

LESSON FOUR 9-10

I. GENEALOGIES—ADAM TO DAVID

16. THE DWELLERS IN JERUSALEM (9:1-34)

INTRODUCTION

A brief review of certain Levites and priests who had returned from Babylonian captivity is the subject of Chapter 9. Saul's house and his ruin at the hands of the Philistines is recounted.

TEXT

Chapter 9:1. So all Israel were reckoned by genealogies; and, behold, they are written in the book of the kings of Israel. And Judah was carried away captive to Babylon for their transgression. 2. Now the first inhabitants that dwelt in their possessions in their cities were Israel, the priests, the Levites, and the Nethinim. 3. And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim and Manasseh: 4. Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Perez the son of Judah. 5. And of the Shilonites: Asaiah the first-born, and his sons. 6. And of the sons of Zerah: Jeuel, and their brethren, six hundred and ninety. 7. And of the sons of Benjamin: Sallu the son of Meshullam, the son of Hodaviah, the son of Hassenuah, 8. and Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibrijah; 9. and their brethren, according to their generations, nine hundred and fifty and six. All these men were heads of fathers' houses by their fathers' houses.

10. And of the priests: Jedaiah, and Jehoiarib, Jachin, 11. and Azariah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God; 12. and Adaiyah the son of Jeroham, the son of Pashhur, the son of Malchijah, and Maasai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer; 13. and their brethren, heads

of their fathers' houses, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

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

17. And the porters: Shallum, and Akkub, and Talmon, and Ahiman, and their bretheren (Shallum was the chief), 18. who hitherto waited in the kings' gate eastward: they were the porters for the camp of the children of Levi. 19. And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of his father's house, the Korahites, were over the work of the service, keepers of the thresholds of the tent: and their fathers had been over the camp of Jehovah, keepers of the entry. 20. And Phinehas the son of Eleazar was ruler over them in time past, and Jehovah was with him. 21. Zechariah the son of Meshelemiah was porter of the door of the tent of meeting. 22. All these that were chosen to be porters in the thresholds were two hundred and twelve. These were reckoned by genealogy in their villages, whom David and Samuel the seer did ordain in their office of trust. 23. So they and their children had the oversight of the gates of the house of Jehovah, even the house of the tent, by wards. 24. On the four sides were the porters, toward the east, west, north, and south. 25. And their brethren, in their villages, were to come in every seven days from time to time to be with them: 26. for the four chief porters, who were Levites, were in an office of trust, and were over the chambers and over the treasuries in the house of God. 27. And they lodged round about the house of God, because the charge thereof was upon them; and to them pertained the opening thereof morning by morning.

28. And certain of them had charge of the vessels of service; for by count were these brought in and by count were these

taken out. 29. Some of them also were appointed over the furniture, and over all the vessels of the sanctuary, and over the fine flour, and the wine, and the oil, and the frankincense, and the spices. 30. And some of the sons of the priests prepared the confection of the spices. 31. And Mattithiah, one of the Levites, who was the first-born of Shallum the Korahite, had the office of trust over the things that were baded in pans. 32. And some of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every sabbath.

33. And these are the singers, heads of fathers' houses of the Levites, who dwelt in the chambers and were free from other service; for they were employed in their work day and night. 34. These were heads of fathers' houses of the Levites, throughout their generations, chief men: these dwelt at Jerusalem.

PARAPHRASE

Chapter 9:1. The family tree of every person in Israel was carefully recorded in the Annals of the Kings of Israel. Judah was exiled to Babylon because the people worshipped idols. 2. The first to return and live again in their former cities were families from the tribes of Israel, and also the priests, the Levites, and the Temple assistants. 3. Then some families from the tribes of Judah, Benjamin, Ephraim, and Manasseh arrived in Jerusalem: 4. One family was that of Uthai (the son of Ammihud, son of Omri, son of Imri, son Bani) of the clan of Perez (son of Judah). 5. The Shilonites were another family to return, including Asaiah (Shilon's oldest son) and his sons; 6. there were also the sons of Zerah, including Jeuel and his relatives: 690 in all. 7, 8. Among the members of the tribe of Benjamin who returned were these: Sallu (the son of Meshullam, the son of Hodaviah, the son of Hassenuah); Ibneiah (the son of Jeroham); Elah (the son of Uzzi, the son of Michri); Meshullam (the son of Shephatiah, the son of Reuel, the son of Ibnijah). 9. These men were all chiefs of subclans. A total of 956 Benjaminites returned.

10, 11. The priests who returned were: Jedaiah, Jehoiarib, Jachin, Azariah (the son of Hilkiah, son of Meshullam, son of

Zadok, son of Meraioth, son of Ahitub). He was the chief custodian of the Temple. 12. Another of the returning priests was Adaiah (son of Jeroham, son of Pashhur, son of Malchijah). Another priest was Massai (son of Adiel, son of Jahzerah, son of Meshullam, son of Meshillemith, son of Immer). 13. In all, 1,760 priests returned.

14. Among the Levites who returned was Shemaiah (son of Hasshub, son of Azrikam, son of Hashabiah, who was a descendant of Merari). 15, 16. Other Levites who returned included: Bakbakkar, Heresh, Galal, Mattaniah (the son of Mica, who was the son of Zichri, who was the son of Asaph). Obadiah (the son of Shemaiah, son of Galal, son of Jeduthun). Berechiah (the son of Asa, son of Elkanah, who lived in the area of the Netophathites).

17, 18. The gatekeepers were Shallum (the chief gatekeeper), Akkub, Talmon, and Ahiman—all Levites. They are still responsible for the eastern royal gate. 19. Shallum's ancestry went back through Kore and Ebiasaph to Korah. He and his close relatives the Korahites were in charge of the sacrifices and the protection of the sanctuary, just as their ancestors had supervised and guarded the Tabernacle. 20. Phinehas, the son of Eleazar, was the first director of this division in ancient times. And the Lord was with him. 21. At that time Zechariah, the son of Meshelemiah, had been responsible for the protection of the entrance to the Tabernacle. 22. There were 212 doorkeepers in those days. They were chosen from their villages on the basis of their genealogies, and they were appointed by David and Samuel because of their reliability. 23. They and their descendants were in charge of the Lord's Tabernacle. 24. They were assigned to each of the four sides: east, west, north, and south. 25. And their relatives in the villages were assigned to them from time to time, for seven days at a time. 26. The four head gatekeepers, all Levites, were in an office of great trust, for they were responsible for the rooms and treasuries in the Tabernacle of God. 27. Because of their important positions they lived near the Tabernacle, and they opened the gates each morning.

28. Some of them were assigned to care for the various vessels used in the sacrifices and worship; they checked them in and out to avoid loss. 29. Others were responsible for the furniture, the items in the sanctuary, and the supplies such as fine flour, wine, incense, and spices. 30. Other priests prepared the spices and incense. 31. And Mattithiah (a Levite and the oldest son of Shallum the Korahite) was entrusted with making the flat cakes for grain offerings. 32. Some members of the Kohath clan were in charge of the preparation of the special bread each Sabbath.

33, 34. The cantors were all prominent Levites. They lived in Jerusalem at the Temple and were on duty at all hours. They were free from other responsibilities and were selected by their genealogies.

COMMENTARY

Family registers and genealogical connections were very important to a people who so often found themselves uprooted and disconnected from relatives and homeland. This fact is brought into sharp focus in 9:1. By this time in the record we have arrived at the grievous overthrow of Jerusalem by Babylon in 586 B.C. The historian faithfully records the fact that "Judah was carried away to Babylon for their transgression", (see also I Kings, chapters 24 and 25).

At this point in the record the historian proceeds to present a summary of those who returned from Babylon. He passes over any details related to the seventy years of captivity and fixes his attention on those who returned with Zerubbabel and Jeshua in 538 B.C. Four classes of people are distinguished in 9:2: Israel, priests, Levites, and Nethinim. In distinguishing between "priests" and "Levites" it must be observed that every priest must necessarily be a Levite; however, not every Levite would be qualified to serve as a priest. The term "Nethinin" means "wholly given" and was a name attached to those who were bondmen of the Temple, helpers of the priests. In this fourfold reference in verse two the focus of interest is upon the priesthood and the Temple services. The place that holds priority in

importance is Jerusalem. Solomon's Temple had been situated here. In this place of sacred memory Zerubbabel's Temple would be built. It was not until during the Babylonian captivity and the return that the Hebrews were generally referred to as the "Jews". This name may well have originated out of ill will and was most likely associated with the remnant of the tribe of Judah. It is not to be supposed that the only representatives of the Hebrews who remained after the Captivity were of the tribe of Judah. For all practical purposes, the identity of the ten northern tribes was lost in the Assyrian overthrow in 722-21 B.C.; however, there were scattered remnants of these tribes which along with Judah were taken into Babylon between the years of 606 and 586 B.C. and who returned to Palestine in 536 B.C. So the Chronicler says that the tribes of Judah, Benjamin, Ephraim, Manasseh, and Levi were certainly represented in Jerusalem after the return from Babylon. We met Perez in Genesis 38. He was the son of Judah and his mother was Tamar. Perez is an ancestor of Jesus Christ. When the author (verse 5) speaks of the Shilonites, he is referring to those who had lived in Shiloh in the tribe of Ephraim. In earlier days the tabernacle had been located in Shiloh. Zerah (verse 6) was a twin brother of Perez. The tribes and persons named and numbered in verses 3-9 correspond to the reference to Israel in verse 2.

The priests who are named in verses 10-13 are men who served in this office after the return from Captivity. A similar list is recorded in Nehemiah 11:12-14. Apparently it was not the intention of the historian to provide a complete list of the priests. Out of records which were available to him and directed by the Holy Spirit, he selected these representatives of the priesthood. In like manner there is a list of Levites in Nehemiah 11:15-18 which compares with I Chronicles 9:14-16. Descendants of familiar heads of families such as Merari, Asaph, and Jeduthun are named here. There was a village named Netophah (verse 16) located near Bethlehem Judah. When the wall of Jerusalem was dedicated in Nehemiah's day (Nehemiah 12:28) the sons of the singers from among the Netophathites shared in the ceremonies at Jerusalem.

The respective responsibilities of the priests and the Levites in the renewed Jerusalem are reviewed in verses 17-34. The "porters" were men who were assigned as door-keepers at the gates leading into the Temple. "The king's gate eastward" and "the door of the tent of meeting" were places of special assignment. These porters were stationed at entrances on all four sides of the Temple and they served in courses or shifts for a week at a time. The porters were carefully organized (verse 26) and exercised responsibility with regard to the chambers or living quarters and storage rooms at the Temple. They were also responsible for the security of the Temple treasuries. While on duty, these officers lived in quarters round about the Temple.

The details of certain Levitical responsibilities are spelled out in verses 28-34. Since the vessels used in the Temple were made of precious metal, they were very valuable. Precautions against theft or mismanagement were always in order. The vessels were very important also because they had been sanctified for special service. The Temple furniture, in like manner, was very special and required particular attention. The flour, wine, oil, frankincense, spices all had to be procured and properly processed. The spices used in the holy incense had been carefully prescribed in Moses' day (Exodus 30:34, 35). This prescription was to be used only in the Tabernacle. The baking of the unleavened bread and the preparation of the shewbread were important details under Levitical supervision.

Those who were leaders in the ministry of singing were from among the Levites. They were specialists in this service and were excused from other aspects of the work. Provisions were made for their lodging at the Temple when they were on duty.

17. THE PEDIGREE OF THE HOUSE OF SAUL (9:35-44)

TEXT

Chapter 9:35. And in Gibeon there dwelt the father of Gibeon, Jeiel, whose wife's name was Maacah; 36. and his first-born son Abdon, and Zur, and Kish, and Baal, and Ner, and Nadab, 37. and Gedor, and Ahio, and Zechariah, and Mikloth. 38. And Mikloth begat Shimeam. And they also dwelt with

their brethren in Jerusalem, over against their brethren. 39. And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. 40. And the son of Jonathan was Merib-baal; and Merib-baal begat Micah. 41. And the sons of Micah: Pithon, and Melech, and Tahrea, and Ahaz. 42. And Ahaz begat Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43. and Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44. And Azel had six sons, whose names are these: Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

PARAPHRASE

Chapter 9:35, 36, 37: Jeiel (whose wife was Maacah) lived in Gibeon. He had many sons, including: Gibeon, Abdon (the oldest), Zur, Kish, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, Mikloth. 38. Mikloth lived with his son Shime-am in Jerusalem near his relatives. 39. Ner was the father of Kish, Kish was the father of Saul, Saul was the father of Jonathan, Malchi-shua, Abinadab, and Eshbaal. 40. Jonathan was the father of Mephibosheth; Mephibosheth was the father of Micah; 41. Micah was the father of Pithon, Melech, Tahre-a, and Ahaz; 42. Ahaz was the father of Jarah; Jarah was the father of Alemeth, Azmaveth, Zimri; Zimri was the father of Moza. 43. Moza was the father of Bine-a, Rephaiah, Eleasah, and Azel. 44. Azel had six sons: Azrikam, Bocheru, Ishamel, She-ariah, Obadiah, Hanan.

COMMENTARY

Once more, as in chapters 8:29-40, attention is focused on the ancestors and descendants of King Saul. This information (verses 35-44) is pertinent at this time because it provides an introduction to a review of Saul's final conflict with the Philistines in chapter 10.

II. THE HISTORY OF KING DAVID (10:1-29:30)

1. THE OVERTHROW OF SAUL (10:1-14)

TEXT

Chapter 10:1. Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in Mount Gilboa. 2. And the Philistines followed hard after Saul and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. 3. And the battle went sore against Saul, and the archers overtook him, and he was distressed by reason of the archers. 4. Then said Saul unto his armorbearer, "Draw thy sword, and thrust me through therewith, lest these uncircumcised come and abuse me." But his armorbearer would not; for he was sore afraid. Therefore Saul took his sword and fell upon it. 5. And when his armorbearer saw that Saul was dead, he likewise fell upon his sword, and died. 6. So Saul died, and his three sons; and all his house died together. 7. And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities, and fled; and the Philistines came and dwelt in them. 8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in Mount Gilboa. 9. And they stripped him, and took his head, and his armor, and sent into the land of the Philistines round about, to carry the tidings unto their idols, and to the people. 10. And they put his armor in the house of their gods, and fastened his head in the house of Dagon. 11. And when all Jabesh-gilead heard all that the Philistines had done to Saul, 12. all the valiant men arose, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days, 13. So Saul died for his trespass which he committed against Jehovah, because of the word of Jehovah, which he kept not; and also for that he asked counsel of one that had a familiar spirit, to inquire thereby, 14. and inquired not of Jehovah: therefore he slew him, and turned the kingdom

unto David the son of Jesse.

PARAPHRASE

Chapter 10:1. The Philistines attacked and defeated the Israeli troops, who turned and fled and were slaughtered on the slopes of Mount Gilboa. 2. They caught up with Saul and his three sons, Jonathan, Abinadab, and Malchishua, and killed them all. 3. Saul had been hard pressed with heavy fighting all around him, when the Philistine archers shot and wounded him. 4. He cried out to his bodyguard, "Quick, kill me with your sword before these uncircumcised heathen capture and torture me." But the man was afraid to do it, so Saul took his own sword and fell against its point; and it pierced his body. 5. Then his bodyguard, seeing that Saul was dead, killed himself in the same way. 6. So Saul and his three sons died together; the entire family was wiped out in one day. 7. When the Israelis in the valley below the mountain heard that their troops had been routed and that Saul and his sons were dead, they abandoned their cities, and fled. And the Philistines came and lived in them. 8. When the Philistines went back the next day to strip the bodies of the men killed in action and to gather the booty from the battlefield, they found the bodies of Saul and his sons. 9. So they stripped off Saul's armor and cut off his head; then they displayed them throughout the nation and celebrated the wonderful news before their idols. 10. They fastened his armor to the walls of the Temple of the Gods and nailed his head to the wall of Dagon's temple. 11. But when the people of Jabesh-gilead heard what the Philistines had done to Saul, 12. their heroic warriors went out to the battlefield and brought back his body and the bodies of his three sons. Then they buried them beneath the oak tree at Jabesh and mourned and fasted for seven days. 13. Saul died for his disobedience to the Lord and because he had consulted a medium, 14. and did not ask the Lord for guidance. So the Lord killed him and gave the kingdom to David, the son of Jesse.

COMMENTARY

The last chapter in I Samuel (chapter 31) describes the

defeat of Israel's army and the deaths of Saul and his sons on Mount Gilboa. The chronicler, after dealing with some lengthy genealogical tables, hastens to his main consideration—the life and times of David. In order to set the stage for David's kingship, the account of the overthrow of Saul is reviewed. The Philistines were Israel's ancient enemy. They inhabited the coastal plain along the Mediterranean within the limits of the territory assigned to Judah. Until David's kingdom was established, the Israelites could not achieve any consistent superiority with regard to this enemy. The usual condition found the Hebrews subjected to these people who lived along the coast and in the foothills. The Philistines were war-like when the Hebrews were ready to leave Egypt in Moses' day. When Joshua led Israel into Canaan the Philistines challenged the Hebrews' claim to their territory. Shamgar (Judges 3:31) and Samson (Judges, chapters 14-16) were champions of Israel's conflict with this people. In the days of Samuel the Philistines seriously threatened the Hebrews with complete extinction. At this juncture, Jehovah agreed that Israel should have a king. One of the king's chief responsibilities was that he should deliver his people from the tyranny of the Philistines. In spite of all the wonderful qualifications with which Saul was endowed for this office, he never found any delight in his primary responsibility. His son, Jonathan, dared to enter the conflict with the enemy. When the Philistines encamped in the vale of Elah west of Bethlehem and Goliath challenged Israel, Saul could do nothing to relieve his people until David came and slew the giant. This was a great victory for Israel; but for Saul it became a matter of humiliation. David was praised by the Hebrews as a fearless leader. Saul was tolerated as a cowardly king. Saul spent the rest of his days trying to find a way to kill David. If the Philistines made a raid on Israel, Saul would make some attempt to relieve his people. Just as soon as the threat from the enemy was passed, Saul returned to chase David. This whole story is carefully related in I Samuel, chapters 18-31. David knew how Saul feared the Philistines. In order that he might work on some other projects in preparation for this kingship, David went to

Achish, king of Gath in Philistia, and set up a working agreement with him (I Samuel, chapter 27). At about this time the Philistines prepared for a full-scale war against Saul and Israel. As they moved their warriors from the coastal plain up to Mount Gilboa, David and his men were with the Philistines. David's reputation as an enemy warrior was too well known. He was forced to return to his village, Ziklag, and the Philistines drew up their battle lines at Mount Gilboa. The armies of Israel were not prepared for the conflict. Jehovah would use the enemy to chastise Saul and his people for their lack of faith. The armies of Israel retreated and the enemy took full advantage of the overthrow. Jonathan, Abinadab, and Machishua, Saul's sons, were killed. Only one son escaped. His name was Ishbosheth (II Samuel 2:8). He is called Eshbaal in I Chronicles 8:33 and 9:39. Saul found himself in a predicament. The battle was lost. The men with bows and arrows were pressing in upon him. He urged his armor-bearer to kill him with his sword. He would not be taken alive by "these uncircumcised Philistines". Circumcision was the mark of the covenant between Israel and Jehovah. Evidently the covenant had not meant very much to Saul; but he regarded his enemy as heathen. In this bitter moment Saul took his own life. Since the whole cause was lost, the armor-bearer, in like manner, committed suicide. It was a sad day in Israel.

As a result of this military defeat the Hebrews were entirely at the mercy of the Philistines. So the enemy made deep penetration into Israel's territory. Stripping the slain was regular procedure after a great battle. Often those not immediately involved in the conflict would gather considerable wealth by this gruesome activity. The Philistine prize was Saul's body. They beheaded him as David had mutilated Goliath's body and after parading his head and armor among their people, they deposited these things in Dagon's Temple. They believed that their idols had brought them victory. The earlier record in I Samuel states that the bodies of Saul and his sons were fastened to the wall at Beth-shan, a village near Mount Gilboa. Early in Saul's kingship the Jabesh-gileadites, who lived east of the

Jordan river about twelve miles from Beth-shan, had been delivered from the Ammonites by Saul. Remembering his consideration for them, the Jabesh-gileadites rescued the bodies of Saul and his sons and brought them to their village. Here they burned the remains and laid away the ashes. This was done to protect these remains from further ravages by the enemy. Later, these ashes were removed to Gibeah, Saul's home village, and were deposited under an oak tree.

Saul had begun so well, but he failed to do God's will. He had not utterly destroyed the Amalekites (I Samuel, chapter 15). In jealous rage he had repeatedly tried to kill David. In desperation he dared to go to a witch to try to learn about the future (I Samuel 28:3ff). Because he had completely disqualified himself as king, Jehovah brought David to the throne in Israel.

SUMMARY QUESTIONS

LESSON FOUR 9-10

115. What is this "book of Kings" mentioned in 9:1?
116. How does this record account for Judah's captivity?
117. Who were the Nethinim?
118. Upon returning from the captivity, name the tribes that settled in Jerusalem.
119. Identify Zadok and Ahitub (9:11).
120. Who were Asaph and Jeduthun? Check other Bible references.
121. What is a porter's task?
122. Identify Phinehas.
123. How is Samuel described in 9:23 and what does this mean?
124. Where did the porters live while on duty?
125. Why were the vessels counted?
126. How were spices used in connection with Temple services?
127. What materials were baked?
128. Who were the song leaders at the Temple?

129. Why is such careful attention given to the record of Saul's genealogy?
130. Carefully locate Mt. Gilboa. Where was this in relation to the Philistine country?
131. Who was with Saul in the battle? Where was David?
132. By what term did Saul describe the Philistines and what did he mean?
133. Precisely how did Saul die?
134. Name David's dearest friend who died in this conflict.
135. What did the Philistines do with regard to the Israelite villages?
136. What was done with Saul's head and his armor?
137. Carefully describe Dagon.
138. Locate Jabesh and tell why that place is important in this history.
139. What were the details of Jehovah's judgment of Saul?
140. Explain the reference to "the familiar spirit".
141. Who now receives the appointment to be king of Israel?