

1 CHRONICLES

Contents:

- Background
- Author
- Date and Location
- Recipients
- Purpose
- Unique Features
- Comparison with Other Bible Books
- Outline
- Timeline

BACKGROUND

See [A Comparison of Chronicles and Samuel-Kings](#).

AUTHOR

Unknown, though tradition ascribes authorship to Ezra. The book is written from a priestly point of view; Ezra was a priest as well as an important leader, and it was completed during Ezra's time. Most conservative scholars believe an unknown chronicler may have been the final editor of 1, 2 Chronicles as well as the books of Ezra and Nehemiah.

1, 2 Chronicles were originally one document. The author or authors made use of court records such as *The Book of the Kings of Israel* ([1 Chron. 9:1](#); see [2 Chron. 20:34](#)), "King David's official records" ([1 Chron. 27:24](#)), and *The Book of the Kings of Judah and Israel* (or "Israel and Judah"; cited several times in 2 Chronicles).

DATE AND LOCATION

Aside from the opening genealogy ([1 Chron. 1-9](#)), the events of 1, 2 Chronicles—from the death of Saul to the decree of Cyrus—took place 1010-538 B.C. However, the genealogy of Zerubbabel ([1 Chron. 3:17-21](#)) takes us beyond 538. The completed books were probably compiled in the postexilic period, about 450-430, probably in Jerusalem, where the court records were kept.

RECIPIENTS

1, 2 Chronicles was written for the second and third groups of Jews returning from exile in 457 and 445 B.C., during the time of Ezra, Nehemiah, and Malachi. These Jews needed to be encouraged in the task of rebuilding their nation. Since they were primarily from the tribe of Judah, 1 Chronicles focuses on David and 2 Chronicles focuses on his descendants, the kings of Judah.

PURPOSE

- To provide a *religious* history of Israel from the time of Saul to the return from Babylon. (1, 2 Samuel and 1, 2 Kings record the *political* history of that same period.)
- To demonstrate to the postexilic Jews, who were unstable in their faith, that God was still active and would keep his promises.

- To show to a people who had lost their Davidic kings and were now ruled by Persia that God would always be faithful to the Davidic throne ([1 Chron. 17:13-14, 24, 27](#)) and that in the meantime the heart of the Persian king was in God's hands ([2 Chron. 36:22-23](#)).
- To show, furthermore, that while Israel waited for the Davidic kingship to be renewed, they had the legacy of David—the Temple—as the sign of God's continued blessing.

UNIQUE FEATURES

The following material is found only in 1 Chronicles and not in the parallel account of 2 Samuel:

- the genealogy of the tribes ([1 Chron. 1-9](#))
- extensive preparations for the return of the Ark ([1 Chron. 15-16](#))
- extensive preparations for the building of the Temple ([1 Chron. 22-29](#))
- a psalm of David ([1 Chron. 16](#))
- the fact that Satan encouraged David's census of Israel ([1 Chron. 21:1](#))

COMPARISON WITH OTHER BIBLE BOOKS

2 Samuel:

- 1 Chronicles provides details about David and his associates not given in 2 Samuel.

OUTLINE

- I. GENEALOGY: CREATION TO END OF EXILE ([1 Chron. 1-9](#))
 1. Patriarchs ([1 Chron. 1](#))
 2. Tribes of Israel ([1 Chron. 2-7](#))
 - C. Tribe of Benjamin (Saul's tribe) ([1 Chron. 8](#))
 - D. Returning exiles ([1 Chron. 9:1-34](#))
 - E. Saul's genealogy repeated ([1 Chron. 9:35-44](#))
- II. HISTORY OF DAVID ([1 Chron. 10-29](#))
 - A. Condemnation; death of Saul ([1 Chron. 10](#))
 - B. David and his mighty men ([1 Chron. 11-12](#))
 - C. Ark brought to Jerusalem ([1 Chron. 13-16](#))
 - D. God's covenant with David ([1 Chron. 17](#))
 - E. David's conquests ([1 Chron. 18-20](#))
 - F. David's census ([1 Chron. 21](#))

- G. Preparations for the Temple ([1 Chron. 22](#))
- H. Organization and duties of priests and Levites ([1 Chron. 23-26](#))
- I. Organization of army and government ([1 Chron. 27](#))
- X. More preparations for the Temple ([1 Chron. 28:1-29:20](#))
- K. Solomon becomes king ([1 Chron. 29:21-25](#))
- L. Death of David ([1 Chron. 29:26-30](#))

TIMELINE

1406 B.C.:	Israel enters Canaan
1377 B.C.:	Apostasy, 1st judge
1051 B.C.:	Saul king, Israel united
931 B.C.:	Death of Solomon, Israel divides
722 B.C.:	Fall of Israel
586 B.C.:	Fall of Judah

[1 Chron. 1:1-27](#) *Genealogy from Adam to Abraham.* The first nine chapters of 1 Chronicles give genealogical records, starting with Adam and ending with the Jews who returned from the Babylonian exile. In this section, which gives the genealogies from Adam to Abraham, the following specific records are given:

- From Adam to Noah's sons ([1 Chron. 1:1-4](#))
- Descendants of Japheth ([1 Chron. 1:5-7](#); see [Genesis 10:2-5](#))
- Descendants of Ham ([1 Chron. 1:8-16](#); see [Genesis 10:6-20](#))
- Descendants of Shem ([1 Chron. 1:17-27](#); see [Genesis 10:21-31](#); [Genesis 11:10-26](#))

These genealogies show that the author had access to the Genesis account and followed it closely. There are some deviations from the Genesis genealogies since the emphasis here is on David. Shem comes last since Israel came from him.

[1 Chron. 1:28-54](#) *Genealogy from Abraham to Jacob.* This section includes these genealogies:

- Abraham's descendants through Hagar and Keturah ([1 Chron. 1:28-33](#); see [Genesis 25](#))
- Sons of Isaac ([1 Chron. 1:34](#))
- Sons and descendants of Esau ([1 Chron. 1:35-54](#); see [Genesis 36](#))

Isaac is the last of Abraham's children mentioned, to demonstrate his significance to Israel. Isaac's sons Esau and Israel (Jacob) are identified, and Esau's descendants are listed.

[1 Chron. 2:1-2](#) *Sons of Jacob.* [1 Chron. 2:1-55](#) gives the historical records from Jacob to David. [1 Chron. 2:1-2](#) lists all 12 sons of Jacob (see [Genesis 35:22-26](#)). This both highlights the nation of Israel as a whole and introduces the line of David through Judah, one of Jacob's 12 sons.

1 Chron. 2:3-55 *Genealogy of Judah*. The chronicler selectively chooses descendants of Perez and Zerah ([1 Chron. 2:5-8](#)), Hezron ([1 Chron. 2:9-41](#)), and Caleb ([1 Chron. 2:42-55](#)) for his historical records leading up to David ([1 Chron. 2:15](#); see [Ruth 4:18-22](#)). The mention of Bethlehem ([1 Chron. 2:51, 54](#)) would not go unnoticed by an Israelite interested in the history of King David. Bethlehem was the great-grandson of Caleb (whose wife's name was Ephrathah, [1 Chron. 2:50](#)). Apparently, the birthplace and region where David (and later Christ) was born was named after these ancestors (see [Micah 5:2](#)).

1 Chron. 3:1-24 *Genealogy of David*. The writer interrupts the genealogy of Judah to trace David's lineage to Zedekiah, Judah's last king ([1 Chron. 3:1-16](#)), and then through the Babylonian exile and beyond ([1 Chron. 3:17-24](#)). Compare [Matthew 1:1-17](#).

1 Chron. 4:1-8:40 *Genealogy of the sons of Jacob*. The writer now gives historical records of all 12 tribes of Israel, beginning with a resumption of Judah's genealogy:

__ 1 Chronicles __ *Judah* ([4:1-23](#)). Judah comes first, even though he was not Jacob's firstborn, since David came from this tribe.

__ 1 Chronicles __ *Simeon* ([4:24-43](#)). The genealogy of Simeon includes a note about the success of the tribe's herds on both sides of the Jordan valley ([1 Chron. 4:39-43](#)). Simeon is mentioned right after Judah because of its assimilation into the territory of Judah during the time of Joshua (see [Joshua 19:1-9](#)).

__ 1 Chronicles __ *Reuben* ([5:1-10](#)). Reuben's genealogy is given within the context of the indiscretion which forced him and his line to lose the privilege of being Jacob's firstborn ([Genesis 35:22](#)). "Ruler" ([1 Chron. 5:2](#)) refers to David.

__ 1 Chronicles __ *Gad* ([5:11-22](#)). Gad's genealogy highlights the tribe's settlement of the territory east of the Jordan River and north toward the Sea of Galilee.

__ 1 Chronicles __ *Eastern Manasseh* ([5:23-26](#)). This is the half of the tribe of Manasseh that settled east of the Jordan, north of Gad's territory (Bashan; see exposition on [Numbers 32:1-42](#)). The chronicler highlights this tribe's idolatry ([1 Chron. 5:25](#)) and their eventual capture and deportation by the Assyrians. Other than the brief note in [2 Chron. 30:6](#), this is the chronicler's only reference to the fall of the northern kingdom.

__ 1 Chronicles __ *Levi* ([6:1-30](#)). The genealogy of the priestly tribe of Levi is based on Levi's three sons: Kohath ([1 Chron. 6:2-15](#)), Gershon ([1 Chron. 6:17-28](#)), and Merari ([1 Chron. 6:29-30](#)).

__ 1 Chronicles __ *The musicians' guild* ([6:31-48](#)). The writer highlights the Levites whom David appointed to lead the music ministry (see [1 Chron. 25](#); [Neh. 12:45-47](#)).

__ 1 Chronicles __ *Aaron* ([6:49-53](#)). Aaron's line is traced to Zadok, a prominent priest during the reign of David. As the writer notes, only those Levites who were descendants of Aaron could offer sacrifices to atone for Israel's sins. [1 Chron. 6:50-53](#) repeats [1 Chron. 6:4-8](#).

__ 1 Chronicles __ *Cities of priests and Levites* ([6:54-81](#)). The cities where priests and other Levites lived are listed, based on the lines of Kohath, Gershon, and Merari.

__ 1 Chronicles __ *Issachar* ([7:1-5](#)). [1 Chron. 7:1-40](#) lists six northern tribes. [1 Chron. 7:1-5](#) briefly mentions the tribe of Issachar, emphasizing its population (see [Genesis 46:13](#); [Numbers 26:23-25](#)).

__ 1 Chronicles __ *Benjamin* ([7:6-12](#)). The genealogy of Benjamin is listed according to three of his sons: Bela ([1 Chron. 7:7](#)), Beker ([1 Chron. 7:8-9](#)), and Jediel ([1 Chron. 7:10-12](#)).

__ 1 Chronicles __ *Naphtali* ([7:13](#)). Just one verse is devoted to the tribe of Naphtali (see [Genesis 46:24](#)).

__ 1 Chronicles __ *Western Manasseh* ([7:14-19](#)). This is the half of the tribe of Manasseh that settled in Canaan, west of the Jordan (see [Joshua 17](#)).

__ 1 Chronicles __ *Ephraim (7:20-29)*. See [Numbers 26:35-37](#) and [Joshua 16](#). (On the tribes of Ephraim and Manasseh, see exposition on [§Genesis 48:1-22](#).)

__ 1 Chronicles __ *Asher (7:30-40)*. See [Genesis 46:17](#). The tribe of Dan is not mentioned by name in the genealogies of [1 Chron. 1-9](#), but it is mentioned in [1 Chron. 12:35](#).

__ 1 Chronicles __ *Benjamin again, featuring King Saul (8:1-40)*. The chronicler returns to Benjamin to give the background of its most famous son, King Saul. [1 Chron. 8:1-33](#) brings the record up to Saul, and [1 Chron. 8:33-40](#) lists Saul's descendants.

[1 Chron. 9:1-9](#) *Genealogy of the returning exiles*. [1 Chron. 9:1-34](#) gives the records of those who returned to Palestine after the Babylonian captivity, completing the introductory genealogies. [1 Chron. 9:1-9](#) is a general listing of returning exiles (see [Neh. 11:1-9](#)).

Along with Judah and Benjamin (the southern tribes), the writer lists people from the northern tribes of Ephraim and Manasseh as being among those who returned (see exposition on [§Ezra 1:5-6](#)).

The "Temple assistants" ("Nethinims," KJV) in [1 Chron. 9:2](#) were those whom David had appointed to that task (see exposition on [§Ezra 8:1-20](#)).

[1 Chron. 9:10-34](#) *Genealogy of the returning priests and Levites*. [1 Chron. 9:10-13](#) focuses on six priestly families that returned from exile, corresponding to those cited by Nehemiah (see [Neh. 11:10-14](#)). [1 Chron. 9:14-16](#) lists the other Levites who returned. [1 Chron. 9:17-27](#) focuses on the gatekeepers among them. Other functions of the Levites are also mentioned (see [Neh. 11:15-24](#)).

[1 Chron. 9:35-44](#) *Genealogy of Saul repeated*. The genealogy of Saul (see [1 Chron. 8:29-40](#)) is repeated, to introduce the account of Saul's death (see [1 Chron. 10](#)).

[1 Chron. 10:1-7](#) *Saul's death: By enemy arrows and his own sword*. Saul committed suicide in 1011 B.C. by falling on his own sword, but the main cause of his death was defeat by his Philistine enemies, whose archers had wounded him (see [1 Samuel 31:1-7](#)). His armor bearer and three sons, including David's friend Jonathan, were killed as well, fulfilling the prophecy of judgment on Saul (see [1 Samuel 28:19](#)).

[1 Chron. 10:8-10](#) *His head on display in Dagon's temple*. In an act of great cruelty and pride, the Philistines mutilated Saul's body and put his head on display in the temple of Dagon their god (see [1 Samuel 31:8-10](#)).

[1 Chron. 10:11-12](#) *Decent burials for all four*. The people of Jabesh-gilead, perhaps remembering Saul's rescue of their city (see [1 Samuel 11:1-11](#)), bravely took the bodies of Saul and his sons to give them respectful burials (see [1 Samuel 31:11-13](#)).

[1 Chron. 10:13-14](#) *"Here's why he died."* The chronicler attributes Saul's violent death to God himself, citing two reasons:

- his disobedience (see [1 Samuel 13:8-14](#); [1 Samuel 15](#))
- his seeking guidance from a medium (see [1 Samuel 28:3-25](#))

1 Chron. 11:1-3 *David: King over all 12!* The writer now turns to his major focus, the kingship of David. The leaders of all 12 tribes anointed David as king in 1011 B.C. in Hebron, which would be David's first capital (see [2 Samuel 5:1-5](#)).

1 Chron. 11:4-9 *The heathen city becomes the Holy City.* David captured Jerusalem from the Jebusites and made it his capital ([2 Samuel 5:6-10](#)). The chronicler highlights Joab's leadership in this effort, which won him the job of leading David's army.

1 Chron. 11:10-47 *Exploits of the Three and the Thirty.* The writer recounts the feats of some of the great warriors who served David. The inner circle of leaders associated with Joab, David's commander in chief, were known as "the Three." The chronicler names Jashobeam, who killed 300 men at one time ([1 Chron. 11:11](#)), and Eleazar, who helped David defeat the Philistines at Pas-dammim ([1 Chron. 11:12-14](#)). The third of the three, Shammah, is mentioned in [2 Samuel 23:11-12](#).

Mention is also made of three warriors who had procured water for David from a well in Bethlehem when the Philistines controlled that city ([1 Chron. 11:15-19](#)). Abishai, brother of Joab, is also noted as a particularly famous warrior ([1 Chron. 11:20-21](#)). Then the names of many other of David's mighty men, called "the Thirty," are listed ([1 Chron. 11:22-47](#)). These were the remaining captains in David's army (see [2 Samuel 23:8-39](#)).

1 Chron. 12:1-22 *They leave Saul to follow David.* Most of the warriors listed in [1 Chron. 11](#) were from Judah. [1 Chron. 12](#) lists warriors from a number of other tribes who had come to David's aid before he became king. The Benjamites who helped David at Ziklag (see [1 Samuel 27](#)) are listed first ([1 Chron. 12:1-7](#)), probably to show that even Saul's relatives were defecting to David while Saul was still alive.

Some fierce warriors from the tribe of Gad came over to David. They are described as being "as fierce as lions and as swift as deer" ([1 Chron. 12:8-15](#)).

Other mighty warriors from the tribes of Benjamin, Judah, and Manasseh also came over to David's camp before he became king ([1 Chron. 12:16-22](#)).

1 Chron. 12:23-40 *They all come to Hebron to crown him king.* The story of David's anointing at Hebron (see [1 Chron. 11:1-3](#)) is retold, with an emphasis on the presence of armies from all 12 tribes.

1 Chron. 13:1-7 *His first act is to bring the Ark back.* David asked that the Ark of the Covenant be brought to Jerusalem from Kiriath-jearim, where it had been kept following its return from Philistine captivity (see [1 Samuel 6:1-7:2](#)). Unlike Saul, David had a heart for the things of God (see [2 Samuel 6:1-5](#)).

1 Chron. 13:8-11 *But the celebration is short-lived.* As the Ark was being brought to Jerusalem on an oxcart, it was jostled at a rough place in the road. Uzzah reached up to steady it and was struck dead by the Lord. While David's desire to bring the Ark to Jerusalem was correct, carrying it on an oxcart violated the law (see [Exodus 25:13-14](#)).

1 Chron. 13:12-14 *It stays for a while with Obed-edom.* Becoming fearful after God's judgment on Uzzah, David placed the Ark in the home of Obed-edom for three months rather than bringing it up to Jerusalem as originally planned. God blessed Obed-edom's house because of the presence of the Ark.

1 Chron. 14:1-2 *Selected for the sake of his people.* David realized that God had selected him to be king and that there was a divine purpose for his prominence, "for the sake of" the whole nation (see [2 Samuel 5:11-12](#)).

1 Chron. 14:3-7 *The king's kids.* The writer lists David's wives and the children born to him up to this time (see [2 Samuel 5:13-16](#)). Though he was a godly man, David was also a polygamist. David's polygamy would bring discord to his own family and would be imitated with tragic consequences by his son Solomon (see [1 Kings 11:1-4](#)).

1 Chron. 14:8-17 *Twice they come up, twice they go down.* David's armies defeated the Philistines twice in the valley of Rephaim. This marks the beginning of David's defense of his kingdom against foreign powers (see [2 Samuel 5:17-25](#)).

1 Chron. 15:1-13 *"Let's make sure this mission is successful!"* Now the chronicler returns to David's attempt to bring the Ark of the Covenant back to Jerusalem. This time, David instructed his people to use the prescribed means of transportation. The Ark was to be housed in a tent, probably similar to the Tabernacle ([1 Chron. 15:1](#)).

1 Chron. 15:14-24 *Practicing for the big event.* David prepared the people for the celebration that would accompany the Ark's return. It would be no ordinary event, but one of worshipful celebration.

1 Chron. 15:25-28 *They enter the city, sacrificing and singing.* As the Ark was brought into Jerusalem, there was joyous celebration, including sacrifices and singing. As the Levites carried the Ark in the correct way, "God was clearly helping" them ([1 Chron. 15:26](#); see [2 Samuel 6:12-15](#)).

1 Chron. 15:29 *But one refuses to rejoice.* Seeing David dancing as the Ark entered Jerusalem, Michal, David's wife and Saul's daughter, despised him (see [2 Samuel 6:16](#)). It may be that she viewed this as unnecessary emotionalism. It may also have reminded her of her father's failure to give the Ark its proper place in the nation.

1 Chron. 16:1-36 *Their assignment: Praise and pray.* As the celebration of the Ark's return continued (see [2 Samuel 6:17-19](#)), David appointed Asaph to lead those in charge of worship. David gave Asaph and his men a song of thanksgiving to sing for the occasion. The song has parallels in the book of Psalms:

- [1 Chron. 16:8-22](#) = [Psalm 105:1-15](#)
- [1 Chron. 16:23-33](#) = [Psalm 96](#)
- [1 Chron. 16:34-36](#) = [Psalm 106:1, 47-48](#).

Although the passages in Psalms do not attribute the song to David, he probably composed it. Though he sang David's song on this occasion, Asaph himself is credited with composing several of the psalms in the book of Psalms.

1 Chron. 16:37-43 *More worship assignments.* The writer gives a summary of those who served the Lord before the Ark. Asaph and his brothers are again mentioned ([1 Chron. 16:37](#)) as well as 68 men from the family of Obed-edom, of whom two were to serve as gatekeepers. Zadok was appointed as a high priest in charge of the Tabernacle, which was located in Gibeon, six miles northwest of

Jerusalem ([1 Chron. 16:39-42](#)). Later, other priests would be designated for service in Jerusalem, where the Ark was located and where the Temple would be built (see exposition on [§1 Chron. 24:1-19](#)).

[1 Chron. 17:1-6](#) *What David proposes to do for God.* David wanted to build a special place for the Ark of the Covenant, rather than housing it in a tent. Through the prophet Nathan, God told David that he would not be allowed to do this (see [2 Samuel 7:1-7](#)).

[1 Chron. 17:7-15](#) *What God promises to do for David.* Although God would not allow David to build a house for him, he turned the tables and promised a "house" or dynasty for David. This Davidic covenant involved the permanent establishment of David's throne (see [2 Samuel 7:8-17](#)).

[1 Chron. 17:16-27](#) *"How great thou art!"* David responded to God's covenant with him by acknowledging God's greatness and asking for his continued blessing (see [2 Samuel 7:18-29](#)).

[1 Chron. 18:1-17](#) *One victory after another.* The chronicler outlines David's conquests over the Philistines to the southwest ([1 Chron. 18:1](#)); over Moab, east of the Dead Sea ([1 Chron. 18:2](#)); and over Syria, northeast of Israel ([1 Chron. 18:3-11](#)). These victories helped solidify David's kingdom.

David's nephew Abishai is credited with defeating the Edomites, who lived south of the Dead Sea ([1 Chron. 18:12-13](#)). [1 Chron. 18:14-17](#) lists David's military and religious leaders and his personal aides (see [2 Samuel 8](#)).

[1 Chron. 19:1-7](#) *Suspected, rejected, and ridiculed.* Up to this point David had spared Ammon, the territory due east of the Jordan River. After the death of Nahash, its king, David sent a delegation to comfort the new king, Nahash's son Hanun. Fearful of David's power and suspecting his true intentions, Hanun's men convinced him to mistreat David's delegation. Realizing that this had been a terrible mistake and that war with Israel was inevitable, Hanun hired mercenaries, including Syrians, and prepared for battle (see [2 Samuel 10:1-6](#)).

[1 Chron. 19:8-19](#) *Allied to no avail.* With the help of his commanders Joab and Abishai, David defeated the Ammonite-Syrian alliance, and the Ammonites retreated to Rabbah, their capital city (see [2 Samuel 10:7-19](#)).

[1 Chron. 20:1-3](#) *He captures the city and claims the crown.* Final victory over the Ammonites came the next spring, with David capturing Rabbah and wearing the Ammonite crown (see [2 Samuel 11:1](#); [2 Samuel 12:26-31](#)). The chronicler omits the story of David's sin with Bathsheba, which would have taken place between the events of [1 Chron. 20:1](#) and those of [1 Chron. 20:2-3](#) (see [2 Samuel 11:1-12:25](#)).

[1 Chron. 20:4-8](#) *The bigger they come . . .* Conflict with the Philistines continued as David's armies fought three battles, during each of which a notable giant was killed (see [2 Samuel 21:15-22](#)).

[1 Chron. 21:1-6](#) *A census inspired by Satan.* David instructed Joab and the other leaders to take a census of the nation's fighting men. Joab resisted, understanding that such an action entailed a sinful

disbelief in God's ability to preserve the nation; but David would not relent, and the census was taken (see [2 Samuel 24:1-9](#)).

The human cause of David's action was most likely pride of accomplishment. [1 Chron. 21:1](#) indicates that Satan tempted David to do it, while the parallel passage (see [2 Samuel 24:1](#)) says that God influenced the action. The apparent discrepancy is removed when one remembers that Satan is simply the unwilling servant of God and can do nothing without his permission (see [Job 1:6-12](#)).

[1 Chron. 21:7-13](#) *"I prefer your wrath!"* God was angered by David's census. David repented of his sin, and God gave him a choice of three punishments for the nation: three years of famine, three months of defeat by their enemies, or three days of direct punishment from God. David either chose the last of the three options or cast himself upon God's mercy (which would prove to be the third choice). David knew that God's judgment, no matter how severe, would be more merciful than human cruelty ([1 Chron. 21:13](#); see [2 Samuel 24:10-14](#)).

[1 Chron. 21:14-16](#) *His wrath and relenting.* God's angel brought a plague on Jerusalem, and 70,000 people died before God stopped the judgment. God's "relenting" ([1 Chron. 21:15](#)) shows that David was right in trusting his mercy, rather than falling "into human hands" ([1 Chron. 21:13](#)). This account shows how one person's sin can impact the lives of many innocent people (see [2 Samuel 24:15-16](#)).

[1 Chron. 21:17-30](#) *"Build an altar," says the angel.* David contritely asked God to judge him rather than the people, since the fault in ordering the census was his. Instead of judging him, however, God merely asked him to perform a sacrifice at a specific location, the threshing floor of Ornan. When David offered to buy Ornan's threshing floor, Ornan offered to give it to him, but David refused, saying that he couldn't offer a sacrifice to God "that [had] cost [him] nothing!" ([1 Chron. 21:24](#)). David bought the land, offered the sacrifice, and God honored it ([1 Chron. 21:26-27](#); see [2 Samuel 24:17-25](#)).

[1 Chron. 22:1-5](#) *David gathers the building supplies.* David began gathering materials to build "the Temple of the LORD." Although God didn't want David to actually build it ([1 Chron. 17:4](#)), he was allowed to make the preparations.

[1 Chron. 22:6-16](#) *Not the soldier but the son.* David told Solomon about God's desire for a permanent place of worship and explained why God hadn't allowed him to build it: God wanted his house to be built by a man of "peace and rest" ([1 Chron. 22:9](#)), rather than by a soldier like David who had shed much blood.

David reminded Solomon of all the preparations he had already made for the Temple ([1 Chron. 22:14-16](#)) and expressed his hope that God would give Solomon wisdom, courage, and a pure heart as he began this important project ([1 Chron. 22:12-13](#)).

[1 Chron. 22:17-19](#) *"We're at peace, so seek the Lord and build his house."* David encouraged the other leaders of Israel to help Solomon build the Temple. He assured them of God's presence and help, and pointed out that the peace God had given them made it possible for Israel to focus on seeking the Lord rather than on military preparedness.

1 Chron. 23:1-27:34 *Organizing the kingdom.* Having effectively turned over the reins of the government to Solomon, David's last major act as king was to organize Israel's religious, military, and political life:

__ 1 Chronicles __ *The Levites and their duties (23).* David began by organizing the 38,000 Levites 30 years and older into three divisions, based on Levi's sons Gershon, Kohath, and Merari. [1 Chron. 23:24-27](#) indicates that David lowered the age of Levite service to 20 years (see exposition on [§Numbers 8:20-26](#)). This lower age was evidently necessitated by the anticipated increase in the Levites' responsibilities upon the completion of the Temple ([1 Chron. 23:28-32](#)).

__ 1 Chronicles __ *Enough godly men for 24 groups (24:1-19).* David next organized the priests (the Levites directly descended from Aaron). While there were apparently too few Levites overall, there were too many priests, so David organized them into 24 divisions and assigned each division to serve two weeks per year. He did this based on their lineage ([1 Chron. 24:3](#)) through either Zadok of the house of Eleazar (son of Aaron) or Ahimelech of the house of Ithamar (son of Aaron).

It may be that the two lines were divided between priestly duties at Gibeon, where the Tabernacle from the wilderness was located, and at Jerusalem, where the Temple would be built (see exposition on [§1 Chron. 16:37-43](#)).

It is clear that this Davidic system of organization lasted in some form into the first century, since John the Baptist's father was "a member of the priestly order of Abijah" (compare [1 Chron. 24:10](#) and [Luke 1:5](#)).

__ 1 Chronicles __ *The remaining Levites (24:20-31).* Levites not in the formal priestly group are listed.

The music men (1 Chron. 25). David sought to organize the music of the Temple worship. Three groups are listed by families: the sons of Asaph (see exposition on [§1 Chron. 16:1-36](#)), the sons of Heman, and the sons of Jeduthun. A total of 288 men were assigned musical duties. As with the priests, David established a rotation system based on selection by lot.

__ 1 Chronicles __ *Guardians of the gates (26:1-19).* David assigned gatekeepers for the Temple. As with the priests and the musicians, they were to be rotated by lot. All would have equal opportunity to serve.

__ 1 Chronicles __ *The money men (26:20-28).* Ahijah was to be the Temple's chief treasurer. The sons of Gershon were to help manage the money. Shelomoth was responsible for allocating the spoils of war.

__ 1 Chronicles __ *Regional supervisors (26:29-32).* Some of the Levites were appointed to manage "all matters related to the things of the LORD and the service of the king" in Israel's remote, outlying areas.

__ 1 Chronicles __ *A monthly military (27:1-15).* As with the priests, musicians, and other public servants, David organized his army into rotations of service. There was a commander plus 24,000 men for each month of the year.

__ 1 Chronicles __ *The 12 tribal leaders (27:16-24).* David placed an appropriate individual in charge of each tribe. [27:23-24](#) recalls the census of [1 Chron. 21:1-7](#) and its disastrous results.

__ 1 Chronicles __ *The king's cabinet (27:25-34).* Finally, David appointed leaders for different parts of his government, such as the treasury at Jerusalem (not the Temple treasury, see [1 Chron. 26:20](#)) and various regional operations.

1 Chron. 28:1-10 *A special briefing on a special building.* David's farewell address is recorded in [1 Chron. 28:1-29:20](#). He began by reviewing the plans for the Temple and the history of his own desire to build it and God's redirection of those plans. He then publicly challenged Solomon to seek God with all of his heart as he began building the Temple.

1 Chron. 28:11-19 *"Here are the blueprints from God himself!"* David publicly gave the plans for the Temple to Solomon, affirming that they came directly from God's Spirit ([1 Chron. 28:12, 19](#)). He designated the amounts of gold to be used for various items in the Temple ([1 Chron. 28:14-18](#)).

1 Chron. 28:20-21 *"And here are the workers; they're at your service!"* David challenged Solomon once more to take on the building project and commended to Solomon's use the craftsmen he had assembled as well as the religious and political leaders he had organized (see [1 Chron. 23-27](#)).

1 Chron. 29:1-9 *"Please assist my son."* Having challenged Solomon, David challenged the people to help him and to follow David's example in giving generously to the building of the Temple. The people responded with a generous offering.

1 Chron. 29:10-20 *A prayer of praise by the king and his people.* David prayed a public prayer of praise and thanksgiving. He acknowledged that the gifts for the Temple were from God himself. He also prayed for Solomon's spiritual development. The people all joined David in his spirit of praise and petition ([1 Chron. 29:20](#)).

1 Chron. 29:21-25 *A grand welcome for the new king.* After sacrificing and feasting, Solomon was crowned king in 971 B.C. As he began his reign, he enjoyed the hearty approval of all the people. "Again they crowned David's son Solomon" ([1 Chron. 29:22](#)) refers to Solomon's first anointing during Adonijah's rebellion (see [1 Kings 1:39](#)), an event the chronicler omits.

1 Chron. 29:26-30 *The passing of Israel's greatest.* After reigning 40 years, King David died "at a ripe old age, having enjoyed long life, wealth, and honor." The chronicler's summary and his mention of the various books telling about David show the purpose of this first part of his book: to honor David, Israel's greatest king, and to keep his memory alive.