

Hello everyone,

PERCENT OF BIBLE COMPLETED: 29.4%

Weekly Readings will cover: 1 Chronicles 24 through 29, 1 Kings 1 & 2, 2 Samuel 23:1-7

Sunday: 1 Chronicles 24

Monday: 1 Chronicles 25

Tuesday: 1 Chronicles 26 & 27

Wednesday: 1 Chronicles 28

Thursday: 1 Chronicles 29

Friday: 1 Kings 1

Saturday: 1 Kings 2, 1 Chronicles 29:26-30, & 2 Samuel 23:1-7

Current # of email addresses in the group: 605

I hope you each had a great study week. This week we will finish the book of 1 Chronicles, completing our twelfth book. I hope you have a great week 50!

Website archive location for audio files & PDFs:

<https://www.ucg.org/congregations/san-francisco-bay-area-ca/posts/audio-links-re-three-year-chronological-deep-dive-reading-program-circa-2022-2025-903711>

### **3-YEAR CHRONOLOGICAL STUDY: Week 50**

Read the following passages & the Daily Deep Dive on the daily reading.

#### **Day 323 - SUNDAY: December 24<sup>th</sup>**

1 Chronicles 24

Daily Deep Dive:

The UCG reading program states: “Twenty-four chief men are chosen to head up the courses of priests who are to serve in some sort of rotating fashion at the temple. Note that Ahimelech, the son of Abiathar, has taken over his father's priestly duties, which has apparently been the case for some time (compare 1 Chronicles 18:16; 2 Samuel 8:17), even before Abiathar's siding with Adonijah.

Of some interest is the eighth course, given to Abijah (1 Chronicles 24:10), in whose division John the Baptist's father Zacharias was serving some 1,000 years later when he received his visit from the angel

Gabriel regarding John's birth (see Luke 1:5-23). When their service was completed, the priests in each course could return home to their families, as Zacharias did (Luke 1:23).

Tradition tells us that each course served for one week at a time (except during the three festival seasons, when all courses served together). And Scripture gives an indication that this was likely the case. While dealing specifically with the gatekeepers (who were Levites, but not priests), 1 Chronicles 9:25 states that each division of them served for seven days. That this was probably also the case with the priests is indicated by the fact that the Levites assigned to serve at the temple were also divided by lot into 24 courses (1 Chronicles 24:19-31).

Lining these weeks up on the Hebrew calendar gives indication as to when Zacharias served—and thus when John the Baptist was conceived, as well as Christ, who was conceived six months later (compare Luke 1:26, 36). This would put John's birth in the spring of the year and Christ's birth in the autumn. (For more details, see [“Biblical Evidence Shows Jesus Wasn't Born on December 25,” Holidays or Holy Days: Does It Matter Which Days We Keep?](#), p. 12).” [END]

Verse 5 – Regarding the distinction between these two roles of service, the Benson Commentary states: *“Governors of the house of God — Hebrew, governors of God; that is, the judges, says Houbigant. The ministers of religion are expressed in the foregoing words, the governors of the sanctuary. It is very justly observed by Grotius, that governors of God never signify, in the sacred writings, those that minister to God, but governors in the commonwealth, chiefs, or judges.”*

Day 324 - MONDAY: December 25<sup>th</sup>

1 Chronicles 25

Daily Deep Dive:

The UCG reading program states: "David has a particular interest in the group of Levites assigned to be musicians. He is a musician himself (see 1 Samuel 16:16-23), a maker or perhaps even inventor of musical instruments (1 Chronicles 23:5), and a prolific composer.

Twenty-four sons of the three chief musicians are chosen to head up divisions to correspond with the courses of priests. These three were originally chosen by the tribal leader to be the musicians when the ark was moved to Jerusalem (see 1 Chronicles 15:16-24). The sons of Asaph, of the Levitical sub-tribe of Gershon (Gershon, Kohath and Merari being the three sons of Levi), had four of the divisions. Asaph had been the chief musician assigned to minister before the Ark of the Covenant in Jerusalem (see 1 Chronicles 16:4-7, 1 Chronicles 16:37). He, too, composed psalms, with 12 of them bearing his name (Psalms 50, 73-83). The sons of Jeduthun, of the sub-tribe of Merari, had six divisions. Jeduthun is known as Ethan in many scriptures and, along with Heman, served at the tabernacle in Gibeon while the ark was in Jerusalem (see 1 Chronicles 16:39-42). The sons of Heman, of the sub-tribe of Kohath, made up the remaining 14 divisions. Heman was the grandson of the prophet Samuel, and descendant of Korah. One psalm is attributed to Heman (Psalm 88), but 10 others (Psalms 42, 44-49, 84-85, 87) are attributed to the sons of Korah, which would include Heman and his descendants. Additional information can be found in 1 Chronicles 6:31-48.

Note that each group of musicians is said to be "under the direction of their father" (1 Chronicles 25:2-3, 1 Chronicles 25:6). The older King James Version says "under the *hands* of their father," a literal translation of the original Hebrew. This seems to convey the picture of a choral director leading the singers under him. But unlike modern choirs who, since the invention of the printing press and the musical notation of our day, tend to use printed musical notation, it was common for ancient choir directors to use more elaborate hand and

arm gestures in a practice known as chironomy. This allowed them to convey not only the timing and volume, but even the notes the group was to sing or play.

When David and Asaph gave the singers and instrumentalists a new song, they probably did not pass out written music for everybody. Certainly the group could learn a new song through hearing someone sing it several times. But history shows that more sophisticated techniques were employed to enable these professional musicians to know what notes they were to sing or play "instantly" through the hand gestures of their father, or other musical director. That one such director may have been David can be seen in the phrase "order of the king" in verse 2—actually, in the Hebrew, "hands of the king." This at least shows David's direct involvement in composing, but it perhaps also means that he occasionally led the musicians himself.

According to the research and theory of Suzanne Haïk-Vantoura (author of *The Music of the Bible Revealed*, 1991), notation of these hand signals may actually be recorded in the accent marks (the jots and tittles) of the Masoretic Text of the Hebrew Bible.” [END]

Verse 1 – The Ellicott’s commentary states: “In Hebrew, the verb *to prophesy* is a reflexive form, implying utterance under a spiritual influence. The ancients regarded musical utterance as an effect and proof of direct inspiration, and we still speak of the higher results of genius as inspired, however we may choose to explain the term away as a mere figure of speech. The power of moving sounds, whether of voice or instrument, is not to be gained by mere study or training; it is commonly spoken of as a “gift,” and its products are called “inspirations.” Whence come they, if not from the Divine source of life, and of all that makes life glad and beautiful?” [END]

Day 325 - TUESDAY: December 26<sup>th</sup>

## 1 Chronicles 26 & 27

### Daily Deep Dive:

#### 1 Chronicles 26:

The UCG reading program states: “Among the gatekeepers, part of the temple security force, was the family of Obed-Edom, who had housed the ark for three months (see 1 Chronicles 13:13-14). He and his large family had served in this capacity after the ark had been moved (1 Chronicles 16:37-38), and David had them continue this work. There were also Levites assigned specifically to watch over the treasury—the descendants of Moses among them. And finally, there were Levitical officers and judges appointed to take care of business in the rest of the country, away from the temple.

1 Chronicles 26:10 contains some interesting information. Here a father sets one of his sons as first even though he is not the firstborn. That it was unusual may be ascertained from its mention here. Yet God had, as we have seen repeatedly, directed that this be done many times before. Such occurred with Seth, Shem, Abraham, Isaac, Jacob, Joseph, Ephraim, Moses and even David—and now Solomon too.” [END]

Verse 15 – The John Gill adds this note about what was assigned here: “the word has the signification of gathering, hence some take it to be a council house, where the sanhedrim or elders gathered together, and sat; and others, rather a treasure house, where things of value were collected and laid up, since Obededom had the charge of gold and silver, and the vessels of the house, 2Ch 25:24, but Dr. Lightfoot is of opinion, that "Asuppim were two gates in the western wall, which stood most south, or nearest to Jerusalem; "and the house of Asuppim" was a large piece of building that ran between them, which was a treasury, or various rooms for treasuring or laying up something for the use of the temple;” [END] The NKJV chooses to translate it as “storehouse”.

#### 1 Chronicles 27:

The UCG reading program states: “Many of the mighty men we previously read about in 1 Chronicles 11 and 2 Samuel 23 headed up groups of 24,000 men who served on national security one month out of each year. These 288,000 men taken together probably constituted the regular army. This organization apparently dates back to the beginning of David's reign, since Asahel is mentioned as the leader in the fourth month. He was killed by Abner before David moved to Jerusalem (see 2 Samuel 2:18-23), and was succeeded by his son Zebadiah (1 Chronicles 27:7).

The tribal leaders at this time are also listed, but how they were chosen is not stated. The individual tribes may have done that. It is interesting to note that the tribal leader of Judah is David's brother Elihu (1 Chronicles 27:18), apparently his oldest brother elsewhere called Eliab (1 Samuel 16:6). And the leader of Benjamin is the son of Abner, apparently the Abner who was Saul's uncle and military commander, well respected in his tribe and by all of Israel before his murder at the hand of Joab (compare 2 Samuel 2-3). David's economic or agricultural administrators are listed, along with several other officials over the course of his reign.” [END]

I don't have anything additional to add to chapter 27.

### Day 326 - WEDNESDAY: December 27<sup>th</sup>

1 Chronicles 28

Daily Deep Dive:

The UCG reading program states: “David gathers the leaders together (the ones we have been reading about in the foregoing chapters) to explain the transfer of power and his goals for Solomon. In verse 2, we can imagine an old and frail king, perhaps sometime during the summer months after a cold winter of trying to keep warm (compare 1 Kings 1:1-4), gathering his strength to be able to stand on his feet. David starts by discussing his consuming passion—to build the temple of

God—and says that God did not allow him to build it because he was a man of war, his reign being replete with bloodshed. He points out that God Himself chose Solomon as king and the one to build the temple (1 Chronicles 28:5-6). Later Solomon tells Hiram that David was surrounded by too many wars, and that a time of peace would now permit Solomon, a man of peace, to build the temple (1 Kings 5:3-5).

We have seen that David gathered materials for the temple and organized the priesthood. Now he turns those materials and organizational plans over to Solomon, as well as detailed building plans, and explains that God revealed the design to him (1 Chronicles 28:12, 19). Similarly, God had revealed the plans for the tabernacle to Moses (Exodus 25:8-9) to ensure that His earthly dwelling was patterned after the one in heaven (Hebrews 8:5).” [END]

Version 7 – Notice again and again when it references Solomon’s kingdom enduring, it’s conditional to his obedience to God.

Verse 9 – What a beautiful verse. We should all meditate on this verse and ask ourselves how we are doing at serving God with a loyal heart and a willing mind. How diligent are we to seek God each day?

Day 327 - THURSDAY: December 28<sup>th</sup>

1 Chronicles 29

Daily Deep Dive:

The UCG reading program states: “David reiterates that God is the one who chose Solomon, and then describes the materials he has assembled for Solomon to use in building the temple. This time, he also mentions his personal contributions, and encourages others to contribute as well. As in the days of Moses (compare Exodus 35:20-29), those who were able donated generously and willingly. The words "with a loyal heart" (1 Chronicles 29:9) are translated from a Hebrew phrase literally meaning "with a fullness of heart" (*Nelson Study*

*Bible*, note on verse 9). And David is moved to thank God for actually enabling them to give—indeed, to simply give back to God what He has Himself given in the first place.

David's prayer here has served much more than just this occasion. Indeed, many even today use words from it without knowing it. When Christ gave an outline of how to pray in His famous Sermon on the Mount—"Our Father in heaven, hallowed be Your name. Your kingdom come..." (Matthew 6:9-13)—He concluded it with words of praise used in David's prayer. Jesus told us to conclude our prayers along these lines: "For Yours is the kingdom and the power and the glory forever. Amen" (verse 13). Compare this with David's words in 1 Chronicles 29:10-12. Of course, the preincarnate Christ very likely inspired the words David prayed.

Finally, Solomon is once again anointed king, and Zadok is confirmed as the high priest with no mention here of the now out-of-favor line of Abiathar. Verse 23 states that Solomon sat on the "throne of the Lord." And it really was God's throne (compare 1 Samuel 8:7). Jesus Christ will once again occupy this throne when He returns to reign over Israel and all nations—that is, not the same physical chair but the office of responsibility.

The passage ends with the statement that God bestowed on Solomon "such majesty as had not been on any king before him in Israel" (verse 25). *The Nelson Study Bible* notes, "Obviously this included only Saul and David, but it is still a remarkable statement in light of David's widely recognized power and magnificence (1 Chronicles 11:9; 1 Chronicles 14:2; 1 Chronicles 18:1-13; 1 Chronicles 29:28)" (note on verse 25). Indeed, David was apparently the dominant ruler of the age—and yet Solomon's rule is already greater in power and prestige, and will be greater yet, as we will soon see." [END]



Verse 5 – The NKJV states “Who is willing to consecrate himself this day to the Lord?” Two Hebrew words form the phrase “to consecrate his service”. There are a couple different Hebrew words that are often translated “consecrate” in English. This Hebrew word here means “to fill” or “to be full” and is most often translated that way in the Bible (fill 107x, full 48x).

The other Hebrew word used here means “a hand” and again, that’s the way it’s translated the vast majority of times (hand 1,359x). So here the phrase simply says “to fill a hand (or his hand)”. David is simply asking, who is willing to give of what they have to God. We see they respond by giving generously and being excited about it.

### Day 328 - FRIDAY: December 29<sup>th</sup>

1 Kings 1

Daily Deep Dive:

Background to Kings: 1<sup>st</sup> and 2<sup>nd</sup> Kings were originally one literary work. The author the book is unknown. Due to similarities to the book of Jeremiah, some scholars believed that Kings was written by the prophet Jeremiah. Certainly the book pulls from multiple sources (Jeremiah, Isaiah, etc...). It seems Kings was written/comilled during the reign of Babylon’s Evil-Merodach, after Jehoiachin’s release from prison, but before the end of the Babylonian exile. The audience of Kings seems to be for the Jews living in exile in Babylon to preserve the history of Israel and Judah. 1 Kings includes the history of the united kingdom under King Solomon, as well of the first 80 years of the divided kingdom.

Chapter 1:

The UCG reading program states: “Undoubtedly, all of David's existing wives were too old themselves to provide the type of 'round-the-clock nursing care that Abishag was able to provide as David lay suffering from lack of body heat. "Using a healthy person's body warmth to care for a sick person is a medical procedure noted by the second-century Greek physician Galen and the Jewish historian Josephus" (*Nelson Study*

*Bible*, note on verses 1-3). Abishag was a Shunammite, making her from the town of Shunem—probably the same town, in the territory of Issachar (Joshua 19:18), at which the Philistines gathered before they attacked and killed Saul (1 Samuel 28:4). That would also be the town of the family the prophet Elisha later stayed with frequently during his ministry (2 Kings 4:8).

Seizing on this time of old-age weakness, David's son Adonijah tries to put himself forward as the next king. Adonijah was David's fourth son (see 2 Samuel 3:2-5), but his first, Amnon, and third, Absalom, were already dead. (Most commentators believe that David's second son, Chileab, died young as he is not mentioned since birth and is evidently not a factor when Absalom sets himself up as heir-apparent.)

Yet it is clear that the oldest son was not to be king in this case anyway. God through David had already chosen David's younger son Solomon as successor to the throne (1 Kings 1:13, 1 Kings 1:17, 1 Kings 1:30; 1 Kings 2:15; 1 Chronicles 22:9-10). And Adonijah was apparently aware of this since he deliberately avoided inviting to his sacrifice those who would support the king's designate (1 Kings 1:8-10). Thus, Adonijah is exalting himself against God's will. But even now, late in his life, David has a hard time exercising proper discipline when it comes to his children (verse 6). As with his older half-brother Absalom (compare 2 Samuel 14:25), who was now long dead, Adonijah was very good-looking, and he used some of Absalom's tactics to gain the kingdom (2 Samuel 15:1). It should be noted that a casual reading of verse 6 of 1 Kings 1 might lead one to believe that the two men had the same mother, but Absalom's mother was Maacah, and Adonijah's mother was Haggith (verse 5; 2 Samuel 3:3-4).

It is probably no coincidence that Abiathar sided with Adonijah, as a way for God to work out His plan to bring to an end the priestly succession of the family of Eli (compare 1 Samuel 2:27-36). Joab, too,

may have been influenced in some way by God to make this choice—to set him up for the punishment his life's record demanded.

David puts an end to the question of succession by putting Solomon on the throne before his death—in a great and dramatic public display. This practice becomes fairly common among Israelite kings, as we will see later on.

Adonijah is understandably terrified. His "quest for mercy at the bloodstained (Leviticus 4:7, Leviticus 4:18, Leviticus 4:25, Leviticus 4:30) horns of the altar was in keeping with the traditional function of the altar as a haven of refuge for those who had committed unintentional crimes (Exodus 21:12-14)" (*Nelson Study Bible*, note on verses 50-53). Adonijah's treason, however, is far from unintentional—so the king sends men to remove him from there. Yet, for the time being, Adonijah is spared any punishment—Solomon giving him temporary clemency no doubt out of respect for David. But Solomon's words indicate that there will yet be an evaluation of him. And Adonijah's future actions will demonstrate his real character, as we will see." [END]

Verse 4 – The NKJV states, “the king did not know her.” I think it is probably obvious to all of you what this is saying, but to make sure all of our readers understand, the NLT simply states “But the king had no sexual relations with her.”

Day 329 - SATURDAY: December 30<sup>th</sup>

1 Kings 2, 1 Chronicles 29:26-30, & 2 Samuel 23:1-7

Daily Deep Dive:

The UCG reading program states: “In addition to David’s commands to Solomon to live uprightly before God, David gives Solomon some last-minute instructions, telling him to take care of some “unfinished business.” David had never properly dealt with Joab. Siding with Adonijah was the last straw, and David commands Solomon to deal

with Joab's transgressions accordingly. Remembering Absalom's rebellion, David especially singles out Barzillai for reward and now feels that Shimei should be held responsible for his malicious behavior.

In his final "psalm," David says that God directly told him that "he who rules over men must be just, ruling in the fear of God" (2 Samuel 23:3). This recalls the type of individuals Moses was to seek out to place in positions over God's people: "able men, such as fear God, men of truth, hating covetousness" (Exodus 18:21). Indeed David himself, in spite of his mistakes, was such a man. As God will later state about him: "David did what was right in the sight of the LORD, and had not turned aside from anything that He commanded him all the days of his life, except in the matter of Uriah the Hittite" (1 Kings 15:5). This does not mean that David sinned only in this one matter. It means that only once in his spiritual life did he really stray far from God, defying Him through serious disobedience for an extended period. Still, he repented. And despite his egregious transgression in this matter, David was, overall, "a man after God's own heart" (see Acts 13:22).

David then dies at the age of 70, after reigning a total of 40 years following the death of Saul. But that, of course, is not the end. For he will one day rise again, at the resurrection from the dead, into the Kingdom of God to reign over Israel once more (see Jeremiah 30:9; Ezekiel 37:24). But he will then live and reign as a perfect being, as David himself well knew, once having prayed to God, "As for me, I will see your face in righteousness; I shall be satisfied when I awake in Your likeness" (Psalm 17:15).

When David responded to Nathan's parable following the death of Uriah, he stated that the man in the story should have to pay fourfold for the death of the poor man's lamb (see 2 Sam 12:1-6). It is interesting to note that the Scriptures explicitly record the subsequent untimely deaths of four of David's sons: the child born of his adultery

with Bathsheba, Amnon at the hand of Absalom, Absalom at the hand of Joab, and finally Adonijah by the order of Solomon.

Adonijah had been warned to watch his behavior very carefully (1 Kings 1:51-53). His natural birth order had given him a solid claim to the throne. He has the support of the former chief army commander and one of the two highest-ranking priests. Having Abishag would increase his claim a bit more, since the virgins of a king's harem apparently were considered part of the royal property inherited by the next king (2 Samuel 12:8). "The Greek historian Herodotus says that among the Persians a new king inherited the previous king's harem and that to possess the harem was taken as title to the throne. While no such custom is [explicitly] expressed in Scripture, Absalom's earlier public appropriation of his father's concubines did symbolize his determination to take David's throne (2 Samuel 16:21-23). Solomon rightly took Adonijah's request for Abishag, who had been David's concubine, as an indication he was still plotting rebellion" (*Bible Reader's Companion*, note on 1 Kings 2:13-25). Using Solomon's own mother as an unwitting accomplice in the plot to boost Adonijah's image was the last straw. Solomon is swift and decisive in dealing with his brother's transgression.

Partly because of suspected collusion (verse 22), Solomon formally deposes Abiathar, and apparently the rest of his family, from any further role in the priesthood. Zadok's appointment to replace Abiathar as priest fulfills the prophecy given long before that God would raise up a faithful priest to replace the line of Eli (1 Kings 2:26-27, 1 Kings 2:35; 1 Samuel 2:35; Ezekiel 44:15).

Then Joab is executed as a suspected accomplice, which also fulfills David's directive (1 Kings 2:5-6). Shimei, not part of the immediate incident, is given a rather mild sentence to remain in Jerusalem, but under penalty of death if he leaves. After three years, though, it seems

he forgets the seriousness of the penalty, or Solomon's resolve to carry it out, and he also is executed." [END]

I don't have anything to add to today's reading.