



The Book Of First Chronicles

Book Is Unified With

Extensive *Genealogy*

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1 Chronicles

OVERVIEW: IN THE WIDE shade of the ageless oak, a mother watches her toddler discover acorns, leaves, and dandelions. Nearby, her mother, aunt, and uncle spread the checkerboard cloth over park tables and cover it with bowls and platters of fried chicken, potato salad, baked beans, and assorted family recipes. The clanging of Grandpa's and Dad's horseshoes against stakes regularly pierces the air and mixes with cheers, laughs, and shouts of the teenagers' touch football game. A family reunion—a sunny afternoon filled with four generations and miscellaneous kids, parents, and second cousins once-removed.

These meetings are important. . . touching and connecting with other branches of the family tree, tracing one's personal history back through time and culture, seeing physical reflections (her eyes, his nose), remembering warm traditions. Knowing one's genetical and relational path provides a sense of identity, heritage, and destiny.

It is with this same high purpose that the writer of Chronicles begins his unifying work with an extensive genealogy. He traces the roots of the nation in a literary family reunion from Adam onward, recounting its royal line and the loving plan of a personal God. We read 1 Chronicles and gain a glimpse of God at work through his people for generations. If you are a believer, these people are your ancestors too. As you approach this part of God's Word, read their names with awe and respect, and gain new security and identity in your relationship with God.

The previous book, 2 Kings, ends with both Israel and Judah in captivity, surely a dark age for God's people. Then follows Chronicles (1 and 2 Chronicles were originally one book). Written after the captivity, it summarizes Israel's history, emphasizing the Jewish people's spiritual heritage in an attempt to unify the nation. The chronicler is selective in his history telling. Instead of writing an exhaustive work, he carefully weaves the narrative, highlighting spiritual lessons and teaching moral truths. In Chronicles the northern kingdom is virtually ignored, David's triumphs—not his sins—are recalled, and the temple is given great prominence as the vital center of national life.

First Chronicles begins with Adam, and, for nine chapters, the writer gives us a "Who's Who" of Israel's history with special emphasis on David's royal line. The rest of the book tells the story of David—the great man of God, Israel's king—who

served God and laid out the plans for the construction of and worship in the temple.

First Chronicles is an invaluable supplement to 2 Samuel and a strong reminder of the necessity for tracing our roots, and thus rediscovering our foundation. As you read 1 Chronicles, trace your own godly heritage, thank God for your spiritual forefathers, and recommit yourself to passing on God's truth to the next generation.

THE BLUEPRINT

A. THE GENEALOGIES OF ISRAEL (1 Chron. 1:1-9:44)

The long list of names that follows presents a history of God's work in the world from Adam through Zerubbabel. Some of these names remind us of stories of great faith, and others of tragic failure. About most of the people named, however, we know nothing. But those who died unknown to us are known by God. God will also remember us when we die.

1. Ancestry of the nation
2. The tribes of Israel
3. Returnees from exile in Babylon

1 Chron. 1:1-9:44

The descendants of Adam were Seth, Enosh, [2] Kenan, Mahalalel, Jared, [3] Enoch, Methuselah, Lamech, [4] and Noah.

The sons of Noah were Shem, Ham, and Japheth.

[5] The descendants of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.

[6] The descendants of Gomer were Ashkenaz, Riphath, and Togarmah.

[7] The descendants of Javan were Elishah, Tarshish, Kittim, and Rodanim.

[8] The descendants of Ham were Cush, Mizraim, Put, and Canaan.

[9] The descendants of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. The descendants of Raamah were Sheba and Dedan. [10] Cush was also the ancestor of Nimrod, who was known across the earth as a heroic warrior.

[11] Mizraim was the ancestor of the Ludites, Anamites, Lehabites, Naphtuhites, [12] Pathrusites, Casluhites, and the Caphtorites, from whom the Philistines came.

[13] Canaan's oldest son was Sidon, the ancestor of the Sidonians. Canaan was also the ancestor of the Hittites, [14] Jebusites, Amorites, Girgashites, [15] Hivites, Arkites, Sinites, [16] Arvadites, Zemarites, and Hamathites.

[17] The descendants of Shem were Elam, Asshur, Arphaxad, Lud, and Aram.

The descendants of Aram were Uz, Hul, Gether, and Mash.

[18] Arphaxad was the father of Shelah. Shelah was the father of Eber. [19] Eber had two sons. The first was named Peleg—"division"—for during his lifetime the people of the world were divided into different language groups and dispersed. His brother's name was Joktan.

[20] Joktan was the ancestor of Almodad, Sheleph, Hazarmaveth, Jerah, [21] Hadoram, Uzal, Diklah, [22] Obal, Abimael, Sheba, [23] Ophir, Havilah, and Jobab. All these were descendants of Joktan.

[24] So this is the family line descended from Shem: Arphaxad, Shelah, [25] Eber, Peleg, Reu, [26] Serug, Nahor, Terah, [27] and Abram, later known as Abraham.

[28] The sons of Abraham were Isaac and Ishmael.

[29] The sons of Ishmael were Nebaioth (the oldest), Kedar, Adbeel, Mibsam, [30] Mishma, Dumah, Massa, Hadad, Tema, [31] Jetur, Naphish, and Kedemah. These were the sons of Ishmael.

[32] The sons of Keturah, Abraham's concubine, were Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

The sons of Jokshan were Sheba and Dedan.

[33] The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were sons of Abraham by his concubine Keturah.

[34] Abraham was the father of Isaac. The sons of Isaac were Esau and Israel.

[35] The sons of Esau were Eliphaz, Reuel, Jeush, Jalam, and Korah.

[36] The sons of Eliphaz were Teman, Omar, Zepho, Gatam, Kenaz, and Amalek, who was born to Timna.

[37] The sons of Reuel were Nahath, Zerah, Shammah, and Mizzah.

[38] The sons of Seir were Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan.

[39] The sons of Lotan were Hori and Heman. Lotan's sister was named Timna.

[40] The sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam.

The sons of Zibeon were Aiah and Anah.

[41] The son of Anah was Dishon.

The sons of Dishon were Hemdan, Eshban, Ithran, and Keran.

[42] The sons of Ezer were Bilhan, Zaavan, and Akan.

The sons of Dishan were Uz and Aran.

[43] These are the kings who ruled in Edom before there were kings in Israel:

Bela son of Beor, who ruled from his city of Dinhabah.

[44] When Bela died, Jobab son of Zerah from Bozrah became king.

[45] When Jobab died, Husham from the land of the Temanites became king.

[46] When Husham died, Hadad son of Bedad became king and ruled from the city of Avith. He was the one who destroyed the Midianite army in the land of Moab.

[47] When Hadad died, Samlah from the city of Masrekah became king.

[48] When Samlah died, Shaul from the city of Rehoboth on the Euphrates River became king.

[49] When Shaul died, Baal-hanan son of Acbor became king.

[50] When Baal-hanan died, Hadad became king and ruled from the city of Pau. His wife was Mehetabel, the daughter of Matred and granddaughter of Me-zahab. [51] Then Hadad died.

The clan leaders of Edom were Timna, Alvah, Jetheth, [52] Oholibamah, Elah, Pinon, [53] Kenaz, Teman, Mibzar, [54] Magdiel, and Iram. These were the clan leaders of Edom.

[2:1] The sons of Israel were Reuben, Simeon, Levi, Judah, Issachar, Zebulun, [2] Dan, Joseph, Benjamin, Naphtali, Gad, and Asher.

[3] Judah had three sons through Bathshua, a Canaanite woman. Their names were Er, Onan, and Shelah. But the oldest son, Er, was a wicked man, so the Lord killed him. [4] Later Judah had twin sons through Tamar, his widowed daughter-in-law. Their names were Perez and Zerah. So Judah had five sons in all.

[5] The sons of Perez were Hezron and Hamul.

[6] The sons of Zerah were Zimri, Ethan, Heman, Calcol, and Darda—five in all.

[7] Achan son of Carmi, one of Zerah's descendants, brought disaster on Israel by taking plunder that had been set apart for the Lord.

[8] The son of Ethan was Azariah.

[9] The sons of Hezron were Jerahmeel, Ram, and Caleb.

[10] Ram was the father of Amminadab.

Amminadab was the father of Nahshon, a leader of Judah.

[11] Nahshon was the father of Salmon.

Salmon was the father of Boaz.

[12] Boaz was the father of Obed.

Obed was the father of Jesse.

[13] Jesse's first son was Eliab, his second was Abinadab, his third was Shimea, [14] his fourth was Nethanel, his fifth was Raddai, [15] his sixth was Ozem, and his seventh was David.

[16] Their sisters were named Zeruah and Abigail. Zeruah had three sons named Abishai, Joab, and Asahel. [17] Abigail married a man named Jether, an Ishmaelite, and they had a son named Amasa.

[18] Hezron's son Caleb had two wives named Azubah and Jerioth. Azubah's sons were named Jeshur, Shobab, and Ardon. [19] After Azubah died, Caleb married Ephrathah, and they had a son named Hur. [20] Hur was the father of Uri. Uri was the father of Bezalel.

[21] When Hezron was sixty years old, he married Gilead's sister, the daughter of Makir. They had a son named Segub. [22] Segub was the father of Jair, who ruled twenty-three towns in the land of Gilead. [23] (Later Geshur and Aram captured the Towns of Jair and also took Kenath and its sixty surrounding villages.) All these were descendants of Makir, the father of Gilead.

[24] Soon after Hezron died in the town of Caleb-ephrathah, his wife Abijah gave birth to a son named Ashhur (the father of Tekoa).

[25] The sons of Jerahmeel, the oldest son of Hezron, were Ram (the oldest), Bunah, Oren, Ozem, and Ahijah. [26] Jerahmeel had a second wife named Atarah. She was the mother of Onam.

[27] The sons of Ram, the oldest son of Jerahmeel, were Maaz, Jamin, and Eker.

[28] The sons of Onam were Shammai and Jada. The sons of Shammai were Nadab and Abishur.

[29] The sons of Abishur and his wife Abihail were Ahban and Molid.

[30] The sons of Nadab were Seled and Appaim. Seled died without children, [31] but Appaim had a son named Ishi. The son of Ishi was Sheshan. Sheshan had a descendant named Ahlai.

[32] Shammai's brother, Jada, had two sons named Jether and Jonathan. Jether died without children, [33] but Jonathan had two sons named Peleth and Zaza. These were all descendants of Jerahmeel.

[34] Sheshan had no sons, though he did have daughters. He also had an Egyptian servant named Jarha. [35] Sheshan gave one of his daughters to be the wife of Jarha, and they had a son named Attai.

[36] Attai was the father of Nathan.

Nathan was the father of Zabad.

[37] Zabad was the father of Ephlal.

Ephlal was the father of Obed.

[38] Obed was the father of Jehu.

Jehu was the father of Azariah.

[39] Azariah was the father of Helez.

Helez was the father of Eleasah.

[40] Eleasah was the father of Sismai.

Sismai was the father of Shallum.

[41] Shallum was the father of Jekamiah.

Jekamiah was the father of Elishama.

[42] The oldest son of Caleb, the brother of Jerahmeel, was Mesha, the father of Ziph. Caleb's second son was Mareshah, the father of Hebron.

[43] The sons of Hebron were Korah, Tappuah, Rekem, and Shema. [44] Shema was the father of Raham. Raham was the father of Jorkeam. Rekem was the father of Shammai. [45] The son of Shammai was Maon. Maon was the father of Beth-zur.

[46] Caleb's concubine Ephah gave birth to Haran, Moza, and Gazez. Haran was the father of Gazez.

[47] The sons of Jahdai were Regem, Jotham, Geshan, Pelet, Ephah, and Shaaph.

[48] Another of Caleb's concubines, Maacah, gave birth to Sheber and Tirhanah. [49] She also gave birth to Shaaph (the father of Madmannah) and Sheva (the father of Macbenah and Gibeon). Caleb also had a daughter named Acsah. [50] These were all descendants of Caleb.

The sons of Hur, the oldest son of Caleb's wife Ephrathah, were Shobal (the father of Kiriath-jearim), [51] Salma (the father of Bethlehem), and Hareph (the father of Beth-gader).

[52] The descendants of Shobal (the father of Kiriath-jearim) were Haroeh, half the Manahathites, [53] and the families of Kiriath-jearim—the Ithrites, Puthites, Shumathites, and Mishraites, from whom came the people of Zorah and Eshtaol.

[54] The descendants of Salma were Bethlehem, the Netophathites, Atroth-beth-joab, the other half of the Manahathites, the Zorites, [55] and the families of scribes living at Jabez—the Tirathites, Shimeathites, and Sucathites. All these were Kenites who descended from Hammath, the father of the family of Recab.

[3:1] These were the sons who were born to David in Hebron:

The oldest was Amnon, whose mother was Ahinoam of Jezreel.

The second was Kileab, whose mother was Abigail from Carmel.

[2] The third was Absalom, whose mother was Maacah, the daughter of Talmai, king of Geshur.

The fourth was Adonijah, whose mother was Haggith.

[3] The fifth was Shephatiah, whose mother was Abital.

The sixth was Ithream, whose mother was Eglah.

[4] These six sons were born to David in Hebron, where he reigned seven and a half years.

Then David moved the capital to Jerusalem, where he reigned another thirty-three years. [5] The sons born to David in Jerusalem included Shimea, Shobab, Nathan, and Solomon.

Bathsheba, the daughter of Ammiel, was the mother of these sons. [6] David also had nine other sons: Ibhar, Elishua, Elpelet, [7] Nogah, Nepheg, Japhia, [8] Elishama, Eliada, and Eliphelet.

[9] These were the sons of David, not including the sons of his concubines. David also had a daughter named Tamar.

[10] The descendants of Solomon were Rehoboam, Abijah, Asa, Jehoshaphat, [11] Jehoram, Ahaziah, Joash, [12] Amaziah, Uzziah, Jotham, [13] Ahaz, Hezekiah, Manasseh, [14] Amon, and Josiah.

[15] The sons of Josiah were Johanan (the oldest), Jehoiakim (the second), Zedekiah (the third), and Jehoahaz (the fourth).

[16] Jehoiakim was succeeded by his son Jehoiachin; he, in turn, was succeeded by his uncle Zedekiah.

[17] The sons of Jehoiachin, who was taken prisoner by the Babylonians, were Shealtiel, [18] Malkiram, Pedaiiah, Shenazzar, Jekamiah, Hoshama, and Nedabiah.

[19] The sons of Pedaiiah were Zerubbabel and Shimei.

The sons of Zerubbabel were Meshullam and Hananiah. He also had a daughter named Shelomith. [20] His five other sons were Hashubah, Ohel, Berekiah, Hasadiah, and Jushabhesed.

[21] The sons of Hananiah were Pelatiah and Jeshaiiah. Jeshaiiah's son was Rephaiah. Rephaiah's son was Arnan. Arnan's son was Obadiah. Obadiah's son was Shecaniah.

[22] Shecaniah's descendants were Shemaiah and his sons, Hattush, Igal, Bariah, Neariah, and Shaphat—six in all.

[23] The sons of Neariah were Elioenai, Hizkiah, and Azrikam—three in all.

[24] The sons of Elioenai were Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah, and Anani—seven in all.

[4:1] Some of the descendants of Judah were Perez, Hezron, Carmi, Hur, and Shobal.

[2] Shobal's son Reaiah was the father of Jahath. Jahath was the father of Ahumai and Lahad. These were the families of the Zorathites.

[3] The descendants of Etam were Jezreel, Ishma, Idbash, Hazzelepni (his daughter), [4] Penuel (the father of Gedor), and Ezer (the father of Hushah). These were the descendants of Hur (the firstborn of Ephrathah), the ancestor of Bethlehem.

[5] Ashhur (the father of Tekoa) had two wives, named Helah and Naarah. [6] Naarah gave birth to Ahuzzam, Hepher, Temeni, and Haahashtari. [7] Helah gave birth to Zereth, Izhar, Ethnan, [8] and Koz, who became the ancestor of Anub, Zobebah, and all the families of Aharhel son of Harum.

[9] There was a man named Jabez who was more distinguished than any of his brothers. His mother named him Jabez because his birth had been so painful. [10] He was the one who prayed to the God of Israel, "Oh that you would bless me and extend my lands! Please be with me in all that I do, and keep me from all trouble and pain!" And God granted him his request.

[11] Kelub (the brother of Shuhah) was the father of Mehir. Mehir was the father of Eshton. [12] Eshton was the father of Beth-rapha, Paseah, and Tehinnah. Tehinnah was the father of Ir-nahash. These were the descendants of Recah.

[13] The sons of Kenaz were Othniel and Seraiah. Othniel's sons were Hathath and Meonothai.

[14] Meonothai was the father of Ophrah. Seraiah was the father of Joab, the founder of the Valley of Craftsmen, so called because many craftsmen lived there.

[15] The sons of Caleb son of Jephunneh were Iru, Elah, and Naam. The son of Elah was Kenaz.

[16] The sons of Jehallelel were Ziph, Ziphah, Tiria, and Asarel.

[17] The sons of Ezrah were Jether, Mered, Ephraim, and Jalon. Mered married an Egyptian woman, who became the mother of Miriam, Shammai, and Ishbah (the father of Eshtemoa). [18] Mered also married a woman of Judah, who became the mother of Jered (the father of Gedor), Heber (the father of Soco), and Jekuthiel (the father of Zanoah). Mered's Egyptian wife was named Bithiah, and she was an Egyptian princess.

[19] Hodiah's wife was the sister of Naham. One of her sons was the father of Keilah the Garmite, and another was the father of Eshtemoa the Maacathite.

[20] The sons of Shimon were Amnon, Rinnah, Ben-hanan, and Tilon.

The descendants of Ishi were Zoheth and Ben-zoheth.

[21] Shelah was one of Judah's sons. The descendants of Shelah were Er (the father of Lecah), Laadah (the father of Mareshah), the families of linen workers at Beth-ashbea, [22] Jokim, the people of Cozeba, Joash, and Saraph, who ruled over Moab and Jashubi-lehem. These names all come from ancient records. [23] They were the potters who lived in Netaim and Gederah. They all worked for the king.

[24] The sons of Simeon were Nemuel, Jamin, Jarib, Zerach, and Shaul.

[25] The descendants of Shaul were Shallum, Mibsam, and Mishma.

[26] The descendants of Mishma were Hammuel, Zaccur, and Shimei.

[27] Shimei had sixteen sons and six daughters, but none of his brothers had large families. So Simeon's tribe never became as large as the tribe of Judah.

[28] They lived in Beersheba, Moladah, Hazar-shual, [29] Bilhah, Ezem, Tolad, [30] Bethuel, Hormah, Ziklag, [31] Beth-marcaboth, Hazar-susim, Beth-biri, and Shaaraim. These towns were under their control until the time of King David.

[32] Their descendants also lived in Etam, Ain, Rimmon, Token, and Ashan—five towns [33] and their surrounding villages as far away as Baalath. This was their territory, and these names are recorded in their family genealogy.

[34] Other descendants of Simeon included Meshobab, Jamlech, Joshah son of Amaziah, [35] Joel, Jehu son of Joshibiah, son of Seraiah, son of Asiel, [36] Elioenai, Jaakobah, Jeshohaiah, Asaiah, Adiel, Jesimiel, Benaiah, [37] and Ziza son of Shiphi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah.

[38] These were the names of some of the leaders of Simeon's wealthy clans, [39] who traveled to the region of Gedor, in the east part of the valley, seeking pastureland for their flocks. [40] They found lush pastures there, and the land was quiet and peaceful.

Some of Ham's descendants had been living in the region of Gedor. [41] But during the reign of King Hezekiah of Judah, the leaders of Simeon invaded it and completely destroyed the homes of the descendants of Ham and of the Meunites. They killed everyone who lived there and took the land for themselves, because they wanted its good pastureland for their flocks. [42] Five hundred of these invaders from the tribe of Simeon went to Mount Seir, led by Pelatiah, Neariah, Rephaiah, and Uzziel—all sons of Ishi. [43] They destroyed the few Amalekites who had survived, and they have lived there ever since.

[5:1] The oldest son of Israel was Reuben. But since he dishonored his father by sleeping with one of his father's concubines, his birthright was given to the sons of his brother Joseph. For this reason, Reuben is not listed in the genealogy as the firstborn son. [2] It was the descendants of Judah that became the most powerful tribe and provided a ruler for the nation, but the birthright belonged to Joseph.

[3] The sons of Reuben, the oldest son of Israel, were Hanoch, Pallu, Hezron, and Carmi. [4] The descendants of Joel were Shemaiah, Gog, Shimei, [5] Micah, Reaiah, Baal, [6] and Beerah.

Beerah was the leader of the Reubenites when they were taken into captivity by King Tiglath-pileser of Assyria.

[7] Beerah's relatives are listed in their genealogy by their clans: Jeiel (the leader), Zechariah, [8] and Bela son of Azaz, son of Shema, son of Joel.

These Reubenites lived in the area that stretches from Aroer to Nebo and Baal-meon. [9] And since they had so many cattle in the land of Gilead, they spread eastward toward the edge of the desert that stretches to the Euphrates River.

[10] During the reign of Saul, the Reubenites defeated the Hagarites in battle. Then they moved into the Hagarite settlements all along the eastern edge of Gilead.

[11] Across from the Reubenites in the land of Bashan lived the descendants of Gad, who were spread as far east as Salecah. [12] Joel was the leader in the land of Bashan, and Shapham was second-in-command, along with Janai and Shaphat.

[13] Their relatives, the leaders of seven other clans, were Michael, Meshullam, Sheba, Jorai, Jacan, Zia, and Eber. [14] These were all descendants of Abihail son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jeshishai, son of Jahdo, son of Buz. [15] Ahi son of Abdiel, son of Guni, was the leader of their clans.

[16] The Gadites lived in the land of Gilead, in Bashan and its villages, and throughout the Sharon Plain. [17] All of these were listed in the genealogical records during the days of King Jotham of Judah and King Jeroboam of Israel.

[18] There were 44,760 skilled warriors in the armies of Reuben, Gad, and the half-tribe of Manasseh. They were all skilled in combat and armed with shields, swords, and bows. [19] They waged war against the Hagarites, the Jeturites, the Naphishites, and the Nodabites. [20] They cried out to God during the battle, and he answered their prayer because they trusted in him. So the Hagarites and all their allies were defeated. [21] The plunder taken from the Hagarites included 50,000 camels, 250,000 sheep, 2,000 donkeys, and 100,000 captives. [22] Many of the Hagarites were killed in the battle because God was fighting against them. So they lived in their land until they were taken away into exile.

[23] The half-tribe of Manasseh spread through the land from Bashan to Baal-hermon, Senir, and Mount Hermon. They were very numerous. [24] These were the leaders of their clans: Ephraim, Ishi, Eliel, Azriel, Jeremiah, Hodaviah, and Jahdiel. Each of these men had a great reputation as a warrior and leader. [25] But they were unfaithful and violated their covenant with the God of their ancestors. They worshiped the gods of the nations that God had destroyed. [26] So the God of Israel caused King Pul of Assyria (also known as Tiglath-pileser) to invade the land and lead away the people of Reuben, Gad, and the half-tribe of Manasseh as captives. The Assyrians exiled them to Halah, Habor, Hara, and the Gozan River, where they remain to this day.

[6:1] The sons of Levi were Gershon, Kohath, and Merari.

[2] The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel.

[3] The children of Amram were Aaron, Moses, and Miriam.

The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar.

[4] Eleazar was the father of Phinehas.

Phinehas was the father of Abishua.

[5] Abishua was the father of Bukki.

Bukki was the father of Uzzi.

[6] Uzzi was the father of Zerachiah.

Zerachiah was the father of Meraioth.

[7] Meraioth was the father of Amariah.

Amariah was the father of Ahitub.

[8] Ahitub was the father of Zadok.

Zadok was the father of Ahimaaz.

[9] Ahimaaz was the father of Azariah.

Azariah was the father of Johanan.

[10] Johanan was the father of Azariah, the high priest at the Temple built by Solomon in Jerusalem.

[11] Azariah was the father of Amariah.

Amariah was the father of Ahitub.

[12] Ahitub was the father of Zadok.

Zadok was the father of Shallum.

[13] Shallum was the father of Hilkiah.

Hilkiah was the father of Azariah.

[14] Azariah was the father of Seraiah.

Seraiah was the father of Jehozadak, [15] who went into exile when the Lord sent the people of Judah and Jerusalem into captivity under Nebuchadnezzar.

[16] The sons of Levi were Gershon, Kohath, and Merari.

[17] The descendants of Gershon included Libni and Shimei.

[18] The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel.

[19] The descendants of Merari included Mahli and Mushi.

The following were the Levite clans, listed according to their ancestral descent:

[20] The descendants of Gershon included Libni, Jahath, Zimmah, [21] Joah, Iddo, Zerah, and Jeatherai.

[22] The descendants of Kohath included Amminadab, Korah, Assir, [23] Elkanah, Abiasaph, Assir, [24] Tahath, Uriel, Uzziyah, and Shaul.

[25] The descendants of Elkanah included Amasai, Ahimoth, [26] Elkanah, Zophai, Nahath, [27] Eliab, Jeroham, Elkanah, and Samuel.

[28] The sons of Samuel were Joel (the older) and Abijah (the second).

[29] The descendants of Merari included Mahli, Libni, Shimei, Uzzah, [30] Shimea, Haggiah, and Asaiah.

[31] David assigned the following men to lead the music at the house of the Lord after he put the Ark there. [32] They ministered with music there at the Tabernacle until Solomon built the Temple of the Lord in Jerusalem. Then they carried on their work there, following all the regulations handed down to them. [33] These are the men who served, along with their sons:

Heman the musician was from the clan of Kohath. His genealogy was traced back through Joel, Samuel, [34] Elkanah, Jeroham, Eliel, Toah, [35] Zuph, Elkanah, Mahath, Amasai, [36] Elkanah, Joel, Azariah, Zephaniah, [37] Tahath, Assir, Abiasaph, Korah, [38] Izhar, Kohath, Levi, and Israel.

[39] Heman's first assistant was Asaph from the clan of Gershon. Asaph's genealogy was traced back through Berekiyah, Shimea, [40] Michael, Baaseiah, Malkijah, [41] Ethni, Zerah, Adaiah, [42] Ethan, Zimmah, Shimei, [43] Jahath, Gershon, and Levi.

[44] Heman's second assistant was Ethan from the clan of Merari. Ethan's genealogy was traced back through Kishi, Abdi, Malluch, [45] Hashabiah, Amaziah, Hilkiyah, [46] Amzi, Bani, Shemer, [47] Mahli, Mushi, Merari, and Levi.

[48] Their relatives, also Levites, were appointed to various other tasks in the Tabernacle, the house of God.

[49] Only Aaron and his descendants served as priests. They presented the offerings on the altar of burnt offering and the altar of incense, and they performed all the other duties related to the Most Holy Place. They made atonement for Israel by following all the commands that Moses, the servant of God, had given them.

[50] The descendants of Aaron were Eleazar, Phinehas, Abishua, [51] Bukki, Uzzi, Zerachiah, [52] Meraioth, Amariah, Ahitub, [53] Zadok, and Ahimaaz.

[54] This is a record of the towns and territory assigned by means of sacred lots to the descendants of Aaron who were from the clan of Kohath. [55] This included Hebron and its surrounding pasturelands in Judah, [56] but the fields and outlying areas were given to Caleb son of Jephunneh. [57] So the descendants of Aaron were given the following towns, each with its surrounding pasturelands: Hebron (a city of refuge), Libnah, Jattir, Eshtemoa, [58] Holon, Debir, [59] Ain, Juttah, and Beth-shemesh. [60] And from the territory of Benjamin they were given Gibeon, Geba, Alemeth, and Anathoth, each with its pasturelands. So a total of thirteen towns was given to the descendants of Aaron.

[61] The remaining descendants of Kohath received ten towns from the territory of the half-tribe of Manasseh by means of sacred lots.

[62] The descendants of Gershon received by sacred lots thirteen towns from the territories of Issachar, Asher, Naphtali, and from the Bashan area of Manasseh, east of the Jordan.

[63] The descendants of Merari received by sacred lots twelve towns from the territories of Reuben, Gad, and Zebulun.

[64] So the people of Israel assigned all these towns and pasturelands to the Levites. [65] The towns in the territories of Judah, Simeon, and Benjamin, mentioned above, were also assigned by means of sacred lots.

[66] The descendants of Kohath received from the territory of Ephraim these towns, each with its surrounding pasturelands: [67] Shechem (a city of refuge in the hill country of Ephraim), Gezer, [68] Jokmeam, Beth-horon, [69] Aijalon, and Gath-rimmon. [70] The remaining descendants of Kohath were assigned these towns from the territory of the half-tribe of Manasseh: Aner and Bileam, each with its pasturelands.

[71] The descendants of Gershon received from the territory of the half-tribe of Manasseh the town of Golan in Bashan with its pasturelands and Ashtaroth with its pasturelands. [72] From the territory of Issachar, they were given Kedesh, Daberath, [73] Ramoth, and Anem, with their pasturelands. [74] From the territory of Asher, they received Mashal, Abdon, [75] Hukok, and Rehob, each with its pasturelands. [76] From the territory of Naphtali, they were given Kedesh in Galilee, Hammon, and Kiriathaim, each with its pasturelands.

[77] The remaining descendants of Merari received from the territory of Zebulun the towns of Jokneam, Kartah, Rimmono, and Tabor, each with its pasturelands. [78] From the territory of Reuben, east of the Jordan River opposite Jericho, they received Bezer (a desert town), Jahaz, [79] Kedemoth, and Mephaath, each with its pasturelands. [80] And from the territory of Gad, they received Ramoth in Gilead, Mahanaim, [81] Heshbon, and Jazer, each with its pasturelands.

[7:1] The four sons of Issachar were Tola, Puah, Jashub, and Shimron.

[2] The sons of Tola were Uzzi, Rephaiah, Jeriel, Jahmai, Ibsam, and Shemuel. Each of them was the leader of an ancestral clan. At the time of King David, the total number of men available for military service from these families was 22,600.

[3] The son of Uzzi was Izrahiah. The sons of Izrahiah were Michael, Obadiah, Joel, and Isshiah. These five became the leaders of clans. [4] The total number of men available for military service among their descendants was 36,000, for all five of them had many wives and many sons.

[5] The total number of men available for military service from all the clans of the tribe of Issachar was 87,000. All of them were listed in their tribal genealogy.

[6] Three of Benjamin's sons were Bela, Beker, and Jediael.

[7] The sons of Bela were Ezbon, Uzzi, Uzziel, Jerimoth, and Iri. These five warriors were the leaders of clans. The total number of men available for military service among their descendants was 22,034. All of them were listed in their family genealogy.

[8] The sons of Beker were Zemirah, Joash, Eliezer, Elioenai, Omri, Jeremoth, Abijah, Anathoth, and Alemeth. [9] According to their family genealogy, there were 20,200 men available for military service among their descendants, in addition to their clan leaders.

[10] The son of Jediael was Bilhan. The sons of Bilhan were Jeush, Benjamin, Ehud, Kenaanah, Zethan, Tarshish, and Ahishahar. [11] They were the leaders of the clans of Jediael, and their descendants included 17,200 men available for military service.

[12] The sons of Ir were Shuppim and Huppim. Hushim was the son of Aher.

[13] The sons of Naphtali were Jahzeel, Guni, Jezer, and Shillem. They were all descendants of Jacob's wife Bilhah.

[14] The sons of Manasseh, born to his Aramean concubine, were Asriel and Makir. Makir was the father of Gilead.

[15] Makir found wives for Huppim and Shuppim. Makir's sister was named Maacah. One of his descendants was Zelophehad, who had only daughters.

[16] Makir's wife, Maacah, gave birth to a son whom she named Peresh. His brother's name was Sheresh. The sons of Peresh were Ulam and Rakem. [17] The son of Ulam was Bedan. All these were considered Gileadites, descendants of Makir son of Manasseh.

[18] Makir's sister Hammoleketh gave birth to Ishhod, Abiezer, and Mahlah.

[19] The sons of Shemida were Ahian, Shechem, Likhi, and Aniam.

[20] The descendants of Ephraim were Shuthelah, Bered, Tahath, Eleadah, Tahath, [21] Zabad, and Shuthelah.

Ephraim's sons Ezer and Elead were killed trying to steal livestock from the local farmers near Gath. [22] Their father, Ephraim, mourned for them a long time, and his relatives came to comfort him. [23] Afterward Ephraim slept with his wife, and she became pregnant and gave birth to a son. Ephraim named him Beriah because of the tragedy his family had suffered.

[24] Ephraim had a daughter named Sheerah. She built the towns of Lower and Upper Beth-horon and Uzen-sheerah.

[25] Ephraim's line of descent was Rephah, Resheph, Telah, Tahan, [26] Ladan, Ammihud, Elishama, [27] Nun, and Joshua.

[28] The descendants of Ephraim lived in the territory that included Bethel and its surrounding towns to the south, Naaran to the east, Gezer and its villages to the west, and Shechem and its surrounding villages to the north as far as Ayyah and its towns. [29] Along the border of Manasseh were the towns of Beth-shan, Taanach, Megiddo, Dor, and their surrounding villages. The descendants of Joseph son of Israel lived in these towns.

[30] The sons of Asher were Imnah, Ishvah, Ishvi, and Beriah. They had a sister named Serah.

[31] The sons of Beriah were Heber and Malkiel (the father of Birzaith).

[32] The sons of Heber were Japhlet, Shomer, and Hotham. They had a sister named Shua.

[33] The sons of Japhlet were Pasach, Bimhal, and Ashvath.

[34] The sons of Shomer were Ahi, Rohgah, Hubbah, and Aram.

[35] The sons of his brother Helem were Zophah, Imna, Shelesh, and Amal.

[36] The sons of Zophah were Suah, Harnepher, Shual, Beri, Imrah, [37] Bezer, Hod, Shamma, Shilshah, Ithran, and Beera.

[38] The sons of Jether were Jephunneh, Pispah, and Ara.

[39] The sons of Ulla were Arah, Hanniel, and Rizia.

[40] Each of these descendants of Asher was the head of an ancestral clan. They were all skilled warriors and prominent leaders. There were 26,000 men available for military service among the descendants listed in their tribal genealogy.

[8:1] The sons of Benjamin, in order of age, included Bela (the oldest), Ashbel, Aharah, [2] Nohah, and Rapha.

[3] The sons of Bela were Addar, Gera, Abihud, [4] Abishua, Naaman, Ahoah, [5] Gera, Shephuphan, and Hiram.

[6] The sons of Ehud, leaders of the clans living at Geba, were driven out and moved to Manahath. [7] Ehud's sons were Naaman, Ahijah, and Gera. Gera, the father of Uzza and Ahihud, led them when they moved.

[8] After Shaharaim divorced his wives Hushim and Baara, he had children in the land of Moab.

[9] Hodesh, his new wife, gave birth to Jobab, Zibia, Mesha, Malcam, [10] Jeuz, Sakia, and Mirmah. These sons all became the leaders of clans.

[11] Shaharaim's wife Hushim had already given birth to Abitub and Elpaal. [12] The sons of Elpaal were Eber, Misham, Shemed (who built Ono and Lod and their villages), [13] Beriah, and Shema. They were the leaders of the clans living in Aijalon, and they drove out the inhabitants of Gath.

[14] Ahio, Shashak, Jeremoth, [15] Zebadiah, Arad, Eder, [16] Michael, Ishpah, and Joha were the sons of Beriah.

[17] Zebadiah, Meshullam, Hizki, Heber, [18] Ishmerai, Izliah, and Jobab were the sons of Elpaal.

[19] Jakim, Zicri, Zabdi, [20] Elienai, Zillethai, Eliel, [21] Adaiah, Beraiah, and Shimrath were the sons of Shimei.

[22] Ishpan, Eber, Eliel, [23] Abdon, Zicri, Hanan, [24] Hananiah, Elam, Anthothijah, [25] Iphdeiah, and Penuel were the sons of Shashak.

[26] Shamsherai, Shehariah, Athaliah, [27] Jareshiah, Elijah, and Zicri were the sons of Jeroham.

[28] These were the leaders of the ancestral clans, and they were listed in their tribal genealogy. They all lived in Jerusalem.

[29] Jeiel (the father of Gibeon) lived in Gibeon. His wife's name was Maacah, [30] and his oldest son was named Abdon. Jeiel's other sons were Zur, Kish, Baal, Ner, Nadab, [31] Gedor, Ahio, Zechariah, [32] and Mikloth, who was the father of Shimeam. All these families lived near each other in Jerusalem.

[33] Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malkishua, Abinadab, and Eshbaal.

[34] Jonathan was the father of Meribbaal. Meribbaal was the father of Micah. [35] Micah was the father of Pithon, Melech, Tahrea, and Ahaz.

[36] Ahaz was the father of Jadah.

Jadah was the father of Alemeth, Azmaveth, and Zimri.

Zimri was the father of Moza.

[37] Moza was the father of Binea.

Binea was the father of Rephaiah.

Rephaiah was the father of Eleasah.

Eleasah was the father of Azel.

[38] Azel had six sons: Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

[39] Azel's brother Eshek had three sons: Ulam (the oldest), Jeush (the second), and Eliphelet (the third). [40] The sons of Ulam were all skilled warriors and expert archers. They had many sons and grandsons—150 in all.

All these were descendants of Benjamin.

[9:1] All Israel was listed in the genealogical record in The Book of the Kings of Israel.

The people of Judah were exiled to Babylon because they were unfaithful to the Lord. [2] The first to return to their property in their former towns were common people. With them came some of the priests, Levites, and Temple assistants. [3] People from the tribes of Judah, Benjamin, Ephraim, and Manasseh came and settled in Jerusalem.

[4] One family that returned was that of Uthai son of Ammihud, son of Omri, son of Imri, son of Bani, a descendant of Perez son of Judah.

[5] Others returned from the Shilonite clan, including Asaiah (the oldest) and his sons.

[6] From the Zerahite clan, Jeuel returned with his relatives.

In all, 690 families from the tribe of Judah returned.

[7] From the tribe of Benjamin came Sallu son of Meshullam, son of Hodaviah, son of Hassenuah; [8] Ibneiah son of Jeroham; Elah son of Uzzi, son of Micri; Meshullam son of Shephatiah, son of Reuel, son of Ibnijah.

[9] These men were all leaders of clans, and they were listed in their tribal genealogy. In all, 956 families from the tribe of Benjamin returned.

[10] Among the priests who returned were Jedaiah, Jehoiarib, Jakin, [11] Azariah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub. Azariah was the chief officer of the house of God.

[12] Other returning priests were Adaiah son of Jeroham, son of Pashhur, son of Malkijah, and Maasai son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, and son of Immer.

[13] In all, 1,760 priests returned. They were heads of clans and very able men. They were responsible for ministering at the house of God.

[14] The Levites who returned were Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, a descendant of Merari; [15] Bakbakkar; Heresh; Galal; Mattaniah son of Mica, son of Zicri, son of Asaph; [16] Obadiah son of Shemaiah, son of Galal, son of Jeduthun; and Berekiah son of Asa, son of Elkanah, who lived in the area of Netophah.

[17] The gatekeepers who returned were Shallum, Akkub, Talmon, Ahiman, and their relatives. Shallum was the chief gatekeeper. [18] Prior to this time, they were responsible for the King's Gate on the east side. These men served as gatekeepers for the camps of the Levites. [19] Shallum was the son of Kore, a descendant of Abiasaph, from the clan of Korah. He and his relatives, the Korahites, were responsible for guarding the entrance to the sanctuary, just as their ancestors had guarded the Tabernacle in the camp of the Lord.

[20] Phinehas son of Eleazar had been in charge of the gatekeepers in earlier times, and the Lord had been with him. [21] And later Zechariah son of Meshelemiah had been responsible for guarding the entrance to the Tabernacle.

[22] In all, there were 212 gatekeepers in those days, and they were listed by genealogies in their villages. David and Samuel the seer had appointed their ancestors because they were reliable men. [23] These gatekeepers and their descendants, by their divisions, were responsible for guarding the entrance to the house of the Lord, the house that was formerly a tent. [24] The gatekeepers were stationed on all four sides—east, west, north, and south. [25] From time to time, their relatives in the villages came to share their duties for seven-day periods.

[26] The four chief gatekeepers, all Levites, were in an office of great trust, for they were responsible for the rooms and treasuries at the house of God. [27] They would spend the night around the house of God, since it was their duty to guard it. It was also their job to open the gates every morning.

[28] Some of the gatekeepers were assigned to care for the various utensils used in worship. They checked them in and out to avoid any loss. [29] Others were responsible for the furnishings, the items in the sanctuary, and the supplies such as choice flour, wine, olive oil, incense, and spices. [30] But it was the priests who prepared the spices and incense. [31] Mattithiah, a Levite and the oldest son of Shallum the Korahite, was entrusted with baking the bread used in the offerings. [32] And some members of the clan of Kohath were in charge of preparing the bread to be set on the table each Sabbath day.

[33] The musicians, all prominent Levites, lived at the Temple. They were exempt from other responsibilities there since they were on duty at all hours. [34] All these men lived in Jerusalem. They were the heads of Levite families and were listed as prominent leaders in their tribal genealogy.

[35] Jeiel (the father of Gibeon) lived in Gibeon. His wife's name was Maacah, [36] and his oldest son was named Abdon. Jeiel's other sons were Zur, Kish, Baal, Ner, Nadab, [37] Gedor, Ahio, Zechariah, and Mikloth. [38] Mikloth was the father of Shimeam. All these families lived near each other in Jerusalem.

[39] Ner was the father of Kish. Kish was the father of Saul. Saul was the father of Jonathan, Malkishua, Abinadab, and Eshbaal.

[40] Jonathan was the father of Meribbaal. Meribbaal was the father of Micah. [41] The sons of Micah were Pithon, Melech, Tahrea, and Ahaz.

[42] Ahaz was the father of Jadah.

Jadah was the father of Alemeth, Azmaveth, and Zimri.

Zimri was the father of Moza.

[43] Moza was the father of Binea.

Binea's son was Rephaiah.

Rephaiah's son was Eleasah.

Eleasah's son was Azel.

[44] Azel had six sons, and their names were Azrikam, Bokeru, Ishmael, Sheariah, Obadiah, and Hanan. These were the sons of Azel.

B. THE REIGN OF DAVID (1 Chron. 10:1-29:30)

David loved the Lord and wanted to build a temple to replace the tabernacle, but God denied his request. David's greatest contribution to the temple would not be the construction, but the preparation. We may be unable to see the results of our labors for God in our lifetime, but David's example helps us understand that we serve God so *he* will see *his* results, not so we will see ours.

1. David becomes king over all of Israel
2. David brings the ark to Jerusalem
3. David's military exploits
4. David arranges for the building of the temple

1 Chron. 10:1-29:30

Now the Philistines attacked Israel, forcing the Israelites to flee. Many were slaughtered on the slopes of Mount Gilboa. [2] The Philistines closed in on Saul and his sons, and they killed three of his sons—Jonathan, Abinadab, and Malkishua. [3] The fighting grew very fierce around Saul, and the Philistine archers caught up with him and wounded him severely. [4] Saul groaned to his armor bearer, "Take your sword and run me through before these pagan Philistines come and humiliate me." But his armor bearer was afraid and would not do it. So Saul took his own sword and fell on it. [5] When his armor bearer realized that Saul was dead, he fell on his own sword and died. [6] So Saul and his three sons died there together, bringing his dynasty to an end.

[7] When the Israelites in the Jezreel Valley saw that their army had been routed and that Saul and his sons were dead, they abandoned their towns and fled. So the Philistines moved in and occupied their towns.

[8] The next day when the Philistines went out to strip the dead, they found the bodies of Saul and his sons on Mount Gilboa. [9] So they stripped off Saul's armor and cut off his head. Then they proclaimed the news of Saul's death before their idols and to the people throughout the land of Philistia. [10] They placed his armor in the temple of their gods, and they fastened his head to the wall in the temple of Dagon.

[11] But when the people of Jabesh-gilead heard what the Philistines had done to Saul, [12] their warriors went out and brought the bodies of Saul and his three sons back to Jabesh. Then they buried their remains beneath the oak tree at Jabesh, and they fasted for seven days.

[13] So Saul died because he was unfaithful to the Lord. He failed to obey the Lord's command, and he even consulted a medium [14] instead of asking the Lord for guidance. So the Lord killed him and turned his kingdom over to David son of Jesse.

[11:1] Then all Israel went to David at Hebron and told him, "We are all members of your family. [2] For a long time, even while Saul was our king, you were the one who really led Israel. And the Lord your God has told you, 'You will be the shepherd of my people Israel. You will be their leader.' "[3] So there at Hebron David made a covenant with the leaders of Israel

before the Lord. They anointed him king of Israel, just as the Lord had promised through Samuel.

[4] Then David and all Israel went to Jerusalem (or Jebus, as it used to be called), where the Jebusites, original inhabitants of the land, lived. [5] The people of Jebus said to David, "You will never get in here!" But David captured the fortress of Zion, now called the City of David.

[6] David had said to his troops, "Whoever leads the attack against the Jebusites will become the commander of my armies!" And Joab, the son of David's sister Zeruiah, led the attack, so he became the commander of David's armies.

[7] David made the fortress his home, and that is why it is called the City of David. [8] He extended the city from the Millo to the surrounding area, while Joab rebuilt the rest of Jerusalem.

[9] And David became more and more powerful, because the Lord Almighty was with him.

[10] These are the leaders of David's mighty men. Together with all Israel, they determined to make David their king, just as the Lord had promised concerning Israel. [11] Here is the record of David's mightiest men:

The first was Jashobeam the Hacmonite, who was commander of the Three—the three greatest warriors among David's men. He once used his spear to kill three hundred enemy warriors in a single battle.

[12] Next in rank among the Three was Eleazar son of Dodai, a descendant of Ahoah. [13] He was with David in the battle against the Philistines at Pas-dammim. The battle took place in a field full of barley, and the Israelite army fled. [14] But Eleazar and David held their ground in the middle of the field and beat back the Philistines. So the Lord saved them by giving them a great victory.

[15] Once when David was at the rock near the cave of Adullam, the Philistine army was camped in the valley of Rephaim. The Three (who were among the Thirty—an elite group among David's fighting men) went down to meet him there. [16] David was staying in the stronghold at the time, and a Philistine detachment had occupied the town of Bethlehem. [17] David remarked longingly to his men, "Oh, how I would love some of that good water from the well in Bethlehem, the one by the gate." [18] So the Three broke through the Philistine lines, drew some water from the well, and brought it back to David. But David refused to drink it. Instead, he poured it out before the Lord. [19] "God forbid that I should drink this!" he exclaimed. "This water is as precious as the blood of these men who risked their lives to bring it to me." So David did not drink it. This is an example of the exploits of the Three.

[20] Abishai, the brother of Joab, was the leader of the Thirty. He once used his spear to kill three hundred enemy warriors in a single battle. It was by such feats that he became as famous as the Three. [21] Abishai was the most famous of the Thirty and was their commander, though he was not one of the Three.

[22] There was also Benaiah son of Jehoiada, a valiant warrior from Kabzeel. He did many heroic deeds, which included killing two of Moab's mightiest warriors. Another time he chased a lion down into a pit. Then, despite the snow and slippery ground, he caught the lion and killed it. [23] Another time, armed with only a club, he killed an Egyptian warrior who was seven and a half feet tall and whose spear was as thick as a weaver's beam. Benaiah wrenched the spear from the Egyptian's hand and killed him with it.

[24] These are some of the deeds that made Benaiah as famous as the Three. [25] He was more honored than the other members of the Thirty, though he was not one of the Three. And David made him commander of his bodyguard.

[26] These were also included among David's mighty men:

Asahel, Joab's brother;

Elhanan son of Dodo from Bethlehem;

[27] Shammah from Harod;

Helez from Pelon;

[28] Ira son of Ikkesh from Tekoa;

Abiezer from Anathoth;

[29] Sibbecai from Hushah;

Zalmon from Ahoah;

[30] Maharai from Netophah;

Heled son of Baanah from Netophah;

[31] Ithai son of Ribai from Gibeah (from the tribe of Benjamin);

Benaiah from Pirathon;

[32] Hurai from near Nahale-gaash;

Abi-albon the Arbathite;

[33] Azmaveth from Bahurim;

Eliabba from Shaalbon;

[34] the sons of Jashen from Gizon;

Jonathan son of Shagee from Harar;

[35] Ahiam son of Sharar from Harar;

Eliphai son of Ur;

[36] Hopher from Mekerah;

Ahijah from Pelon;

[37] Hezro from Carmel;

Paarai son of Ezbon;

[38] Joel, the brother of Nathan;

Mibhar son of Hagri;

[39] Zelek from Ammon;

Naharai from Beeroth (Joab's armor bearer);

[40] Ira from Jattir;

Gareb from Jattir;

[41] Uriah the Hittite;

Zabad son of Ahlai;

[42] Adina son of Shiza, the Reubenite leader who had thirty men with him;

[43] Hanan son of Maacah;

Joshaphat from Mithna;

[44] Uzzia from Ashtaroth;

Shama and Jeiel, the sons of Hotham, from Aroer;

[45] Jedaiel son of Shimri;

Joha, his brother, from Tiz;

[46] Eliel from Mahavah;

Jeribai and Joshaviah, the sons of Elnaam;

Ithmah from Moab;
[47] Eliel and Obed;
Jaasiel from Zobah.

[12:1] The following men joined David at Ziklag while he was hiding from Saul son of Kish. They were among the warriors who fought beside David in battle. [2] All of them were expert archers, and they could shoot arrows or sling stones with their left hand as well as their right. They were all relatives of Saul from the tribe of Benjamin. [3] Their leader was Ahiezer son of Shemaah from Gibeah; his brother Joash was second-in-command. These were the other warriors:

Jeziel and Pelet, sons of Azmaveth;
Beracah and Jehu from Anathoth;
[4] Ishmaiah from Gibeon, a famous warrior and leader among the Thirty;
Jeremiah, Jahaziel, Johanan, and Jozabad from Gederah;
[5] Eluzai, Jerimoth, Bealiah, Shemariah, and Shephatiah from Haruph;
[6] Elkanah, Isshiah, Azarel, Joezer, and Jashobeam, who were Korahites;
[7] Joelah and Zebadiah, sons of Jeroham from Gedor.

[8] Some brave and experienced warriors from the tribe of Gad also defected to David while he was at the stronghold in the wilderness. They were expert with both shield and spear, as fierce as lions and as swift as deer on the mountains.

[9] Ezer was their leader.
Obadiah was second.
Eliab was third.
[10] Mishmannah was fourth.
Jeremiah was fifth.
[11] Attai was sixth.
Eliel was seventh.
[12] Johanan was eighth.
Elzabad was ninth.
[13] Jeremiah was tenth.
Macbannai was eleventh.

[14] These warriors from Gad were army commanders. The weakest among them could take on a hundred regular troops, and the strongest could take on a thousand! [15] They crossed the Jordan River during its seasonal flooding at the beginning of the year and drove out all the people living in the lowlands on both the east and west banks.

[16] Others from Benjamin and Judah came to David at the stronghold. [17] David went out to meet them and said, "If you have come in peace to help me, we are friends. But if you have come to betray me to my enemies when I am innocent, then may the God of our ancestors see and judge you."

[18] Then the Spirit came upon Amasai, who later became a leader among the Thirty, and he said,

"We are yours, David!
We are on your side, son of Jesse.
Peace and prosperity be with you,
and success to all who help you,
for your God is the one who helps you."

So David let them join him, and he made them officers over his troops.

[19] Some men from Manasseh defected from the Israelite army and joined David when he went with the Philistines to fight against Saul. But as it turned out, the Philistine leaders refused to let David and his men go with them. After much discussion, they sent them back, for they said, "It will cost us our lives if David switches loyalties to Saul and turns against us."

[20] Here is a list of the men from Manasseh who defected to David as he was returning to Ziklag: Adnah, Jozabad, Jediahel, Michael, Jozabad, Elihu, and Zillethai. Each commanded a thousand troops from the tribe of Manasseh. [21] They helped David chase down bands of raiders, for they were all brave and able warriors who became commanders in his army. [22] Day after day more men joined David until he had a great army, like the army of God.

[23] These are the numbers of armed warriors who joined David at Hebron. They were all eager to see David become king instead of Saul, just as the Lord had promised.

[24] From the tribe of Judah, there were 6,800 warriors armed with shields and spears.

[25] From the tribe of Simeon, there were 7,100 warriors.

[26] From the tribe of Levi, there were 4,600 troops. [27] This included Jehoiada, leader of the family of Aaron, who had 3,700 under his command. [28] This also included Zadok, a young warrior, with twenty-two members of his family who were all officers.

[29] From the tribe of Benjamin, Saul's relatives, there were 3,000 warriors. Most of the men from Benjamin had remained loyal to Saul until this time.

[30] From the tribe of Ephraim, there were 20,800 warriors, each famous in his own clan.

[31] From the half-tribe of Manasseh west of the Jordan, 18,000 men were sent for the express purpose of helping David become king.

[32] From the tribe of Issachar, there were 200 leaders of the tribe with their relatives. All these men understood the temper of the times and knew the best course for Israel to take.

[33] From the tribe of Zebulun, there were 50,000 skilled warriors. They were fully armed and prepared for battle and completely loyal to David.

[34] From the tribe of Naphtali, there were 1,000 officers and 37,000 warriors armed with shields and spears.

[35] From the tribe of Dan, there were 28,600 warriors, all prepared for battle.

[36] From the tribe of Asher, there were 40,000 trained warriors, all prepared for battle.

[37] From the east side of the Jordan River—where the tribes of Reuben and Gad and the half-tribe of Manasseh lived—there were 120,000 troops armed with every kind of weapon.

[38] All these men came in battle array to Hebron with the single purpose of making David the king of Israel. In fact, all Israel agreed that David should be their king. [39] They feasted and drank with David for three days, for preparations had been made by their relatives for their arrival. [40] And people from as far away as Issachar, Zebulun, and Naphtali brought food on donkeys, camels, mules, and oxen. Vast supplies of flour, fig cakes, raisins, wine, olive oil, cattle, and sheep were brought to the celebration. There was great joy throughout the land of Israel.

[13:1] David consulted with all his officials, including the generals and captains of his army. [2] Then he addressed the entire assembly of Israel as follows: "If you approve and if it is the will of the Lord our God, let us send messages to all the Israelites throughout the land, including the priests and Levites in their towns and pasturelands. Let us invite them to come and join us. [3] It is time to bring back the Ark of our God, for we neglected it during the reign of Saul."

[4] The whole assembly agreed to this, for the people could see it was the right thing to do. [5] So David summoned all the people of Israel, from one end of the country to the other, to join in bringing the Ark of God from Kiriath-jearim.

[6] Then David and all Israel went to Baalah of Judah (also called Kiriath-jearim) to bring back the Ark of God, which bears the name of the Lord who is enthroned between the cherubim. [7] They transported the Ark of God from the house of Abinadab on a new cart, with Uzzah and Ahio guiding it. [8] David and all Israel were celebrating before God with all their might, singing and playing all kinds of musical instruments—lyres, harps, tambourines, cymbals, and trumpets.

[9] But when they arrived at the threshing floor of Nacon, the oxen stumbled, and Uzzah put out his hand to steady the Ark. [10] Then the Lord's anger blazed out against Uzzah, and he struck him dead because he had laid his hand on the Ark. So Uzzah died there in the presence of God. [11] David was angry because the Lord's anger had blazed out against Uzzah. He named that place Perez-uzzah (which means "outbreak against Uzzah"). It is still called that today.

[12] David was now afraid of God and asked, "How can I ever bring the Ark of God back into my care?" [13] So David decided not to move the Ark into the City of David. He took it instead to the home of Obed-edom of Gath. [14] The Ark of God remained there with the family of Obed-edom for three months, and the Lord blessed him and his entire household.

[14:1] Now King Hiram of Tyre sent messengers to David, along with stonemasons and carpenters to build him a palace. Hiram also sent many cedar logs for lumber. [2] And David realized that the Lord had made him king over Israel and had made his kingdom very great for the sake of his people Israel.

[3] Then David married more wives in Jerusalem, and they had many sons and daughters. [4] These are the names of David's sons who were born in Jerusalem: Shimea, Shobab, Nathan, Solomon, [5] Ithar, Elishua, Elpelet, [6] Nogah, Nepheg, Japhia, [7] Elishama, Eliada, and Eliphelet.

[8] When the Philistines heard that David had been anointed king over all Israel, they mobilized all their forces to capture him. But David was told they were coming, so he and his men marched out to meet them.

[9] The Philistines had arrived in the valley of Rephaim and raided it. [10] So David asked God, "Should I go out to fight the Philistines? Will you hand them over to me?"

The Lord replied, "Yes, go ahead. I will give you the victory."

[11] So David and his troops went to Baal-perazim and defeated the Philistines there. "God has done it!" David exclaimed. "He used me to burst through my enemies like a raging flood!" So that place was named Baal-perazim (which means "the Lord who bursts through"). [12] The Philistines had abandoned their idols there, so David gave orders to burn them up.

[13] But after a while, the Philistines returned and raided the valley again. [14] And once again David asked God what to do. "Do not attack them straight on," God replied. "Instead, circle around behind them and attack them near the balsam trees. [15] When you hear a sound like marching feet in the tops of the balsam trees, attack! That will be the signal that God is moving ahead of you to strike down the Philistines." [16] So David did what God commanded, and he struck down the Philistine army all the way from Gibeon to Gezer.

[17] So David's fame spread everywhere, and the Lord caused all the nations to fear David.

[15:1] David now built several buildings for himself in the City of David. He also prepared a place for the Ark of God and set up a special tent there to shelter it. [2] Then he issued these instructions: "When we transport the Ark of God this time, no one except the Levites may carry it. The Lord has chosen them to carry the Ark of the Lord and to minister before him forever."

[3] Then David summoned all the Israelites to Jerusalem to bring the Ark of the Lord to the place he had prepared for it. [4] These are the priests and Levites who were called together:

[5] There were 120 from the clan of Kohath, with Uriel as their leader.

[6] There were 220 from the clan of Merari, with Asaiah as their leader.

[7] There were 130 from the clan of Gershon, with Joel as their leader.

[8] There were 200 descendants of Elizaphan, with Shemaiah as their leader.

[9] There were 80 descendants of Hebron, with Eliel as their leader.

[10] There were 112 descendants of Uzziel, with Amminadab as their leader.

[11] Then David summoned the priests, Zadok and Abiathar, and these Levite leaders: Uriel, Asaiah, Joel, Shemaiah, Eliel, and Amminadab. [12] He said to them, "You are the leaders of the Levite families. You must purify yourselves and all your fellow Levites, so you can bring the Ark of the Lord, the God of Israel, to the place I have prepared for it. [13] Because you Levites did not carry the Ark the first time, the anger of the Lord our God burst out against us. We failed to ask God how to move it in the proper way." [14] So the priests and the Levites purified themselves in order to bring the Ark of the Lord, the God of Israel, to Jerusalem. [15] Then the Levites carried the Ark of God on their shoulders with its carrying poles, just as the Lord had instructed Moses.

[16] David also ordered the Levite leaders to appoint a choir of Levites who were singers and musicians to sing joyful songs to the accompaniment of lyres, harps, and cymbals. [17] So the Levites appointed Heman son of Joel, Asaph son of Berekiah, and Ethan son of Kushaiah from the clan of Merari to direct the musicians. [18] The following men were chosen as their assistants: Zechariah, Jaaziel, Shemiramoth, Jehiel, Unni, Eliab, Benaiah, Maaseiah, Mattithiah, Eliphelehu, Mikneiah, and the gatekeepers, Obed-edom and Jeiel.

[19] Heman, Asaph, and Ethan were chosen to sound the bronze cymbals. [20] Zechariah, Aziel, Shemiramoth, Jehiel, Unni, Eliab, Maaseiah, and Benaiah were chosen to play the lyres. [21] Mattithiah, Eliphelehu, Mikneiah, Obed-edom, Jeiel, and Azaziah were chosen to play the harps. [22] Kenaniah, the head Levite, was chosen as the choir leader because of his skill.

[23] Berekiah and Elkanah were chosen to guard the Ark. [24] Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer—all of whom were priests—were chosen to blow the trumpets as they marched in front of the Ark of God. Obed-edom and Jehiah were chosen to guard the Ark.

[25] Then David and the leaders of Israel and the generals of the army went to the home of Obed-edom to bring the Ark of the Lord's covenant up to Jerusalem with a great celebration. [26] And because God was clearly helping the Levites as they carried the Ark of the Lord's covenant, they sacrificed seven bulls and seven lambs. [27] David was dressed in a robe of fine linen, as were the Levites who carried the Ark, the singers, and Kenaniah the song leader. David was also wearing a priestly tunic. [28] So all Israel brought up the Ark of the Lord's covenant to Jerusalem with shouts of joy, the blowing of horns and trumpets, the crashing of cymbals, and loud playing on harps and lyres.

[29] But as the Ark of the Lord's covenant entered the City of David, Michal, the daughter of Saul, looked down from her window. When she saw King David dancing and leaping for joy, she was filled with contempt for him.

[16:1] So they brought the Ark of God into the special tent David had prepared for it, and they sacrificed burnt offerings and peace offerings before God. [2] When he had finished, David blessed the people in the name of the Lord. [3] Then he gave a gift of food to every man and woman in Israel: a loaf of bread, a cake of dates, and a cake of raisins.

[4] David appointed the following Levites to lead the people in worship before the Ark of the Lord by asking for his blessings and giving thanks and praise to the Lord, the God of Israel. [5] Asaph, the leader of this group, sounded the cymbals. His assistants were Zechariah (the second), then Jeiel, Shemiramoth, Jehiel, Mattithiah, Eliab, Benaiah, Obed-edom, and Jeiel. They played the harps and lyres. [6] The priests, Benaiah and Jahaziel, played the trumpets regularly before the Ark of God's covenant.

[7] That day David gave to Asaph and his fellow Levites this song of thanksgiving to the Lord:

[8] Give thanks to the Lord and proclaim his greatness.

Let the whole world know what he has done.

[9] Sing to him; yes, sing his praises.

Tell everyone about his miracles.

[10] Exult in his holy name;

O worshipers of the Lord, rejoice!

[11] Search for the Lord and for his strength,
and keep on searching.

[12] Think of the wonderful works he has done,
the miracles, and the judgments he handed down,

[13] O children of Israel, God's servant,
O descendants of Jacob, God's chosen one.

[14] He is the Lord our God.

His rule is seen throughout the land.

[15] He always stands by his covenant—
the commitment he made to a thousand generations.

[16] This is the covenant he made with Abraham
and the oath he swore to Isaac.

[17] He confirmed it to Jacob as a decree,
to the people of Israel as a never-ending treaty:

[18] "I will give you the land of Canaan
as your special possession."

[19] He said this when they were few in number,
a tiny group of strangers in Canaan.

[20] They wandered back and forth between nations,
from one kingdom to another.

[21] Yet he did not let anyone oppress them.

He warned kings on their behalf:

[22] "Do not touch these people I have chosen,
and do not hurt my prophets."

[23] Let the whole earth sing to the Lord!

Each day proclaim the good news that he saves.

[24] Publish his glorious deeds among the nations.

Tell everyone about the amazing things he does.

[25] Great is the Lord! He is most worthy of praise!

He is to be revered above all gods.

[26] The gods of other nations are merely idols,
but the Lord made the heavens!

[27] Honor and majesty surround him;
strength and beauty are in his dwelling.

[28] O nations of the world, recognize the Lord,
recognize that the Lord is glorious and strong.

[29] Give to the Lord the glory he deserves!

Bring your offering and come to worship him.

Worship the Lord in all his holy splendor.

[30] Let all the earth tremble before him.

The world is firmly established and cannot be shaken.

[31] Let the heavens be glad, and let the earth rejoice!

Tell all the nations that the Lord is king.

[32] Let the sea and everything in it shout his praise!

Let the fields and their crops burst forth with joy!

[33] Let the trees of the forest rustle with praise before the Lord!

For he is coming to judge the earth.

[34] Give thanks to the Lord, for he is good!

His faithful love endures forever.

[35] Cry out, "Save us, O God of our salvation!

Gather and rescue us from among the nations,
so we can thank your holy name
and rejoice and praise you."

[36] Blessed be the Lord, the God of Israel,

from everlasting to everlasting!

And all the people shouted "Amen!" and praised the Lord.

[37] David arranged for Asaph and his fellow Levites to minister regularly before the Ark of the Lord's covenant, doing whatever needed to be done each day. [38] This group included Obed-edom (son of Jeduthun), Hosah, and sixty-eight other Levites as gatekeepers.

[39] Meanwhile, David stationed Zadok the priest and his fellow priests at the Tabernacle of the Lord on the hill of Gibeon, where they continued to minister before the Lord. [40] They sacrificed the regular burnt offerings to the Lord each morning and evening on the altar set aside for that purpose, obeying everything written in the law of the Lord, which he had given to Israel. [41] David also appointed Heman, Jeduthun, and the others chosen by name to give thanks to the Lord, "for his faithful love endures forever." [42] They used their trumpets, cymbals, and other instruments to accompany the songs of praise to God. And the sons of Jeduthun were appointed as gatekeepers.

[43] Then all the people returned to their homes, and David returned home to bless his family.

[17:1] Now when David was settled in his palace, he said to Nathan the prophet, "Here I am living in this beautiful cedar palace, but the Ark of the Lord's covenant is out in a tent!"

[2] Nathan replied, "Go ahead with what you have in mind, for God is with you."

[3] But that same night God said to Nathan,

[4] "Go and tell my servant David, 'This is what the Lord says: You are not the one to build me a temple to live in. [5] I have never lived in a temple, from the day I brought the Israelites out of Egypt until now. My home has always been a tent, moving from one place to another. [6] And I never once complained to Israel's leaders, the shepherds of my people. I have never asked them, 'Why haven't you built me a beautiful cedar temple?'"

[7] "Now go and say to my servant David, 'This is what the Lord Almighty says: I chose you to lead my people Israel when you were just a shepherd boy, tending your sheep out in the pasture.

[8] I have been with you wherever you have gone, and I have destroyed all your enemies. Now I will make your name famous throughout the earth! [9] And I have provided a permanent homeland for my people Israel, a secure place where they will never be disturbed. It will be their

own land where wicked nations won't oppress them as they did in the past, [10] from the time I appointed judges to rule my people. And I will subdue all your enemies.

" And now I declare that the Lord will build a house for you—a dynasty of kings! [11] For when you die, I will raise up one of your sons, and I will make his kingdom strong. [12] He is the one who will build a house—a temple—for me. And I will establish his throne forever. [13] I will be his father, and he will be my son. I will not take my unfailing love from him as I took it from Saul, who ruled before you. [14] I will establish him over my dynasty and my kingdom for all time, and his throne will be secure forever.' "

[15] So Nathan went back to David and told him everything the Lord had said.

[16] Then King David went in and sat before the Lord and prayed, "Who am I, O Lord God, and what is my family, that you have brought me this far? [17] And now, O God, in addition to everything else, you speak of giving me a lasting dynasty! You speak as though I were someone very great, O Lord God! [18] What more can I say about the way you have honored me? You know what I am really like. [19] For my sake, O Lord, and according to your will, you have done all these great things and have made them known.

[20] "O Lord, there is no one like you—there is no other God. We have never even heard of another god like you! [21] What other nation on earth is like Israel? What other nation, O God, have you redeemed from slavery to be your own people? You made a great name for yourself when you rescued your people from Egypt. You performed awesome miracles and drove out the nations that stood in their way. [22] You chose Israel to be your people forever, and you, O Lord, have become their God.

[23] "And now, O Lord, do as you have promised concerning me and my family. May it be a promise that will last forever. [24] And may your name be established and honored forever so that all the world will say, 'The Lord Almighty is God over Israel!' And may the dynasty of your servant David be established in your presence.

[25] "O my God, I have been bold enough to pray this prayer because you have revealed that you will build a house for me—an eternal dynasty! [26] For you are God, O Lord. And you have promised these good things to me, your servant. [27] And now, it has pleased you to bless me and my family so that our dynasty will continue forever before you. For when you grant a blessing, O Lord, it is an eternal blessing!"

[18:1] After this, David subdued and humbled the Philistines by conquering Gath and its surrounding towns. [2] David also conquered the land of Moab, and the Moabites became David's subjects and brought him tribute money.

[3] Then David destroyed the forces of King Hadadezer of Zobah, as far as Hamath, when Hadadezer marched out to strengthen his control along the Euphrates River. [4] David captured one thousand chariots, seven thousand charioteers, and twenty thousand foot soldiers. Then he crippled all but one hundred of the chariot horses.

[5] When Arameans from Damascus arrived to help Hadadezer, David killed twenty-two thousands of them. [6] Then he placed several army garrisons in Damascus, the Aramean capital, and the Arameans became David's subjects and brought him tribute money. So the Lord gave David victory wherever he went. [7] David brought the gold shields of Hadadezer's officers to Jerusalem, [8] along with a large amount of bronze from Hadadezer's cities of Tebah and Cun.

Later Solomon melted the bronze and used it for the Temple. He molded it into the bronze Sea, the pillars, and the various bronze utensils used at the Temple.

[9] When King Toi of Hamath heard that David had destroyed the army of King Hadadezer of Zobah, [10] he sent his son Joram to congratulate David on his success. Hadadezer and Toi had long been enemies, and there had been many wars between them. Joram presented David with many gifts of gold, silver, and bronze. [11] King David dedicated all these gifts to the Lord, along with the silver and gold he had taken from the other nations he had subdued—Edom, Moab, Ammon, Philistia, and Amalek.

[12] Abishai son of Zeruiah destroyed eighteen thousand Edomites in the Valley of Salt. [13] He placed army garrisons throughout Edom, and all the Edomites became David's subjects. This was another example of how the Lord made David victorious wherever he went.

[14] David reigned over all Israel and was fair to everyone. [15] Joab son of Zeruiah was commander of the army. Jehoshaphat son of Ahilud was the royal historian. [16] Zadok son of Ahitub and Ahimelech son of Abiathar were the priests. Seraiah was the court secretary. [17] Benaiah son of Jehoiada was captain of the king's bodyguard. David's sons served as the king's chief assistants.

[19:1] Some time after this, King Nahash of the Ammonites died, and his son Hanun became king. [2] David said, "I am going to show complete loyalty to Hanun because his father, Nahash, was always completely loyal to me." So David sent ambassadors to express sympathy to Hanun about his father's death.

But when David's ambassadors arrived in the land of Ammon, [3] Hanun's advisers said to him, "Do you really think these men are coming here to honor your father? No! David has sent them to spy out the land so that they can come in and conquer it!" [4] So Hanun seized David's ambassadors and shaved their beards, cut off their robes at the buttocks, and sent them back to David in shame. [5] When David heard what had happened, he sent messengers to tell the men to stay at Jericho until their beards grew out, for they were very embarrassed by their appearance.

[6] Now the people of Ammon realized how seriously they had angered David, so Hanun and the Ammonites sent thirty-eight tons of silver to hire chariots and troops from Aram-naharaim, Aram-maacah, and Zobah. [7] They also hired thirty-two thousand chariots and secured the support of the king of Maacah and his army. These forces camped at Medeba, where they were joined by the Ammonite troops that Hanun had recruited from his own towns. [8] When David heard about this, he sent Joab and all his warriors to fight them. [9] The Ammonite troops drew up their battle lines at the gate of the city, while the other kings positioned themselves to fight in the open fields.

[10] When Joab saw that he would have to fight on two fronts, he chose the best troops in his army. He placed them under his personal command and led them out to fight the Arameans in the fields. [11] He left the rest of the army under the command of his brother Abishai, who was to attack the Ammonites. [12] "If the Arameans are too strong for me, then come over and help me," Joab told his brother. "And if the Ammonites are too strong for you, I will help you. [13] Be courageous! Let us fight bravely to save our people and the cities of our God. May the Lord's will be done."

[14] When Joab and his troops attacked, the Arameans began to run away. [15] And when the Ammonites saw the Arameans running, they ran from Abishai and retreated into the city. Then Joab returned to Jerusalem.

[16] The Arameans now realized that they were no match for Israel, so they summoned additional Aramean troops from the other side of the Euphrates River. These troops arrived under the command of Shobach, the commander of all Hadadezer's forces. [17] When David heard what was happening, he mobilized all Israel, crossed the Jordan River, and positioned his troops in battle formation. Then he engaged the enemy troops in battle, and they fought against him. [18] But again the Arameans fled from the Israelites. This time David's forces killed seven thousand charioteers and forty thousand foot soldiers, including Shobach, the commander of their army. [19] When the servants of Hadadezer realized they had been defeated by Israel, they surrendered to David and became his subjects. After that, the Arameans were no longer willing to help the Ammonites.

[20:1] The following spring, the time of year when kings go to war, Joab led the Israelite army in successful attacks against the towns and villages of the Ammonites. In the process they laid siege to the city of Rabbah and destroyed it. But David had stayed behind in Jerusalem.

[2] When David arrived at Rabbah, he removed the crown from the king's head, and it was placed on David's own head. The crown was made of gold and set with gems, and it weighed about seventy-five pounds. David took a vast amount of plunder from the city. [3] He also made slaves of the people of Rabbah and forced them to labor with saws, picks, and axes. That is how he dealt with the people of all the Ammonite cities. Then David and his army returned to Jerusalem.

[4] After this, war broke out with the Philistines at Gezer. As they fought, Sibbecai from Hushah killed Saph, a descendant of the giants, and so the Philistines were subdued. [5] During another battle with the Philistines, Elhanan son of Jair killed Lahmi, the brother of Goliath of Gath. The handle of Lahmi's spear was as thick as a weaver's beam! [6] In another battle with the Philistines at Gath, a huge man with six fingers on each hand and six toes on each foot—a descendant of the giants— [7] defied and taunted Israel. But he was killed by Jonathan, the son of David's brother Shimea. [8] These Philistines were descendants of the giants of Gath, but they were killed by David and his warriors.

[21:1] Satan rose up against Israel and caused David to take a census of the Israelites. [2] David gave these orders to Joab and his commanders: "Take a census of all the people in the land—from Beersheba in the south to Dan in the north—and bring me the totals so I may know how many there are."

[3] But Joab replied, "May the Lord increase the number of his people a hundred times over! But why, my lord, do you want to do this? Are they not all your servants? Why must you cause Israel to sin?"

[4] But the king insisted that Joab take the census, so Joab traveled throughout Israel to count the people. Then he returned to Jerusalem [5] and reported the number of people to David. There were 1,100,000 men of military age in Israel, and 470,000 in Judah. [6] But Joab did not include the tribes of Levi and Benjamin in the census because he was so distressed at what the king had made him do.

[7] God was very displeased with the census, and he punished Israel for it. [8] Then David said to God, "I have sinned greatly and shouldn't have taken the census. Please forgive me for doing this foolish thing."

[9] Then the Lord spoke to Gad, David's seer. This was the message: [10] "Go and say to David, 'This is what the Lord says: I will give you three choices. Choose one of these punishments, and I will do it.'"

[11] So Gad came to David and said, "These are the choices the Lord has given you. [12] You may choose three years of famine, three months of destruction by your enemies, or three days of severe plague as the angel of the Lord brings devastation throughout the land of Israel. Think this over and let me know what answer to give the Lord."

[13] "This is a desperate situation!" David replied to Gad. "But let me fall into the hands of the Lord, for his mercy is very great. Do not let me fall into human hands."

[14] So the Lord sent a plague upon Israel, and seventy thousand people died as a result. [15] And God sent an angel to destroy Jerusalem. But just as the angel was preparing to destroy it, the Lord relented and said to the death angel, "Stop! That is enough!" At that moment the angel of the Lord was standing by the threshing floor of Araunah the Jebusite.

[16] David looked up and saw the angel of the Lord standing between heaven and earth with his sword drawn, stretched out over Jerusalem. So David and the leaders of Israel put on sackcloth to show their distress and fell down with their faces to the ground. [17] And David said to God, "I am the one who called for the census! I am the one who has sinned and done wrong! But these people are innocent—what have they done? O Lord my God, let your anger fall against me and my family, but do not destroy your people."

[18] Then the angel of the Lord told Gad to instruct David to build an altar to the Lord at the threshing floor of Araunah the Jebusite. [19] So David obeyed the instructions the Lord had given him through Gad. [20] Araunah, who was busy threshing wheat at the time, turned and saw the angel there. His four sons, who were with him, ran away and hid. [21] When Araunah saw the king approaching, he left his threshing floor and bowed to the ground before David.

[22] David said to Araunah, "Let me buy this threshing floor from you at its full price. Then I will build an altar to the Lord there, so that he will stop the plague."

[23] "Take it, my lord, and use it as you wish," Araunah said to David. "Here are oxen for the burnt offerings, and you can use the threshing tools for wood to build a fire on the altar. And take the wheat for the grain offering. I will give it all to you."

[24] But the king replied to Araunah, "No, I insist on paying what it is worth. I cannot take what is yours and give it to the Lord. I will not offer a burnt offering that has cost me nothing!" [25] So David gave Araunah six hundred pieces of gold in payment for the threshing floor. [26] David built an altar there to the Lord and sacrificed burnt offerings and peace offerings. And when David prayed, the Lord answered him by sending fire from heaven to burn up the offering on the altar. [27] Then the Lord spoke to the angel, who put the sword back into its sheath.

[28] When David saw that the Lord had answered his prayer, he offered sacrifices there at Araunah's threshing floor.

[29] At that time, the Tabernacle of the Lord and the altar that Moses made in the wilderness were located at the hill of Gibeon. [30] But David was not able to go there to inquire of God, because he was terrified by the drawn sword of the angel of the Lord.

[22:1] Then David said, "This will be the location for the Temple of the Lord God and the place of the altar for Israel's burnt offerings!"

[2] So David gave orders to call together the foreigners living in Israel, and he assigned them the task of preparing blocks of stone for building the Temple of God. [3] David provided large amounts of iron for the nails that would be needed for the doors in the gates and for the clamps, and more bronze than they could ever weigh. [4] He also provided innumerable cedar logs, for the men of Tyre and Sidon had brought vast amounts of cedar to David. [5] David said, "My son Solomon is still young and inexperienced, and the Temple of the Lord must be a magnificent structure, famous and glorious throughout the world. So I will begin making preparations for it now." So David collected vast amounts of building materials before his death.

[6] Then David sent for his son Solomon and instructed him to build a Temple for the Lord, the God of Israel. [7] "I wanted to build a Temple to honor the name of the Lord my God," David told him. [8] "But the Lord said to me, 'You have killed many men in the great battles you have fought. And since you have shed so much blood before me, you will not be the one to build a Temple to honor my name. [9] But you will have a son who will experience peace and rest. I will give him peace with his enemies in all the surrounding lands. His name will be Solomon, and I will give peace and quiet to Israel during his reign. [10] He is the one who will build a Temple to honor my name. He will be my son, and I will be his father. And I will establish the throne of his kingdom over Israel forever.'

[11] "Now, my son, may the Lord be with you and give you success as you follow his instructions in building the Temple of the Lord your God. [12] And may the Lord give you wisdom and understanding, that you may obey the law of the Lord your God as you rule over Israel. [13] For if you carefully obey the laws and regulations that the Lord gave to Israel through Moses, you will be successful. Be strong and courageous; do not be afraid or lose heart!

[14] "I have worked hard to provide materials for building the Temple of the Lord—nearly four thousand tons of gold, nearly forty thousand tons of silver, and so much iron and bronze that it cannot be weighed. I have also gathered lumber and stone for the walls, though you may need to add more. [15] You have many skilled stonemasons and carpenters and craftsmen of every kind available to you. [16] They are expert goldsmiths and silversmiths and workers of bronze and iron. Now begin the work, and may the Lord be with you!"

[17] Then David ordered all the leaders of Israel to assist Solomon in this project. [18] "The Lord your God is with you," he declared. "He has given you peace with the surrounding nations. He has handed them over to me, and they are now subject to the Lord and his people. [19] Now seek the Lord your God with all your heart. Build the sanctuary of the Lord God so that you can bring the Ark of the Lord's covenant and the holy vessels of God into the Temple built to honor the Lord's name."

[23:1] When David was an old man, he appointed his son Solomon to be king over Israel. [2] David summoned all the political leaders of Israel, together with the priests and Levites, for the coronation ceremony. [3] All the Levites who were thirty years old or older were counted, and the total came to thirty-eight thousand. [4] Then David said, "Twenty-four thousand of them will supervise the work at the Temple of the Lord. Six thousand are to serve as officials and judges. [5] Four thousand will work as gatekeepers, and another four thousand will praise the Lord with the musical instruments I have made." [6] Then David divided the Levites into divisions named after the clans descended from the three sons of Levi—Gershon, Kohath, and Merari.

[7] The Gershonite family units were defined by their lines of descent from Libni and Shimei, the sons of Gershon. [8] Three of the descendants of Libni were Jehiel (the family leader), Zetham, and Joel. [9] These were the leaders of the family of Libni. Three of the descendants of Shimei were Shelomoth, Haziël, and Haran. [10] Four other descendants of Shimei were Jahath, Ziza, Jeush, and Beriah. [11] Jahath was the family leader, and Ziza was next. Jeush and Beriah were counted as a single family because neither had many sons.

[12] The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel.

[13] The sons of Amram were Aaron and Moses. Aaron and his descendants were set apart to dedicate the most holy things, to offer sacrifices in the Lord's presence, to serve the Lord, and to pronounce blessings in his name forever.

[14] As for Moses, the man of God, his sons were included with the tribe of Levi. [15] The sons of Moses were Gershom and Eliezer.

[16] The descendants of Gershom included Shebuel, the family leader.

[17] Eliezer had only one son, Rehabiah, the family leader. Rehabiah had numerous descendants.

[18] The descendants of Izhar included Shelomith, the family leader.

[19] The descendants of Hebron included Jeriah (the family leader), Amariah (the second), Jahaziel (the third), and Jekameam (the fourth).

[20] The descendants of Uzziel included Micah (the family leader) and Isshiah (the second).

[21] The descendants of Merari included Mahli and Mushi.

The sons of Mahli were Eleazar and Kish. [22] Eleazar died with no sons, only daughters. His daughters married their cousins, the sons of Kish.

[23] The three sons of Mushi were Mahli, Eder, and Jerimoth.

[24] These were the descendants of Levi by clans, the leaders of their family groups, registered carefully by name. Each had to be twenty years old or older to qualify for service in the house of the Lord. [25] For David said, "The Lord, the God of Israel, has given us peace, and he will always live in Jerusalem. [26] Now the Levites will no longer need to carry the Tabernacle and its utensils from place to place." [27] It was according to David's final instructions that all the Levites twenty years old or older were registered for service.

[28] The work of the Levites was to assist the priests, the descendants of Aaron, as they served at the house of the Lord. They also took care of the courtyards and side rooms, helped perform the ceremonies of purification, and served in many other ways in the house of God.

[29] They were in charge of the sacred bread that was set out on the table, the choice flour for the grain offerings, the wafers made without yeast, the cakes cooked in olive oil, and the other mixed breads. They were also responsible to check all the weights and measures. [30] And each morning and evening they stood before the Lord to sing songs of thanks and praise to him. [31] They assisted with the burnt offerings that were presented to the Lord on Sabbath days, at new moon celebrations, and at all the appointed festivals. The proper number of Levites served in the Lord's presence at all times, following all the procedures they had been given.

[32] And so, under the supervision of the priests, the Levites watched over the Tabernacle and the Temple and faithfully carried out their duties of service at the house of the Lord.

[24:1] This is how Aaron's descendants, the priests, were divided into groups for service. The sons of Aaron were Nadab, Abihu, Eleazar, and Ithamar. [2] But Nadab and Abihu died before their father did, and they had no sons. So only Eleazar and Ithamar were left to carry on as priests.

[3] With the help of Zadok, who was a descendant of Eleazar, and of Ahimelech, who was a descendant of Ithamar, David divided Aaron's descendants into groups according to their various duties. [4] Eleazar's descendants were divided into sixteen groups and Ithamar's into eight, for there were more family leaders among the descendants of Eleazar.

[5] All tasks were assigned to the various groups by means of sacred lots so that no preference would be shown, for there were many qualified officials serving God in the sanctuary from among the descendants of both Eleazar and Ithamar. [6] Shemaiah son of Nethanel, a Levite, acted as secretary and wrote down the names and assignments in the presence of the king, Zadok the priest, Ahimelech son of Abiathar, and the family leaders of the priests and Levites. The descendants of Eleazar and Ithamar took turns casting lots.

[7] The first lot fell to Jehoiarib.

The second lot fell to Jedaiiah.

[8] The third lot fell to Harim.

The fourth lot fell to Seorim.

[9] The fifth lot fell to Malkijah.

The sixth lot fell to Mijamin.

[10] The seventh lot fell to Hakkoz.

The eighth lot fell to Abijah.

[11] The ninth lot fell to Jeshua.

The tenth lot fell to Shecaniah.

[12] The eleventh lot fell to Eliashib.

The twelfth lot fell to Jakim.

[13] The thirteenth lot fell to Huppah.

The fourteenth lot fell to Jeshebeab.

[14] The fifteenth lot fell to Bilgah.

The sixteenth lot fell to Immer.

[15] The seventeenth lot fell to Hezir.

The eighteenth lot fell to Happizzetz.

[16] The nineteenth lot fell to Pethahiah.

The twentieth lot fell to Jehezkel.
[17] The twenty-first lot fell to Jakin.
The twenty-second lot fell to Gamul.
[18] The twenty-third lot fell to Delaiah.
The twenty-fourth lot fell to Maaziah.

[19] Each group carried out its duties in the house of the Lord according to the procedures established by their ancestor Aaron in obedience to the commands of the Lord, the God of Israel.

[20] These were the other family leaders descended from Levi:

From the descendants of Amram, the leader was Shebuel.

From the descendants of Shebuel, the leader was Jehdeiah.

[21] From the descendants of Rehabiah, the leader was Isshiah.

[22] From the descendants of Izhar, the leader was Shelomith.

From the descendants of Shelomith, the leader was Jahath.

[23] From the descendants of Hebron, Jeriah was the leader, Amariah was second-in-command, Jahaziel was third, and Jekameam was fourth.

[24] From the descendants of Uzziel, the leader was Micah.

From the descendants of Micah, the leader was Shamir, [25] along with Isshiah, the brother of Micah.

From the descendants of Isshiah, the leader was Zechariah.

[26] From the descendants of Merari, the leaders were Mahli and Mushi.

From the descendants of Jaaziah, the leader was Beno.

[27] From the descendants of Merari through Jaaziah, the leaders were Beno, Shoham, Zaccur, and Ibri.

[28] From the descendants of Mahli, the leader was Eleazar, though he had no sons.

[29] From the descendants of Kish, the leader was Jerahmeel.

[30] From the descendants of Mushi, the leaders were Mahli, Eder, and Jerimoth.

These were the descendants of Levi in their various families. [31] Like the descendants of Aaron, they were assigned to their duties by means of sacred lots, without regard to age or rank. It was done in the presence of King David, Zadok, Ahimelech, and the family leaders of the priests and the Levites.

[25:1] David and the army commanders then appointed men from the families of Asaph, Heman, and Jeduthun to proclaim God's messages to the accompaniment of harps, lyres, and cymbals. Here is a list of their names and their work:

[2] From the sons of Asaph, there were Zaccur, Joseph, Nethaniah, and Asarelah. They worked under the direction of their father, Asaph, who proclaimed God's messages by the king's orders.

[3] Jeduthun had six sons: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah. They worked under the direction of their father, Jeduthun, who proclaimed God's messages to the accompaniment of the harp, offering thanks and praise to the Lord.

[4] Heman's sons were Bukkiah, Mattaniah, Uzziel, Shubael, Jerimoth, Hananiah, Hanani, Eliathah, Geddalti, Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth.

[5] All these were the sons of Heman, the king's seer, for God had honored him with fourteen sons and three daughters.

[6] All these men were under the direction of their fathers as they made music at the house of the Lord. Their responsibilities included the playing of cymbals, lyres, and harps at the house of God. Asaph, Jeduthun, and Heman reported directly to the king. [7] They and their families were all trained in making music before the Lord, and each of them—288 in all—was an accomplished musician. [8] The musicians were appointed to their particular term of service by means of sacred lots, without regard to whether they were young or old, teacher or student.

[9] The first lot fell to Joseph of the Asaph clan and twelve of his sons and relatives.

The second lot fell to Gedaliah and twelve of his sons and relatives.

[10] The third lot fell to Zaccur and twelve of his sons and relatives.

[11] The fourth lot fell to Zeri and twelve of his sons and relatives.

[12] The fifth lot fell to Nethaniah and twelve of his sons and relatives.

[13] The sixth lot fell to Bukkiah and twelve of his sons and relatives.

[14] The seventh lot fell to Asarelah and twelve of his sons and relatives.

[15] The eighth lot fell to Jeshaiiah and twelve of his sons and relatives.

[16] The ninth lot fell to Mattaniah and twelve of his sons and relatives.

[17] The tenth lot fell to Shimei and twelve of his sons and relatives.

[18] The eleventh lot fell to Uzziel and twelve of his sons and relatives.

[19] The twelfth lot fell to Hashabiah and twelve of his sons and relatives.

[20] The thirteenth lot fell to Shubael and twelve of his sons and relatives.

[21] The fourteenth lot fell to Mattithiah and twelve of his sons and relatives.

[22] The fifteenth lot fell to Jerimoth and twelve of his sons and relatives.

[23] The sixteenth lot fell to Hananiah and twelve of his sons and relatives.

[24] The seventeenth lot fell to Joshbekashah and twelve of his sons and relatives.

[25] The eighteenth lot fell to Hanani and twelve of his sons and relatives.

[26] The nineteenth lot fell to Mallothi and twelve of his sons and relatives.

[27] The twentieth lot fell to Eliathah and twelve of his sons and relatives.

[28] The twenty-first lot fell to Hothir and twelve of his sons and relatives.

[29] The twenty-second lot fell to Gedalti and twelve of his sons and relatives.

[30] The twenty-third lot fell to Mahazioth and twelve of his sons and relatives.

[31] The twenty-fourth lot fell to Romamti-ezer and twelve of his sons and relatives.

[26:1] These are the divisions of the gatekeepers:

From the Korahites, there was Meshelemiah son of Kore, of the family of Asaph. [2] The sons of Meshelemiah were Zechariah (the oldest), Jediael (the second), Zebadiah (the third), Jathniel (the fourth), [3] Elam (the fifth), Jehohanan (the sixth), and Eliehoenai (the seventh).

[4] The sons of Obed-edom, also gatekeepers, were Shemaiah (the oldest), Jehozabad (the second), Joah (the third), Sacar (the fourth), Nethanel (the fifth), [5] Ammiel (the sixth), Issachar (the seventh), and Peullethai (the eighth). God had richly blessed Obed-edom.

[6] Obed-edom's son Shemaiah had sons with great ability who earned positions of great authority in the clan. [7] Their names were Othni, Rephael, Obed, and Elzabad. Their relatives, Elihu and Semakiah, were also very capable men.

[8] All of these descendants of Obed-edom, including their sons and grandsons—sixty-two of them in all—were very capable men, well qualified for their work.

[9] Meshelemiah's eighteen sons and relatives were also very capable men.

[10] Hosah, of the Merari clan, appointed Shimri as the leader among his sons, though he was not the oldest. [11] His other sons included Hilkiyah (the second), Tebaliah (the third), and Zechariah (the fourth). Hosah's sons and relatives, who served as gatekeepers, numbered thirteen in all.

[12] These divisions of the gatekeepers were named for their family leaders, and like the other Levites, they served at the house of the Lord. [13] They were assigned by families for guard duty at the various gates, without regard to age or training, for it was all decided by means of sacred lots.

[14] The responsibility for the east gate went to Meshelemiah and his group. The north gate was assigned to his son Zechariah, a man of unusual wisdom. [15] The south gate went to Obed-edom, and his sons were put in charge of the storehouses. [16] Shuppim and Hosah were assigned the west gate and the gateway leading up to the Temple. Guard duties were divided evenly. [17] Six Levites were assigned each day to the east gate, four to the north gate, four to the south gate, and two to each of the storehouses. [18] Six were assigned each day to the west gate, four to the gateway leading up to the Temple, and two to the courtyard.

[19] These were the divisions of the gatekeepers from the clans of Korah and Merari.

[20] Other Levites, led by Ahijah, were in charge of the treasuries of the house of God and the storerooms. [21] From the family of Libni in the clan of Gershon, Jehiel was the leader. [22] The sons of Jehiel, Zetham and his brother Joel, were in charge of the treasuries of the house of the Lord.

[23] These are the leaders that descended from Amram, Izhar, Hebron, and Uzziel:

[24] From the clan of Amram, Shebuel was a descendant of Gershom son of Moses. He was the chief officer of the treasuries. [25] His relatives through Eliezer were Rehabiah, Jeshaiyah, Joram, Zicri, and Shelomoth.

[26] Shelomoth and his relatives were in charge of the treasuries that held all the things dedicated to the Lord by King David, the family leaders, and the generals and captains and other officers of the army. [27] These men had dedicated some of the plunder they had gained in battle to maintain the house of the Lord. [28] Shelomoth and his relatives also cared for the items dedicated to the Lord by Samuel the seer, Saul son of Kish, Abner son of Ner, and Joab son of Zeruiah. All the other dedicated items were in their care, too.

[29] From the clan of Izhar came Kenaniah. He and his sons were appointed to serve as public administrators and judges throughout Israel.

[30] From the clan of Hebron came Hashabiah. He and his relatives—seventeen hundred capable men—were put in charge of the Israelite lands west of the Jordan River. They were responsible for all matters related to the things of the Lord and the service of the king in that area.

[31] Also from the clan of Hebron came Jeriah, who was the leader of the Hebronites according to the genealogical records. (In the fortieth year of David's reign, a search was made in the records, and capable men from the clan of Hebron were found at Jazer in the land of Gilead.) [32] There were twenty-seven hundred capable men among the relatives of Jeriah. King David sent them to the east side of the Jordan River and put them in charge of the tribes of Reuben and Gad and the half-tribe of Manasseh. They were responsible for all matters related to the things of God and the service of the king.

[27:1] This is the list of Israelite generals and captains, and their officers, who served the king by supervising the army divisions that were on duty each month of the year. Each division served for one month and had twenty-four thousand troops.

[2] Jashobeam son of Zabdiel was commander of the first division, which was on duty during the first month. There were twenty-four thousand troops in his division. [3] He was a descendant of Perez and was in charge of all the army officers for the first month.

[4] Dodai, a descendant of Ahoah, was commander of the second division, which was on duty during the second month. There were twenty-four thousand troops in his division, and Mikloth was his chief officer.

[5] Benaiah son of Jehoiada the priest was commander of the third division, which was on duty during the third month. There were twenty-four thousand troops in his division. [6] This was the Benaiah who commanded David's elite military group known as the Thirty. His son Ammizabad was his chief officer.

[7] Asahel, the brother of Joab, was commander of the fourth division, which was on duty during the fourth month. There were twenty-four thousand troops in his division. Asahel was succeeded by his son Zebadiah.

[8] Shammah the Izrahite was commander of the fifth division, which was on duty during the fifth month. There were twenty-four thousand troops in his division.

[9] Ira son of Ikkesh from Tekoa was commander of the sixth division, which was on duty during the sixth month. There were twenty-four thousand troops in his division.

[10] Helez, a descendant of Ephraim from Pelon, was commander of the seventh division, which was on duty during the seventh month. There were twenty-four thousand troops in his division.

[11] Sibbecai, a descendant of Zerah from Hushah, was commander of the eighth division, which was on duty during the eighth month. There were twenty-four thousand troops in his division.

[12] Abiezer from Anathoth in the territory of Benjamin was commander of the ninth division, which was on duty during the ninth month. There were twenty-four thousand troops in his division.

[13] Maharai, a descendant of Zerah from Netophah, was commander of the tenth division, which was on duty during the tenth month. There were twenty-four thousand troops in his division.

[14] Benaiah from Pirathon in Ephraim was commander of the eleventh division, which was on duty during the eleventh month. There were twenty-four thousand troops in his division.

[15] Heled, a descendant of Othniel from Netophah, was commander of the twelfth division, which was on duty during the twelfth month. There were twenty-four thousand troops in his division.

[16] The following were the tribes of Israel and their leaders:

Tribe — Leader

Reuben — Eliezer son of Zicri

Simeon — Shephatiah son of Maacah

[17] Levi — Hashabiah son of Kemuel

Aaron (the priests) — Zadok

[18] Judah — Elihu (a brother of David)

Issachar — Omri son of Michael

[19] Zebulun — Ishmaiah son of Obadiah

Naphtali — Jeremoth son of Azriel

[20] Ephraim — Hoshea son of Azaziah

Manasseh (west) — Joel son of Pedaiiah

[21] Manasseh (east) — Iddo son of Zechariah

Benjamin — Jaasiel son of Abner

[22] Dan — Azarel son of Jeroham

These were the leaders of the tribes of Israel.

[23] When David took his census, he did not count those who were younger than twenty years of age, because the Lord had promised to make the Israelites as numerous as the stars in heaven.

[24] Joab began the census but never finished it because the anger of God broke out against Israel. The final total was never recorded in King David's official records.

[25] Azmaveth son of Adiel was in charge of the palace treasuries.

Jonathan son of Uzziah was in charge of the regional treasuries throughout the towns, villages, and fortresses of Israel.

[26] Ezri son of Kelub was in charge of the field workers who farmed the king's lands.

[27] Shimei from Ramah was in charge of the king's vineyards.

Zabdi from Shepham was responsible for the grapes and the supplies of wine.

[28] Baal-hanan from Geder was in charge of the king's olive groves and sycamore-fig trees in the foothills of Judah.

Joash was responsible for the supplies of olive oil.

[29] Shitrai from Sharon was in charge of the cattle on the Sharon Plain.

Shaphat son of Adlai was responsible for the cattle in the valleys.

[30] Obil the Ishmaelite was in charge of the camels.

Jehdeiah from Meronoth was in charge of the donkeys.

[31] Jaziz the Hagrite was in charge of the king's sheep.

All these officials were overseers of King David's property.

[32] Jonathan, David's uncle, was a wise counselor to the king, a man of great insight, and a scribe. Jehiel the Hacmonite was responsible to teach the king's sons. [33] Ahithophel was the royal adviser. Hushai the Arkite was the king's friend. [34] Ahithophel was succeeded by Jehoiada son of Benaiah and by Abiathar. Joab was commander of the Israelite army.

[28:1] David summoned all his officials to Jerusalem—the leaders of the tribes, the commanders of the twelve army divisions, the other generals and captains, the overseers of the royal property and livestock, the palace officials, the mighty men, and all the other warriors in the kingdom. [2] David rose and stood before them and addressed them as follows: "My brothers and my people! It was my desire to build a temple where the Ark of the Lord's covenant, God's footstool, could rest permanently. I made the necessary preparations for building it, [3] but God said to me, 'You must not build a temple to honor my name, for you are a warrior and have shed much blood.'

[4] "Yet the Lord, the God of Israel, has chosen me from among all my father's family to be king over Israel forever. For he has chosen the tribe of Judah to rule, and from among the families of Judah, he chose my father's family. And from among my father's sons, the Lord was pleased to make me king over all Israel. [5] And from among my sons—for the Lord has given me many children—he chose Solomon to succeed me on the throne of his kingdom of Israel. [6] He said to me, 'Your son Solomon will build my Temple and its courtyards, for I have chosen him as my son, and I will be his father. [7] And if he continues to obey my commands and regulations as he does now, I will make his kingdom last forever.' [8] So now, with God as our witness, I give you this charge for all Israel, the Lord's assembly: Be careful to obey all the commands of the Lord your God, so that you may possess this good land and leave it to your children as a permanent inheritance.

[9] "And Solomon, my son, get to know the God of your ancestors. Worship and serve him with your whole heart and with a willing mind. For the Lord sees every heart and understands and knows every plan and thought. If you seek him, you will find him. But if you forsake him, he will reject you forever. [10] So take this seriously. The Lord has chosen you to build a Temple as his sanctuary. Be strong, and do the work."

[11] Then David gave Solomon the plans for the Temple and its surroundings, including the treasuries, the upstairs rooms, the inner rooms, and the inner sanctuary where the Ark's cover—the place of atonement—would be kept. [12] David also gave Solomon all the plans he had in mind for the courtyards of the Lord's Temple, the outside rooms, the treasuries of God's Temple, and the rooms for the dedicated gifts. [13] The king also gave Solomon the instructions concerning the work of the various divisions of priests and Levites in the Temple of the Lord. And he gave specifications for the items in the Lord's Temple which were to be used for worship and sacrifice.

[14] David gave instructions regarding how much gold and silver should be used to make the necessary items. [15] He told Solomon the amount of gold needed for the gold lampstands and lamps, and the amount of silver for the silver lampstands and lamps, depending on how each

would be used. [16] He designated the amount of gold for the table on which the Bread of the Presence would be placed and the amount of silver for other tables.

[17] David also designated the amount of gold for the solid gold meat hooks used to handle the sacrificial meat and for the basins, pitchers, and dishes, as well as the amount of silver for every dish. [18] Finally, he designated the amount of refined gold for the altar of incense and for the gold cherubim, whose wings were stretched out over the Ark of the Lord's covenant. [19] "Every part of this plan," David told Solomon, "was given to me in writing from the hand of the Lord."

[20] Then David continued, "Be strong and courageous, and do the work. Don't be afraid or discouraged by the size of the task, for the Lord God, my God, is with you. He will not fail you or forsake you. He will see to it that all the work related to the Temple of the Lord is finished correctly. [21] The various divisions of priests and Levites will serve in the Temple of God. Others with skills of every kind will volunteer, and the leaders and the entire nation are at your command."

[29:1] Then King David turned to the entire assembly and said, "My son Solomon, whom God has chosen to be the next king of Israel, is still young and inexperienced. The work ahead of him is enormous, for the Temple he will build is not just another building—it is for the Lord God himself! [2] Using every resource at my command, I have gathered as much as I could for building the Temple of my God. Now there is enough gold, silver, bronze, iron, and wood, as well as great quantities of onyx, other precious stones, costly jewels, and all kinds of fine stone and marble. [3] And now because of my devotion to the Temple of my God, I am giving all of my own private treasures of gold and silver to help in the construction. This is in addition to the building materials I have already collected for his holy Temple. [4] I am donating more than 112 tons of gold from Ophir and over 262 tons of refined silver to be used for overlaying the walls of the buildings [5] and for the other gold and silver work to be done by the craftsmen. Now then, who will follow my example? Who is willing to give offerings to the Lord today?"

[6] Then the family leaders, the leaders of the tribes of Israel, the generals and captains of the army, and the king's administrative officers all gave willingly. [7] For the construction of the Temple of God, they gave almost 188 tons of gold, 10,000 gold coins, about 375 tons of silver, about 675 tons of bronze, and about 3,750 tons of iron. [8] They also contributed numerous precious stones, which were deposited in the treasury of the house of the Lord under the care of Jehiel, a descendant of Gershon. [9] The people rejoiced over the offerings, for they had given freely and wholeheartedly to the Lord, and King David was filled with joy.

[10] Then David praised the Lord in the presence of the whole assembly: "O Lord, the God of our ancestor Israel, may you be praised forever and ever! [11] Yours, O Lord, is the greatness, the power, the glory, the victory, and the majesty. Everything in the heavens and on earth is yours, O Lord, and this is your kingdom. We adore you as the one who is over all things. [12] Riches and honor come from you alone, for you rule over everything. Power and might are in your hand, and it is at your discretion that people are made great and given strength.

[13] "O our God, we thank you and praise your glorious name!"

[14] But who am I, and who are my people, that we could give anything to you? Everything we have has come from you, and we give you only what you have already given us! [15] We are here for only a moment, visitors and strangers in the land as our ancestors were before us. Our days on earth are like a shadow, gone so soon without a trace.

[16] "O Lord our God, even these materials that we have gathered to build a Temple to honor your holy name come from you! It all belongs to you! [17] I know, my God, that you examine our hearts and rejoice when you find integrity there. You know I have done all this with good motives, and I have watched your people offer their gifts willingly and joyously.

[18] "O Lord, the God of our ancestors Abraham, Isaac, and Israel, make your people always want to obey you. See to it that their love for you never changes. [19] Give my son Solomon the wholehearted desire to obey all your commands, decrees, and principles, and to build this Temple, for which I have made all these preparations."

[20] Then David said to the whole assembly, "Give praise to the Lord your God!" And the entire assembly praised the Lord, the God of their ancestors, and they bowed low and knelt before the Lord and the king.

[21] The next day they brought a thousand bulls, a thousand rams, and a thousand male lambs as burnt offerings to the Lord. They also brought drink offerings and many other sacrifices on behalf of Israel. [22] They feasted and drank in the Lord's presence with great joy that day.

And again they crowned David's son Solomon as their new king. They anointed him before the Lord as their leader, and they anointed Zadok as their priest. [23] So Solomon took the throne of the Lord in place of his father, David, and he prospered greatly, and all Israel obeyed him. [24] All the royal officials, the army commanders, and the sons of King David pledged their loyalty to King Solomon. [25] And the Lord exalted Solomon so the entire nation of Israel stood in awe of him, and he gave Solomon even greater wealth and honor than his father.

[26] So David son of Jesse reigned over all Israel. [27] He ruled Israel for forty years in all, seven years from Hebron and thirty-three years from Jerusalem. [28] He died at a ripe old age, having enjoyed long life, wealth, and honor. Then his son Solomon ruled in his place. [29] All the events of King David's reign, from beginning to end, are written in The Record of Samuel the Seer, The Record of Nathan the Prophet, and The Record of Gad the Seer. [30] These accounts include the mighty deeds of his reign and everything that happened to him and to Israel and to all the surrounding kingdoms.

MEGATHEMES

THEME: Israel's history

EXPLANATION:

By retelling Israel's history in the genealogies and the stories of the kings, the writer laid down the true spiritual foundation for the nation. God kept his promises and we are reminded of them in the historical record of his people, leaders, prophets, priests, and kings.

IMPORTANCE:

Israel's past formed a reliable basis for reconstructing the nation after the exile. Because God's promises are revealed in the Bible, we can know God and trust him to keep his word. Like Israel, we should have no higher goal in life than devoted service to God.

THEME: God's people

EXPLANATION:

By listing the names of people in Israel's past, God established Israel's true heritage. They were all one family in Adam, one nation in Abraham, one priesthood under Levi, and one kingdom under David. The national and spiritual unity of the people were important to the rebuilding of the nation.

IMPORTANCE:

God is always faithful to his people. He protects them in every generation and provides leaders to guide them. Because God has been at work throughout the centuries, his people can trust him to work in the present. You can rely on his presence today.

THEME: David, the king

EXPLANATION:

The story of David's life and his relationship with God showed that he was God's appointed leader. David's devotion to God, the law, the temple, true worship, the people, and justice sets the standard for what God's chosen king should be.

IMPORTANCE:

Jesus Christ came to earth as a descendant of David. One day he will rule as king over all the earth. His strength and justice will fulfill God's ideal for the king. He is our hope. We can experience God's kingdom now by giving Christ complete control of our lives.

THEME: True worship

EXPLANATION:

David brought the Ark of the Covenant to the tabernacle at Jerusalem to restore true worship to the people. God gave the plans for building the temple, and David organized the priests to make worship central to all Israel.

IMPORTANCE:

The temple stood as the throne of God on earth, the place of true worship. God's true throne is in the hearts of his people. When we acknowledge him as the true king over our lives, true worship takes place.

THEME: The priests

EXPLANATION:

God ordained the priests and Levites to guide the people in faithful worship according to his law. By leading the people in worship according to God's design, the priests and Levites were an important safeguard to Israel's faith.

IMPORTANCE:

For true worship to remain central in our lives, God's people need to take a firm stand for the ways of God recorded in the Bible. Today, all believers are priests for one another, and we should encourage each other to faithful worship.

TIMELINE

Saul becomes king 1050 B.C. (1045 B.C.)
Saul dies; David becomes king over Judah 1010
David becomes king over all Israel 1003
David captures Jerusalem 1000
David captures Rabbah 997 (?)
David's census 980 (?)
Solomon becomes king 970
The kingdom divides 930

An invitation is given to open your heart's door.

Rev. 3:20

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To ask Jesus to come into your heart please pray this Prayer:

Dear Lord Jesus, I believe you are the Christ, the Son of the Living God. I ask you to forgive me of my sins and coming into my heart. I accept you as savior and will follow you as Lord. Amen.

References:

Holy Bible: King James Translation

Holy Bible: Living Bible Translation

Additional comments and charts are taken from: *Life Application Study Bible*. Illinois: Tyndale House 2007. Print