Chronicles 15:3 "Now for a long season Israel [hath been] without the true God, and without a teaching priest, and without law."

It appeared, that for many years before the time of Asa, there had not been the teaching of the law by the priests, that God knew was necessary. They had a form of godliness, but had wandered from the Truth. That is the same as our society today. Many of our churches have a form of godliness, but are not teaching the people the Word of God. That is exactly what this was saying about worship then. To do the will of God, a person must know what the will of God for his, or her, life is. The only way to know is to study His Word, the Bible. In their case, they needed to be taught the law of God.

II Chronicles 15:4 "But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them."

It is the same throughout all ages. If we truly seek God, we will find Him. Asa certainly found this to be true, when the Ethiopians had come against him. God is our very present help in trouble. He does expect us to seek to know His Truth, and live by that Truth. He helped them, now they must keep His law.

II Chronicles 15:5 "And in those times [there was] no peace to him that went out, nor to him that came in, but great vexations [were] upon all the inhabitants of the countries."

Without God, there is danger at every hand. There is no peace, aside from what God can bring. Those away from God, are constantly vexed.

II Chronicles 15:6 "And nation was destroyed of nation, and city of city: for God did vex them with all adversity."

Without the blessings of God, there was war on every side. Vile men killed each other for what little self-gain there was in it, when they did not know God.

II Chronicles 15:7 "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded."

Their strength lay in their faith in God. They were strong because He made them strong. Everything they put their hands to would prosper, because of their faith in God.

II Chronicles 15:8 "And when Asa heard these words, and the prophecy of Obed the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that [was] before the porch of the LORD."

This speaks of the prophet Obed telling Asa of these things. We do know that Asa had done away with the evil in the land at the very first of his reign. This could be saying, just as Obed, the prophet, had said before. Obed had warned Asa, and Asa had taken the warning. Asa would still receive warning from Azariah, as well. Asa made sure all of the idols were destroyed and he re-established the brasen altar before the porch of the temple in Jerusalem.

II Chronicles 15:9 "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God [was] with him."

Ephraim, Manasseh, and Simeon had the law, as well as Judah and Benjamin. Many of them followed Asa, when they saw he was a man willing to humble himself before God. There was no question that the LORD was with Asa. They came to Judah, so they could be counted on the side of the LORD.

II Chronicles 15:10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

This was during the Feast of Weeks, or Pentecost. This victory celebration would take place after the war with Zerah. The war began, probably, about the 11th year, and this was 4 years later. We are not told why this was so long a period of time.

II Chronicles 15:11 "And they offered unto the LORD the same time, of the spoil [which] they had brought, seven hundred oxen and seven thousand sheep."

This was a tremendously large amount of offering. It was, possibly, a peace offering. It would not be thought of as too much, however, considering the hundreds of thousands of soldiers involved in the victory. "Seven" means spiritually complete, and is not unusual to see in various offerings.

II Chronicles 15:12 "And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;" II Chronicles 15:13 "That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman."

A "covenant" is an unbreakable agreement between man and his God. If a person does not seek God, he is in a sense dead already. Life is in the Lord Jesus Christ. Those who do not accept the Lord as their Saviour will be thrown into the lake of fire. Revelation 20:15 "And whosoever was not found written in the book of life was cast into the lake of fire."

II Chronicles 15:14 "And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets."

This was a time of great rejoicing. This was not just a victory over Ethiopia, but was a victory over their own lives. They decided to follow the LORD, and Him only.

II Chronicles 15:15 "And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about."

Judah was not just paying lip service to the LORD. They really were thrilled in their hearts, that they had made covenant with their God. It was the desire of their hearts to serve the LORD. There is no happier person in the world, than the one who is serving the LORD in his heart as well as in his actions.

II Chronicles 15:16 "And also [concerning] Maachah the mother of Asa the king, he removed her from [being] queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped [it], and burnt [it] at the brook Kidron."

Maachah was really the grand-mother of Asa. She was acting queen, but Asa did not let that stop him. He removed her as queen because she had an idol. He, also, burned her idol. Asa had determined there would be no idols in Judah.

II Chronicles 15:17 "But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days."

These high places had been used, before the temple was built in Jerusalem, and had never been destroyed. There was no worship of false gods going on there. Asa loved God, and lived perfect before the LORD. He tried to see that all of the people he was reigning over did, too.

II Chronicles 15:18 "And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels."

So many of the beautiful things had been taken from the temple, while Rehoboam was king. It appears, that Abijah and Asa had gathered things of gold and silver, and dedicated them to the LORD. Asa put them in the temple.

II Chronicles 15:19 "And there was no [more] war unto the five and thirtieth year of the reign of Asa."

It was on the fifteenth year, Asa and the people had made covenant with God. The peace from that moment lasted 20 years. Baasha was a constant

threat, but it appears no war actually broke out, until the 35th year of Asa's reign.

2 Chronicles 15 Questions

1. And the _____ of God came upon Azariah.
2. Who did he go out to meet with a message from God?
3. What was Azariah speaking?
4. How long would God bless them?
5. What terrible thing had gone on in the land, before Asa became king?
6. Many of our churches today have a form of _____.
7. What must you do, before you can do the will of God?
8. When they turned to the LORD God of Israel, and sought Him, he was _____ of them.
9. Their strength lay in their _____ in God.
10. What did Asa do when he heard these things from Obed and Azariah?
11. What was the altar that was before the porch of the temple?
12. Why did some of Ephraim, Manasseh, and Simeon come to Judah?
13. When did they gather in Jerusalem for the celebration?
14. When is the Feast of Weeks?
15. What did they offer to the LORD of the spoil?
16. What does "seven" mean?
17. What is a "covenant"?
18. What covenant had they made with God?
19. Why was there such rejoicing?
20. Who did Asa remove as queen?
21. Why did he remove her?
22. What did he do with her idol?
23. What wonderful thing was said of Asa in verse 17?
24. What did Asa bring into the temple?
25. How long was there peace after this celebration?

We will begin this lesson in II Chronicles 16:1 "In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah."

Asa was a good king, who did right in the sight of the LORD. Jerusalem was in the hands of Judah, but the immediate surrounding territory, such as this Ramah, belonged to Benjamin. It appears, from this, that Ramah had been taken away from Benjamin by Israel. Baasha was the grandson of Jeroboam, and was just as evil as he had been. His intent, in building up Ramah, was to stop traffic in, or out, of Judah.

II Chronicles 16:2 "Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying," II Chronicles 16:3 "[There is] a league between me and thee, as [there was] between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me."

There was not the amount of gold and silver there had been in the temple, before. The temple had been robbed of much of its treasure in the last war. There seemed to be some, however, and Asa sent this to make peace with Ben-hadad at Damascus, Syria. A league that must be bought with silver and gold is not permanent. The loyalty of Syria seemed to be with the highest bidder, whoever that might be.

II Chronicles 16:4 "And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali."

II Chronicles 16:5 "And it came to pass, when Baasha heard [it], that he left off building of Ramah, and let his work cease."

This attack on the other cities of Israel was to get Baasha out of Ramah, so that Asa could take it back. Ben-hadad made an agreement with Asa and helped Asa get his land back. Baasha had to go home and protect his own cities from destruction. He had no time to try to take Asa's cities.

II Chronicles 16:6 "Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah."

It appears, that Baasha had left in such a hurry, he left his building material behind. Asa built Ramah up, and then built Geba and Mizpah as fortresses to ward off another attack from Judah's enemies.

II Chronicles 16:7 "And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand."

God did not want His people looking for help from the heathen kings. He was their help. Hanani, the seer, was the father of Jehu. God had intended

to give the Syrians into the hands of Judah. Now, Asa had stopped that by making an alliance.

II Chronicles 16:8 "Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand."

God was reminding Asa that it was not important how large the army was that came against Judah. God had been with them before, when they had been greatly outnumbered, and would have been with them again. They needed to cry out to God, not to the Syrians. God was their very present help. They did not need earthly help.

II Chronicles 16:9 "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of [them] whose heart [is] perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars."

God was disappointed and angry with the decision they had made without consulting Him. If their hearts had been right with God, He would have protected them from all of their foes. They were placing their faith in the arm of man, instead of in their LORD. He would allow the wars to come upon them, to teach them where their true source of help was.

II Chronicles 16:10 "Then Asa was wroth with the seer, and put him in a prison house; for [he was] in a rage with him because of this [thing]. And Asa oppressed [some] of the people the same time."

Asa did not want to believe what the seer had said. He classified him as a false prophet, and threw him in prison. The people who Asa oppressed had, probably, agreed with the seer. Their oppression was for not siding in with their king.

II Chronicles 16:11 "And, behold, the acts of Asa, first and last, lo, they [are] written in the book of the kings of Judah and Israel."

We did read a great deal about Asa in the book of Kings, chapter 15, in the Bible. This is, possibly, speaking of some additional record books.

II Chronicles 16:12 "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease [was] exceeding [great]: yet in his disease he sought not to the LORD, but to the physicians."

This is a help to all of us who have an illness in our body. God wants to be consulted about every aspect of our lives. This indicates, had Asa prayed to God, he would have been healed. We see, in this, that Asa depended more in the flesh of mankind, than he did in the One who was Creator of that flesh. God created us, so He is perfectly capable of helping His creation in their troubles.

II Chronicles 16:13 "And Asa slept with his fathers, and died in the one and fortieth year of his reign."

Asa made some mistakes, as we all do, but over-all he was thought of as a good king. He did restore worship in Judah, and he did destroy the idols. His weakness lay in the fact that he trusted strong earthly leaders.

II Chronicles 16:14 "And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds [of spices] prepared by the apothecaries' art: and they made a very great burning for him."

It appears, that he prepared a room where he could be buried in his bed. It was very much like the mausoleums of our day. He was not in a coffin, but in his bed in a sealed room. The "burning" was, possibly, the spices and perfumes to cover the odor of the decaying body.

2 Chronicles 16 Questions

1. Who came against Judah to build Ramah?
2. _____ was the grandson of Jeroboam.
3. What did Asa take out of the temple, to give to the king of Syria?
4. Why was he to give him the things of the temple?
5. Who had there been a league between before, that caused Asa to want this league?
6. Who was king of Syria?
7. Where was he staying?
8. What did Ben-hadad do on the behalf of Asa?
9. What did Baasha immediately do?
10. What did Asa do with the building materials, that Baasha left in Ramah?
11. What were Geba and Mizpah?
12. What was the name of the seer that came to Asa?
13. What message did he bring Asa from God?
14. Hanani was the father of _____.
15. What victory did God remind Asa of?
16. Who is God constantly watching to help?
17. What punishment would come to Asa for this mistake?
18. What did Asa do with the seer?
19. Why did he do the same thing to some of the people?
20. Where are more of the acts of Asa written?
21. What disease did Asa have in his 39th year as king?
22. Who did he seek for help?
23. When did Asa die?
24. What was he buried in?
25. What was the "burning" spoken of in verse 14?

We will begin this lesson in II Chronicles 17:1 "And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel."

Jehoshaphat {whom Jehovah judges} was a powerful king who took over as king, when he was 35 years old. He was the son of Asa and Azubah. He was, also, spoken of as Josaphat. It appears, he strengthened his people against possible attack from Israel.

II Chronicles 17:2 "And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken."

This appears, that he sent troops and fortifications to these cities to ward off any attack from Israel. In the last lesson, we saw that Asa had begun to do these things at the latter part of his reign.

II Chronicles 17:3 "And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;"

David was not the father of Jehoshaphat. He was his ancestor. In fact, he was his great-great-great-grandson. He was a man after God's own heart. David had loved the LORD with all his heart, and that was what was said of Jehoshaphat, here. Asa, his father, had loved the LORD, as well. Israel had some very wicked kings, such as Ahab, during the reign of Jehoshaphat over Judah. Baalim was one of the false gods worshipped in Israel.

II Chronicles 17:4 "But sought to the [LORD] God of his father, and walked in his commandments, and not after the doings of Israel."

This, of course, is speaking of Asa, who destroyed the idols in Judah.

II Chronicles 17:5 "Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance."

The gifts were not taxes. These were given, because the people loved and appreciated what Jehoshaphat stood for. When a king served the LORD with all his heart, the people were blessed, as well. We see that God had poured an abundant blessing upon Jehoshaphat.

II Chronicles 17:6 "And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah."

Asa had begun this work when he was king, but it appears that Jehoshaphat continued the cleansing of the land of all false worship.

II Chronicles 17:7 "Also in the third year of his reign he sent to his princes, [even] to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah."

This is a message to the princes of each of the areas, to see that their people were taught the book of the law. They had drifted away from

God's teachings, much as our land has today. Notice, what would get them back where they needed to be. They must learn God's Word. We must return to our Bible, also, if we are to be a great nation, again.

II Chronicles 17:8 "And with them [he sent] Levites, [even] Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, priests."

The Levites were the chosen ones to bring the people into a spiritual awareness of God and His ways. They were entrusted with the spiritual growth of the people of the land.

II Chronicles 17:9 "And they taught in Judah, and [had] the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people."

I have said this numerous times, but must say it, again, here. These people of Judah or, even, our people today, cannot do the will of God, until we know what that will is. We cannot know His will, until we know His Word. We must study the Bible, as they had to study the law to know God.

II Chronicles 17:10 "And the fear of the LORD fell upon all the kingdoms of the lands that [were] round about Judah, so that they made no war against Jehoshaphat."

It is thrilling to me to see, that even the worldly people around them feared the power of their God. The worldly people even knew that the knowing of God's law and doing it would bring tremendous blessings to Judah.

II Chronicles 17:11 "Also [some] of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats."

These Philistines were, probably, paying tribute. They would not dare come against Jehoshaphat's God. The Arabians were the same way. They did not necessarily fear Jehoshaphat. They feared Jehoshaphat's God.

II Chronicles 17:12 "And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store."

With this type of tribute, it would not take long for the country of Judah to become wealthy. The castles and the cities of store come with great abundance.

II Chronicles 17:13 "And he had much business in the cities of Judah: and the men of war, mighty men of valour, [were] in Jerusalem."

There was plenty of work for everyone to do with all of the building that was going on. His great strength of his military was to guard the city of God, Jerusalem.

II Chronicles 17:14 "And these [are] the numbers of them according to the house of their fathers: Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand."

This is speaking of 300,000 standing men ready for war. This first captain of thousands was Adnah. He seemed to be like a general in our army. He was the main officer of authority of the troops.

II Chronicles 17:15 "And next to him [was] Jehohanan the captain, and with him two hundred and fourscore thousand."

This is 280,000 men that Jehohanan captained.

II Chronicles 17:16 "And next him [was] Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour."

It is interesting that this high officer in the army had dedicated his office as a soldier to the LORD. These 200,000 men were favored to have an officer who loved God.

II Chronicles 17:17 "And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand."

II Chronicles 17:18 And next him [was] Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

The first men mentioned were of Judah. Now, this one was from Benjamin. These 200,000 of Eliada would have been expert in bows. The 180,000 of Jehozabad would have been foot-soldiers.

II Chronicles 17:19 "These waited on the king, beside [those] whom the king put in the fenced cities throughout all Judah."

It appears, that literally hundreds of thousands of soldiers were stationed in Jerusalem. There were other soldiers dispatched to stop any attack, before it came to Jerusalem. We can see the blessings by seeing the men who were devoted to the security of Jerusalem. These fenced cities away from Jerusalem were like front line fortresses. Jehoshaphat was, indeed, blessed of God, as David had been.

2 Chronicles 17 Questions

1. Who reigned in Asa's stead?
2. Who did he strengthen himself against?
3. How old was Jehoshaphat, when he began to reign?
4. Who was his mother?
5. Why did he place forces in the fenced cities of Judah?
6. Why was the LORD with Jehoshaphat?
7. What was David to him, really?
8. Who was one of the wicked kings of Israel, that reigned in Israel during the time Jehoshaphat reigned in Judah?
9. Who was one of the false gods of Israel?
10. What did all Judah bring to Jehoshaphat?
11. Did they do this, because it was required?
12. Who is blessed, when the king follows God?
13. Verse 6 says he did what?
14. Who had begun to do that in his reign?
15. What special thing did he do in the third year of his reign?
16. What had the land done, that we can relate to our land today?
17. What will get them back in good standing with God?
18. What lesson can we take from that?
19. Who did he send to teach them the law?
20. What is the comment the author made on verse 9?
21. And the fear of the _____ fell upon all the kingdoms of the lands that were round about Judah.
22. What were the Philistine's gifts, really?
23. What did the Arabians bring to Jehoshaphat?
24. What did Jehoshaphat build during this time?
25. Who was the captain, that was like a general?
26. Whose men were armed with bow and shield?
27. These hundreds of thousands were located in _____, and others were in the fenced cities.

We will begin this lesson in II Chronicles 18:1 "Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab."

This was a terrible mistake on the part of Jehoshaphat. Those of God should never bind themselves together with the very worldly people. Ahab and his wife, Jezebel, were very evil. They could, possibly, be thought of as the most evil rule of the ten tribes of Israel. God had blessed Jehoshaphat so greatly that he was very rich. He had plenty of military men, himself, and they were well-equipped. He did not need Ahab. The very worst thing that Jehoshaphat had done was to allow Ahab and Jezebel's daughter, Athaliah, to marry his son, Jehoram.

II Chronicles 18:2 "And after [certain] years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that [he had] with him, and persuaded him to go up [with him] to Ramoth-gilead."

This is actually many years after the marriage of Jehoshaphat's son and Ahab's wicked daughter. This journey was believed to be in the 17th year of Jehoshaphat's reign. Ahab had, probably, invited Jehoshaphat to come, so he could talk him into helping him. The animals slaughtered were for a great feast for Jehoshaphat. Ramoth-gilead was the place for the battle that Ahab had planned. This was a city in the land of Gad.

II Chronicles 18:3 "And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I [am] as thou [art], and my people as thy people; and [we will be] with thee in the war."

They were in-laws, since their children had married. Jehoshaphat would like to help him in his trouble.

II Chronicles 18:4 "And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day."

Ahab was not a follower of the LORD. This request from Jehoshaphat was so that he would not be in a battle that would displease God. Since he was in the land of Ahab, it would have to be Ahab who would inquire of the LORD.

II Chronicles 18:5 "Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver [it] into the king's hand."

These 400 prophets were not of Baal or Ashteroth, but were the prophets that had been chosen to serve in the calf worship. They were not true prophets, however. They would say exactly what the king wanted to hear. They were not true prophets of God.

II Chronicles 18:6 But Jehoshaphat said, [Is there] not here a prophet of the LORD besides, that we might inquire of him?

Jehoshaphat was not impressed with these prophets, who had not been ordained of God to be prophets. He wants to hear from a true prophet of God.

II Chronicles 18:7 "And the king of Israel said unto Jehoshaphat, [There is] yet one man, by whom we may inquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same [is] Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so."

Ahab did not like the prophet, Micaiah, because he prophesied the truth about Ahab. Ahab did not want to hear the truth. He wanted the prophet to agree with him. He is the only true prophet among them all. There is little known about Micaiah, except what is here. He seemed to be a prophet, who had warned Ahab in the past. Jehoshaphat seems to be courteous to Ahab, here, but Ahab is aware that Jehoshaphat wants to hear the prophet, so he sends for him.

II Chronicles 18:8 "And the king of Israel called for one [of his] officers, and said, Fetch quickly Micaiah the son of Imla."

He seems to be well-known. The officer knew where to find him. He went and brought the prophet to speak to Ahab and Jehoshaphat.

II Chronicles 18:9 "And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in [their] robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them."

The place, they were to accept the prophets, had to be a fairly large flat area for 401 prophets to be there. The robes meant that Jehoshaphat and Ahab were in their kingly robes. All of the prophets, who had a message, would be heard.

II Chronicles 18:10 "And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed."

"Horns" symbolize strength, or power. These horns of iron would show great strength. Zedekiah was saying, that the power of Ahab was so great, he could not lose. Syria would be nothing more than a push-over for him.

II Chronicles 18:11 "And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver [it] into the hand of the king."

Of course, all of these false prophets would say the same thing, because that was what Ahab wanted to hear. They were prophesying to itching ears, not the truth.

II Chronicles 18:12 "And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets [declare] good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good."

This messenger, that went to get Micaiah, did not want any trouble. He asked Micaiah to say the same thing the 400 false prophets had said. This

would not be much of a prophet that would allow a messenger from this evil king tell him what to prophesy.

II Chronicles 18:13 "And Micaiah said, [As] the LORD liveth, even what my God saith, that will I speak."

This is spoken like a true prophet. He is a messenger from God.

II Chronicles 18:14 "And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand."

This was a true prophecy from God. They, probably, might win the battle. Not all would come back alive though. He did not tell a lie, he just did not tell all of the truth. This is really what he thought they wanted from him.

II Chronicles 18:15 "And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?"

King Ahab senses there was something wrong here. He usually prophesied against Ahab.

II Chronicles 18:16 "Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return [therefore] every man to his house in peace."

Now, we get a few more of the details of the prophecy. Their leader, Ahab, would die. They would be sheep without a shepherd. The battle would be over, and all would go home in peace. The only difference was Ahab would die.

II Chronicles 18:17 "And the king of Israel said to Jehoshaphat, Did I not tell thee [that] he would not prophesy good unto me, but evil?"

Ahab did not take this as a warning, but as an affront from this prophet of the LORD. He reminded Jehoshaphat, that he had said this prophet would speak evil of him.

II Chronicles 18:18 "Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and [on] his left."

Micaiah had a vision of heaven and the throne of God. Notice, this prophet was telling Ahab that these words were from God. The "host of heaven", here, would be angels that were there to do the wishes of the LORD. "Angels" are ministering spirits.

II Chronicles 18:19 "And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner."

These angel spirits around the throne were included in the actions of the LORD. It is interesting, that God would use these angel spirits. He

could have just as easily caused Ahab to believe the lie without all of this. He had chosen to bring the lie to Ahab through these 400 false prophets, however. He would die at Ramoth-gilead, after they convinced him to go.

II Chronicles 18:20 "Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?"

II Chronicles 18:21 "And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And [the LORD] said, Thou shalt entice [him], and thou shalt also prevail: go out, and do [even] so."

This lying spirit would enter into the 400 false prophets, and they would prophesy a lie.

II Chronicles 18:22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee."

Micaiah was telling Ahab the truth, but he preferred to listen to the lies of the false prophets, because they were telling him something he wanted to hear.

II Chronicles 18:23 "Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?"

We see that the slap of Micaiah by Zedekiah was a way of insulting him. Zedekiah was saying, you were not hearing from God. We do not have a lying spirit speaking through us.

II Chronicles 18:24 "And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself."

Micaiah told Zedekiah that time would settle this. A prophecy that comes true is from God.

II Chronicles 18:25 "Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;"

II Chronicles 18:26 "And say, Thus saith the king, Put this [fellow] in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace."

It appears, they had already had Micaiah locked up, because the king did not like his prophecies. This is, probably, speaking of the person in charge of the prison, not actually Ahab's son. It would be highly unlikely the king's son would be a jail-keeper.

II Chronicles 18:27 "And Micaiah said, If thou certainly return in peace, [then] hath not the LORD spoken by me. And he said, Hearken, all ye people."

If Ahab returned alive, it would mean that Micaiah was not a true prophet. If Ahab died in the battle, Micaiah was the only true prophet, of Ahab's prophets. Micaiah wanted all of the people to remember this.

II Chronicles 18:28 "So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead."

II Chronicles 18:29 "And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle."

Jehoshaphat, probably, believed Michaiah, but he realized the harm would not come to him individually. In a sense Ahab believed him too, because he disguised himself, thinking they would not kill him, if they thought him to be a commoner.

II Chronicles 18:30 "Now the king of Syria had commanded the captains of the chariots that [were] with him, saying, Fight ye not with small or great, save only with the king of Israel."

The orders from the king of Syria to his men was that they were not to kill anyone, except king Ahab. He had no quarrel with the men, just Ahab.

II Chronicles 18:31 "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It [is] the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them [to depart] from him."

Jehoshaphat had on the kingly robes, and the men of Syria thought he was Ahab. They had encircled him to kill him, but he cried out that he was Jehoshaphat, and they believed him. God had actually opened their understanding that this truly was not Ahab.

II Chronicles 18:32 "For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him."

The men of Syria moved away from Jehoshaphat, when they realized he was not the king they were looking for.

II Chronicles 18:33 "And a [certain] man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded."

The person who shot the arrow was not aiming at anything. He shot an arrow in the air at random, not expecting to hit anyone. God guided the arrow to the vital part of Ahab. He was shot in the area of his heart. This was the area covered by the breastplate. Ahab was not instantly killed, and requested his chariot man to turn the chariot around, and take him out of the heat of the battle.

II Chronicles 18:34 "And the battle increased that day: howbeit the king of Israel stayed [himself] up in [his] chariot against the Syrians until the even: and about the time of the sun going down he died."

One thing we would have to say for Ahab, he was a brave man. He retired to the outer part of the battle, and fought all day even wounded as he was, before he died. His blood collected in the bottom of the chariot. His chariot was washed at the pool of Samaria and his blood was licked up of the dogs, as was prophesied.

2 Chronicles 18 Questions

1. What terrible thing did Jehoshaphat do in verse 1?
2. Who was Ahab's evil wife?
3. What did Jehoshaphat do, that was even worse than joining affinity with Ahab?
4. When did Jehoshaphat go to see Ahab in Samaria?
5. What did Ahab do in his honor?
6. Ramoth-gilead was the place of the _____.
7. It was in the land of _____.
8. What did Ahab ask Jehoshaphat to do?
9. How did Jehoshaphat answer him?
10. Who did Jehoshaphat want to consult before going to battle?
11. How many prophets came to speak?
12. Who were these prophets?
13. What would these prophets say?
14. Was Jehoshaphat satisfied with the 400 prophets?
15. Why had Ahab not called Micaiah already?
16. Where did Ahab receive the prophets?
17. Who seemed to be the leader of the 400 prophets?
18. What had he made of iron?
19. "Horns" symbolize _____, or _____.
20. What message did the prophets give Ahab?
21. What did the messenger, that went for Micaiah, try to get him to say?
22. In verse 16, Micaiah saw what?
23. What did that mean?
24. What did Ahab do to Micaiah?
25. What are the "host of heaven" spoken of here?
26. What are "angels"?
27. Whose mouth will the lie come from?
28. What was meant by slapping Micaiah?
29. What will determine which prophecy is true?
30. What happens to Ahab?

We will begin this lesson in II Chronicles 19:1 "And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem."

This is speaking of the fact that Jehoshaphat did not continue the battle with the Syrians. He came back home, after the death of Ahab. It was, probably, an encouragement to the people to know that Jehoshaphat was not killed with Ahab.

II Chronicles 19:2 "And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore [is] wrath upon thee from before the LORD."

God's anger is not at what Jehoshaphat had done personally, but that he would help someone as wicked as Ahab. God did not like Jehoshaphat fellowshiping with Ahab. The Bible warns about fellowshiping with those of unbelief. This, as far as God was concerned, was telling the world that he was opposed to God, because his friend Ahab opposed God. Jehu was a seer of God, the son of Hanani.

II Chronicles 19:3 "Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God."

God had greatly blessed Jehoshaphat, because he had destroyed the idols in his own land, and tried to get people back into the study of the law of God. He was a man after God's own heart. He had just made a very bad choice of friends.

II Chronicles 19:4 "And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers."

It appears, that Jehoshaphat saw the error in what he had done. He went back out into his land from city to city trying to get the people back into fellowship with God. He was doing everything he could to cause his land to conform to the ways of God. He did not have anything bad to say to Jehu, because he knew it was true. He took the advice of the seer and began his change immediately.

II Chronicles 19:5 "And he set judges in the land throughout all the fenced cities of Judah, city by city,"

These judges were to judge within the law of God. It was not just in Jerusalem, but throughout the entire land that he set the judges.

II Chronicles 19:6 "And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who [is] with you in the judgment."

This is a reminder to the judges that there judgment had better be just, because there was a Judge who would, also, judge them righteously in the end. They should keep in mind the wishes of God, as they judged.

II Chronicles 19:7 "Wherefore now let the fear of the LORD be upon you; take heed and do [it]: for [there is] no iniquity with the LORD our God, nor respect of persons, nor taking of gifts."

We see that Jehoshaphat was trying to see that his kingdom was ruled by the law of God. He did not want anyone who took bribes or was persuaded because of a person. The judgment of the land should be just and fair. God is not a respecter of persons, and neither should these judges be. They should judge as a servant of the LORD in truth and righteousness.

II Chronicles 19:8 "Moreover in Jerusalem did Jehoshaphat set of the Levites, and [of] the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem."

The tribunal was re-established with the Levites as the head of it. What we would call the supreme court was in Jerusalem, and was judged by this group of men, who were called of God for this job. This was comprised of several men like a jury in a court today would be. There were elders of the various families that sat on these juries, but the Levite in charge was like the judge. The Levites interpreted the law of the LORD in these cases.

II Chronicles 19:9 "And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart."

They were in the service of the LORD, as well as being in service to their community. God warned over and over in His Word that these men must be fair and just in all of their decisions. They must be guided by the law of God. They would have to answer to God for the decisions they made.

II Chronicles 19:10 "And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and [so] wrath come upon you, and upon your brethren: this do, and ye shall not trespass."

These judges had a grave responsibility to be fair in their judgments. In the 17th chapter of Deuteronomy, we read of this very thing. Deuteronomy 17:8 "If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, [being] matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;" Deuteronomy 17:9 "And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:" Deuteronomy 17:10 "And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee:" Deuteronomy 17:11 "According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [to] the right hand, nor [to] the left."

II Chronicles 19:11 "And, behold, Amariah the chief priest [is] over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites [shall

be] officers before you. Deal courageously, and the LORD shall be with the good."

This leaves no doubt at all who had the final word. The chief priest, Amariah, was the last and final say on a matter. The others, here, are under his command. Whoever was judged had to comply with whatever judgment they brought down. It was the law of the land, but it was taken from God's law.

2 Chronicles 19 Questions

1. Where did Jehoshaphat go after, the death of Ahab?
2. What is meant by the peace in verse 1?
3. What was an encouragement to the people?
4. Who came to meet him?
5. What question did he ask Jehoshaphat?
6. Why was God angry with Jehoshaphat?
7. The Bible warns about _____ with those of unbelief.
8. In verse 3, what nice things did the seer say to Jehoshaphat?
9. What had he done that was good, that was not mentioned in verse 3?
10. Why did he go throughout the land?
11. What did Jehoshaphat do to the seer?
12. Where did he set up judges?
13. How were they to judge?
14. Who do the judges judge for?
15. Why was it so important for them to be just in their judgment?
16. In verse 7, what did he caution them to do?
17. They must judge as servants of the LORD in _____ and _____.
18. In verse 8, we read of the _____ being re-established?
19. Who was the head of it?
20. What is this tribunal like today?
21. They were in the service of the _____.
22. Where do we read more instructions on how they are to judge?
23. Who was the chief priest at this time?
24. Who were the officers?
25. Who was the final say in the judgments?

We will begin this lesson in II Chronicles 20:1 "It came to pass after this also, [that] the children of Moab, and the children of Ammon, and with them [other] beside the Ammonites, came against Jehoshaphat to battle."

In the last lesson, we read of a peace that prevailed in Judah. The Ammonites and the Moabites had come against Jehoshaphat at the opening of this lesson.

II Chronicles 20:2 "Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they [be] in Hazazon-tamar, which [is] En-gedi."

Hazazon-tamar means the dividing of the palms. This was actually a group of people attacking Judah from the area of the Dead Sea. This was not Syria, however. It appears, that Jehoshaphat was facing a war where he would, probably, be out-numbered.

II Chronicles 20:3 "And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah."

II Chronicles 20:4 "And Judah gathered themselves together, to ask [help] of the LORD: even out of all the cities of Judah they came to seek the LORD."

Jehoshaphat had taught them well. They knew their strength was not in the flesh of man, but in the power of Almighty God. God honors a fast of this nature.

II Chronicles 20:5 "And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,"

It is very interesting, to me, that this prayer was sent heavenward by Jehoshaphat. He was king, not high priest. He was sincere in the prayer that follows.

II Chronicles 20:6 "And said, O LORD God of our fathers, [art] not thou God in heaven? and rulest [not] thou over all the kingdoms of the heathen? and in thine hand [is there not] power and might, so that none is able to withstand thee?"

The answer to this is yes. God is over all the earth, the heavens, under the earth, and above the earth. No army could destroy them, except the LORD allowed it. God rules over everything.

II Chronicles 20:7 "[Art] not thou our God, [who] didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?"

Again, the answer is yes. He is that God. He gave this land to His family to inhabit forever, as long as they obeyed His commandments.

II Chronicles 20:8 "And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,"

II Chronicles 20:9 "If, [when] evil cometh upon us, [as] the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name [is] in this house,) and cry unto thee in our affliction, then thou wilt hear and help."

Solomon, indeed, had built the temple in Jerusalem for the LORD that his father David had wanted to build. When Solomon prayed at the dedication of the temple, he asked for a promise from God, and God granted the request to all generations. God loves to be reminded of His Word. He had promised, if they prayed toward this temple, He would hear and answer their prayer.

II Chronicles 20:10 "And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;"

II Chronicles 20:11 "Behold, [I say, how] they reward us, to come to cast us out of thy possession, which thou hast given us to inherit."

God had stopped the children of Israel from destroying the very people, that were trying to destroy Judah and Jerusalem now. Jehoshaphat wanted to know if God stopped them then, so that these people could cast them out of their possession now.

II Chronicles 20:12 "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes [are] upon thee."

Jehoshaphat knew that he would not be able to win this war with so vast an army against him, unless the LORD, Himself, won the war for them. He says, that he had placed himself and all of the people of Judah into the hands of God. Whatever happened would be as a result of God's action on their behalf.

II Chronicles 20:13 "And all Judah stood before the LORD, with their little ones, their wives, and their children."

This was such a serious matter that even the wives and children were in attendance. The entire families were praying before the LORD.

II Chronicles 20:14 "Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;"

This is an explanation that Jahaziel was of the Levitical lineage. He was in the temple, and the Spirit of the LORD descended upon him. The message was from God. The prayer was directly seeking an answer from God. The beautiful thing was that God used one of His own creation to bring the message through.

II Chronicles 20:15 "And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle [is] not yours, but God's."

This had to be a tremendous relief to Jehoshaphat and to the people in attendance. This battle was God's. This was not a fear not, God will be

with you. It was a statement that the battle was God's. They must not fear, only trust God.

II Chronicles 20:16 "To morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel."

This was just explaining that they would not fight down in the valley, but would, in fact, fight on an elevated area near the Dead Sea. This was a totally desolate area with no trees to hide behind. The army of Judah would be at a higher place, and they would look down upon their enemy.

II Chronicles 20:17 "Ye shall not [need] to fight in this [battle]: set yourselves, stand ye [still], and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD [will be] with you."

The following is a very similar statement that Moses said at the Red Sea. Exodus 14:13 "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." Both of these are beautiful statements that the LORD would fight for them. They had nothing to fear.

II Chronicles 20:18 "And Jehoshaphat bowed his head with [his] face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD."

They believed that God, Himself, would save them and fell before Him in perfect adoration. This was an act of thanksgiving to God.

II Chronicles 20:19 "And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high."

In verse 18, we saw the king and his people adoring the LORD. Now, we see those who ministered gave high praise to the LORD for His answer to these people.

II Chronicles 20:20 "And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."

We could add to this, that they went out rejoicing knowing that the victory was theirs. They were instructed once, again, by Jehoshaphat to not fear, but believe in the LORD God.

II Chronicles 20:21 "And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy [endureth] for ever."

The singers wore their garments they wore when they sang worship in the temple. This army was led by praise and worship. The singers were the front

lines. These were songs of high praise. They were praising their God for His Holiness.

II Chronicles 20:22 "And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten."

I believe these who ambushed were actually angels God had sent to fight for Judah. I believe this army of God attacked these enemies of Judah, and killed them.

II Chronicles 20:23 "For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy [them]: and when they had made an end of the inhabitants of Seir, every one helped to destroy another."

There was such confusion in these battles, that they turned against each other. The Moabites and the Ammonites fought each other, until no one was left.

II Chronicles 20:24 "And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they [were] dead bodies fallen to the earth, and none escaped."

The army of Judah had not even gotten to the battlefield. These dead bodies were fallen, because of the angels the LORD. The ones the angels killed, plus the ones that turned on each other and killed each other were these dead bodies.

II Chronicles 20:25 "And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much."

Notice, the battle was already won, when Jehoshaphat and his men got to the battlefront. All they had to do was gather up the riches this defeated army had left. There was so much of it, that it took three days to gather it up.

II Chronicles 20:26 "And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day." "Berachah" means valley of blessing. The army of Judah gathered in this valley, and praised God for His greatness.

II Chronicles 20:27 "Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies."

This war, they had feared so much, had turned into a beautiful blessing from God. Their joy was in the LORD.

II Chronicles 20:28 "And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD."

It appears, the singers and musicians led them in high praise all the way back to Jerusalem. The trumpets were blowing in victory, so all the land would know they had won.

II Chronicles 20:29 "And the fear of God was on all the kingdoms of [those] countries, when they had heard that the LORD fought against the enemies of Israel."

II Chronicles 20:30 "So the realm of Jehoshaphat was quiet: for his God gave him rest round about."

All of the countries in the near vicinity had heard what the LORD had done to the Ammonites and the Moabites. They now knew that the LORD fought for Judah. They were not afraid of Jehoshaphat, but they were afraid of his God. They would not dare attack him, for fear his God would defeat them, as he had the Ammonites and the Moabites. There was peace in the land, because the people depended upon God.

II Chronicles 20:31 "And Jehoshaphat reigned over Judah: [he was] thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name [was] Azubah the daughter of Shilhi."

We find that Jehoshaphat reigned from his 35th year, until he was 60.

II Chronicles 20:32 "And he walked in the way of Asa his father, and departed not from it, doing [that which was] right in the sight of the LORD." II Chronicles 20:33 "Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers."

Jehoshaphat had been even more devoted to God than Asa had been. They were both righteous kings in the sight of the LORD. Jehoshaphat's only errors were the fact that he was friends with Ahab, and not tearing down the high places. He sought the LORD with all his heart, and the LORD blessed him mightily.

II Chronicles 20:34 "Now the rest of the acts of Jehoshaphat, first and last, behold, they [are] written in the book of Jehu the son of Hanani, who [is] mentioned in the book of the kings of Israel."

This book of Jehu is not in the Bible. We may safely assume it was a book of records that someone kept from a more civil standpoint. Hanani was a seer of Judah during the time of Asa. Jehu was a prophet, who first appeared to denounce Baasha. He, also, appeared to Jehoshaphat to tell him of God's displeasure about his alliance with Ahab.

II Chronicles 20:35 "And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:"

II Chronicles 20:36 "And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-gaber."

Jehoshaphat went into a commercial venture with Ahaziah. God showed his disapproval by sinking the ships they had made.

II Chronicles 20:37 "Then Eliezer the son of Dodavah of Mareshah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish."

God settled this alliance, before it got off the ground. The prophet that brought the reason for the destruction of the ships is not mentioned elsewhere. Jehoshaphat dissolved partnership immediately.

2 Chronicles 20 Questions

1. Who sent their armies against Jehoshaphat?
2. In verse 2, where had they come to?
3. When Jehoshaphat heard of the oncoming army, what did he do?
4. Jehoshaphat and his people believed their strength came from whom?
5. Who prayed to God for them?
6. How did his prayer begin?
7. What were some of the things that Jehoshaphat reminded God of that were things done to honor Him?
8. What had God promised Solomon about the prayers of the people?
9. Why had Judah not already destroyed Ammon and Moab?
10. What plea did Jehoshaphat make to God in verse 12?
11. Who came to the temple to pray, besides the men?
12. Who did the Spirit come upon and he spoke?
13. What message did God have for His people?
14. Who did this battle belong to?
15. Where would Jehoshaphat find them?
16. Verse 17 is similar to what verse in Exodus?
17. What effect did this beautiful promise from God have on Jehoshaphat?
18. Who stood up to praise in verse 19?
19. In verse 20, Jehoshaphat encouraged his people to do what?
20. The singers would sing of whom?
21. What happened, when they began to sing?
22. What happened to the enemies of Judah?
23. Who does the author believe actually were the ambushers?
24. What did the Ammonites and Moabites do, in the confusion?
25. What did the troops of Judah find, when they came to the watch tower?
26. What was left for Jehoshaphat and his men to do?
27. Where did they assemble on the fourth day?
28. What does "Berachah" mean?
29. How did they return to Jerusalem?
30. Why was there no more war for Jehoshaphat?
31. How old was Jehoshaphat, when he stopped reigning?
32. How was Jehoshaphat like Asa?
33. What were the only errors mentioned of Jehoshaphat?

We will begin this lesson in II Chronicles 21:1 "Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead."

Jehoram was the wicked son of Jehoshaphat, who married the daughter of Ahab and Jezebel. Jehoshaphat was buried in Jerusalem. We will quickly find that Jehoram was the opposite of Jehoshaphat.

II Chronicles 21:2 "And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these [were] the sons of Jehoshaphat king of Israel."

There will be very little written of these brothers of Jehoram, because he murdered them.

II Chronicles 21:3 "And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he [was] the firstborn."

It was the custom of the land for the eldest son to become king in his father's stead. There was great wealth in the land that God had given them from their victory over the Ammonites and the Moabites. It appears, that Jehoshaphat gave them cities for their own, and gave them silver and gold, so they would have a nice living.

II Chronicles 21:4 "Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and [divers] also of the princes of Israel."

We can see, in this one verse, the extent of Jehoram's wickedness. He had no human kindness at all. We must remember, that he had married Athaliah, one of the most wicked women in the Bible. I believe she was even worse than her mother, Jezebel. She might have helped influence Jehoram to do such a wicked thing as murdering his own brothers.

II Chronicles 21:5 "Jehoram [was] thirty and two years old when he began to reign, and he reigned eight years in Jerusalem."

He had a very short reign of just 8 years.

II Chronicles 21:6 "And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought [that which was] evil in the eyes of the LORD."

This Scripture does indicate that he chose to go the way of his evil wife. He was just as evil as Ahab and Jezebel. He was evil in the sight of the LORD. This should be an encouragement to Christian parents whose children have gone bad. It is not always the influence they were raised in that causes them to go bad. In this case, he married an evil woman.

II Chronicles 21:7 "Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever."

The only thing that saved Jehoram from total destruction was the promise God had made to David. Jehoram deserved to die. God had promised that the descendents of David would reign as king of Judah forever. This, of course, was fulfilled in Jesus.

II Chronicles 21:8 "In his days the Edomites revolted from under the dominion of Judah, and made themselves a king."

The Edomites had been paying tribute to Judah. They found a time when they knew that God was not pleased with the king, and revolted against Judah. They chose themselves a king to lead them.

II Chronicles 21:9 "Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots."

This army that went forth was there in physical strength. He had to fight his own battles, because the LORD was not with him. He was strong enough, that he smote Edom.

II Chronicles 21:10 "So the Edomites revolted from under the hand of Judah unto this day. The same time [also] did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers."

They revolted, because they knew that he would not get help from the LORD. They were fighting just a man, and not God. They would no longer pay tribute to Jehoram.

II Chronicles 21:11 "Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah [thereto]."

The fornication, spoken of here, is spiritual adultery. They worshipped false gods in the high places. It appears, that not only did Jehoram do this, but he caused the inhabitants to do this, also, for fear of losing their lives, if they did not.

II Chronicles 21:12 "And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,"

The reason Elijah did not come in person, was that he was the prophet to Israel. This still did not stop him from sending a written warning to Jehoram. God had spared Jehoram a short time in honor of his father, Jehoshaphat, and his grandfather, Asa. Now, he would be punished on his own, because he refused to worship God and obey Him.

II Chronicles 21:13 "But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, [which were] better than thyself:"

Now, we see the charges against him. First of all, he was not seeking the LORD with all his heart, as his father did. He had picked up the evil

habits of Athaliah, Jezebel's daughter. He had even introduced the false gods of Israel into the land of Judah. He viciously killed his brothers, who were more like his father than he was.

II Chronicles 21:14 "Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:"

A plague can be anything from war to disease. It is speaking of a punishment that God sends on these evil people. I really believe that A.I.D.S. is a plague on our society for the evil that exists. God is the only One who can stop the epidemic.

II Chronicles 21:15 "And thou [shalt have] great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day."

There are two other times in the Bible, when the bowels of a person are affected by their sins. Judas Iscariot was one, and another was Herod. This was diarrhea so bad they passed their bowels. This type of diarrhea will kill you.

II Chronicles 21:16 "Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that [were] near the Ethiopians:"

While the people of Judah were still sick, God stirred up the Ethiopians, Arabians, and the Philistines against them.

II Chronicles 21:17 "And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons."

God was not on the side of Judah at this time, because of their great sin. They were easy prey. The enemy came in, and took all of valuable things out of the king's house and out of his sons' homes. The only son that escaped, was a son whose name was Jehoahaz. Athaliah, his wicked wife was not taken. Jehoahaz is called Ahaziah, or Azariah, in other Scriptures.

II Chronicles 21:18 "And after all this the LORD smote him in his bowels with an incurable disease."

This is speaking of Jehoram. His disease was so bad that it was incurable, and he died. This was an appropriate way for this evil king to die.

II Chronicles 21:19 "And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers."

This disease was a plague from God, so there was no cure that man had for it. Jehoram suffered with this disease of the bowels for two years, and died when his bowels fell out of his body. He was not loved of the people, and they did not mourn his death, as they would have a king who did right.

II Chronicles 21:20 "Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings."

He was buried at the age of forty in the city of David, Jerusalem. He was not given an honorable burial, and was not buried with his father, Jehoshaphat. His was a reign of sin. He died as he lived, without honor.

2 Chronicles 21 Questions

1. Who reigned in Jehoshaphat's place?
2. Who had Jehoram married?
3. What were her parents' names?
4. Jehoram is the opposite of _____.
5. Who were the sons of Jehoshaphat?
6. What had Jehoshaphat given the other sons, besides Jehoram?
7. What did Jehoram do to all of his brothers?
8. How old was Jehoram, when he began to reign?
9. How many years did he reign?
10. Jehoram followed in whose ways?
11. Why did God not destroy Judah for these sins?
12. Who revolted from the rule of Judah at this time?
13. Jehoram built high places, and caused the inhabitants of Jerusalem to commit _____.
14. How did Elijah contact Jehoram?
15. What was the message God sent him through Elijah?
16. What were the charges against him?
17. What can a plague be?
18. What does the author believe is a modern plague?
19. What was the terrible disease that came upon them?
20. The LORD stirred up against Jehoram the spirit of the _____.
21. What happened to Jehoram's sons?
22. Which was the only survivor of his sons?
23. What are some other names for Jehoahaz?
24. What happened to Jehoram?
25. How old was he, when he died?

We will begin this lesson in II Chronicles 22:1 "And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned."

Since Ahaziah was the only son left of Jehoram, it would be understandable why the people would make him king. Now, we see that it was the Arabians, who had killed all of the other sons of Jehoram.

II Chronicles 22:2 "Forty and two years old [was] Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also [was] Athaliah the daughter of Omri."

He was as evil as his father was. Athaliah was the granddaughter of Omri. Omri was the father of Ahab, who was her father. The Scripture in 2 Kings chapter 8 verse 26 says, that he was twenty-two when he began to reign. It really does not matter how old he was. The important thing is that he reigned one year.

II Chronicles 22:3 "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly."

Now, we see where the evil influence came from to Jehoram and Ahaziah. His mother was of Ahab and Jezebel. They were very evil people bringing all sorts of false worship into Israel. Now, their daughter had brought it into Judah. His mother was not only his counsellor, but acted as queen, as well.

II Chronicles 22:4 "Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction."

He had learned his evil ways from the house of Ahab. It appears that he was even more evil than his father. He took advice from Ahab and Jezebel, his grandparents.

II Chronicles 22:5 "He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram."

He joined in with Israel in a battle against Hazael, king of Syria. It appears, the Syrians were victorious in this battle.

II Chronicles 22:6 "And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria. And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick."

The king of Israel had been wounded in the battle with Syria. Jezreel is the same as the valley of Megiddo, where many battles have been fought. The confusing thing about this verse is that the king of Judah, and the king of Israel, were called Jehoram. The Jehoram of Israel was the one who was hurt.

II Chronicles 22:7 "And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab."

Ahaziah was the son of Joram of Judah. When he came to visit Joram of Israel, and came against Jehu, he was defeated. God had anointed Jehu to cut off the house of Ahab. Jehu killed all of the house of Ahab in Israel.

II Chronicles 22:8 "And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them."

This is a case of being in the wrong place at the time of a killing. They were guilty, because they were with Joram of Israel. Jehu killed those of Judah, as well as those of Israel.

II Chronicles 22:9 "And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he [is] the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom."

It seems, that Ahaziah of Judah had gotten away, and the men of Jehu found him, and brought him back to Jehu. He was slain with the others. He had an honorable grave, because of the goodness of his grandfather, Jehoshaphat.

II Chronicles 22:10 "But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah."

This very wicked queen mother, Athaliah, had all of her relatives, that she could find, killed so that she could be queen. A nurse hid one baby son by the name of Joash. In the eleventh chapter of second Kings, we read of how the brave nurse saved Joash. He was hidden in the temple, until he was crowned king.

II Chronicles 22:11 "But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not."

II Chronicles 22:12 "And he was with them hid in the house of God six years: and Athaliah reigned over the land."

Athaliah reigned as queen during this time. She was the most wicked woman I have ever heard of. She killed her own grandchildren. Joash was the only one saved. He was crowned king 7 years later.

2 Chronicles 22 Questions

1. Who reigned in Jehoram's stead?
2. Who had killed all of his brothers?
3. How old was Ahaziah, when he began to reign?
4. How long did he reign?
5. Athaliah was the _____ of Omri.
6. Who was her father?
7. Whose ways did he walk in?
8. Who was his counsellor?
9. Who were his grandparents, who gave him terrible advice?
10. Who did he go to war with against Hazael, king of Syria?
11. Who returned to Jezreel to be healed?
12. What is another name for Jezreel?
13. What is so confusing about the leaders of Israel and Judah?
14. Who was Ahaziah?
15. Who had God anointed to cut off the family of Ahab?
16. Who did Jehu slay with the house of Ahab?
17. Where was Ahaziah hiding?
18. When they found him, what did they do to him?
19. Why was he buried honorably?
20. Who reigned in Judah now?
21. What evil thing did she do to remain queen?
22. Who was the only one saved alive?
23. Where was he kept in safety, until he was anointed king?
24. Who does the author believe is the most wicked woman in the Bible?
25. How many years, after he was hidden in the temple, was it before Joash became king?

We will begin this lesson in II Chronicles 23:1 "And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him."

In the last lesson, Athaliah had killed all of her grandchildren {except one}, so that she could be queen. Joash had been hidden in the temple. He was the rightful heir to the throne. Jehoiada was the high priest who had hidden the baby, Joash. Now, he had strengthened his courage enough that he called the leaders of the army to him to anoint Joash king. These were leaders of various segments of the troops. We may assume that Jehoiada knew them well enough to know that he could trust them. Jehoiada had risked his own life, and the life of his family, to hide the baby these years.

II Chronicles 23:2 "And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem."

They had to do this secretly not to arouse the suspicion of this evil queen. The decision to anoint this youngster as king and overthrow the queen would need to be sanctioned by the Levitical tribe. All of these who came were people in authority.

II Chronicles 23:3 "And all the congregation made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David."

This covenant was an unbreakable agreement of these men of authority gathered in the temple. It is explained to everyone that the LORD had promised David that his lineage would sit on the throne of Judah. This young boy, Joash, is the only living heir to the throne. It appears, that all were in agreement.

II Chronicles 23:4 "This [is] the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, [shall be] porters of the doors;"

It was not unusual for Levites to come to the temple on sabbath. 1/3 of them shall be keepers of the door. They could not take a chance on someone entering who was not aware of what is going on.

II Chronicles 23:5 "And a third part [shall be] at the king's house; and a third part at the gate of the foundation: and all the people [shall be] in the courts of the house of the LORD."

This is just explaining that Joash, the king to be, would be guarded every step of the way. No one would be able to get to him.

II Chronicles 23:6 "But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they [are] holy: but all the people shall keep the watch of the LORD."

The people, who are not the Levites, are to guard from the outside all of the entrances to the place where the young boy will be anointed king. Only the priests, who have been anointed of God themselves to take place in the services in the temple would be in the near vicinity of Joash {Jehoash}.

II Chronicles 23:7 "And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever [else] cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out."

The Levites had swords in their hands, ready to kill anyone who came near the boy. They made a human wall around Joash. Anyone trying to enter who was not part of the anointing service would be killed.

II Chronicles 23:8 "So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go [out] on the sabbath: for Jehoiada the priest dismissed not the courses."

It would appear to be a normal sabbath at the temple. Everyone did just as Jehoiada had planned.

II Chronicles 23:9 "Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that [had been] king David's, which [were] in the house of God."

It appears, these weapons of David's had been kept in the temple. Now, they were distributed out to the leaders of the groups of men who would protect the young king. We must remember that the temple was like a complex. The temple, itself, was surrounded by other buildings.

II Chronicles 23:10 "And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about."

The weapon being in their hand showed their readiness to use it. These men covered the entire wall, so that no one could possibly get through to Joash.

II Chronicles 23:11 "Then they brought out the king's son, and put upon him the crown, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king."

The high priest, Jehoiada, and his sons, the priests did the actual anointing of Joash as king. They put a crown on his head, and put the book of the law into his hands. He had been trained by the high priest in the temple. They gave him God's law as a guide to judge by.

II Chronicles 23:12 "Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:"

It is interesting that all of this went on without her knowing it was happening. The people could not contain their joy, when Joash was anointed king. Athaliah came to see for herself what was happening.

II Chronicles 23:13 "And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of music, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason."

She was shocked, when she saw the young boy crowned king in her stead. She immediately understood what had happened, and she began to tear her clothes in mourning. The treason was not against the land, but against her as queen.

II Chronicles 23:14 "Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD."

Jehoiada reminded them not to kill her in the house of the LORD, but to take her away from the temple to kill her. Anyone who was with her was to be slain along with her. It would be hard to see why anyone would follow so evil a woman.

II Chronicles 23:15 "So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there."

They killed her by the horse gate, because she was no more than an animal. She had no conscience at all. She would be killed in disgrace.

II Chronicles 23:16 "And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people."

Jehoiada had taught the new king the ways of the LORD, while he was in his care. The queen was evil, and had led the country away from God. The agreement that the people, the officials, Jehoiada, and the king made would succeed only, if they returned to the LORD. The covenant with the LORD in this would be a special effort to get back into good relationship with the LORD.

II Chronicles 23:17 "Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars."

Ahab and Jezebel had brought the worship of Baal into Israel. Their daughter, Athaliah, had introduced it in Judah. It appears, she had actually built a building to this false god. The very first thing to do to show the LORD they were sincere, would be to tear down the building, the images, and to do away with the priest of Baal. This was the first step in bringing Judah into fellowship with the LORD. We must remember, that Jehoiada had been like a father to Joash while he was in hiding. Joash would do what Jehoiada wanted him to do.

II Chronicles 23:18 "Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as [it is] written in the law of Moses, with rejoicing and with singing, [as it was ordained] by David."

It appears, that the worship in the temple had been limited during the reign of Athaliah. Now, the worship in the temple would be re-established. Jehoiada would go by the example that David started in the temple. He would be high priest, his sons, the priests, and all of the others who serve in any capacity in the temple would be established according to their families. We have discussed before, that musicians and singers are ministers called of God, as well as the priests.

II Chronicles 23:19 "And he set the porters at the gates of the house of the LORD, that none [which was] unclean in any thing should enter in."

Even these porters had to be of the Levites. They were to guard the entrance against intruders.

II Chronicles 23:20 "And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom."

The anointing of the king was done by the priests, but the placing of the king on his throne in his house, was a joint participation. All of the officials in the land were involved in this. Partially for the king's safety, and partially showing their approval of Joash as king, they accompanied him to his throne.

II Chronicles 23:21 "And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword."

We can see that the tyrant, Athaliah, was gone, now all the people rejoiced, again. The young king would rule pleasing unto God, as long as the high priest was living to guide him.

2 Chronicles 23 Questions

1. When did Jehoiada strengthen himself?
2. Who had Athaliah killed, so that she might be queen?
3. Where had Joash been hidden?
4. Who was the high priest in the temple at the time?
5. Who does Jehoiada call to the temple?
6. Who did they gather out of Judah to come to Jerusalem to the temple?
7. Why had Jehoida called these men of authority?
8. Why was it important that Joash reign as king?
9. What was this covenant?
10. What shall 1/3 of the Levites do, when they enter on the chosen sabbath?
11. Where will the others be stationed?
12. Who are the only ones to enter into the house of the LORD?
13. Where will the Levites' weapons be?
14. Why did the queen not suspicion something was going on?
15. Where did they find weapons to use?
16. What did the weapon being in their hands show?
17. They brought out the young man, and crowned him, and put the _____ in his hand.
18. Who actually anointed Joash king?
19. What did Athaliah do, when she heard the noise of praise?
20. What did she do, when she saw what was going on?
21. Where did they kill her?
22. In verse 16, we read they made a covenant to be what?
23. What did they do with the altars of Baal?
24. Who had brought the worship of Baal into Israel?
25. Jehoiada had been like a _____ to Joash.
26. Who were the porters at the gate?
27. Who went with Joash to the house of the king, to set him on his throne?
28. How long did Joash reign righteously in the land?

We will begin this lesson in II Chronicles 24:1 "Joash [was] seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also [was] Zibiah of Beer-sheba."

We mentioned, in the previous lesson, that Joash lived in the temple with Jehoiada, the high priest. He was undoubtedly trained by him, as well. This is the first mention of his mother. He reigned for forty years. The interesting thing to me in all of this, is as long as the high priest was alive, he ruled in righteousness. When Jehoiada died, he returned to the evil ways of his grandmother.

II Chronicles 24:2 "And Joash did [that which was] right in the sight of the LORD all the days of Jehoiada the priest."

Perhaps, his early reign as king was more as a puppet king, and Jehoiada was actually ruling through the young king.

II Chronicles 24:3 "And Jehoiada took for him two wives; and he begat sons and daughters."

Even in the choosing of Joash's wives, Jehoiada acted as a father toward him. It was the custom for the father to choose the bride for his son. Jehoiada would want to be careful in choosing wives for Joash, to be sure not to get someone like Athaliah. This does not mean that he married early in his reign. It means that when he got old enough, he married. It appears, that Jehoiada lived several years over twenty of the reign of Joash.

II Chronicles 24:4 "And it came to pass after this, [that] Joash was minded to repair the house of the LORD."

The temple had run down tremendously during the reign of Athaliah. Jehoiada, probably, brought the needs to the attention of Joash.

II Chronicles 24:5 "And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened [it] not."

This order of Joash for the priests and Levites to go and gather funds to repair the temple, seemed to not be heeded immediately. They put it off to a more convenient time.

II Chronicles 24:6 "And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, [according to the commandment] of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?"

Even though Jehoiada was a great influence in the life of king Joash, he still was required to do whatever the king commanded him to do. Joash seemed to be a bit disturbed, because of the slackness of carrying out his order. Joash wanted to get started immediately improving the condition of

the temple and its contents. He could not understand why Jehoiada would delay.

II Chronicles 24:7 "For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim."

Now, we see why the temple was in such a run-down condition. Athaliah had been so evil, that she had taken the holy things of the temple, and put them in the temple they had built for Baal.

II Chronicles 24:8 "And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD."

This chest was a place to put the offerings of the people, as they brought them to the temple to help with the repair. The king was determined this work would go on.

II Chronicles 24:9 "And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection [that] Moses the servant of God [laid] upon Israel in the wilderness."

This call for money to repair the temple went out to all of the cities, and not just to Jerusalem. The chest would be across from the brasen altar. Everyone was to bring half a shekel of silver, whether they were rich or poor. If everyone brought a minimum of this amount, they would have all they needed. They could bring more, if they desired, but not less.

II Chronicles 24:10 "And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end."

This meant that everyone was happy about helping with the repair of the temple. They all gave their fair share.

II Chronicles 24:11 "Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that [there was] much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance."

Every time the chest was full, they brought the money to the king to care for it. It was filled at least once a day, and much money came in for the work. The high priest and the scribe were in charge of it in the temple. They, also, were responsible for carrying it to the king for safe keeping.

II Chronicles 24:12 "And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD."

This particular offering was not for the priests. This money was spent entirely on the materials, and the manpower to repair the temple and bring it back to its greatness. They hired brick masons, carpenters, engravers, iron workers, and those who worked with metals such as brass. This was a big undertaking, and would cost a lot of money.

II Chronicles 24:13 "So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it."

II Chronicles 24:14 "And when they had finished [it], they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, [even] vessels to minister, and to offer [withal], and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada."

They finished the structure first, and then used the money that was left to buy the utensils and things of service needed in the temple. It seemed, as long as Jehoiada was alive, the temple worship went along the way it had been intended. Jehoiada, the high priest, had great influence over the spiritual activities of the nation of Judah.

II Chronicles 24:15 "But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old [was he] when he died."

Many a modern church has similar problems to this. Sometimes, the leader that founded a church is very strong, and keeps the church and its people in right standing with God. Sometimes, when the founder dies, it falls into unclean hands, and the whole congregation goes bad. Jehoiada lived a very long life, and died at 130 years of age.

II Chronicles 24:16 "And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house."

Jehoiada had been a very good high priest. He had actually led the nation of Judah back to God, through the young king he had raised. He had done much for Judah, and was buried honorably.

II Chronicles 24:17 "Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them."

Joash is somewhere around 30 years of age at this time. He had depended heavily on Jehoiada for the decisions he had made. At the death of Jehoiada, he was, possibly, a little unsure of himself. He listened to the princes, instead of checking with God.

II Chronicles 24:18 "And they left the house of the LORD God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass."

Joash let them persuade him to let them worship in the groves, and worship idols. Not all of the people left the LORD and His temple. Perhaps, not even the king, but he was responsible for those that did follow false gods, because he allowed it. God is a jealous God. He would not allow the worship of false gods. The wrath of God is toward these evil people of Judah and Jerusalem.

II Chronicles 24:19 "Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear." II Chronicles 24:20 "And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that

ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you."

God tried to warn them through Zechariah. He was priest, because he was the son of Jehoiada. The words that he spoke to them were not his own, but the Words the Spirit of the LORD had given him for them. There has always been a Zechariah, who will endanger his own life to bring the message of truth to the people. He was trying to cause them to repent, and return to the LORD. Many a servant of God, like Zechariah here, has paid with his life to bring the truth. They stoned Stephen to death for the very same thing.

II Chronicles 24:21 "And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD."

In this particular case, it is even worse, because Joash, the king, ordered the stoning. He had forgotten Jehoiada saved his life, from such a fate. Worse than that, he had forgotten what Jehoiada had taught him about the LORD. The king had turned his back on God.

II Chronicles 24:22 "Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon [it], and require [it]."

It was bad enough to kill any priest, but it was even more terrible to do this to the son of Jehoiada, who had cared for him and saved his life. The LORD was seeing all of this, and would require this life at the hand of Joash.

II Chronicles 24:23 "And it came to pass at the end of the year, [that] the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus."

The punishment was not long in coming. The king of Syria, Hazael, came against them, and defeated them in a great battle. They took the great wealth they had accumulated, and killed the princes, as well.

II Chronicles 24:24 "For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash."

God's wrath was against Joash and his men, so a very small army from Syria were able to defeat them. They had forsaken God, and He forsook them.

II Chronicles 24:25 "And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings."

The Syrians did not bother to take Joash home with them. He was seriously ill in his own bed, and they just left him. We do not know what illness he had, or whether it began in the battle, or not. We do know he was seriously ill. The very people, who had helped make him king, now killed

him, because of what he did to Jehoiada's son. He did not have an honorable place of burial. He was buried in Jerusalem, but not with David and those of honor.

II Chronicles 24:26 "And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess."

It is not important, really, who actually killed Joash. God killed Joash for his sins.

II Chronicles 24:27 "Now [concerning] his sons, and the greatness of the burdens [laid] upon him, and the repairing of the house of God, behold, they [are] written in the story of the book of the kings. And Amaziah his son reigned in his stead."

Some very good things could be said of Joash. He truly did great things for God. He chose his friends among those who were not of God, and that was his downfall. The repairing of the temple is written about in the book of Kings in the Bible. Amaziah was, possibly, his only son left. He would reign in his father's stead.

2 Chronicles 24 Questions

1. Verse 1 said, Joash was _____, when he began to reign.
2. He reigned _____ years in Jerusalem.
3. Where had Joash lived, until he became king?
4. How long did Joash rule in righteousness?
5. How many wives did Jehoiada take for him?
6. Jehoiada acted as a _____ to Joash.
7. What did Joash tell the priests to do, that they did not do immediately?
8. Who did Joash call to talk to about this?
9. Who is the wicked woman in verse 7?
10. What had she done with the dedicated things?
11. Where did the king put the chest to take the offerings?
12. What did he want to gather the money for?
13. Where was this offering to come from?
14. How much was each person to bring?
15. How did the people feel about taking up this offering?
16. Who brought the chest to the king?
17. Who came to empty the chest?
18. How often did they have to empty the chest?
19. What did they use the money for?
20. What did they make with the gold and silver?
21. How old was Jehoiada, when he died?
22. Who did Joash start believing, after the death of Jehoiada?
23. What did they cause Joash to do?
24. He sent _____ to them to bring them back to Him.
25. Which particular prophet brought them a message from God?
26. What was the message?
27. What did the people do to the prophet?
28. What was the last thing the prophet said?
29. What country did God send against Jerusalem?
30. What happened to Joash?
31. Where else was this recorded?

We will begin this lesson in II Chronicles 25:1 "Amaziah [was] twenty and five years old [when] he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name [was] Jehoaddan of Jerusalem."

Joash must have been 22 years old, when Amaziah was born. Jehoaddan, was chosen by Jehoiada to be the wife of Joash. Since Jehoiada was a Godly influence on Joash during his life, we know he must have chosen a Godly wife for Joash. Possibly, the reason that Amaziah was a believer in the LORD was, because of the training he got in the home from his mother.

II Chronicles 25:2 "And he did [that which was] right in the sight of the LORD, but not with a perfect heart."

It appears, that Amaziah started out as a king seeking God's own heart, but strayed in the latter part of his reign, as his father did.

II Chronicles 25:3 "Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father."

We remember, from the previous lesson, that Joash was sick and in his own bed, when the servants came and killed him. Amaziah sought the servants out who killed his father and killed them.

II Chronicles 25:4 "But he slew not their children, but [did] as [it is] written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin."

We see, from this, that Amaziah knew the law, and observed it in this instance. He seemed to want to please God in the judgments he made.

II Chronicles 25:5 "Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of [their] fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice [men, able] to go forth to war, that could handle spear and shield."

The army had been greatly scattered after the attack by the Syrians. This is a re-grouping of the army. 300,000 men would be a fairly large army for such a small land.

II Chronicles 25:6 "He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver."

A talent weighed 125 pounds, or 1,500 ounces. 100 talents would be 150,000 ounces of silver. This means he paid 1.5 ounces of silver for each man to fight.

II Chronicles 25:7 "But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD [is] not with Israel, [to wit, with] all the children of Ephraim."

We saw in the last lesson, that God continued to send warnings to Judah by the prophets. The man of God, here, is a prophet sent to warn them.

II Chronicles 25:8 "But if thou wilt go, do [it], be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down."

This is the message that the prophet gave to Amaziah. It would be up to Amaziah to heed this warning. So many times, a man of great worldly power will not change a decision he has made, for fear of looking foolish to his people. If Amaziah heeded this message from God under this great pressure, it would indicate that he was seeking to do God's will.

II Chronicles 25:9 "And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this."

He had already paid Israel the silver to help him. Now, he would lose his silver, if he sent them home. That little amount of silver is nothing to the LORD who owns everything. If he would step out in faith and do the will of the LORD, he would receive many times that amount of silver from the LORD. This would take a great deal of faith that this message was from God.

II Chronicles 25:10 "Then Amaziah separated them, [to wit], the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger."

The Israelites, specifically from Ephraim, did not want to be sent home. They, possibly, thought they would get some of the spoil of the battle, if they stayed. It, also, was an affront to them that they were no longer needed in this battle.

II Chronicles 25:11 "And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand."

II Chronicles 25:12 "And [other] ten thousand [left] alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces."

The top of the rock, here, is speaking of Petra. Even after Amaziah sent the troops of Ephraim home, he still depended upon his own strength, instead of the strength of God. He went to battle near the Dead Sea. The ten thousand he smote at the sea, were in addition to those he threw off of the rock and killed.

II Chronicles 25:13 "But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil."

Those of Ephraim, that Amaziah had sent home, took advantage of Amaziah's troops being gone to war, and attacked the villages of Judah. It appears, they killed 3,000 of Judah's people.

II Chronicles 25:14 "Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up [to be] his gods, and bowed down himself before them, and burned incense unto them."

This was a terrible thing to do. It appears, that the faith Amaziah had in God was short lived. He could not have had deep convictions, or else, he would not have brought these false gods home from Edom with him.

II Chronicles 25:15 "Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?"

This was a very good question. If those false gods had any power, they would have saved the people who worshipped them.

II Chronicles 25:16 "And it came to pass, as he talked with him, that [the king] said unto him, Art thou made of the king's counsel? forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel."

Amaziah warned the prophet to stop speaking, if he wanted to live. The prophet had already spoken what the LORD had sent him to say, and there was nothing more to say, so he did stop. He did not stop because Amaziah threatened him, but because he had already given the message God had given him. He told Amaziah that God would destroy him for bringing the false gods back and worshipping them.

II Chronicles 25:17 "Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face."

Amaziah was so proud of himself for his victory over Seir, that he now thought he could win over Israel. This was a challenge to Joash of Israel to come to battle with him.

II Chronicles 25:18 "And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that [was] in Lebanon sent to the cedar that [was] in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that [was] in Lebanon, and trode down the thistle."

II Chronicles 25:19 "Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to [thine] hurt, that thou shouldest fall, [even] thou, and Judah with thee?"

We see that Joash of Israel had no love for Amaziah. He told Amaziah that just because he had won a battle with Edom, did not mean that he could fight against Israel. He was speaking of Judah as the thistle and Israel as the cedar. He warned Amaziah not to go to battle with Israel. Amaziah and Judah would be severely hurt in a battle of this nature.

II Chronicles 25:20 "But Amaziah would not hear; for it [came] of God, that he might deliver them into the hand [of their enemies], because they sought after the gods of Edom."

God put it in the heart of Amaziah to go against Israel, so that He could punish him for bringing back the false gods of Edom and worshipping them. God was jealous. He would not allow the worship of false gods.

II Chronicles 25:21 "So Joash the king of Israel went up; and they saw one another in the face, [both] he and Amaziah king of Judah, at Beth-shemesh, which [belongeth] to Judah."

II Chronicles 25:22 "And Judah was put to the worse before Israel, and they fled every man to his tent."

It is interesting, to me, that this battle took place in Judah. It appears, that Israel might have been the aggressor here. God punished Judah by Israel winning the battle. The soldiers of Judah ran home to their own tents.

II Chronicles 25:23 "And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits."

It was as if Joash wanted Amaziah to see the destruction of Jerusalem. He tore down 600 feet of the wall in front of Amaziah.

II Chronicles 25:24 "And [he took] all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria."

The person, who was in charge of the treasures in the temple at this time, seemed to be Obed-edom. Joash of Israel robbed the temple. He did not keep Jerusalem. He just took the people, who had been captives there, and all of the wealth of the land.

II Chronicles 25:25 "And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years."

It appears, that Amaziah of Judah out-lived Joash of Israel by fifteen years.

II Chronicles 25:26 "Now the rest of the acts of Amaziah, first and last, behold, [are] they not written in the book of the kings of Judah and Israel?"

Again, we see that more details on the reign of King Amaziah are found in the book of Kings in the Bible.

II Chronicles 25:27 "Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there."

This was speaking of Amaziah's own people turning against him, and killing him. It appears, the conspiracy had been growing in strength, since he came back from his battle, when he brought the idols from Edom. He did not feel safe in Jerusalem, and ran to Lachish where he was killed.

II Chronicles 25:28 "And they brought him upon horses, and buried him with his fathers in the city of Judah."

He had an honorable burial in Jerusalem. The people who killed him, brought him back to Jerusalem on his horses that he had fled on.

2 Chronicles 25 Questions

1. How old was Amaziah, when he began to reign?
2. How long did he reign?
3. How old was Joash, when his son, Amaziah, was born?
4. Who had chosen the wives of Joash of Judah?
5. Amaziah did that which was _____ in the sight of the LORD.
6. Who did Amaziah kill, as soon as he was established in his kingdom?
7. Why did he not kill their families?
8. How many men of war in Judah and Jerusalem did he bring together?
9. Who did he hire to help his troops?
10. How much does a talent of silver weigh?
11. What message did the man of God bring him?
12. What does verse 8 say, God has the power to do?
13. What question did Amaziah ask the prophet of God?
14. What was the answer he gave?
15. How did the Israelites, who had been hired, feel about being sent home?
16. Who strengthened Amaziah?
17. The top of the rock, in verse 12, is speaking of _____.
18. How many did Amaziah smite at the Dead Sea?
19. The soldiers that Amaziah sent back, did what, instead of going home?
20. What terrible thing did Amaziah do, when he came from the slaughter of the Edomites?
21. What message did God send Amaziah by a prophet?
22. Why did Amaziah want to go to war again?
23. Who does he challenge to a war?
24. What did Joash of Israel tell him he should do?
25. Where did the two kings meet in battle?
26. Who won?
27. What did the king of Israel take from Jerusalem?
28. Who had been in charge of the temple treasures?
29. How long did Amaziah live, after Joash of Israel?
30. How, and where, was Amaziah killed?

We will begin this lesson in II Chronicles 26:1 "Then all the people of Judah took Uzziah, who [was] sixteen years old, and made him king in the room of his father Amaziah."

The last lesson ended with the death of Amaziah. The name "Uzziah" means strength of Jehovah. Uzziah was spoken of as Azariah, as well. He was very young, when he became king at the death of his father. That was not unusual in these days.

II Chronicles 26:2 "He built Eloth, and restored it to Judah, after that the king slept with his fathers."

Eloth was at the head of the gulf of Akaba. Judah had lost this city under the rule of Amaziah. It appears it was in ruins when they got it back, and now, Uzziah would build it back.

II Chronicles 26:3 "Sixteen years old [was] Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also [was] Jecoliah of Jerusalem."

He will rule longer than his father, or his grandfather. He, also, will be 68 at the end of his reign over Judah. "Jecoliah" means Jehovah is strong. This indicates that his mother was, probably, a Godly woman, and taught him about the LORD.

II Chronicles 26:4 "And he did [that which was] right in the sight of the LORD, according to all that his father Amaziah did."

In the beginning of Amaziah's reign, he did what was right in the sight of the LORD, but in the latter part of his reign he worshipped false gods. Uzziah, it appears, at this point, was a Godly man, also.

II Chronicles 26:5 "And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper."

Zechariah was a prophet of God, who understood visions that God gave. It appears as if he greatly influenced the life of Uzziah. He kept Uzziah seeking the will of the LORD. As long as Uzziah was obedient to the will of God, he greatly prospered.

II Chronicles 26:6 "And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines."

God was with Uzziah. The Philistines were God's enemies, as well as enemies of Uzziah. It appears, Uzziah took these walled cities for the LORD. Ashdod was a very prominent location, because it was on the way to Egypt. We see that Uzziah built other cities around these, and fortified all of them, so the enemy could not get to him from this side.

II Chronicles 26:7 "And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Mehunims."

II Chronicles 26:8 "And the Ammonites gave gifts to Uzziah: and his name spread abroad [even] to the entering in of Egypt; for he strengthened [himself] exceedingly."

As long as Uzziah had faith in God, he could not fail. God helped him against the Arabs, Philistines, Ammonites, and all of their other enemies. When Jerusalem was attacked, it was usually from the direction of Egypt. Now, God had helped Uzziah get this area under his control. These lands he overcame, were glad to give gifts to Uzziah in exchange for letting them live.

II Chronicles 26:9 "Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning [of the wall], and fortified them."

Jerusalem was fortified better than any of the other cities. The temple of the LORD was there. These towers were lifted up from the wall, so the men could see from afar. They were extra precautions made to protect Jerusalem.

II Chronicles 26:10 "Also he built towers in the desert, and dugged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen [also], and vine dressers in the mountains, and in Carmel: for he loved husbandry."

This was an area near the Dead Sea. Water that was drinkable was not available here. The wells were dug to feed the cattle, and to water the gardens. Mount Carmel is a very green small mountain. It would be an excellent place for grazing sheep. It would, also, be an ideal place for growing grapes, or anything else.

II Chronicles 26:11 "Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, [one] of the king's captains."

Uzziah was so blessed at this time, that he had plenty of men for harvesting the crops, and also, had plenty of men for battle, if necessary. Jeiel seemed to be the record keeper. Maaseiah was a steward, who helped arrange the armies that went out. Hananiah was a captain in the army of Uzziah.

II Chronicles 26:12 "The whole number of the chief of the fathers of the mighty men of valour [were] two thousand and six hundred."

This is saying, there were 2,600 officers in this army of men.

II Chronicles 26:13 "And under their hand [was] an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy." This is speaking of the men in the army, who were not officers. 307,500 men were the regular army.

II Chronicles 26:14 "And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings [to cast] stones."

These are items used in war. A habergeon is a breastplate. The army of Uzziah was well equipped in the weapons of war.

II Chronicles 26:15 "And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong."

The engine, here, is speaking of an invention of a catapult to throw the stones great distances. He was marvellously helped by God, would be a correct statement. As long as he stayed true to the LORD, he was greatly blessed.

II Chronicles 26:16 "But when he was strong, his heart was lifted up to [his] destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense."

His strength from blessings from the LORD caused him to think very highly of himself. He decided he could burn his own incense before the LORD, instead of taking it and letting the priest do this for him. It was forbidden for him to burn the incense, since he was not a Levite and had not been anointed to be priest.

II Chronicles 26:17 "And Azariah the priest went in after him, and with him fourscore priests of the LORD, [that were] valiant men:" II Chronicles 26:18 "And they withstood Uzziah the king, and said unto him, [It appertaineth] not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither [shall it be] for thine honour from the LORD God."

The high priest Azariah, and the 80 priests with him, tried to stop Uzziah from committing this terrible act. The king was not authorized of God to burn incense. The priests stood face to face with the king, and told him not to do this. They asked him to leave, and he would not.

II Chronicles 26:19 "Then Uzziah was wroth, and [had] a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar."

Uzziah was determined to burn the incense. He became very angry with the priests. When he reached the incense burner, leprosy came on his forehead. His mind was perverted to do this thing. Leprosy symbolizes sin.

II Chronicles 26:20 "And Azariah the chief priest, and all the priests, looked upon him, and, behold, he [was] leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him."

The priests removed the king bodily, and he was, now, willing to go, because the leprosy had come upon him. The LORD had marked him with the leprosy for his willful sin.

II Chronicles 26:21 "And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, [being] a leper; for he was cut off from the house of the LORD: and Jotham his son [was] over the king's house, judging the people of the land."

Uzziah's son, Jotham, became acting king, when Uzziah had to leave the king's house, because of his leprosy. No one with leprosy could enter the house of the LORD, so he was cut off from there, as well.

II Chronicles 26:22 "Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write."

This is verified in Isaiah 1:1 "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, [and] Hezekiah, kings of Judah." Isaiah 6:1 "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple."

II Chronicles 26:23 "So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which [belonged] to the kings; for they said, He [is] a leper: and Jotham his son reigned in his stead."

It appears, that his actual burial, even though it was near that of his fathers, and was, indeed, in Jerusalem, was not in the exact spot. The fact that he was a leper caused his separation, even in death.

2 Chronicles 26 Questions

1. How old was Uzziah, when he became king?
2. What does "Uzziah" mean?
3. What did Uzziah build and restore to Judah?
4. How many years did Uzziah reign?
5. Who was the mother of Uzziah?
6. What did her name mean?
7. Verse 4 says, he did _____ in the sight of the LORD.
8. What special understanding did Zechariah have?
9. What caused him to prosper?
10. Who did Uzziah war against?
11. Why was Ashdod an important city?
12. When Uzziah placed his faith in God, God helped him against whom?
13. What did Uzziah build at Jerusalem?
14. Why did they dig wells?
15. Who was the scribe under Uzziah?
16. How many officers did he have over his army?
17. How large was the regular army?
18. What is a habergeon?
19. What were some of the things Uzziah prepared for his army?
20. What are the engines, in verse 15, speaking of?
21. What did Uzziah do, that would mean his destruction?
22. Who were the only ones allowed to burn incense before the LORD?
23. Who tried to stop him?
24. What happened to Uzziah, when he became angry at the priest for trying to stop him?
25. Leprosy symbolizes _____.
26. How long did his leprosy continue?
27. Where did he live, while he had the leprosy?
28. Who reigned in his stead?
29. Uzziah was cut off from the house of the _____.
30. Where was he buried?

We will begin this lesson in II Chronicles 27:1 "Jotham [was] twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also [was] Jerushah, the daughter of Zadok."

In the last lesson, we learned that Jotham began to reign, when his father became leprous. He was not actually crowned king, until many years later. Jotham did that which was right in the sight of the LORD. It appears, he followed in the steps of his father in following God, and took a warning from the leprosy that God caused his father to have for his disobedience. There is very little known of his mother, Jerushah. There are several people named Zadok in the Bible, but very little else is known of this particular one. Jotham began to reign when he was 25, and reigned for 16 years. "Jotham" means Jehovah is upright.

II Chronicles 27:2 "And he did [that which was] right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly."

It appears, that Jotham greatly feared the LORD, and did not go into the temple as his father did. The people remained corrupt in their worship in the high places and burned incense to false gods. This was a time when the nation was away from God, even though they still clung to a form of worshipping God. That is very similar to our society today. We have a form of religion, but we are out of relationship with God.

II Chronicles 27:3 "He built the high gate of the house of the LORD, and on the wall of Ophel he built much."

This is the northern gate of the inner court, that was rebuilt by Jotham. He tried to repair the wall and the gate, that had been torn down.

II Chronicles 27:4 "Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers."

These were actually fortifications to be used against any oncoming army they might face. These were not castles, in the sense of the king's palace, but a high building as a fortification.

II Chronicles 27:5 "He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third."

It appears, he defeated the Ammonites, but instead of killing them, he made them pay tribute to Judah. The 100 talents of silver would weigh 150,000 ounces. This, along with the wheat and barley, was paid for three consecutive years. The large amounts of wheat and barley that were paid each year for three years give us some idea of just how fertile the land of the Ammonites was.

II Chronicles 27:6 "So Jotham became mighty, because he prepared his ways before the LORD his God."

Now, we see the reason for the blessings God bestowed on Jotham. His first thought was loyalty to his God. He stayed faithful to the LORD his God. He walked in the belief in his God daily.

II Chronicles 27:7 "Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they [are] written in the book of the kings of Israel and Judah."

Jotham lived and reigned pleasing unto the LORD. The book of the kings of Israel and Judah could be a historical book, but he is, also, spoken of in the book of Kings in the Bible. The one really outstanding thing he was remembered for, was the re-building of the temple gates.

II Chronicles 27:8 "He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem."

This is, probably, speaking of his formal reign as king. He actually reigned as a subordinate to his father, before he died of leprosy. He was, probably, just a lad, when he filled in for his dad in his illness. He was 25, when he was crowned king.

II Chronicles 27:9 "And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead."

When Jotham died, he was buried with honor in Jerusalem. This son, Ahaz, was a very evil king. He did not follow in his father's steps. Ahaz followed in the footsteps of the kings of Israel.

2 Chronicles 27 Questions

1. How old was Jotham, when he began to reign?
2. How many years did he reign?
3. What was his mother's name?
4. When did he begin to reign for his father?
5. What kind of a king was he?
6. What was the one thing his father did, that he did not do?
7. The people remained _____.
8. How was Judah, then, similar to our land today?
9. What great thing is mentioned, that he did in verse 3?
10. Which gate is this?
11. He built _____ in the mountains of Judah.
12. What were these really?
13. Who did he fight against and prevail?
14. What did he do, instead of killing the Ammonites?
15. How many ounces of silver did they give in one year?
16. What food products did they give Judah, in way of tribute?
17. How many years did they have to pay tribute?
18. Why did Jotham become mighty?
19. What was the one really outstanding thing Jotham is remembered for?
20. Where was Jotham buried?

We will begin this lesson in II Chronicles 28:1 "Ahaz [was] twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not [that which was] right in the sight of the LORD, like David his father:"

The meaning of the name "Ahaz" is possessor, or grasping. Ahaz was, also, spoken of as Achaz, and Jehoahaz. He was a wicked king.

II Chronicles 28:2 "For he walked in the ways of the kings of Israel, and made also molten images for Baalim."

Now, we see why he was so wicked. He followed the evil ways of Israel, rather than following the LORD God of Israel. Since Ahab and Jezebel's reign in Israel, the making of molten images had been prominent in Israel. Many of the kings of Judah destroyed the images, so they had not been as prominent in Judah.

II Chronicles 28:3 "Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel."

He followed the same sins that Solomon did. I Kings 11:7 "Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that [is] before Jerusalem, and for Molech, the abomination of the children of Ammon." I Kings 11:8 "And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." The sacrificing of their children was to the false god, Molech. This was a terrible thing for Ahaz to do.

II Chronicles 28:4 "He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree."

This was connected with the evil grove worship.

II Chronicles 28:5 "Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought [them] to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter."

The king of Syria, in this instance, is Rezin. This is not the whole land of Judah that is captured and taken captive to Syria, but a large number. It appears, that Israel and Syria fought Judah at this time, and Judah was not helped by their LORD, because of their idolatry. They were unfaithful to their LORD, and He allowed great destruction to come upon them. They were not totally destroyed. That would be left for the Babylonians to do. If they had repented and returned to their LORD during this time, He would have spared them.

II Chronicles 28:6 "For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, [which were] all valiant men; because they had forsaken the LORD God of their fathers."

Pekah and Rezin are usually spoken of together. This 120,000 fighting men killed, were over a third of their army. Their destruction was a punishment from their LORD, for turning away from Him to false gods.

II Chronicles 28:7 "And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah [that was] next to the king."

II Chronicles 28:8 "And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria."

It appears, that the mighty man of Israel, Zichri, caught the soldiers of Judah in battle with Syria, and came and took their wives, and sons, and daughters captive back to Israel. This 200,000 were not soldiers, they were their families. Maaseiah would have been quite young had he been the son of Ahaz. Perhaps, that is why the governor was killed, also. He was, probably, in charge of the son. In fact, Elkanah, who would have been second in command, was caught and killed, also. Elkanah was not Ahaz's son. He was like his vice president. He was second in command of Judah.

II Chronicles 28:9 "But a prophet of the LORD was there, whose name [was] Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage [that] reacheth up unto heaven."

The tribe of Ephraim had always been jealous of Judah. They had taken advantage of a bad situation of Judah, and come in and taken what they wanted. This brave prophet, Obed, told them that God caused this to happen to Judah in punishment for their sin of unfaithfulness. Israel had done this, not because it was the wishes of the LORD, but because they hated Judah. Their hate, for their brothers, had now reached to heaven, and God would punish Israel, also.

II Chronicles 28:10 "And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: [but are there] not with you, even with you, sins against the LORD your God?"

We can see their error in the following Scripture. Leviticus 25:46 "And ye shall take them as an inheritance for your children after you, to inherit [them for] a possession; they shall be your bondmen for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour." You may read of the punishment for this in Deuteronomy 28 verse 68. Judah had been one of the twelve tribes of Israel. To take the wives and children of Judah as bond servants, would be a sin against God.

II Chronicles 28:11 "Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD [is] upon you."

This had greatly angered God. His wrath was upon Israel for taking their brethren's families captive. They had better return them immediately, or they would feel the wrath of God themselves. I must say, this took a brave prophet to tell the army of Israel this.

II Chronicles 28:12 "Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,"

II Chronicles 28:13 "And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD [already], ye intend to add [more] to our sins and to our trespass: for our trespass is great, and [there is] fierce wrath against Israel."

There was always a remnant, who had not bowed their knee to Baal. In this case, Azariah, Berechiah, Jehizkiah, and Amasa knew that the prophet was telling the truth. They knew that Israel had already greatly sinned with their worship of false gods. They made it clear that this sin would be added to the terrible sins they had already committed. They feared the fierce wrath of God descending upon Israel. This handful of men had not participated in the earlier sins, and certainly wanted no part in this sin. They were saying, listen to the prophet, and send them back home.

II Chronicles 28:14 "So the armed men left the captives and the spoil before the princes and all the congregation."

II Chronicles 28:15 "And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria."

The warning was accepted and the men, who had not sinned in this manner, took them back to Jericho. It appeared, they had actually brought some of these people naked. Now, they were clothed and on their way home.

II Chronicles 28:16 "At that time did king Ahaz send unto the kings of Assyria to help him."

Ahaz was desperate, and sent to the Assyrians to help him.

II Chronicles 28:17 "For again the Edomites had come and smitten Judah, and carried away captives."

The Edomites had been constant enemies of Judah. They, too, had taken advantage of their weakened condition, and attacked them, and took many captives.

II Chronicles 28:18 "The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there."

Even the hated Philistines had come, and taken many of the villages of Judah.

II Chronicles 28:19 "For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD."

Ahaz was spoken of as king of Israel, because he had picked up their sinful ways. He was very much like the kings of Israel. His great sins against the LORD had caused this terrible punishment that came on Judah. Many times, a country suffers for the sins of their king, or leader.

II Chronicles 28:20 "And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not."

II Chronicles 28:21 "For Ahaz took away a portion [out] of the house of the LORD, and [out] of the house of the king, and of the princes, and gave [it] unto the king of Assyria: but he helped him not."

Ahaz had robbed the temple of its treasures to buy the help of this evil king of Assyria. He took the bribe, but turned on Judah and instead of helping them, he attacked them, as well.

II Chronicles 28:22 "And in the time of his distress did he trespass yet more against the LORD: this [is that] king Ahaz."

II Chronicles 28:23 "For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, [therefore] will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel."

False gods were the downfall of Israel. In the sense of worshipping the false gods, Judah was no different than Israel. They had all turned from the One True God to the false gods. In this particular instance, Ahaz thought the false gods of Damascus had helped them against him. He did not realize that God had helped them, because of the sins of Ahaz.

II Chronicles 28:24 "And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem." II Chronicles 28:25 "And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers."

Ahaz did the unthinkable. He destroyed the holy things in the temple and then closed it to worship. He had turned completely away from the LORD God. He set up places of worship in all the towns around, and in all corners of Jerusalem to worship the false gods of Damascus. The anger of God in this would be tremendous. We could safely say that Ahaz was one of the most wicked kings who ruled in Judah.

II Chronicles 28:26 "Now the rest of his acts and of all his ways, first and last, behold, they [are] written in the book of the kings of Judah and Israel."

We have mentioned before that this book, mentioned in the verse above, could be speaking of a book which recorded the acts of the kings. It is, also, worth noting that there is a statement made of Ahaz in the book of Kings in the Bible.

II Chronicles 28:27 "And Ahaz slept with his fathers, and they buried him in the city, [even] in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead."

He was such an evil king, that he was not buried with honor. He was buried in Jerusalem, but not in the sepulchre with the kings, such as David. It is so interesting, to me, that such an evil king could have a son who was like Hezekiah. We will discover in the next lesson, that Hezekiah tries to do what is right in the sight of the LORD.

2 Chronicles 28 Questions

1. How old was Ahaz, when he began to reign?
2. How many years did he reign?
3. What does "Ahaz" mean?
4. What were some other names he was known by?
5. What kind of a king was he?
6. What were some of the terrible things he did?
7. The sacrificing of children pertained to what false god?
8. How did his sins parallel Solomon's sins?
9. Who delivered Ahaz into the hands of the king of Syria?
10. Who was this king of Syria?
11. Who was the son of Remaliah, who slew in Judah 120,000 in one day?
12. Who was Zichri?
13. What did he do to Judah?
14. How many women and children did he take captive?
15. Who was the prophet that came to them with a message from God?
16. Why had they done this evil thing to Judah?
17. In verse 10, the prophet tells them, it would be a _____ to keep the captives of Judah.
18. Quote Leviticus chapter 25 verse 46.
19. Why must they release the captives?
20. Who stood up and agreed with the prophet at that time?
21. What did Azariah and the princes do, before they released the people to go home?
22. Where did they take the captives for safety?
23. Who did Ahaz seek help from?
24. Who took many of the villages of Judah?
25. Who was the king of the Assyrians, who distressed Judah?
26. What was the downfall of Israel?
27. In verses 24 and 25, what terrible things did Ahaz do?
28. Where was Ahaz buried?
29. How was his burial different from kings, like David?
30. Who reigned in his stead?

We will begin this lesson in II Chronicles 29:1 "Hezekiah began to reign [when he was] five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name [was] Abijah, the daughter of Zechariah."

We must understand that Hezekiah had to have some Godly influence in his life. His mother, Abijah, or Abi, was the daughter of Zechariah, who I personally believe, was of the priesthood. Many times a child's mother and grandfather will have great influence upon him. Their influence made him a man who did right in the sight of the LORD.

II Chronicles 29:2 "And he did [that which was] right in the sight of the LORD, according to all that David his father had done."

It is interesting, to me, that most of the kings who did right were judged according to the standard that David had set. We know that David was not perfect, but he loved God with a pure heart. He was a number of generations down from David.

II Chronicles 29:3 "He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them."

He lost no time in opening the doors of the temple, which his wicked father, Ahaz, had closed. It appears, that he repaired much that had been damaged in Ahaz's reign.

II Chronicles 29:4 "And he brought in the priests and the Levites, and gathered them together into the east street,"

II Chronicles 29:5 "And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy [place]."

The Levites and the priests were ordered to cleanse themselves, and then, the temple from the abominations his father, Ahaz, had established during his reign. As I said earlier, someone is guiding Hezekiah. His grandfather would have been knowledgeable of just what they would need to do to make the temple acceptable unto the LORD.

II Chronicles 29:6 "For our fathers have trespassed, and done [that which was] evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned [their] backs."

Hezekiah had done a very good thing, by admitting the sins of his father, and others who allowed him to bring abominations into the temple. They had turned their backs on God. Somehow, Hezekiah wanted the forgiveness of the LORD to be greater than His wrath for their sins. Hezekiah was willing to do whatever had to be done to get back in right standing with God.

II Chronicles 29:7 "Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy [place] unto the God of Israel."

This is a very small list of the things the priests had not done. The burning of the incense was to be a perpetual burning. The burnt offerings for their sins were not done either. In fact, the neglect of all of these things, would be like closing the churches of our day.

II Chronicles 29:8 "Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes."

Hezekiah {Ezekias} realized the reason for the wrath of the LORD upon Judah and Jerusalem. The LORD had not left them. They had left the LORD. His wrath upon the people was after they had turned away from Him. They were ridiculed by the nations around them, because their power was gone. They never did have any power of their own. The power they had before, was the power of God within their ranks.

II Chronicles 29:9 "For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives [are] in captivity for this."

We studied about this very thing in the previous lesson. 120,000 fighting men died in one battle. We, also, read how 200,000 wives and children were taken captive. It is as if Hezekiah is saying to this people, "How much more has to happen, before you realize why this has happened?"

II Chronicles 29:10 "Now [it is] in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us."

Hezekiah was not only trying to live a Godly life, but he was aware that was the only thing that would turn the fierce wrath of God away, as well. Hezekiah really wanted to renew a covenant that God made with David many years before.

II Chronicles 29:11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

The priests and high priest had been negligent in their duties before. Hezekiah wanted the worship in the temple restored to its original greatness. Negligence is a sin. It is usually a sin of omission, rather than commission. This had to be the priests spoken to here, because they were the only ones allowed to burn incense in the temple.

II Chronicles 29:12 "Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:"

The Koathites were the priests and the high priest. The Merarites and the Gershonites were of the tribe of Levi, also. They ministered to the LORD in capacities, other than the priesthood. They were musicians, singers, keepers of the temple, and all the other things that had to be done to conduct the services, except acting as priests.

II Chronicles 29:13 "And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:"

Elizaphan was the head of the Kohathites, of the priestly family.

II Chronicles 29:14 "And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel."

Asaph, from verse 13 above, was the leader of the singers and musicians, who are mentioned in this verse.

II Chronicles 29:15 "And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD."

It is such a shame that the king had to call their nation to repentance and to return to the LORD. The high priest and the priests act as if they had no power at all to change things. They were coming back to the temple, because it was the commandment of the king. They were more obedient to their king, than they were to their LORD. This may be trying to say that the words of the LORD came to Hezekiah. I believe this actually is speaking of it being in accordance with God's law.

II Chronicles 29:16 "And the priests went into the inner part of the house of the LORD, to cleanse [it], and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took [it], to carry [it] out abroad into the brook Kidron."

Notice, that only the priests went into the inner part, or the temple proper. It appears, there was a court which joined, and that was where they carried the unclean things. The other Levites, not the priests, carried these things from the court to the Kidron valley to destroy them. The brook of Kidron was east of the temple.

II Chronicles 29:17 "Now they began on the first [day] of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end."

We are not told exactly what all of the cleansing pertained to, but we do know that the priests and the temple were sanctified. The priests, at their original call, had to sit at the door of the temple 7 days in preparation for ministering. I assume all of that had been previously done, and this was a cleansing of another nature. We do know that the temple, itself, and all of the furniture, and utensils had to be cleansed, also. It is interesting that the cleansing pretty well coincided with the Passover, which was on the 14th day of Nisan.

II Chronicles 29:18 "Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof." II Chronicles 29:19 "Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they [are] before the altar of the LORD."

As soon as everything had been sanctified for the service in the temple, the priests came and reported to Hezekiah that everything was ready for services.

II Chronicles 29:20 "Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD."

The rulers, here, and the princes in other Scriptures, speak of those in authority under Hezekiah. He wanted this to be an act of all of Judah. The princes represented the people.

II Chronicles 29:21 "And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer [them] on the altar of the LORD."

The number 7 means spiritual completeness. Each of the types of animals offered had that number to represent the completeness of the act. These were, most probably, burnt offerings and sin offerings.

II Chronicles 29:22 "So they killed the bullocks, and the priests received the blood, and sprinkled [it] on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar."

This sprinkling of the blood was for the sanctifying of the temple, everything in it, the king, and all of Judah. This sprinkling of blood only symbolized the great work that the blood of the Lord Jesus Christ did for all believers at Calvary. His blood cleansed us from all unrighteousness. His blood brought eternal redemption to all who will accept Him as their Saviour.

II Chronicles 29:23 "And they brought forth the he goats [for] the sin offering before the king and the congregation; and they laid their hands upon them:"

The laying of the hands upon the head of the goats symbolized the transfer of the sin from the king, and all of Judah, to the head of the goat. The goats would be killed, because the penalty for sin is death.

II Chronicles 29:24 "And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded [that] the burnt offering and the sin offering [should be made] for all Israel."

We must assume that Hezekiah means all 12 tribes of Israel, when he made the burnt and the sin offerings. These sacrifices were to set all of Israel back into right standing with the LORD. They were primarily for the king and all Judah, but the words, all Israel cannot be denied either.

II Chronicles 29:25 "And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for [so was] the commandment of the LORD by his prophets."

We see that Hezekiah was trying to keep this as nearly exact as he could. David had commanded that musicians and singers be in the temple. Hezekiah was doing this as nearly as David had planned, and as the prophets told him it should be.

II Chronicles 29:26 "And the Levites stood with the instruments of David, and the priests with the trumpets."

This is very much like a choir in a church accompanied by music. It was to be a feast. This was a time of great celebration.

II Chronicles 29:27 "And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began [also] with the trumpets, and with the instruments [ordained] by David king of Israel."

This was a time of joy and thanksgiving. This was a time of celebration. The blowing of the trumpet was an announcement of the offering being made. In the burnt offering, everything was burnt. In the sin offering, the fat was burned.

II Chronicles 29:28 "And all the congregation worshipped, and the singers sang, and the trumpeters sounded: [and] all [this continued] until the burnt offering was finished."

This was a time of restoration of true worship in Judah. Everyone participated. The singing was like praise and worship. The trumpets proclaimed their victory over sin in their lives.

II Chronicles 29:29 "And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped."

This is speaking of a tremendous prayer service. They bowed, and prayed, and praised the LORD God.

II Chronicles 29:30 "Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped."

This is speaking of singing the Psalms of David. Asaph was the leader of the music. This is saying, they had a prayer and praise service.

II Chronicles 29:31 "Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings."

The offerings, made before, had been brought by Hezekiah. Now, the congregation must bring their own offerings to the LORD. This would be thank offerings they brought along with freewill offerings. The burnt offerings would be brought by those who felt they needed to.

II Chronicles 29:32 "And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, [and] two hundred lambs: all these [were] for a burnt offering to the LORD."

This seems like a lot when we think of 70 bullocks and 100 rams, and 200 lambs, but this was a large group of people, brought the offerings.

II Chronicles 29:33 "And the consecrated things [were] six hundred oxen and three thousand sheep."

Consecrated things, here, is speaking of the thank offerings. 600 oxen and 3,000 sheep were a large volume of animals to deal with.

II Chronicles 29:34 "But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the [other] priests had sanctified themselves: for the Levites [were] more upright in heart to sanctify themselves than the priests."

The Levites were not all priests, but they had been sanctified for other services. The priests, who were sanctified, had to use help from the other sanctified Levites. Not all of the priests had been cleansed for work in the temple yet.

II Chronicles 29:35 "And also the burnt offerings [were] in abundance, with the fat of the peace offerings, and the drink offerings for [every] burnt offering. So the service of the house of the LORD was set in order."

II Chronicles 29:36 "And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was [done] suddenly."

Drink offerings were given with burnt offerings. This took 16 days. Hezekiah wanted his reign as king to be with God's approval.

2 Chronicles 29 Questions

1. How old was Hezekiah, when he began to reign?
2. How long did he reign?
3. What was his mother's name?
4. Who was his mother's father?
5. What was another name Abijah was called?
6. Quote 2 Chronicles chapter 29 verse 2.
7. When did Hezekiah open the doors of the temple and repair them?
8. What did he call the priests and the Levites together to tell them?
9. What did Hezekiah admit the authorities in Judah had done?
10. Who should have burned the incense?
11. What could their neglect be compared to in our society?
12. What was another name for Hezekiah?
13. What was Hezekiah referring to in verse 9?
14. In verse 10, we find that Hezekiah wanted to renew a _____ with God.
15. In verse 11, what is Hezekiah warning the priests not to be?
16. Who did the Koathites represent?
17. Who were Levites, who were not of the priesthood?
18. Who was the leader of the singers?
19. The brethren gathered and _____ themselves.
20. Who went into the temple proper, and brought out the unclean things?
21. What was done with the unclean things?
22. What day did they begin to sanctify?
23. How long did it take to sanctify the house of the LORD?
24. What did the priest do, when the Temple was ready?
25. Who did Hezekiah take with him to the house of the LORD?
26. What does the number "7" mean?
27. What did the priests do with the blood from the sacrificial animals?
28. What did the laying of the hands on the heads of the goats symbolize?
29. Who was the reconciliation with the blood made for?
30. When the burnt offering began, what accompanied it?
31. After the congregation had consecrated themselves to the LORD, what did he tell them to do?
32. Who helped the priests flay the burnt offerings?
33. How many days were needed to prepare for all of this?

We will begin this lesson in II Chronicles 30:1 "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel."

In the last lesson, we discovered that Hezekiah sacrificed the burnt and sin offerings in the name of all 12 tribes of Israel, not just for Judah. We see, in the verse above, that Hezekiah was making the temple in Jerusalem open to all of Israel for the purpose of worship. He wanted all of the twelve tribes to come and keep Passover in the temple in Jerusalem.

II Chronicles 30:2 "For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month."

King Hezekiah had determined the thing to do was to celebrate Passover. The ten tribes of Israel were already in deep trouble, and Hoshea was possibly already in the hands of the Assyrians. Hezekiah believed that even at this late date, if the people would return to God and celebrate the Passover, He would still help Israel.

II Chronicles 30:3 "For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem."

Actually, the celebration the king had just after the cleansing of the temple, that we studied in the last lesson, occurred two days after Passover should have been celebrated. It was done on the 16th day of the month, and Passover should have been on the 14th. It was very similar to Passover, but since it was not exact, Hezekiah would have a Passover feast a month later. We see that Hezekiah's reason for the delay, was the fact that the priests were not sanctified, and ready to perform their duties in time.

II Chronicles 30:4 "And the thing pleased the king and all the congregation."

The terrible fate of Israel could have frightened the people of Judah to the point that they wanted to seek God. They were pleased about celebrating Passover, again.

II Chronicles 30:5 "So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done [it] of a long [time in such sort] as it was written."

There were three feasts a year that were not optional. Passover was one of the three. The other two were Tabernacles and Feast of Weeks. These feasts were mandatory for every male, who was considered an adult.

II Chronicles 30:6 "So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the

LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria."

There had been some who attempted to celebrate through the years, but the Passover had not been practiced the way the law intended it to be held. This was the first real Passover celebration in many years. The letters were sent to all of the families of Israel, as well as to those of Judah. There seemed to be a remnant of Israel, who had been spared, when the Assyrians overran Israel. Hezekiah was encouraging them to return to worship of the One True God, so He would help them.

II Chronicles 30:7 "And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, [who] therefore gave them up to desolation, as ye see."

The problem that Israel had been in, was because they had turned away from the LORD. Hezekiah encouraged them to break from that pattern of sin and return to the LORD.

II Chronicles 30:8 "Now be ye not stiffnecked, as your fathers [were, but] yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you."

This is speaking of a people who are self-centered. They are too proud to humble themselves before the LORD. Hezekiah is encouraging them to come back to God. Hezekiah reminded them that the temple was established as the house of the LORD, while all 12 tribes were together. Hezekiah wanted them to come back to the LORD, so His wrath would turn away from them.

II Chronicles 30:9 "For if ye turn again unto the LORD, your brethren and your children [shall find] compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God [is] gracious and merciful, and will not turn away [his] face from you, if ye return unto him."

This was almost a plea from Hezekiah. It seems, that Hezekiah was like a preacher in this. He was encouraging Israel to repent and return to God. He was sure that the LORD would even bring their families back from captivity, if they would humble themselves, and return to the LORD.

II Chronicles 30:10 "So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them."

The posts, in this were speaking of a written document that Hezekiah sent to the lands of Ephraim, Manasseh, and all of the ten tribes of Israel. Ephraim had always been jealous of Judah, and they, along with the other tribes, would not take heed to the message that God had sent to them through Hezekiah. They not only would not accept the message Hezekiah sent, but laughed at him for thinking they might receive the message.

II Chronicles 30:11 "Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem."

We see that even though the message was rejected by most of the people, there were a few who listened and came. We see they were not of the tribe of Ephraim, but of Asher, Manasseh, and Zebulun. It was worth the effort that Hezekiah had made, just for these few.

II Chronicles 30:12 "Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD."

In Judah, it seemed that everyone wanted to keep the Passover. They listened carefully to the instructions from Hezekiah and from the heads of their families, so they would do exactly as they should in this matter.

II Chronicles 30:13 "And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation."

The Feast of Unleavened Bread occurred at the same time as Passover. In fact, the celebration lasted a week. The people turned out in masses to keep the Passover and Unleavened Bread Feasts.

II Chronicles 30:14 "And they arose and took away the altars that [were] in Jerusalem, and all the altars for incense took they away, and cast [them] into the brook Kidron."

These were the altars to the false gods. They destroyed them, and threw them in the brook of Kidron.

II Chronicles 30:15 "Then they killed the passover on the fourteenth [day] of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD."

This was a great time of humbling of the priests and the Levites, as well as of the people. This was exactly one month later than the Passover lamb would have been sacrificed in ordinary circumstances.

II Chronicles 30:16 "And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, [which they received] of the hand of the Levites."

All of this was done according to the Mosaic law. Leviticus 1:11 "And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar." To learn more specifics of this, read several verses following this one in Leviticus. The sprinkling of the blood was to atone for sin.

II Chronicles 30:17 "For [there were] many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one [that was] not clean, to sanctify [them] unto the LORD."

The original instructions were for the people who brought the offering, to kill the animal. They had been away from the LORD for such a long time, they were not ceremonially clean. The Levites, who had been cleansed, killed the animals for them.

II Chronicles 30:18 "For a multitude of the people, [even] many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written. But Hezekiah prayed for them, saying, The good LORD pardon every one"

II Chronicles 30:19 "[That] prepareth his heart to seek God, the LORD God of his fathers, though [he be] not [cleansed] according to the purification of the sanctuary."

Now, we see that some of Ephraim came, as well. They were not cleansed, and were not supposed to eat the passover. Hezekiah prayed that God would overlook this error and accept them, because they had come with a clean heart. They were seeking God, again, and Hezekiah would not let some technicality keep them from participating.

II Chronicles 30:20 "And the LORD hearkened to Hezekiah, and healed the people."

The LORD knew their hearts, and He accepted them. The healing was both spiritual and physical. We know they had to have broken hearts over all the problems that had come to them. God restores them to fellowship with Him.

II Chronicles 30:21 "And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, [singing] with loud instruments unto the LORD."

This was a time of celebration. "Unleavened Bread" symbolized the sinless body of the Lord Jesus Christ, who was the Bread of life. The praise, songs, and music that went heavenward were sacrificial offerings of praise unto the Lord. This was a time of great rejoicing.

II Chronicles 30:22 "And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers."

It appears, that Hezekiah was pleased with the Levites and the priests, and told them he was pleased. He was depending on them to stay with every letter of the law. They were trained in the law. Notice, the confessions were made to the LORD.

II Chronicles 30:23 "And the whole assembly took counsel to keep other seven days: and they kept [other] seven days with gladness."

This is just saying, they kept 14 days of celebration, instead of the normal 7. Hezekiah thought this extended time of celebration would be a lasting impression of the importance of Passover on all the people.

II Chronicles 30:24 "For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves."

The priests generally worked a few at a time, but because of the tremendous volume of the sacrifices, many of the priests were sanctified to help with the offerings.

II Chronicles 30:25 "And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced."

This was a time of restoration of their relationship with God. It was a time of rejoicing, because they were back in the good graces of the LORD. This celebration was not just for Judah, but for all who would come.

II Chronicles 30:26 "So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel [there was] not the like in Jerusalem."

We know that God visited the temple in Jerusalem, and made His presence known to the congregation at the dedication of the temple. Solomon had knelt before the altar and prayed one of the most beautiful prayers in the Bible at that time. This celebration compared with that for greatness of joy.

II Chronicles 30:27 "Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came [up] to his holy dwelling place, [even] unto heaven."

Solomon had spoken a blessing from the LORD on the congregation at the dedication of the temple. The Priests and Levites spoke a blessing on the people here. The priests were anointed of God to bless. God heard in heaven, and was pleased.

2 Chronicles 30 Questions

1. How did Hezekiah contact all the people to tell them to come to the house of the Lord at Jerusalem to keep the Passover?
2. Who is Hezekiah making the temple available to?
3. When were they going to keep the Passover?
4. Where was Hoshea, the king of Israel, at the time Hezekiah sent the letters?
5. Why were they having it a month late?
6. How did the king, and all the congregation, feel about having Passover?
7. The proclamation went out throughout all _____.
8. What three feats were not optional?
9. What is Israel spoken of, in verse 6, that lets us know there were not many?
10. Who did Hezekiah tell them not to be like?
11. What does stiffnecked tell us about these people?
12. Why did Hezekiah want them to come back to God?
13. What promise did he make to them about the Lord in verse 9?
14. How did they accept the letters Hezekiah sent?
15. Who did come?
16. How did the people in Judah feel about the Passover?
17. When is the Feast of Unleavened Bread?
18. What did the people do with the altars to the false gods?
19. When did they kill the passover lamb?
20. Who sprinkled the blood of the sacrifice?
21. The sprinkling of the blood was to _____ for _____.
22. Who had the charge of killing the passovers?
23. Who generally did that?
24. Verse 18 speaks of the large number of the congregation as a _____.
25. Hezekiah would not let some _____ keep them from participating.
26. Quote 2 Chronicles chapter 30 verse 20.
27. How many days did they keep the Feast of Unleavened Bread?
28. How did Hezekiah feel about the Levites and priests?
29. At the end of the celebration, what did they decide to do?
30. How many animals did Hezekiah give?
31. Whose time did they compare this to?

We will begin this lesson in II Chronicles 31:1 "Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities."

If we were speaking of the churches in our day, and something like this happened, we would say we had a revival. They had a revival, also. They were back in fellowship with their LORD. The people were still enthusiastic and excited about what had taken place. Now, they went out with zeal and cut down the groves, threw down the high places, and brake the images and altars to false gods. The children of Israel went back to their respective homes renewed in their fellowship with God.

II Chronicles 31:2 "And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD."

We see Hezekiah restored the offices of the priests and the Levites, as it had been established by Moses.

II Chronicles 31:3 "[He appointed] also the king's portion of his substance for the burnt offerings, [to wit], for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as [it is] written in the law of the LORD."

We know that Hezekiah gave thousands of animals to be used in the service of the LORD. The king tithed the same as everyone else. There was no want of animals for the daily sacrifices. Hezekiah gave them enough that they could carry on all of the prescribed burnt offerings with no difficulty. He wanted to keep the letter of the law.

II Chronicles 31:4 "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD."

The Levites lived of the offerings of the people. Hezekiah reminded them that 10% of everything they owned belonged to God. Hezekiah commanded the people to give their tithe to the priests and Levites. This way the Levites would have a living too.

II Chronicles 31:5 "And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all [things] brought they in abundantly."

They seemed to be pleased to bring of their substance to sustain the Levites. It was a privilege to give of their substance for renewed fellowship with God.

II Chronicles 31:6 "And [concerning] the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid [them] by heaps."

The verses, before this one, spoke of those from Jerusalem, and what they gave. This was speaking of the entire land of Judah, and even into Israel. They all gave willingly. Holy things were, probably, speaking of offerings. The heaps showed there was an abundance of them.

II Chronicles 31:7 "In the third month they began to lay the foundation of the heaps, and finished [them] in the seventh month."

This could be speaking of the grain that was harvested and brought in. The early harvest is about the third month, and the latter harvest is in the seventh month. This first time could be speaking of the end of the Feast of Weeks, or Pentecost. The seventh month harvest had to do with Feast of Trumpets, and then Tabernacles. At both times, there was much grain harvested.

II Chronicles 31:8 "And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel."

The harvest was plentiful, because the LORD had blessed the people. Hezekiah first blessed the LORD for providing the harvest. Then, he blessed the people for bringing their portion as a tithe.

II Chronicles 31:9 "Then Hezekiah questioned with the priests and the Levites concerning the heaps."

Now, that they had the grain, they had to figure out how to handle it. This was what was intended above.

II Chronicles 31:10 "And Azariah the chief priest of the house of Zadok answered him, and said, Since [the people] began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left [is] this great store."

There had been so much grain coming in, that there was more than the Levites could use. Now, we see that Azariah was acting high priest in the temple. This tremendous abundance of grain would have to be taken care of. Hezekiah would, possibly, be the one, who decided what to do.

II Chronicles 31:11 "Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared [them],"

These chambers would be for the sole purpose of the caring for of the grain.

II Chronicles 31:12 "And brought in the offerings and the tithes and the dedicated [things] faithfully: over which Cononiah the Levite [was] ruler, and Shimei his brother [was] the next."

It appeared, that Cononiah had been put in charge of the offerings that had come in. His brother, Shimei, was his helper. These two men had to be of

high character to be trusted with the tithes. There was so much of it, it would be a tremendous job to just keep it straight. I am sure, that the high priest and Hezekiah would ask for an accounting of how it had been distributed. We know for sure, the LORD would require an accounting. The word "faithfully" gives an indication these were honest men.

II Chronicles 31:13 "And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, [were] overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God."

These were men, not so responsible for the accounting of the tithe, as they were the distribution. We know that the physical part of distributing this grain to the various families of the Levites would be a large undertaking.

II Chronicles 31:14 "And Kore the son of Imnah the Levite, the porter toward the east, [was] over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things."

The freewill offerings of the LORD were shared with the family of the person who offered. This, again, would be a task to divide fairly. This was not an offering of obligation. All offerings were taken to the temple and given. It was up to the one who was in authority in that particular area, to see that it was divided properly. All of these offerings remind me of the offerings taken to the church, and given to the LORD for use in His work. It is very important for the church to have honest people in charge of the receiving and distributing of the funds received by the church.

II Chronicles 31:15 "And next him [were] Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in [their] set office, to give to their brethren by courses, as well to the great as to the small:"

II Chronicles 31:16 "Beside their genealogy of males, from three years old and upward, [even] unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;"

All of the Levites were to share in the offerings equally. It was necessary to have men who took care of this. If they did not, some would get too much, and others nothing at all.

II Chronicles 31:17 "Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;"

II Chronicles 31:18 "And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:"

The verses, above, are explaining how they decided who needed what portion. The children and wives of the Levites lived of the gifts, as well as the Levites. The inheritance of the Levites was to share with the altar the things offered there-on.

II Chronicles 31:19 "Also of the sons of Aaron the priests, [which were] in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites."

This is just explaining that even those who did not work in the temple, but had other duties, were cared for, also. They were reckoned by the names of the father of each family of Levites.

II Chronicles 31:20 "And thus did Hezekiah throughout all Judah, and wrought [that which was] good and right and truth before the LORD his God."

Hezekiah wanted to do everything God's way. He was a man after God's own heart. He was righteous in the sight of the LORD. His actions proved his faith in the LORD.

II Chronicles 31:21 "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did [it] with all his heart, and prospered."

Hezekiah would receive tremendous blessings from God, because he kept God's commandments and law. He was careful to carry out his obligations in the house of the LORD, as well. His heart was stayed upon God. We, Christians, should desire to do God's will in everything in our lives, as well. A blessed life is a life stayed upon God.

2 Chronicles 31 Questions

1. When the 14 days of celebration and feast were over, what did the people do?
2. How could we compare what happened then, to a happening in our churches today?
3. Who appointed the courses of the priests and the Levites?
4. This had originally been established by whom?
5. The king's portion is speaking of what?
6. These large numbers of sacrificial animals, that Hezekiah had given, would be used for what?
7. What did Hezekiah command the people to do?
8. Who received their living of the offerings?
9. What percentage of what they owned belonged to God?
10. How did the people respond to Hezekiah's command to give their tithes?
11. Who, besides those in Jerusalem, brought an offering?
12. What were the heaps?
13. What did they decide to do with the abundant offerings?
14. Who was over the offerings and tithes?
15. Who was his assistant?
16. The men listed, in verse 13, were involved in the _____.
17. Who was over the freewill offerings?
18. This was not an offering of _____.
19. Who received of the offerings and tithes, besides the priests?
20. Quote 2 Chronicles chapter 31 verse 20.
21. How did Hezekiah serve the LORD?

II Chronicles 32:1 "After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself."

It appears, that even though Hezekiah had re-established worship in the temple in Jerusalem, and even though his heart was stayed upon God, Sennacherib, king of Assyria, came and camped against the fenced cities of Judah.

II Chronicles 32:2 "And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,"

II Chronicles 32:3 "He took counsel with his princes and his mighty men to stop the waters of the fountains which [were] without the city: and they did help him."

The Assyrians had attacked Israel, and taken captive the people, and left just a remnant. This had been so easy for them that they, now, decided to come against Judah, and even Jerusalem. The Assyrians had underestimated the power of the God of Judah. Hezekiah had inquired of his mighty men about what they could do to stop this onslaught. They decided to stop the flowing water from the fountains just outside the city. This would make it much more difficult for Sennacherib.

II Chronicles 32:4 "So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?"

They wanted to make it difficult for the army of Assyria to find water. This was possibly, speaking of the pool of Siloam. This was speaking of the brook that ran through the center of the city. If the kings of Assyria found a great deal of water, they would want this land for themselves.

II Chronicles 32:5 Also he strengthened himself, and built up all the wall that was broken, and raised [it] up to the towers, and another wall without, and repaired Millo [in] the city of David, and made darts and shields in abundance.

We see that Hezekiah was doing everything within his power to fortify the city, and make it as unattainable as possible. The wall was a deterrent to an oncoming army. Hezekiah repaired the breaks in the wall, and even made the existing wall taller. It appears, they hurriedly constructed another wall around the existing one to stop the oncoming army. Millo was a fortress within the walls of Jerusalem. Even the darts and shields were a preparation to fight, if necessary.

II Chronicles 32:6 "And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,"

Hezekiah kept no secrets from his people. He brought the men together to encourage them. Comfortably means he did not speak with alarm.

II Chronicles 32:7 "Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that [is] with him: for [there be] more with us than with him:"

In the physical sense, the Assyrian army greatly outnumbered the army of Judah. It would be the natural thing to greatly fear this oncoming army. Hezekiah was speaking faith to these men in his army. "If God be for you, who can be against you", was about what Hezekiah was saying.

II Chronicles 32:8 "With him [is] an arm of flesh; but with us [is] the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah."

Hezekiah had placed his faith in his LORD. He encouraged his men to do the same. This large Assyrian army was strong in the flesh, but God was not with them. The army of Judah was weak in the flesh, but strong in their LORD. God would fight the battle for Judah, if they would trust Him.

II Chronicles 32:9 "After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he [himself laid siege] against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that [were] at Jerusalem, saying,"

Sennacherib showed very little respect for Hezekiah, or his army. He sent subordinates to deal with Jerusalem, as if to say they were nothing. His servants came to destroy Jerusalem, while he was busy with Lachish. Lachish was a highly fortified fort.

II Chronicles 32:10 "Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?"

Sennacherib sent word to Hezekiah and the people, that they were surrounded. He was surprised they had not already surrendered. He asked them whom did they trust enough to endanger their lives in this futile battle?

II Chronicles 32:11 "Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?"

It seems, the fame of Hezekiah's faith in the LORD had traveled even to Assyria. This heathen king is not acquainted with the LORD. He had no idea of the power of the LORD. He mocked the people for placing their faith in the LORD.

II Chronicles 32:12 "Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?"

Again, this heathen king did not realize that the LORD is God. He thought there was power in the many false gods that Hezekiah had destroyed in this land. The answer is yes, Hezekiah did take away the high places and the altars to false gods. He did cause a central place {the temple} to be the one place to worship the LORD. The accusations of the Assyrian king were true, but they made Judah stronger, not weaker. God was on their side for Hezekiah doing these things.

II Chronicles 32:13 "Know ye not what I and my fathers have done unto all the people of [other] lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?"

False gods are of no help at all, regardless of how many there were. They were not able to help, because they were nothings themselves. The very reason he was able to defeat them was, because they turned their backs on the LORD.

II Chronicles 32:14 "Who [was there] among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?"

This was a terrible mistake Sennacherib was making, comparing the One True God with those false gods.

II Chronicles 32:15 "Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?"

It appears, that each country had a particular false god for their country. He did not recognize the God of Judah as being the True God. This was a terrible mistake on his part.

II Chronicles 32:16 "And his servants spake yet [more] against the LORD God, and against his servant Hezekiah."

They were actually trying to get Jerusalem to surrender without a fight. It should have been aware to these people what the servants were trying to do. Had they been true believers, they would not have tolerated them speaking evil of their God. It appeared, they were not as strong in their belief in the LORD as Hezekiah was.

II Chronicles 32:17 "He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of [other] lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand."

Sennacherib was trying to cause the people to turn against the LORD and against Hezekiah and surrender to him. The letters were to assure the people that this was an accurate message from Sennacherib, and not just words his servants had made up to say.

II Chronicles 32:18 "Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that [were] on the wall, to affright them, and to trouble them; that they might take the city."

They had interpreters, who spoke in the Hebrew language to these Jews who were waiting on the wall. They tried everything they could think of that might sway those of Jerusalem to believe them.

II Chronicles 32:19 "And they spake against the God of Jerusalem, as against the gods of the people of the earth, [which were] the work of the hands of man."

These heathens, attacking Jerusalem, did not think of the LORD of all the earth as any more than the false gods of the heathen nations around them. The false gods of the earth were the creations of some man's hand. The LORD is the Creator of everything.

II Chronicles 32:20 "And for this [cause] Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven."

Hezekiah and Isaiah were both men of God. Hezekiah was a man after God's own heart. Isaiah was one of the greatest of all of God's anointed prophets. The following Scriptures are the words of the prayer. II Kings 19:15 "And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest [between] the cherubims, thou art the God, [even] thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." II Kings 19:16 "LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God." II Kings 19:17 "Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands," II Kings 19:18 "And have cast their gods into the fire: for they [were] no gods, but the work of men's hands, wood and stone: therefore they have destroyed them." II Kings 19:19 "Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou [art] the LORD God, [even] thou only."

II Chronicles 32:21 "And the LORD sent an angel, which cut off ll the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."

This was an instance when the angel of the LORD did all of the work. This was an instant answer to Hezekiah's prayer. This angel killed 185,000 of the army of Sennacherib, and he went home in shame. He had mocked the LORD. God will not allow that. Sennacherib's two sons killed him.

II Chronicles 32:22 "Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all [other], and guided them on every side."

This is one of the most vivid examples of the power of prayer in the entire Bible. God heard Isaiah and Hezekiah when they prayed, and God immediately took care of the situation.

II Chronicles 32:23 "And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."

When an army as strong as this was destroyed by one angel, it was time for the people to realize that Hezekiah's God is God.

II Chronicles 32:24 "In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign."

There is a much fuller explanation of this in the book of 2 Kings chapter 20 beginning with the first verse and going through the end of the

chapter. This is the time that God answers Hezekiah's prayer, and extends his life 15 years. The sign that was given was the shadow of the dial going backward ten degrees.

II Chronicles 32:25 "But Hezekiah rendered not again according to the benefit [done] unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem."

This is speaking of the pride of Hezekiah, when he showed the king of Babylon the wealth of Jerusalem. This was one of the few things that Hezekiah had done, that displeased God.

II Chronicles 32:26 "Notwithstanding Hezekiah humbled himself for the pride of his heart, [both] he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah."

Jeremiah chapter 26 verse 19 speaks of the LORD not punishing him or Jerusalem for this.

II Chronicles 32:27 "And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;"

II Chronicles 32:28 "Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks."

II Chronicles 32:29 "Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much."

We see the LORD had blessed Hezekiah with great abundance during his reign. Some of this had been given to Hezekiah as gifts at the end of his illness, when the LORD extended his life 15 years. God abundantly blesses all who keep themselves stayed upon God. The blessings may not be in the physical sense, but God will abundantly bless them.

II Chronicles 32:30 "This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works."

This is speaking of the re-routing of the water, so there would be water in Jerusalem in case of a siege. The water was brought into Jerusalem through underground channels.

II Chronicles 32:31 "Howbeit in [the business of] the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was [done] in the land, God left him, to try him, that he might know all [that was] in his heart."

This is speaking of the same thing we said earlier, when the pride of Hezekiah caused him to show the king of Babylon all of his riches.

II Chronicles 32:32 "Now the rest of the acts of Hezekiah, and his goodness, behold, they [are] written in the vision of Isaiah the prophet, the son of Amoz, [and] in the book of the kings of Judah and Israel."

There is a great deal written about Hezekiah in the book of 2 Kings in the Bible. The book of Isaiah, the prophet, mentions Hezekiah, also.

II Chronicles 32:33 "And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead."

Hezekiah was a king, who tried to please the LORD in all his ways. God did not allow Babylon to destroy Jerusalem, until after the death of Hezekiah. He was buried honorably, as he had lived honorably. It is such a shame that such a king as Hezekiah, who did right in the sight of the LORD, would have such an evil son as Manasseh. At Hezekiah's death, one of the most evil kings, Manasseh, began to reign in his stead.

2 Chronicles 32 Questions

1. Who came and encamped against the cities of Judah?
2. What country was he from?
3. What had he purposed to do?
4. What did Hezekiah take counsel with his men to do?
5. Why had they decided to come against Judah?
6. What did Hezekiah do to fortify Jerusalem?
7. How did Hezekiah prepare the people for war?
8. In verse 7, what did Hezekiah do?
9. What did Hezekiah tell them Sennacherib trusted in?
10. Who was on the side of Hezekiah?
11. Who did Sennacherib send to Jerusalem?
12. They were sent to _____ Jerusalem.
13. What did the servants of Sennacherib try to convince the people that Hezekiah had done to them?
14. What had Hezekiah done that had been common knowledge in the lands around Judah?
15. Why were the false gods of the heathen nations unable to help them?
16. Sennacherib was comparing the One True God with _____ _____.
17. What did he write in the letters he sent to Judah?
18. What is the language of the Jews?
19. The _____ is Creator of everything.
20. Hezekiah was _____, and Isaiah was a _____.
21. Where can we find the prayer of Hezekiah?
22. Who killed Sennacherib?
23. How many of his men did the angel of the LORD kill?
24. What effect did this have on the nations around Hezekiah?
25. How long did God extend Hezekiah's life, when he was sick?
26. What sign did He give Hezekiah?
27. What is verse 25 speaking of?
28. What kind of blessings had the Lord brought on Hezekiah?
29. What was the watercourse, really?
30. Who had Hezekiah shown his riches to, that displeased God?
31. Who reigned in Hezekiah's stead at his death?

We will begin this lesson in II Chronicles 33:1 "Manasseh [was] twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:"

We mentioned in the lesson just before this, that Hezekiah, one of the kings who tried to please God, was the father of this very evil king. Manasseh was very young, when he took over as king. He reigned, until he was 67 years old.

II Chronicles 33:2 "But did [that which was] evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel."

To say that Manasseh was evil was an understatement of the facts. Historical books say that Isaiah was sawn assunder by the orders of this evil king. He chose the heathen false gods over the One True God.

II Chronicles 33:3 "For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them."

It seemed, that all of the good his father Hezekiah had done, he turned around into something very evil. He restored the evil worship of Ashteroth and Baalim. He worshipped the sun, moon, and stars, instead of worshipping the One who created them. He was worshipping things he could see with his physical eyes. I have said before, anything that you can see with physical eyes is not God. God is a Spirit.

II Chronicles 33:4 "Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever."

II Chronicles 33:5 "And he built altars for all the host of heaven in the two courts of the house of the LORD."

This is even worse than building the high places. Now, they had brought these evil false gods into the temple in Jerusalem, which had been built as a place of fellowship with the True God. The host of heaven indicates they were observers of the times of the horoscope.

II Chronicles 33:6 "And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger."

This is speaking of sacrificing children to the false god, Molech. All of the things mentioned in the verses above, were strictly forbidden of God. They were things the Ammonites and the Moabites had been doing. Judah, under the rule of Manasseh, began to practice the evils of the heathens. Observers of times is speaking of the horoscope signs. This particular sin is still prevalent in our society today. Palm reading, hypnotism, tarot cards, and many other things are directly associated with these things. All of the things, mentioned in the Scripture above, are forbidden in the Levitical law.

II Chronicles 33:7 "And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:"

This carved image of a false god had come into the temple, which God had accepted from His people as His earthly abode. God had accepted it at the dedication ceremony, when Solomon prayed before the altar. This is the very worst thing they could have done. God will not let this continue.

II Chronicles 33:8 "Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."

The blessings, that God had promised His people, had been conditional from the beginning. He would bless them, as long as they obeyed him and kept His commandments. When they did not, there would be abundant curses fall upon them.

II Chronicles 33:9 "So Manasseh made Judah and the inhabitants of Jerusalem to err, [and] to do worse than the heathen, whom the LORD had destroyed before the children of Israel."

Manasseh was so evil, himself, that he caused the people to sin with him. God had destroyed the heathen for doing even less evil than this. An evil ruler causes his subjects to be evil, as well.

II Chronicles 33:10 "And the LORD spake to Manasseh, and to his people: but they would not hearken."

God loved them, even though they had done these terrible things. They did not take the warning he sent, however. They were so proud, they would not humble themselves before God.

II Chronicles 33:11 "Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon."

This is very plain that the captains of the Assyrians took him and turned him over to the Babylonians.

II Chronicles 33:12 "And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,"

II Chronicles 33:13 "And prayed unto him: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he [was] God."

It appears, from this, that suddenly Manasseh remembered the God of his father and prayed to him for forgiveness and help. God heard his prayer and restores him as king of Judah. Manasseh had killed many of the prophets, probably, because they told him what he was doing was wrong. It is such a wonderful thing to see the forgiveness of God in action as this. Because God answered the prayer of Manasseh, he believed.

II Chronicles 33:14 "Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah."

He was restored as king of Judah, and began to rebuild the city wall. He even restored the army of Judah.

II Chronicles 33:15 "And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast [them] out of the city."

He went back and tried to make amends for all of the false worship he had established. He tore down the places of idol worship, and removed the evil idols in the house of the LORD. It appears, he had truly repented for his sins.

II Chronicles 33:16 "And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel."

These were both voluntary offerings. He had completely turned around, and commanded Judah to do the same.

II Chronicles 33:17 "Nevertheless the people did sacrifice still in the high places, [yet] unto the LORD their God only."

Their worship of the LORD was mixed with false worship, because they used the high places, instead of the temple in Jerusalem for worship.

II Chronicles 33:18 "Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they [are written] in the book of the kings of Israel."

The reference, here, could be speaking of the 2nd book of Kings chapter 21. The seers, spoken of here, are, possibly, speaking of the prophets, who had warned Manasseh of his evil ways.

II Chronicles 33:19 "His prayer also, and [how God] was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they [are] written among the sayings of the seers."

There seemed to be records kept by the prophets of that day. Perhaps, this is speaking of those records. Many of the historians had a great deal to say about this. Whether the prophets had written down his sins or not, God was keeping records. God knows everything that Manasseh did, and He, also, knows everything you and I have done. Some day all of the records will be opened. Thank goodness, our sins have been erased, if we have accepted Jesus as our Saviour.

II Chronicles 33:20 "So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead."

This is, possibly, speaking of a burial plot in the garden of his own home. He had, possibly, prepared the place. Amon would be an evil king.

II Chronicles 33:21 "Amon [was] two and twenty years old when he began to reign, and reigned two years in Jerusalem."

Amon was born relatively late in Manasseh's life. He would have been 45, when Ammon was born. The oldest son usually becomes king. If Manasseh had other sons, he had, probably, sacrificed them in the fire to Molech. It appears, this evil son of Manasseh reigned 2 years.

II Chronicles 33:22 "But he did [that which was] evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;"

He, probably, began worshipping these false gods, when Manasseh set them up in Jerusalem. When Manasseh repented of his sins and returned to God, it seems Amon did not repent of his sins. He continued to worship false gods.

II Chronicles 33:23 "And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more."

His father had made this same mistake, but he had repented. Amon was too proud. He did not repent, nor turn from his wicked ways. His sins became more and more, instead of less.

II Chronicles 33:24 "And his servants conspired against him, and slew him in his own house."

They actually slew him in his own bed.

II Chronicles 33:25 "But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead."

Josiah would be more like Hezekiah. He did right in the sight of the LORD. He had his father's murderers killed.

2 Chronicles 33 Questions

1. How old was Manasseh, when he began to reign?
2. How many years did he reign?
3. He did that which was _____ in the sight of the LORD.
4. What prophet do historians say he had sawn assunder?
5. What did he do in direct opposition to what Hezekiah had done?
6. What did he put in the courts of the house of the LORD?
7. What terrible thing did he do in the valley of Hinnom?
8. What false god was this?
9. The _____ and Moabites had been following these practices.
10. What are some of these evils, that are present in our society today?
11. What did he put in the house of the LORD?
12. How could Judah have been blessed of God?
13. Who did Manasseh cause to sin?
14. Who captured Manasseh?
15. Where did they take him?
16. When did he seek the LORD?
17. Did God forgive him?
18. What did he do, as soon as he returned to Jerusalem?
19. What kind of offerings did he make unto the LORD?
20. Who were the seers in verse 18?
21. Where is the rest of this about Manasseh recorded?
22. Where did they bury Manasseh?
23. Who reigned in his stead?
24. Why do you suppose the son of his old age reigned?
25. What type king was Amon?
26. How was he killed?
27. Josiah would be more like _____.

II Chronicles 34:1 "Josiah [was] eight years old when he began to reign, and he reigned in Jerusalem one and thirty years."

Josiah was a good king. He was very young when he began, but his reign would be similar to Hezekiah. He wanted to please the LORD in everything he did. We remember from 2 Kings, that his mother was Jedidah.

II Chronicles 34:2 "And he did [that which was] right in the sight of the LORD, and walked in the ways of David his father, and declined [neither] to the right hand, nor to the left."

We discussed in an earlier lesson, how the good kings were compared to king David, because his heart was stayed upon God. The Lord Jesus {in the flesh} would be descended from David. God had promised that David's seed would sit on the throne forever. This, of course, is fulfilled in Jesus. In some ways, Josiah was even more pleasing to the LORD than Hezekiah.

II Chronicles 34:3 "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images."

The eighth year of his reign would have made him 16 years old. He sought God early on in his life, then. He began the cleansing of the land, when he was twenty years old. Jeremiah was the prophet at this time.

II Chronicles 34:4 "And they brake down the altars of Baalim in his presence; and the images, that [were] on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust [of them], and strowed [it] upon the graves of them that had sacrificed unto them."

This is telling of the type of false worship that Josiah destroyed in the land. He had made a decision to live for the LORD, himself, and then to lead the nation back to the LORD. He not only sent people out to destroy the images and idols, but he went, as well, and made sure they were destroyed. He had them to destroy them in his presence, so he would know it was actually done. The strowing the ashes on the graves was for the children that had been sacrificed to these false gods.

II Chronicles 34:5 "And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem."

These were not priests of Jehovah. They were priests of Baal worship and of Ashteroth. These false priests had led the people into this false worship. They must be destroyed to stop them from leading the people astray.

II Chronicles 34:6 "And [so did he] in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about."

He did not stop with Jerusalem, but cleansed all of the surrounding cities that he could enter. These out-lying cities did not belong to Judah.

They were cities of Israel. Israel had already fallen to Assyria at this time, so these cities were available to Josiah.

II Chronicles 34:7 "And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem."

He tore down the things that had caused their captivity. These were an affront to the LORD, and Josiah destroyed them. Judah's worship of these evil false gods had first come to Israel, and then crept into Judah. Perhaps, one of the reasons he went into Israel to do this, was so that Judah could not get a start from them, again.

II Chronicles 34:8 "Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God."

Josiah was, now, 26 years old. He had cleansed the land of the false gods. He, now, wants to repair the temple, so they could worship their LORD there, again. Shaphan is the scribe. They were sent to oversee the repairing of the temple.

II Chronicles 34:9 "And when they came to Hilkiyah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem."

There had been a collection from among the people for the money to repair the temple. The high priest had turned this over to those that Josiah had sent to take care of the funds for the rebuilding. The money was for the materials needed, and the skilled laborers to do the job.

II Chronicles 34:10 "And they put [it] in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:"

Each workman was paid according to what he had needed for the job. The workmen, possibly also, rounded up the material to be bought. This particular money was to be used just for the temple.

II Chronicles 34:11 "Even to the artificers and builders gave they [it], to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed."

Now, we see some of the details of what the workers were to do, and where the hewn stone, timber, and the other needed materials had been acquired.

II Chronicles 34:12 "And the men did the work faithfully: and the overseers of them [were] Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set [it] forward; and [other of] the Levites, all that could skill of instruments of music."

This is just explaining that much of the work was done by members of the Levitical tribe. If they did work fine enough to carve instruments of music, they could certainly do the beautiful handwork for the temple.

II Chronicles 34:13 "Also [they were] over the bearers of burdens, and [were] overseers of all that wrought the work in any manner of service: and of the Levites [there were] scribes, and officers, and porters."

It appears, from this, that the Levites were actually overseeing the job to see that it was done correctly. The porters were the keepers of the door.

II Chronicles 34:14 "And when they brought out the money that was brought into the house of the LORD, Hilkiyah the priest found a book of the law of the LORD [given] by Moses."

It is interesting, to me, that the high priest had not known it was there all along. This book of the law was in the temple, so the high priest could see that the people knew the wishes of the LORD contained in His law. This would have contained the book of Leviticus, where the law was spelled out.

II Chronicles 34:15 "And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiyah delivered the book to Shaphan."

This book had been kept with the ark of the covenant. Shaphan would be reporting back to king Josiah. The high priest sent it back with Shaphan. This is not just any book. It was the book Moses had written.

II Chronicles 34:16 "And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do [it]."

It seemed, the temple had been in disarray. The first 5 books of the Bible are spoken of as the law. This would have been in Moses' own handwriting. The servants had carried out the errand Josiah had sent them on, but now, they had brought the law with them as well.

II Chronicles 34:17 "And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen."

This is speaking of them giving an accounting unto the king of where the money was being spent.

II Chronicles 34:18 "Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read it before the king."

We may safely assume this is speaking of him reading the laws in Leviticus to the king.

II Chronicles 34:19 "And it came to pass, when the king had heard the words of the law, that he rent his clothes."

The reading of the law showed Josiah just how far away from the LORD that Judah had strayed. He rent his clothes in mourning for his own sins, and the sins of the people.

II Chronicles 34:20 "And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,"

II Chronicles 34:21 "Go, inquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great [is] the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book."

Hilkiah was the high priest at this time. Josiah was suddenly aware of why Israel was in captivity. He, also, was aware that Judah had not followed in the ways of the LORD. Josiah wanted to hear what the fate of Judah and himself was to be. The wrath of the LORD was apparent from reading the law.

II Chronicles 34:22 "And Hilkiah, and [they] that the king [had appointed], went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that [effect]."

Jeremiah was the prophet in the time that this happened. Whether he was unavailable at this time or not, we are not told. Huldah was a prophetess. Her husband was not a prophet. He was a keeper of the wardrobe. We may safely assume she was teaching in the college of the prophets, because she dwelt in Jerusalem in the college. The only known college was the school of the prophets. This shows that God uses women in the ministry the same as He does men. God does not look on the outward appearance, but on the heart. This Huldah was a prophetess after the heart of God. Notice, also, the heads of the religious and the civil government came to her to find out what God's Word to them would be.

II Chronicles 34:23 "And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,"

"Thus saith the LORD", lets us know that she spoke as an oracle of God. The message was not her's. The message was God's.

II Chronicles 34:24 "Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, [even] all the curses that are written in the book which they have read before the king of Judah:"

II Chronicles 34:25 "Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched."

She verified their worst fears. God's Word was true. His Word said they would be destroyed for the evil they had done, and they would. It was their choice to be blessed of God by keeping His commandments. They had chosen to disregard His Word and His commandments and they had worshipped false gods. They deserved the punishment God was sending to them.

II Chronicles 34:26 "And as for the king of Judah, who sent you to inquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel [concerning] the words which thou hast heard;"

God would not punish an individual who was doing right in His sight along with the sinners. Notice, there was a separate message for Josiah. God saves individual in the masses.

II Chronicles 34:27 "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard [thee] also, saith the LORD."

II Chronicles 34:28 "Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again."

God knew the heart of Josiah. God liked the heart of Josiah. He had humbled himself before the LORD. He had inquired of the wishes of the LORD in His law. He not only would be spared the terrible punishment of the masses, but God would not let it happen during his reign. God would take him, before all of these terrible times began.

II Chronicles 34:29 "Then the king sent and gathered together all the elders of Judah and Jerusalem."

II Chronicles 34:30 "And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD."

One of the main reasons that I have written these Bible studies, is to encourage people today to get back into the study of God's Word. We must all strive to do the will of God. We cannot do the will of God, unless we know what that will is. Josiah saw that they heard the law of God. Josiah wanted them to know what they had done wrong. What they did with the knowledge of the law he had read them, was up to them. He would feel as if he had done all he could.

II Chronicles 34:31 "And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book."

These people were his witnesses that he determined in his heart to keep God's commandments. He would not do this from obligation either, but because it was the desire of his heart to please God.

II Chronicles 34:32 "And he caused all that were present in Jerusalem and Benjamin to stand [to it]. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers."

This just means he commanded his people to keep God's law, as well. He had them to stand and agree to keep the commandments of God.

II Chronicles 34:33 "And Josiah took away all the abominations out of all the countries that [pertained] to the children of Israel, and made all that were present in Israel to serve, [even] to serve the LORD their God. [And] all his days they departed not from following the LORD, the God of their fathers."

Josiah did just as he had covenanted with God to do. He continued to cleanse the land of all things that displeased God. Notice, he even insisted on the remnant of Israel doing the same things as he had covenanted with God to cause Judah and Jerusalem to do. Josiah was, indeed, a man after God's own heart.

2 Chronicles 34 Questions

1. How old was Josiah, when he began to reign?
2. Whose reign would his be like?
3. Who was he compared to in verse 2?
4. When did Josiah begin to seek after the God of David?
5. When did he begin to purge Judah and Jerusalem of the high places?
6. In verse 4, we read that they brake down the altars of _____ in his presence.
7. What were the ashes strewn on the graves for?
8. He burned the bones of what priests?
9. What was unusual about the cleansing of the places, mentioned in verse 6?
10. When did he return to Jerusalem?
11. In what year of his reign did Josiah decide to repair the temple?
12. Who was high priest at this time?
13. What was the money used for?
14. Who were the overseers of the work?
15. What had Hilkiyah found in the temple?
16. Where did he send the law?
17. Who read the law to the king?
18. What did the king do, when he heard the law read?
19. What did the king command Hilkiyah to do?
20. Who was the prophet in the land at this time?
21. Who did Hilkiyah go to for Josiah's answer from the LORD?
22. What was her husband's ministry?
23. Where did she live?
24. How did she begin her message to them?
25. What was God's message to these evil people?
26. What separate message did God send to Josiah?
27. Who did Josiah call together to read the law to?
28. Josiah made a _____ with God before all of these people.
29. What did he cause the others present to do?
30. Quote 2 Chronicles chapter 34 verse 33.

We will begin this lesson in II Chronicles 35:1 "Moreover Josiah ept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth [day] of the first month."

In the last lesson, we found that Josiah heard the reading of the law. He would be desirous to keep the Passover, since it was to be kept for all generations. We see in this first verse, that he was trying to be careful about it being on the correct day, as well. The 14th day of Nisan was when it was to be kept. Hezekiah had kept the Passover. He had to have it in the second month, since they were not ready the first month. The preferred time was the 14th day of the first month.

II Chronicles 35:2 "And he set the priests in their charges, and encouraged them to the service of the house of the LORD,"

They had not been keeping Passover, and the priests were inexperienced. Josiah encouraged them. It was very important to keep Passover, and it was almost impossible to do without the cooperation of the priests.

II Chronicles 35:3 "And said unto the Levites that taught all Israel, which were holy unto the LORD, Put the holy ark in the house which Solomon the son of David king of Israel did build; [it shall] not [be] a burden upon [your] shoulders: serve now the LORD your God, and his people Israel,"

This is a very unusual statement. The key to this Scripture, perhaps, is "burden upon your shoulders". There had been so much evil in the land with several of the kings of Judah, that perhaps, the high priest and the priests had hidden the ark in their quarters for safety. They had been responsible for its safety. Now, that Josiah had re-established worship in the temple, it was time to put the ark in its rightful place, in the holy of holies. The only other reason for it not being in the holy of holies, would have been during the restoration of the temple, it had been moved. Of course, in either case, the high priest and the priests would have been responsible for moving it. Anyone else who might have touched it, would have been killed. They will, now, bring it into its rightful place, not to be moved again.

II Chronicles 35:4 "And prepare [yourselves] by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son."

It is very unusual, to me, that the king would have to remind the Levites of their duties in the temple. Each of them had been specified for a particular ministry. They must, now, prepare themselves, and be ready to conduct the services in the temple. David and Solomon had told in detail what each of them were to do. Now they must do what they were called to do.

II Chronicles 35:5 "And stand in the holy [place] according to the divisions of the families of the fathers of your brethren the people, and [after] the division of the families of the Levites."

There were actually three divisions of the Levitical tribe. The Gershonites, the Kohathites, and the Merarites.

II Chronicles 35:6 "So kill the passover, and sanctify yourselves, and prepare your brethren, that [they] may do according to the word of the LORD by the hand of Moses."

Not only were they to purify themselves for the killing of the Passover, but they were to instruct the people in the details of the Passover to be kept.

II Chronicles 35:7 "And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these [were] of the king's substance."

Those who came were furnished sacrifices for this particular feast by Josiah. The people had not practiced Passover in so long, they had forgotten the details of the feast, even if they had ever been taught. Josiah was very serious about this. The lambs and the kids were given for the Passover, and the bullocks were for sin and peace offerings. Josiah gave thousands of animals for this purpose.

II Chronicles 35:8 "And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiyah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred [small cattle], and three hundred oxen."

The princes, here, were speaking of the heads of families. Those who understood Passover, gave willingly of their animals for the feast. These were animals that had belonged to the high priests.

II Chronicles 35:9 "Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand [small cattle], and five hundred oxen."

These were heads of the families of the Levites. They furnished the Passover feast for the Levitical tribe.

II Chronicles 35:10 "So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment."

The king had commanded that the Passover be done exactly as prescribed in the law. Josiah was determined that the Passover feast would take place exactly as God planned.

II Chronicles 35:11 "And they killed the passover, and the priests sprinkled [the blood] from their hands, and the Levites flayed [them]."

There were so many animals, that the Levites had to help with the flaying of the animals. Only the priests touched the blood. The sprinkling of the blood must be done by the high priest.

II Chronicles 35:12 "And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as [it is] written in the book of Moses. And so [did they] with the oxen."

The families participating in the Passover feast must eat the animal sacrificed for their family. The entire family ate of the Passover feast.

II Chronicles 35:13 "And they roasted the passover with fire according to the ordinance: but the [other] holy [offerings] sod they in pots, and in caldrons, and in pans, and divided [them] speedily among all the people."

This just means that they prepared it, as quickly as they could to feed all of the people.

II Chronicles 35:14 "And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron [were busied] in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron."

We can see that the priests served the people first, and then took care of their own. There is a good lesson in this for all believers. We should serve others first, and then ourselves. It took all day long for the priests to prepare for all the people even until night. By necessity, the Levites prepared for themselves and for the priests.

II Chronicles 35:15 "And the singers the sons of Asaph [were] in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters [waited] at every gate; they might not depart from their service; for their brethren the Levites prepared for them."

We see that the singers, the keepers of the gates, and all of the others in service to the LORD stayed at their tasks until all was finished. The Levites prepared for all of those who served.

II Chronicles 35:16 "So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah."

All of them serving in the capacity the LORD had called them to, prepared the entire thing in the one day, as prescribed by the law, and commanded of Josiah.

II Chronicles 35:17 "And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days."

The Feast of Unleavened Bread and Passover actually overlap. The eating of the unleavened bread symbolizes the sinless body of the Lord Jesus Christ.

II Chronicles 35:18 "And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem."

The Passover had been grossly neglected. The last time the Passover had truly been kept, was in the time of Samuel. It appears, that even Hezekiah

had not seen to the Passover being kept properly. It was kept during his time, but not in its fullest extent.

II Chronicles 35:19 "In the eighteenth year of the reign of Josiah was this passover kept."

The eighteenth year of his reign would have made him 26 years old. At any rate, this was an important event in Josiah's life.

II Chronicles 35:20 "After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him."

We do not know how much after the Passover, just that this happened later. It could have been as much as 13 years later. It seems, there was a time of peace and good times for Josiah and his people. This battle seemed to be between Necho of Egypt and Charchemish. There was a Hittite city by this name on the Euphrates. Josiah went against Necho.

II Chronicles 35:21 "But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? [I come] not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from [meddling with] God, who [is] with me, that he destroy thee not."

This is an unusual statement coming from an Egyptian. We do know, however, that God used heathen kings to punish Israel and Judah. This, possibly, would mean to Josiah, that God was with this Egyptian, and not with him. He would not listen to the Egyptian.

II Chronicles 35:22 "Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo."

In this particular place, this Egyptian was speaking the Words God had put into his mouth. Josiah did not realize it, but he was disobeying the will of God to come against Necho. This valley of Megiddo has been the sight of many battles. The battle of Armageddon is believed to happen in this spot.

II Chronicles 35:23 "And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded."

The archers were not deliberately trying to kill Josiah. He was disguised, and they did not know this was him. They were just shooting at someone who was advancing toward them. The archer shot Josiah. He asked his servant to take him home, because he was severely wounded.

II Chronicles 35:24 "His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in [one of] the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah."

Josiah had been a good king, as well as being a man after God's own heart. He was greatly loved by the people. At his death, there was much mourning. He died, and was given an honorable burial with his fathers in Jerusalem.

II Chronicles 35:25 "And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they [are] written in the lamentations."

Jeremiah was the prophet in the land at the time of Josiah's death. Jeremiah loved Josiah, because he did right in the sight of God. It is not in the Bible in the book of Lamentations. This is speaking of an unknown writing somewhere.

II Chronicles 35:26 "Now the rest of the acts of Josiah, and his goodness, according to [that which was] written in the law of the LORD,"

II Chronicles 35:27 "And his deeds, first and last, behold, they [are] written in the book of the kings of Israel and Judah."

Josiah was a keeper of the law of God. He studied God's law to show himself approved of God a workman who needeth not to be ashamed. There is some writing of him in the book of Kings in the Bible. He was, possibly, recorded in some historical writings, as well.

2 Chronicles 35 Questions

1. Quote 2 Chronicles chapter 35 verse 1.
2. When was the correct day for Passover?
3. Why did Josiah have to encourage the priests?
4. Where does the author believe the ark had been?
5. Why had it been there?
6. Where did Josiah tell them to put it?
7. What was another possible reason why the ark had been moved?
8. The priests were to prepare themselves according to the writing of _____.
9. What is strange about Josiah telling the priests their duties?
10. What were the three divisions of the Levitical tribe?
11. What are they instructed to do in verse 6?
12. What did Josiah give for the Passover and the offerings?
13. Who are the princes in verse 8?
14. These animals had belonged to the _____.
15. What did the heads of the families of the Levites give?
16. The priests stood in their place, and the Levites in their courses, according to whose commandments?
17. Who sprinkled the blood?
18. Who ate the animals?
19. Why did the Levites prepare for the priests?
20. Over what period of time did Passover take place?
21. What overlaps with Passover?
22. When was the last time Passover had been done this thoroughly?
23. How many years, approximately after this special Passover, was it until Necho attacked Charchemish?
24. What did Necho tell Josiah?
25. Did he listen?
26. What happened to Josiah?
27. Where was he buried?
28. He was greatly _____ by the people.
29. Who was a prophet in the land, at the time of Josiah's death?
30. Josiah was a keeper of the _____ of God.

We will begin this lesson in II Chronicles 36:1 "Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem."

Josiah had been a good king. The kings that followed him were evil. The decline of Judah is swift now. Jehoahaz was known as Johanan, as well. The people loved Josiah, and assumed his son would be like his father.

II Chronicles 36:2 "Jehoahaz [was] twenty and three years old when he began to reign, and he reigned three months in Jerusalem."

This speaks of a very short reign for this son of Josiah. He was called Shallum in Jeremiah 22:11 "For thus saith the LORD touching Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:"

II Chronicles 36:3 "And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold."

The time that Huldah had spoken of would come about during the reign of the next few kings. It seems, that Necho of Egypt captured him and condemned him. He set a fine on Jerusalem of 100 talents of silver, which would have been 150,000 ounces of silver and a talent of gold, which was 1,500 ounces.

II Chronicles 36:4 "And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt."

Eliakim, or Jehoiakim was the brother of Jehoahaz, who had been captured. The king of Egypt thought he could control Eliakim easier.

II Chronicles 36:5 "Jehoiakim [was] twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did [that which was] evil in the sight of the LORD his God."

Jehoiakim was a puppet king for Egypt. His reign of eleven years was in name only. The Pharaoh of Egypt gave the orders. He was an evil king ruled by a heathen nation.

II Chronicles 36:6 "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon."

He rebelled, and the king of Babylon chained him to take him back to Babylon. There was a change of plans, and he was killed in Jerusalem.

II Chronicles 36:7 "Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon."

The sacred vessels of the temple were many made of gold, or silver. They were gathered, and carried to Babylon, and put in the temple of the false god, Merodach, their false god of war.

II Chronicles 36:8 "Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they [are] written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead."

We have discussed before, that the kings in Chronicles, here, are, also, mentioned in the books of Kings. In fact, much of the information on them is in both books. Jehoiachin is just a slight variation on his father Jehoiakim's name.

II Chronicles 36:9 "Jehoiachin [was] eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did [that which was] evil in the sight of the LORD."

At the young age of eight, or eighteen {whichever he really was}, we can safely assume that outside influence caused him to be evil. His father was evil, and it appears, the entire nation had slipped that direction, as well. His reign was very short. He was captured and carried to Babylon for 36 years, after which he was released.

II Chronicles 36:10 "And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem."

This is not speaking of a year after his reign came, but in the beginning of a new year. It is saying in early spring. He was captured, and carried to Babylon, and a puppet king of the Babylonians was set up. We will find that the Babylonian captivity of the people of Judah took place over several years.

II Chronicles 36:11 "Zedekiah [was] one and twenty years old when he began to reign, and reigned eleven years in Jerusalem."

Zedekiah was the same as Mattaniah. He was actually the uncle of Nebuchadnezzar. His name was changed to Zedekiah, when he began to reign. His 11 years as king was actually in name only. Nebuchadnezzar was the ruling authority through him.

II Chronicles 36:12 "And he did [that which was] evil in the sight of the LORD his God, [and] humbled not himself before Jeremiah the prophet [speaking] from the mouth of the LORD."

God had sent Jeremiah to him to warn him. He did not heed the message of God. God had sent the Babylonians to Judah, to punish them for their spiritual idolatry.

II Chronicles 36:13 "And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel."

He did not do what God told him to do, and he even rebelled against Nebuchadnezzar. Ezekiel chapter 17, beginning with verse 12 speaks more on this. He did not submit to the will of the LORD in this.

II Chronicles 36:14 "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem."

This was the beginning of the end, when even the priests became evil, along with the king and the whole nation. In Ezekiel, chapter 8 verse 16 we learn that the 24 elders and the high priest, himself had turned their backs on God, and worshipped the sun. They had completely gone bad.

II Chronicles 36:15 "And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:"

We must remember that Jeremiah was speaking out against all of this. He spoke the Words the LORD put in his mouth, but they did not heed. God loved them and wanted them to return to Him, but they would not. Isaiah, in his lifetime, had spoken out against this, until he was killed by the wicked Manasseh. Ezekiel spoke out, also. No one listened. Jeremiah chapter 25 verses 6 and 7 are such a message.

II Chronicles 36:16 "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till [there was] no remedy."

Finally, God would not accept anymore of their unfaithfulness. His wrath was set and there was no turning back. Our society should take a warning from this. God wants to save us, but we must be willing. Our society is just about this sick right now. We have turned our backs on godly principles to serve the filthy desires of the flesh. We must listen to the warning and repent, or we will suffer God's wrath.

II Chronicles 36:17 "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave [them] all into his hand."

When God's wrath had caused Him to turn away from His people, there would be no mercy on anyone. About this time, God's presence left the temple, and went out the eastern gate. The presence of God was not in the temple anymore.

II Chronicles 36:18 "And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all [these] he brought to Babylon."

These vessels, that were carried out of the temple in Jerusalem to the house of the king in Babylon, would actually be the downfall of Babylon.

II Chronicles 36:19 "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof."

The judgment by fire had come upon Jerusalem. Babylon was the instrument God had used to inflict His judgment on this evil land.

II Chronicles 36:20 "And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:"

There was just a remnant left. Some died from the sword and some died of starvation. Nebuchadnezzar was succeeded by his son Evil-Merodach. This captivity would last approximately 70 years.

II Chronicles 36:21 "To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: [for] as long as she lay desolate she kept sabbath, to fulfil threescore and ten years."

For hundreds of years, the people of God had not practiced letting the land lie vacant on the seventh year for sabbath. These seventy years that the land was desolate, made up for those missed sabbaths for the land.

II Chronicles 36:22 "Now in the first year of Cyrus king of Persia, that the word of the LORD [spoken] by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying,"

This happened about the end of the 70 years of Babylonian captivity. God would rebuild his people in their promised land with the remnant that was left. He puts into the heart of Cyrus the necessity to re-build the temple. Jeremiah had prophesied this very thing. It was possible that Daniel planted a seed of thought into Cyrus, and God watered, and made grow the thought He had Daniel plant. We do not know exactly how God brought this about.

II Chronicles 36:23 "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which [is] in Judah. Who [is there] among you of all his people? The LORD his God [be] with him, and let him go up."

This was at the height of the Persian rule. Cyrus seemed to be familiar with the writings of Isaiah, Jeremiah, Daniel, and Ezekiel. He seemed to be at least acquainted with the LORD. He was aware the desire to build the temple was from God. Cyrus will now seek out the men of Judah to carry out this tremendous task. The return to Jerusalem and the re-building of the temple will continue in Ezra.

2 Chronicles 36 Questions

1. Who reigned in Josiah's stead?
2. What mistaken assumption had the people made about him?
3. How long did he reign?
4. What happened to him?
5. What is he called in Jeremiah chapter 22?
6. How much silver and gold did they give in tribute?
7. Who did the king of Egypt replace him with?
8. What did he change his name to?
9. How long did Jehoiakim reign?
10. Who was the king of Babylon at the time of his capture?
11. What terrible thing did the king of Babylon do, spoken of in verse 7?
12. How long was Jehoiachin kept captive in Babylon?
13. Who reigned in his stead?
14. What was his name changed to?
15. Who tried to prophecy to him of God's will?
16. Who sent the Babylonians to Judah?
17. Who did he rebel against beside God?
18. Verse 14 is speaking of the beginning of the end. Who had even the priests begun to worship?
19. Who was one voice that was crying out for them to repent?
20. How does our society today relate to the sinful activities of the people then.
21. What happened because they would not heed the warning from God?
22. When was there no mercy on anyone?
23. What happened that showed God had left His people?
24. What did they do to the temple of God?
25. Who was left to carry captive?
26. How long was the captivity?
27. In verse 21 we find that during these years of captivity, the land took its _____ of _____.
28. Who did God move upon to re-build the temple?
29. He was king of _____.
30. Who would he send to do it?

Thank you for taking the time for me to share my thoughts on these Scriptures in Chronicles. This was really a chronology of the kings of Judah. May God richly bless you, as you continue to read His Word.

Your friend in Jesus,

Louise

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