

2/24/19

1Chron. 20-22

David attempted to show kindness to Hanun the son of the king of Ammon, but instead of receiving them as such the princes of the people told Hanun they came to spy out the land.

Consequently they humiliated the men by shaving their beards and cutting their garment up the middle, so David told them to stay in Jericho till their beards grew back.

Recognizing they had offended David Amon hire mercenaries from Syria, but David defeat both and put them under tribute. 1Chron. 19

18:1-20:8 The military operations of David in war against his enemies.

20:1-3 The continuation of the war with Amon.

* The parallel passage. 2Sam. 12:26-31

1) The time of the war, “It happened in the spring of the year, at the time kings go out *to battle*.” vs. 1a-b

* The parallel passage. 2Sam. 11

a) The Chronicles do not mention the sin of David with Bathsheba, because in Chronicles the emphasis is through the

eyes of God, revealing a greater sin of David against God, counting the people.

b) God does not defend David.

c) He just chooses to show David as He sees each of us here, when we repent, the sin is never mentioned again. Ever again. He buries it. He casts it as far as the east is from the west, what a glorious promise. Can you imagine the guilt that you and I would be living under?

- 2) The one leading the war, “that Joab led out the armed forces and ravaged the country of the people of Ammon, and came and besieged Rabbah.” vs. 1c
- 3) The commentary and outcome of the war, “But David stayed at Jerusalem. And Joab defeated Rabbah and overthrew it.” vs. 1d-e
* This is confirmed. 2Sam. 11:1
- 4) The claiming of the city by David, “Then David took their king’s crown from his head, and found it to weigh a talent of gold, and *there were* precious stones in it. And it was set on David’s head. Also he brought out the spoil of the city in great abundance.” vs. 2
- 5) The servitude of the people, “And he brought out the people who *were* in it, and put *them* to work with saws, with iron picks, and with axes.’ vs. 3a-d
- 6) The summary statement, “So David did to all the cities of the people of Ammon. Then

David and all the people returned to Jerusalem.” vs. 3

20:4-8 The war with the Philistines.

* The parallel passage. 2Sam. 21:18-22

- 1) The time is stated, “Now it happened afterward that war broke out at Gezer with the Philistines.” vs. 4a
- 2) The casualty, “at which time Sibbechai the Hushathite killed Sippai, *who was one* of the sons of the giant. And they were subdued.” vs. 4b-d
- 3) The second war and casualty, “Again there was war with the Philistines, and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear *was like a weaver’s beam.*” vs. 5
- 4) The third war, “Yet again there was war at Gath, where there was a man of *great* stature, with twenty-four fingers and toes, six *on each hand* and six *on each foot*; and he also was born to the giant.” vs. 6
- 5) The challenge and casualty, “So when he defied Israel, Jonathan the son of Shimea, David’s brother, killed him.” vs. 7
- 6) The summary statement, “These were born to the giant in Gath, and they fell by the hand of David and by the hand of his servants.” vs. 8

21:1-29:30 **The latter days of David’s reign.**

21:1-30 The sin of David in numbering the people.

* The parallel passage. 2Sam. 24

21:1-6 The pride of David blinded him.

- 1) The failing of David in the temptation of Satan, “Now Satan stood up against Israel, and moved David to number Israel.” vs. 1
 - a) Satan “Satan” appears without the article, indicating a proper name, the tempter to injure and ruin a person, as opposed to having the article indicating the mere adversary, as in Job. Job 1-2
 - b) In Chronicles God gives the interpretation of the account in Samuel, where it says, “Again the anger of the LORD was aroused against Israel, and He moved David against them to say, “Go, number Israel and Judah.” 2Sam. 24:1
 - b) There is no contradiction, God does not tempt man, but allows temptation from Satan, so the anger of God was due to David’s decision to give in to the temptation to count the people, allowing him to reap the consequences of his proudful sinful deed.
- 2) The command of David to Joab, “So David said to Joab and to the leaders of the people, “Go, number Israel from Beersheba to Dan,

and bring the number of them to me that I may know it.” vs. 2

- 3) The clear warning by Joab to David. vs. 3
 - a) Joab reminds David the Lord’s blessing are sufficient, “And Joab answered, “May the LORD make His people a hundred times more than they are. But, my lord the king, are they not all my lord’s servants?” vs. 3a-c
 - b) Joab reprovved David, “Why then does my lord require this thing? Why should he be a cause of guilt in Israel?” vs. 3d-e
 - 1)) This was trusting in his military size, rather than God, acting in unbelief.
 - 2)) The narrative is much the same in Samuel. 2Sam. 24:2-25
 - c) David stood his ground, “Nevertheless the king’s word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.” vs. 4
- 4) The census reported to David, “Then Joab gave the sum of the number of the people to David. All Israel had one million one hundred thousand men who drew the sword, and Judah had four hundred and seventy thousand men who drew the sword.” vs. 5
 - a) The time it took was mine months and twenty days. 2Sam. 24:5-8
 - b) The total of the census differs from Samuel, a possible explanation is given

to us in Chronicles, “Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.” 1Chron. 27:24

- 5) The exclusion in the census, “But he did not count Levi and Benjamin among them, for the king’s word was abominable to Joab.” vs. 6
 - a) This verse is unique of Chronicles, the two tribes were not counted, “But he did not count Levi and Benjamin among them.” vs. 6a
 - 1)) The Levites were not to be numbered God said. Num. 1:47-50
 - 2)) The total of the census differs from Samuel, a possible explanation is given to us in Chronicles, “Joab the son of Zeruiah began a census, but he did not finish, for wrath came upon Israel because of this census; nor was the number recorded in the account of the chronicles of King David.” 1Chron. 27:24; 2Sam 24:9
 - b) The reason is given, “for the king’s word was abominable to Joab.” vs. 6b
 - 1)) Joab considered the census abominable “ta ab” abhorred and detestable.

2)) Perhaps even in attempt to avert the judgment of God?

21:7-15 The choice of punishment was to be decided by David.

21:7-10 The displeasure of God and repentance of David.

- 1) The judgment of God, “And God was displeased with this thing; therefore He struck Israel.” vs. 7
* “this thing” was counting the people.
- 2) The confession of David, “So David said to God, “I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.” vs. 8
 - a) There must always be an acknowledgment of our sins.
 - 1)) David’s heart condemned him after he numbered the people. 2Sam. 24:10
 - 2)) Like all sin there is guilt, shame and consequences that cannot be escaped.
 - 3)) Nothing can be undone or redone, there is no going back!
 - b) Followed by the confessing of our sins.
 - c) Resulting in the forgiveness of our sins.
- 3) The commissioning of God’s prophets to David, “And the LORD spoke to Gad, David’s seer, saying, “Go and tell David, saying, “Thus says the LORD: “I offer you

three things; choose one of them for yourself, that I may do it to you.””” vs. 9-10

- a) Gad was David’s seer or prophet and one of the sources for Chronicles. 2Sam. 24:11: 1Chron. 29:29
- b) This manner of judgment was left to David.

21:11-13 The dilemma of David in the choice of judgment.

- 1) The judgment was by the authority of Yahweh through Gad, “So Gad came to David and said to him, “Thus says the LORD: ‘Choose for yourself.’” vs. 11
- 2) The choices were each severe, ““either three years of famine, or three months to be defeated by your foes with the sword of your enemies overtaking you, or else for three days the sword of the LORD--the plague in the land, with the angel of the LORD destroying throughout all the territory of Israel.”” vs. 12a-e
- 3) The patient mercy of God, “Now consider what answer I should take back to Him who sent me.” vs. 12f
- 4) The wise choice of David, “And David said to Gad, “I am in great distress. Please let me fall into the hand of the LORD, for His mercies are very great; but do not let me fall into the hand of man.” vs. 13
 - a) This is confirmed. 2Sam. 24:12-14

- b) The word great distress “TWOT”, means to bind, tie or shut up, tbeing under great pressure.
- c) The wisdom of David cast himself in the hands of Yahweh, who is perfectly just and equitable, unlike man!

21:14-15 The judgment executed on Israel.

- 1) God’s wrath poured out, “So the LORD sent a plague upon Israel, and seventy thousand men of Israel fell.” vs. 14
* From Dan to Beersheba, north to south.
2Sam.. 24:15
- 2) God’s mercy imparted, “And God sent an angel to Jerusalem to destroy it. As he was destroying, the LORD looked and relented of the disaster, and said to the angel who was destroying, “It is enough; now restrain your hand.” And the angel of the LORD stood by the threshing floor of Ornan the Jebusite.” vs. 15
 - a) Samuel does not have say the angel of the LORD was going to desstroy Jerusale, but the peope. 2Sam. 24:16
 - b) The word relented “”ra ah”, means he regarded and considered the disaster and put an and to it, “It is enough”.
 - c) The angel of the LORD could very well be a pre-incarnation of Jesus.

- d) The name Ornan and Araunah are the same person, it is one of 7 or 8 forms of the name. 2Sam. 24:15

21:16-17 The consequences of David’s sin.

- 1) The horrific sight of judgment from heaven, “Then David lifted his eyes and saw the angel of the LORD standing between earth and heaven, having in his hand a drawn sword stretched out over Jerusalem.” vs 16a-b
* Samuel says David saw the angel who was striking the people. 2Sam. 24:17a
- 2) The humble submission before God, “So David and the elders, clothed in sackcloth, fell on their faces.” vs. 16
* Samuel does not mention the elders.
2Sam. 24:17
- 3) The heartbroken intercession, “And David said to God, “Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O LORD my God, be against me and my father’s house, but not against Your people that they should be plagued.” vs. 17
 - a) David took full responsibility for his sin.
 - b) David pleaded the people be spared.

21:18-26 The command to build an altar for sacrifice.

- 1) The commission to David to build an altar, “Therefore, the angel of the LORD commanded Gad to say to David that David should go and erect an altar to the LORD on the threshing floor of Ornan the Jebusite.” vs. 18
 - a) The aangel of eh LORD is still using the prophet Gad to speak to David.
 - b) The altar was to offer sacrifice for atonement of his sin.
 - c) The threashing floor of Ornan was on top of Mount Moria, where the temple would be built.
- 2) The obedience of David, “So David went up at the word of Gad, which he had spoken in the name of the LORD.” vs. 19
- 3) The awsome sight, “Now Ornan turned and saw the angel; and his four sons who were with him hid themselves, but Ornan continued threshing wheat.” vs. 20
 - a) Orman saw the angel and continued to thresh wheat,
 - b) Ornam’s four sons hid themselves, in fear.
 - c) Samuel does not include the four sons.
- 4) The reverence of Ornan for David, “Then David came to Ornan, and Ornan looked and saw David. And he went out from the

- threshing floor, and bowed before David with his face to the ground.” vs. 21
- a) Ornan saw David interceding for the people.
 - b) Ornan humbled himself before David.
- 5) The petition of David to Ornan, “Then David said to Ornan, “Grant me the place of this threshing floor, that I may build an altar on it to the LORD. You shall grant it to me at the full price, that the plague may be withdrawn from the people.” vs. 22
 - a) David asked that he sell the threshing floor to him to buld an altar to the LORD.
 - b) David wanted to pay a fair value for it.
 - c) David wanted to have God remove the plague.
 - 6) The benevolence of Ornan towards David, “And Ornan said to David, “Take it to yourself, and let my lord the king do what is good in his eyes. Look, I also give you the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I give it all.” vs. 23
 - a) Ornan felt so privileged to have a part of putting an end to the pestilence.
 - b) Samuel say, “May the LORD your God accept you.” 2Sam. 24:23e
 - 7) The response of David, “Then King David said to Ornan, “No, but I will surely buy it for the full price, for I will not take what is

yours for the LORD, nor offer burnt offerings with that which costs me nothing.”
vs. 24

- a) David did not want to give to God what was someone’s elses.
 - b) David wanted to give to God what cost him something.
- 8) The determined price, “So David gave Ornan six hundred shekels of gold by weight for the place.” vs. 25
- a) The threshing floor and oxen for 50 shekles of silver. 2Sam. 24:24
 - b) The 600 shekles of gold for the sight of the temple.
- 9) The sacrifice of David to God, “And David built there an altar to the LORD, and offered burnt offerings and peace offerings, and called on the LORD; and He answered him from heaven by fire on the altar of burnt offering.” vs. 26
- a) The sight of the altar was at the sight of the future temple. 2Chron. 3:1
 - b) The burnt offering was for complete dedecation and sonsecration to God.
 - c) The peace offering was for fellowship and comminon with God, having been forgiven.
 - d) The fire was God’s acceptance of David’s offering, like Elijah on Mounq Carmel. 1Kings 18

21:27-22:1 The forgiveness and cleansing of David’s sin.

- 1) The sacrifice was accepted and David’s sin was covered, “So the LORD commanded the angel, and he returned his sword to its sheath.” vs. 27
- a. The sacrifice expiated the sin of David.
 - b. The posture is one of peace and oneness with God.
 - c. This is without doubt the Angel of the LORD, a preincante appearanee of Jesus Christ. vs. 12, 15, 16, 18
- * “And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD heeded the prayers for the land, and the plague was withdrawn from Israel.” 2Sam 24:25
- 2) The clear understanding of David’s forgiveness, “At that time, when David saw that the LORD had answered him on the threshing floor of Ornan the Jebusite, he sacrificed there.” vs. 28
- a) The Lord spoke to David.
 - b) The fellowship was restored.
- 3) The commentary regarding the tabernacle, “For the tabernacle of the LORD and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon.” vs. 29

- a) We do not know how long the ark and tent were at Jerusalem.
- b) When they were moved, we do not know.
- 4) The judgment of God hindered David from going to Gibeon, “But David could not go before it to inquire of God, for he was afraid of the sword of the angel of the LORD.” vs. 30
* This is at the time it was bring poured out!
- 5) The dedication sight for the future temple, “Then David said, “This is the house of the LORD God, and this is the altar of burnt offering for Israel.” vs. 22:1
 - a) This verse is a better break for the chapter.
 - b) The house of the LORD where all could offer prayers to God.
 - c) The altar of burnt offerings to didicate oneself entirely to God
 - d) “Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where the LORD had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.” 2Chron. 3:1

22:2-29:34 The preparation and organization of David for the building of the temple.

22:2-5 The workforce and provisions for the building of the temple.

- 1) The rounding up of the foreigners for the work, “So David commanded to gather the aliens who were in the land of Israel; and he appointed masons to cut hewn stones to build the house of God.” vs. 2
 - a) A census was taken of the foriegners. 2Chron. 2:17
 - b) Stone cutters were disignated.
- 2) The alocated materials, “And David prepared iron in abundance for the nails of the doors of the gates and for the joints, and bronze in abundance beyond measure, and cedar trees in abundance; for the Sidonians and those from Tyre brought much cedar wood to David.” vs. 3-4
 - a) Unlimited nails and hinges for the doors.
 - b) Bronze.
 - c) Cedar trees from the north at Sidon and Tyre.
 - d) Hiram was David’s friend and Solomon’s. 2Sam. 5:11; 1Kings 5
- 3) The proclamation of the commission of Solomon to build the house of the LORD, “Now David said, “Solomon my son is young and inexperienced, and the house to be built for the LORD must be exceedingly magnificent, famous and glorious throughout all countries. I will now make preparation for it.” So David made abundant preparations before his death.” vs. 5

- a) Solomon was born after the Syrio-Amonite war. 2Sam. 12:24; 1Chron. 19
- b) Solomon is believed to have been a young teen or 20 at this time?
- c) The importance of the magnificence of the temple is emphasized by David.

22:6-10 The prophecy of God revealed to Solomon would build the temple.

- 1) The commission of Solomon to build the temple, “Then he called for his son Solomon, and charged him to build a house for the LORD God of Israel.” vs. 6
- 2) The intent of David to build the temple, “And David said to Solomon: “My son, as for me, it was in my mind to build a house to the name of the LORD my God.” vs. 7
- 3) The reasons why God told David he could not build the temple is declared to Solomon, “but the word of the LORD came to me, saying, ‘You have shed much blood and have made great wars; you shall not build a house for My name, because you have shed much blood on the earth in My sight.’” vs. 8
 - a) Forgiveness is never the problem with God for a believer.
 - b) The problem is restoration and service to meet qualifications. 2Tim. 3; Tit. 1
- 4) The revelation of God’s prophecy about Solomon. vs. 9-10

- a) The birth of Solomon, ‘Behold, a son shall be born to you.’” vs. 9a
- b) The character and kingdom, “who shall be a man of rest; and I will give him rest from all his enemies all around.” vs. 9b-c
- c) The name of Solomon is given to distinguish from other sons, “His name shall be Solomon.” vs. 9d
 - 1)) Nathan named him Jedidiah “Y@diyh@yah”, means beloved of Yahweh. 2Sam. 12:24-25
 - 2)) Solomon “Sh@lonoh”, means peace.
- d) The promise to Solomon, “for I will give peace and quietness to Israel in his days.” vs. 9e
- e) The commission of Solomon, ““He shall build a house for My name.” vs. 10a
- f) The and he shall be My son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever.”” vs. 10
 - * Forever through the coming promised Messiah through the line and seed of David.

22:11-16 The exhortation to Solomon to depend on God for the building of the temple.

- 1) The admonishment to walk with God, “Now, my son, may the LORD be with you; and may you prosper, and build the house of the

LORD your God, as He has said to you.” vs. 11

- 2) The warning to depend on the Lord, “Only may the LORD give you wisdom and understanding, and give you charge concerning Israel, that you may keep the law of the LORD your God.” vs. 12
- 3) The promise through obedience, “Then you will prosper, if you take care to fulfill the statutes and judgments with which the LORD charged Moses concerning Israel.” vs. 13a-b
- 4) The reminder to not trust in himself, “Be strong and of good courage; do not fear nor be dismayed.” vs. 13c-d
- 5) The preparations made for his task to build the temple. vs. 14-16
 - a) The precious metals, wood and stone, “Indeed I have taken much trouble to prepare for the house of the LORD one hundred thousand talents of gold and one million talents of silver, and bronze and iron beyond measure, for it is so abundant. I have prepared timber and stone also, and you may add to them.” vs. 14
 - b) The craftsmen, “Moreover there are workmen with you in abundance: woodsmen and stonecutters, and all types of skillful men for every kind of work.” vs. 15

- c) The sufficiency of materials, “Of gold and silver and bronze and iron there is no limit. Arise and begin working, and the LORD be with you.” vs. 16

22:17-19 The exhortation to the leaders to help Solmon in the building of the temple.

- 1) The mandate of David to the leaders, “David also commanded all the leaders of Israel to help Solomon his son, saying.” vs. 17
- 2) The reminder of the goodness of God, “Is not the LORD your God with you? And has He not given you rest on every side? For He has given the inhabitants of the land into my hand, and the land is subdued before the LORD and before His people.” vs. 17-18
- 3) The concluding words, “Now set your heart and your soul to seek the LORD your God. Therefore arise and build the sanctuary of the LORD God, to bring the ark of the covenant of the LORD and the holy articles of God into the house that is to be built for the name of the LORD.” vs. 19